



PhD International Conference
Dar es salaam Tumaini University – DarTU
July 18th – 19th, 2025

Rapporteur Report

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List of Abbreviations and Acronyms

ATR	- African Traditional Religion
COVID-19	- Corona Virus 2019
DarTU	- Dar es salaam Tumaini University
ECD	- Eastern and Coastal Diocese
ELCT	- Evangelical Lutheran Church of Tanzania
EMV	- Evangelische Mission Weltweit
ESR	- Education for Self Reliance
KMT	- Kanisa la Moravian Tanzania
LWF	- Lutheran World Federation
PhD	- Doctor of Philosophy
TUDARCo	- Tumaini University Dar es salaam College
TUMA	- Tumaini University Makumira
UEM	- United Evangelical Mission
WCC	- World Council of Churches
WWI	- World War I
ZANZIC	- Zanzibar Interfaith Center

Executive Summary

The international conference "*Connected, Entangled, or Shared History? The Legacy of Colonialism and Mission from Tanzanian, German, and Swiss Perspectives*", held at Dar es Salaam Tumaini University (DarTU) on July 18–19, 2025, marked a pivotal moment in transnational scholarship. Convening scholars, church leaders, and civil society representatives from Tanzania, Germany, and Switzerland critically examined the enduring impacts of colonialism and Christian mission through a lens of justice, memory, and reconciliation. The conference opened with a speech by Bishop Dr. Alex Gehaz Malasusa, the Presiding Bishop of the Evangelical Lutheran Church of Tanzania; and Chancellor of Dar es Salaam Tumaini University on the complex legacy of colonialism and mission, acknowledging both the historical pain and transformative potential embedded in that shared past. This set the tone for panels that interrogated colonialism's material and epistemic violence; colonial psychiatry pathologized African minds while erasing indigenous healing systems; and how Ugogo's land tenure systems revealed how German policies dismantled communal ownership, with lasting socio-economic consequences.

Central to the discussions was the restitution debate, which challenged Western frameworks for repatriating human remains, emphasizing African spiritual cosmologies. It further urged churches to confront their complicity, citing the Lutheran Church's role in colonial land seizures. These conversations extended to museums, and the efforts to address its contested collections. Memory emerged as a contested terrain. There were presentations on how Berlin and Hamburg memorialize—or obscure—colonial violence, and the suppressed narratives of Tanzania's Majimaji War. Poster sessions expanded this global lens, from Ghana's slave castles to Nagaland's colonial-imprinted Christianity, illustrating colonialism's far-reaching cultural wounds.

The conference's second day focused on decolonizing education and theology, criticizing Tanzania's Eurocentric curricula, advocating for indigenous knowledge integration. Presenters re-imagined theological training through *Pneumagogy*, centering African spirituality and participatory learning. In closing, the conference underscored that reckoning with colonial legacies demands more than academic reflection—it requires actionable justice. As Bishop Dr. Alex Malasusa noted, true reconciliation begins with remembering. By bridging scholarship with activism, this gathering laid groundwork for equitable futures, urging institutions to dismantle colonial continuities in policies, pedagogy, and public memory.

Day 1: Friday, July 18th, 2025

Welcome and Opening

Devotion – Rev. Godfrey Walalaze

The sermon was taken from Micah 6:8 *“He has shown you, O man, what is good... to act justly and to love mercy and to walk humbly with your God.”* Rev. Walalaze spoke of this word in light of colonial legacy, which was marked by exploitation, injustice, and cultural erasure. He further emphasized how Micah 6:8 calls us to a higher standard. Justice must confront historical wrongs, mercy must guide healing, and humility must replace prideful systems of dominance. He further stated that God calls us not to repeat its errors but to build a future rooted in righteousness, reconciliation, and respect for all people and cultures. True discipleship means dismantling oppression and walking humbly in solidarity.

Introduction – Prof. Andrew Mollel

The Chairperson of the Local Organizing Committee at Dar es Salaam Tumaini University (DarTU) welcomed participants to the international conference themed *“Connected, Entangled, or Shared History?”* He informed members that the historic event reflects a collaborative academic journey involving scholars and doctoral students from Tanzania, Germany, and Switzerland, aimed at revisiting the intertwined histories of colonialism and Christian mission. He further explained that the conference grew from scholarly dialogue into a platform for intercultural exchange, theological reflection, and historical reckoning, supported by institutions such as Tumaini University Makumira (TUMA), University of Dar es Salaam, and universities in Hamburg, Rostock, and Basel.

The Chairperson acknowledged the generous support from international mission organizations and academic partners, emphasizing that their contributions represent ethical and spiritual investments in historical justice. He introduced the diverse attendees, which included scholars, doctoral students, church leaders, diplomats, museum professionals, and civil society representatives, whose role was to ensure that the dialogue extends beyond academia to real-world applications. The chairperson explained that the conference aims to confront colonial and missionary legacies, amplify multiple narratives, explore their ongoing impact, and foster enduring, just partnerships. Rather than offering final answers, it encourages deep reflection, critical inquiry, and collective responsibility.

Welcome Note from DarTU – Prof. Burton Mwamwila

Prof. Burton Mwamila, Vice Chancellor of Dar es Salaam Tumaini University (DarTU), officially welcomed participants to the international conference and PhD colloquium. Speaking on behalf of DarTU management and staff, he expressed joy in hosting such an important academic gathering and extended special greetings to both local and international guests. He thanked the organizers and sponsors, including the United Evangelical Mission (UEM), the Roswith-Gerloff-Fund, and the University of Hamburg, for supporting the event.

Prof. Mwamila highlighted the recent transformation of DarTU from a constituent college (TUDARCo) to a fully-fledged university as of January 1, 2024. He outlined the university's mission as a Christ-centered institution under the Eastern and Coastal Diocese (ECD) of the Evangelical Lutheran Church in Tanzania (ELCT). DarTU currently has about 4,500 students, 130 staff members, and five academic schools alongside various directorates, including a Cybersecurity Centre and Legal Aid Clinic. He further shared developments in theological education, including new degree programs in Theology and Social Work with Diaconia, and plans to establish an Ecumenical Leadership Centre and a Green Theology initiative. He encouraged collaboration with international and African institutions and concluded by wishing participants a successful conference and a pleasant stay in Tanzania.

A Word from Partner Universities – Prof. Claudia Jahnel

Prof. Jahnel informed participants that the German colonial conquest of East Africa in the 1880s was marked by severe military, cultural, and epistemic violence, significantly impacting local traditions and knowledge systems. Christian missionaries played an ambiguous role—some aligned with colonial ideologies, while others emphasized resistance rooted in Christian faith. This dual legacy continues to shape collective memory in Tanzania, Germany, and Switzerland through narratives of both trauma and nostalgia, and is visible in physical sites like churches, schools, and hospitals.

She further stated that the PhD Conference is a multidisciplinary international conference that aims to critically examine these entangled colonial and missionary histories. She further said that participants include scholars from universities in Tanzania, Germany, and Switzerland, along with church and civil society representatives. The goal is not to unify viewpoints but to explore diverse perspectives and test the concept of a “shared history.” She emphasized on acknowledging ongoing colonial legacies and encouraging contributions from emerging scholars, whose insights are vital for understanding the complexities of this historical relationship. She then thanked Dar es salaam Tumaini University for hosting the event, and extended her heartfelt thanks to all presenters, participants, and partners for willingness to share their invaluable presentations.

A Word from UEM – Rev. Dr. Ernest Kadiva

Rev. Dr. Kadiva delivered a heartfelt speech during the international conference on “*Connected, Entangled, or Shared History?*” He extended warm greetings and gratitude for the opportunity to participate in and sponsor the event. He informed participants that UEM acknowledges the significance of the conference in critically revisiting the complex legacies of colonialism and Christian mission. Rev. Dr. Kadiva emphasized the organization's deep historical ties to both the Global South and North, and affirmed UEM's commitment to addressing its own role within this legacy through truth-telling, justice, and reconciliation.

Rev. Dr. Kadiva commended the conference for its inclusive and multidisciplinary approach, highlighting the importance of dialogue between scholars, church leaders, civil society, and especially emerging researchers. He concluded by reaffirming UEM's support for initiatives

that promote honest reflection and shared responsibility, expressing hope that the conference would inspire ongoing engagement and deeper understanding across generations and regions.

A Word from the Embassy of Germany – Mr. Maximilian Müller

The representative from the Embassy of Germany, Mr. Maximilian Müller acknowledged the historical significance of the event, emphasizing Germany's responsibility in confronting the legacy of its colonial past in East Africa. He commended the conference organizers and academic partners from Tanzania, Germany, and Switzerland for creating a platform that fosters critical reflection, open dialogue, and historical accountability. He highlighted on the importance of multi-perspective engagement, and noted that facing difficult histories is essential to building respectful and equitable international relationships. Mr Müller also recognized the contributions of young scholars in shaping new narratives grounded in truth and justice. He reaffirmed Germany's commitment to supporting scholarly cooperation and cultural exchange, expressing hope that such initiatives would lead to deeper understanding, reconciliation, and long-term partnerships between the peoples of Tanzania and Germany.

Speech from the Guest of Honour – Bishop Dr. Alex G. Malasusa

The guest of honour, Bishop Dr. Alex Malasusa, Chancellor of Dar es Salaam Tumaini University and Presiding Bishop of the Evangelical Lutheran Church in Tanzania (ELCT), officially opened the international conference. He warmly welcomed participants from Tanzania, Germany, and Switzerland, expressing deep appreciation for the collaborative academic partnership that led to the event. He traced the conference's roots to ongoing doctoral collaborations between the Universities of Basel, Hamburg, and Rostock, now extended to DarTU's newly formed Department of Theology. The Bishop reflected on the complex legacy of colonialism and mission, acknowledging both the historical pain and transformative potential embedded in that shared past.

Quoting Deuteronomy 8:2 and 2 Corinthians 5:18–19, Bishop Malasusa emphasized the Christian responsibility of remembering as a path to reconciliation. He highlighted the role of the Eastern and Coastal Diocese (ECD) as both a product of missionary activity and a site of resistance and theological growth. He called for continued collaboration through academic exchange, especially among emerging scholars. The speech concluded with acknowledgements to all sponsors and partners, including UEM, EMW, the Thyssen Foundation, and academic institutions. The Bishop invited participants to embrace the conference as a space of truth, peace, and shared transformation.

Panel 1: Whose History is it? Revisiting Colonialism and Mission as Shared History

1.1 Entangled and Contested: Colonial History, Christianity and Islam

The presentation by Prof. Issa Ziddy explored five centuries of interfaith and intercultural relations in Zanzibar, highlighting successes, challenges, and future prospects. It provided a historical context showing how Zanzibar's strategic location made it a hub for cultural and religious exchange. The first era (15th–17th centuries) saw brutal Portuguese Christian rule

over Muslims. The second era (19th century) featured warmer relations, with Muslim leaders supporting Christian missionaries, interfaith collaborations in education, and the establishment of churches. The British colonial period (1890–1963) further diversified Zanzibar's religious and ethnic landscape.

The presentation then looked at the Post-Colonial Tensions, when the revolution, political and religious tensions arose, exacerbated by mainland-Zanzibar union dynamics and extremist groups. Despite this, interfaith initiatives like the Joint Committee for Peace (2005) and Zanzibar Interfaith Centre (ZANZIC) promoted dialogue. Despite these efforts, Zanzibar faced challenges such as politicization of religion, globalization, and imported conflicts threaten tolerance. However, both Islam and Christianity emphasize peace, justice, and mutual respect, offering a foundation for future cooperation. The study concluded with a call for strengthened interfaith organizations and mindful actions to sustain harmony in Zanzibar's multicultural society.

1.2 Colonial Memory, Land Tenure Systems: A Case Study of Ugo Central Tanzania

Dr. Marco Magassila examined land ownership and use in Ugo across pre-colonial, colonial, and post-colonial periods, emphasizing the transformation driven by German colonial policies and their lasting legacy. He highlighted how pre-colonial communities like the Gogo had communal access to land guided by customary laws. This changed significantly under German rule, beginning with the 1885 imperial decree declaring all land as crown property. Land became an instrument of colonial economic interests, especially in areas such as Mpwapwa, Kondoa, and Kilimatinde, where mission and agricultural activities reshaped land access. The study used qualitative and archival methods to trace the effects of these shifts, noting how colonial and post-colonial policies—including Ujamaa villagization and economic liberalization—led to marginalization of subsistence practices and environmental degradation. Despite reforms, the coexistence of customary and statutory land tenure systems continues to impact equitable access and food security. Dr. Magassila concluded by linking land use changes to broader socio-economic and ecological transformations in Tanzania.

1.3 Shared and Entangled History of the Moravian Church

Rev. Angetile Yesaya Musomba, a retired Moravian pastor, outlined the church's history in Tanzania. Moravian missionaries, driven by spiritual conviction and support from German and Swiss partners, began work in South Tanzania in 1891 after receiving colonial approval and invitations from nearby missions. Their journey from Europe to Rungwe was difficult, but they established mission stations and built relationships with locals. The church mediated between tribal chiefs and the colonial government and supported freed captives.

The Moravian Church began preaching in Konde language by 1893. Early services allowed dialogue, revealing limited local understanding of sin and redemption. The first known convert was a Safwa woman, Fyabalema, who renamed herself *Numwaghile* ("I have found Jesus"). The mission emphasized personal faith in Christ over loyalty to the Moravian denomination. Stations were established across tribes including Konde, Nyakyusa, Safwa, Ndali, and Nyiha. Education was essential; baptism required literacy. The first school opened

in 1893, and by 1901 Rungwe became an educational hub. Mission schools used local languages and scripture, filling a gap left by the colonial government.

Between 1891 and 1916, Moravian missionaries supported health through basic treatment, notably by Theodor Paul Meyer. Health centers followed later, including leprosy centers (1912–1916) and hospitals in Isoko and Mbozi. Agricultural work began in 1900 at Kyimbila. Education was prioritized, with schools tied to mission work and baptism. During WWI, German missionaries were expelled; Scottish Presbyterians temporarily oversaw the mission until Moravians returned in 1925. African leadership began in 1935, with 13 ministers by 1939. By the 1950s, the church pursued financial independence, opened Bible schools, and engaged in ecumenical work. Today, the Moravian Church in Tanzania (KMT) has over 2 million members across 8 provinces.

1.4 Discussions

The main discussion in this session was on how intertwined histories of colonialism, Christianity, and Islam have been in Zanzibar, Ugogo, and Southern Tanzania. Participants were intrigued by the five centuries of intercultural relations, noting periods of religious conflict and cooperation shaped by colonial rule. They also spoke on the role of Missions in reshaping land use, contributing to socio-economic marginalization and environmental degradation. At the end, in the question and answer session it was evident on how missions were both agents of colonialism and vehicles for cultural exchange and social change. Revisiting these shared and contested histories offered insights into interfaith cooperation, decolonial reflection, and paths toward social and historical reconciliation

Panel 2: The Restitution Debate as a Prism of Modalities of Dealing with the Past: Society and Churches

2.1 Returning back the Human Remains and Traditional Tools: Positive/Negative Attitude Towards Tourism Industry in Tanzania

Rev. Prof. Falres Ipyana Ilomo's paper examined the legacy of German colonialism and missionary work in Tanzania, focusing on the restitution of human remains and traditional tools. He critiqued Western terminology like "ancestors," highlighting African concepts such as *Wahenga* (forebears), who remain active spiritual guardians. During colonialism, Germans desecrated graves—viewed as sacred in African cosmology—and confiscated tools, branding them "evil." Despite their cultural significance, these items languish in German archives, with access restricted by paternalistic policies. Ilomo linked restitution to cultural tourism, noting its economic potential but also resistance from Christians influenced by colonial-era stigma. He proposed inclusive restitution processes, stronger bilateral ties (e.g., trade, education exchanges), and curriculum reforms to address colonial history. Rejecting monetary reparations, he endorsed restorative justice, commending Tanzania's tourism reforms under President Samia. The paper framed restitution as a step toward decolonizing history and fostering equitable partnerships.

2.2 Churches' Reactions to Restitution

Rev. Dr. Elieshi Mungure examined the theological, social, and political dimensions of restitution, emphasizing the Lutheran Church's historical complicity in colonialism and its potential role in reconciliation. Restitution is framed as multifaceted: legally, it restores unjustly seized assets; socially, it repairs harm through acknowledgment; theologically, it reflects repentance, as exemplified by biblical figures like Zacchaeus. Lutheran missions in Africa often perpetuated colonial violence, from land dispossession in Zimbabwe to tacit support for apartheid in South Africa. In Namibia, missionaries ignored the Herero-Nama genocide, while in Tanzania, Leipzig Mission ties triggered German reprisals against the Meru people. These histories demand accountability.

Church-led initiatives, such as the LWF's anti-apartheid declarations and the ZacTax Campaign, model restitution. Regionally, the All Africa Conference of Churches advocates decolonization, while Namibian and South African churches address land justice and TRC outcomes. Moving forward, the presentation calls for decolonizing theology, integrating African reconciliation rituals (e.g., *palaver*), and prioritizing economic self-reliance. Churches must speak prophetically on justice issues and build ecumenical alliances. Ultimately, restitution is a spiritual journey—requiring truth-telling, mutuality, and healing to fulfill the Church's moral calling.

2.3 Response

Prof. Ulrike Schröder commented on the restitution debate, which is framed through colonial legacies and church accountability, and reveals tensions between memory, justice, and reconciliation. Germany's 2023 apology for the Maji Maji massacre marked a symbolic step, yet Tanzanians demand tangible reparations, including the return of artifacts held in institutions like Berlin's *Ethnologisches Museum*. Globally, movements like #RhodesMustFall and artifact repatriations to Nigeria and Ghana exemplify shifting power dynamics. Churches, particularly Lutheran missions, are implicated in colonial violence, from land seizures to cultural suppression. She explained how Rev. Dr. Elieshi Mungure's call to "decolonize theology" urges churches to confront this history, prioritize African agency, and reject paternalism. However, challenges persist: the Humboldt Forum's Christian iconography contrasts with its colonial collections, revealing unresolved contradictions in Europe's restitution narrative.

Prof. Schröder noted how restitution transcends material return; it demands re-evaluating historical narratives and fostering equitable partnerships. Churches must engage in provenance research, support grassroots movements, and amplify marginalized voices. By bridging secular and theological restitution frameworks, societies can move beyond performative apologies toward transformative justice. Ultimately, restitution is not merely about returning objects but restoring dignity and rewriting shared futures.

2.4 Discussions

Participants discussed on the role of churches in political reconciliation, especially in conflict-affected regions where umbrella organizations like the Lutheran World Federation (LWF) and World Council of Churches (WCC) play a key role. These bodies send delegations and engage in dialogue to promote peace. In Tanzania, interfaith committees exist at both national and regional levels to cultivate a culture of peace. However, the church's response to the legacy of colonialism remains limited. While forums, conferences, and statements exist, there is a pressing need for stronger collaborations and consistent public theology to address historical injustices. The moral and spiritual role of the church in society, especially in matters such as corruption and accountability, is under scrutiny. Dr. Mungure suggests the church may have been unprepared for societal changes, leading to moral gaps. She emphasizes the importance of community responsibility in addressing broader issues like restitution, repatriation, and reconciliation—the “Rs” that were largely outside the scope of his study but remain essential. As for Prof. Schröder’s presentation, discussions focused on how the African Union declared 2025 the year of restitution and progress. Restitution is a global issue, often interpreted differently—ranging from the return of artifacts to educational reforms. She stressed on the importance of managing expectations and fostering meaningful partnerships. Both scholars agree that restitution and reconciliation are long-term processes requiring collective effort, honest dialogue, and a shared commitment to healing historical wounds in a deeply unequal global context.

Panel 3: History, Memory and Affection

3.1 Colonisation and the Body: Perspectives on Lutindi and the Bethel Mission or: how to study colonial history today

Prof. Claudia Jahnel examines the intersection of colonialism, missionary work, and bodily practices in German East Africa, focusing on the Bethel Mission’s activities in Lutindi. She highlighted how European missionaries and colonizers imposed their medical and ethical norms on African bodies, shaping practices around birth, illness, sexuality, and death. Conversely, African knowledge, particularly from traditional healers, was marginalized, despite its cultural significance in treating disabilities and mental health, often attributed to supernatural causes. She explains how the Bethel Mission, established in 1896, initially cared for orphaned slave children but later expanded to include mentally ill Africans, who were often stigmatized and confined under inhumane conditions. Historical accounts reveal that colonial authorities viewed these individuals as threats to public safety, leading to their incarceration rather than therapeutic care. Missionaries like Wilhelm Bokermann documented the brutal treatment of mentally ill Africans, contrasting it with their own paternalistic "moral treatment," which combined medical care with Christian indoctrination.

Prof. Jahnel’s narrative critiques colonial discourses that pathologized Africans as either "primitive" or "savage," reinforcing racial hierarchies. She also explores the tension between European medical hegemony and African spiritual healing; emphasizing the latter’s enduring relevance. The presentation concludes by reflecting on intercultural theological perspectives,

using the film *Abrazo de la Serpiente* (2016) to illustrate clashes between colonial and indigenous worldviews. Overall, the study underscores the lasting impact of colonialism on bodily autonomy and mental health care, advocating for a re-evaluation of marginalized African knowledge systems in contemporary discourse.

3.2 Response

Rev. Godfrey Walalaze's response to Claudia Jahnel's research on Lutindi Mental Hospital (July 2025) highlights its interdisciplinary rigor while advocating for deeper decolonial engagement. Jahnel's study, merging postcolonial theory and Foucault's "disciplinary power," exposes how missionary psychiatry in colonial East Africa weaponized care to enforce control—exemplified by Bokermann's letters framing humanitarianism as colonial authority. Walalaze critiques the absence of Tanzanian voices, urging collaboration with local scholars to explore African spirituality and disability epistemologies. He aligns with Fanon, proposing investigations into how colonial economies induced trauma later labeled as madness. Methodologically, while Jahnel's archival work is robust, Walalaze questions whose knowledge dominated diagnoses and how Africans resisted these regimes. The study's significance extends beyond history, intersecting with modern global mental health and reparative theology. By centering African agency and traditional healing, future research could transform Lutindi's legacy from a colonial relic to a site of epistemic justice. Walalaze's response, both appreciative and provocative, underscores restitution as not just material but intellectual—a call to decolonize narratives of care and power.

3.3 Discussions

In the discussion, the question of who defines mental illness—doctors, colonialists, patients, or soldiers—remains a contentious issue shaped by economic, political, and cultural factors. In colonial-era Tanzania, mental health was framed within intercultural psychiatry, where Africans were often considered "not modern enough" to be mentally ill. This perception shifted when colonial institutions began acknowledging the presence of mental illness, establishing psychiatric frameworks that combined Western medicine with local beliefs. Deacons were required to spend a year in mental asylums to gain diagnostic experience, though diagnoses were often influenced by religious beliefs, such as demonic possession. Some patients were initially treated at the biological institute in Lutindi before being transferred to psychiatric hospitals when symptoms were deemed psychological. Amani Center, focused on malaria, also dealt with cerebral malaria cases misinterpreted as mental illness. Colonial-era treatment was frequently inhumane, though it laid some groundwork for medical and educational advancement. Today, patients receive more humane care, and trained specialists are better equipped to differentiate between spiritual, physical, and mental conditions. However, stigma and marginalization persist, particularly in church settings. Scholars and clergy face the challenge of addressing this dark colonial legacy openly, without damaging institutional reputations, urging honest engagement rather than denial or sugarcoating.

Panel 4: Landscape of Colonial Memory: Materialising Colonial History in Tanzania, German and Switzerland – Case Study

4.1 Tracing Colonial Memory in European Cities

Dr. Dominika Hadrysiewicz's presentation explores how European cities negotiate colonial memory, with a focus on German colonialism in Africa. The study emphasizes Berlin and Rostock as key sites where colonial legacies are contested through urban spaces, monuments, and activist initiatives. Germany's colonial history (1880s–1919) in territories like Tanzania, Namibia, and Togo is scrutinized, challenging narratives that isolate the Holocaust's "uniqueness" and advocating for a global memory culture. The presentation critiques continuity between colonialism, Nazism, and modern racism, citing scholars like Charlotte Wiedemann and Sebastian Conrad. Dr. Hadrysiewicz further cites how urban strategies to address colonial memory include renaming streets (e.g., Berlin's "African Quarter"), contextualizing monuments, and decolonial city tours. Initiatives like *Decolonize Berlin* and *No Humboldt 21!* highlight activist efforts to reclaim narratives, while museums grapple with restitution debates over cultural artifacts and human remains. The study calls for interdisciplinary collaboration among Tanzanian, German, and Swiss scholars to critically examine "shared history" and advocate for symbolic reparations. It underscores the need to decode neocolonial structures in development policies and promote participatory memory cultures. Ultimately, Dr. Hadrysiewicz's work urges a reckoning with colonial continuities, blending academic critique with grassroots activism to reshape public consciousness.

4.2 Faith and Memory: Confronting Colonial Legacies in Hamburg's Churches

Sarah Ntondele's 2025 presentation examined the contested colonial memorial plaque in Hamburg's St. Michael's Church, which honors German soldiers who died in colonial wars in Africa and China (1904–1907). Erected in 1913 under Kaiser Wilhelm II's edict, the plaque reflects nationalist and militarist ideologies of the era, glorifying colonialism while omitting its atrocities, such as the Herero and Nama genocide. Public reception has evolved from uncritical acceptance to active debate. In 2002, Prof. Louis Henri Seukwa challenged the plaque's one-sided narrative, urging recognition of colonial crimes. Subsequent discussions, including a 2013 panel, yielded no resolution. By 2024, Hamburg's city-wide decolonization initiative labeled the plaque an "uncommented gap," highlighting its failure to address historical injustices. Divergent perspectives persist: church leaders defend it as a mourning site for soldiers' families; historians and activists demand contextualization or removal to acknowledge victims. The Hamburg Senate and church administration now agree the plaque's current state is inadequate, signaling a shift toward inclusive memory practices. Ntondele frames the debate as pivotal for reconciling Germany's colonial past with its multicultural present, quoting Mithu Sanyal: "The future is decided by the stories we tell of our origins." The presentation underscores the urgency of redefining remembrance to foster justice and collective healing.

4.3 Discussion

The main discussions centered around how Germany, youth are taught about colonialism through tools like decolonizing tours and educational strategies that explore the meaning behind city and street names. These names are tied to colonial history and form part of both personal and collective memory. The aim is to shift public understanding and challenge dominant narratives, especially amid rising right-wing politics. Although decolonization efforts began in the 1980s, today it is more urgent, driven by a new generation focused on identity, migrant experiences, and solidarity with marginalized groups. The tours and academic work help rewrite the present to prevent historical erasure. However, this process is complex. Some scholars criticism—some fear these efforts can reopen wounds, or "Pandora's box," yet her close ties with the community makes gathering information easier. Public debates, especially around historical plaques, reveal strong emotions and differing perspectives, reflecting how history remains contested in both public and academic spaces.

Day 2: Saturday, July 19th, 2025

Panel 5: Practices of sharing History: Archives, Media and Education

5.1 Transgenerational Memories of the Majimaji War in Tanzania

Dr. Nancy Rushohora started the presentation by showing how the Majimaji War (1904–1908) was a pivotal anti-colonial struggle in southern Tanzania, driven by resistance against exploitation, cultural genocide, and human rights abuses, particularly in response to forced cotton plantations (Kamanga 2010; Gwassa 2005). The conflict, involving seven regions, is remembered as Tanzania's foundational fight for independence, though its memory has been suppressed in public discourse and education (Lawi 2011; Greenstein 2011). The war's legacy is marked by trauma, loss of cultural heritage, and unresolved historical ambiguities between colonizers and the colonized. Efforts to decolonize narratives emphasize shifting from Eurocentric perspectives to African voices, including oral histories in pedagogy, and reassessing colonial legacies in museums and cultural institutions. However, challenges persist, such as closed archives, denial of colonial violence, and the role of missions in looting African cultural heritage.

Germany and Tanzania continue to grapple with this history, exemplified by controversies like the Humboldt Forum (2017/2024) and unanswered questions about the whereabouts of Majimaji artifacts and victims' belongings. Repatriation efforts face barriers, including religious and institutional resistance. The presentation calls for transparency, accountability, and centering local narratives to address historical injustices and foster reconciliation. Rushohora's work underscores the need to confront colonial legacies, amplify marginalized voices, and rectify systemic silences in archival and cultural preservation.

5.2 Deconolization through Museums Collections?

Dr Lars Frühsorge explores the role of museum collections in addressing colonial legacies, focusing on Lübeck's *Collection of the Cultures of the World*. With 30,000 objects—60% acquired under colonial injustice—the museum reflects Germany's contested history,

including 450 items from Tanzania, many linked to missionary exploitation. Dr. Frühsorge highlights colonial violence embedded in the collection, such as objects displayed at the 1895 *Deutsch-Nordische Handels- und Industrie-Ausstellung*, which perpetuated racist stereotypes. The museum's 2022 exhibition, *Africa and Lübeck*, critically examined how African artifacts arrived in Germany, uncovering the city's colonial ties and systemic injustices.

A key theme is the ethical dilemma of holding culturally sensitive objects, particularly those of spiritual significance to Tanzanian communities. The presentation advocates for transparency, dialogue, and restitution, emphasizing collaboration with source communities to reinterpret collections and address historical trauma. Examples include sharing knowledge about ancestral objects and incorporating community voices in exhibitions. Despite postcolonial continuities—such as lingering colonial perceptions—the museum seeks progress. A Tingatinga painting, added during COVID-19, symbolizes global solidarity and evolving narratives. Dr. Frühsorge's presentation underscores the need for museums to confront their colonial pasts, prioritize restitution, and foster equitable partnerships to decolonize cultural heritage.

5.3 Colonial Branding of Africa: The role of Media, Archives and Mission

Dr. Lois-Singa Metili examines how colonialism systematically branded Tanzania through media, archival practices, and missionary work, constructing a narrative of Africa as uncivilized to justify exploitation. The colonial "Unique Value Proposition" promoted a *desired brand* of bringing civilization, order, and progress, while the *actual brand* masked violence, racism, and cultural erasure. Dr Metili outlines how colonial propaganda portrayed Tanzania as backward, reinforcing stereotypes to legitimize control. As for archives, Selective documentation—favoring Western interpretations—erased indigenous knowledge systems. Oral traditions, like the Nyamwezi's clan narratives or Swahili manuscripts, were sidelined to depict Africa as fragmented and static. Missions was framed as moral uplift, missionary work, which disrupted local spirituality and education, perpetuating the "white man's burden" myth. The colonial brand's legacy persists in modern Tanzania's spatial hierarchies (e.g., *Uzunguni* for elite areas, *Uswahilini* for slums) and fundraising imagery of poverty, which undermines African self-confidence. The presentation critiques how colonial branding entrenched enduring inequalities and calls for decolonizing narratives by centering indigenous knowledge and histories.

5.4 Discussions

Participants noted that the three presentations collectively interrogate colonial legacies in Tanzania, each highlighting how memory, representation, and cultural heritage have been shaped, suppressed, and exploited by colonial powers—particularly Germany—and how contemporary efforts seek to decolonize these narratives. All three scholars emphasize the need to confront colonial injustices and amplify African voices in historical discourse. They critique Eurocentric narratives and institutions—whether in archives, museums, or media—

that have distorted or erased African agency. Each presentation underscores the importance of restitution, whether material (Dr. Rushohora, Dr. Frühsorge) or symbolic (Dr. Metili), and calls for transparency, community engagement, and the integration of indigenous knowledge. The Majimaji War, museum collections, and colonial media are framed as sites of trauma, misrepresentation, and ongoing struggle for justice. Dr. Rushohora focuses on *transgenerational memory* and suppressed anti-colonial resistance, highlighting oral history and the need for narrative inclusion. Dr. Frühsorge centers on the *material culture* within German museums, examining ethical dilemmas around cultural artifacts. Dr. Metili explores *ideological colonial branding*, analyzing how media, missions, and archives reinforced racial hierarchies and justified exploitation. While Dr. Rushohora and Dr. Frühsorge focus more on restitution and repatriation, Dr. Metili critiques enduring postcolonial mindsets and calls for a shift in perception and self-representation. Together, they offer a multifaceted view of decolonization: intellectual, institutional, and cultural.

Panel 6: Comparative Discussions of Papers on Restitution and Decolonizing Mission

6.1 Papers from Tanzania

Dr Nehemia Moshi explores restitution as a theological and moral imperative for addressing historical injustices, particularly within the Evangelical Lutheran Church in Tanzania (ELCT). Framed through Christian ethics, it argues that true reconciliation requires more than apologies—it demands tangible reparations, symbolized by the "Bicycle Theology" analogy: returning stolen property (e.g., a bicycle) is integral to forgiveness. Some of the key cases illustrated in his presentation include the Meru Land Case (1946–1954), where 78,000 acres were wrongfully seized, highlights grassroots and missionary efforts to rectify colonial-era dispossession. Another case is the Bagamoyo Statement (1994), which links restitution to broader historical crimes like the slave trade, emphasizing economic and political equity. Dr Moshi also addresses church-led initiatives, such as debt relief advocacy (1989), which frames colonial atrocities as moral debts requiring redress. The presentation critiques superficial restitution, advocating for a holistic approach that restores relationships, not just material goods. It underscores the complexity of restitution—calling it a "buzzword," a "moral journey," and a "multifaceted concept"—while anchoring it in biblical principles (Galatians 5:16, Hebrews 12:14). Ultimately, the ELCT's experiences model how faith communities can lead in reconciling historical wrongs through action, not just words.

6.2 Papers from Germany and Switzerland

Dr. Anton Knuth examines the complex relationship between Christian missions and colonialism, alongside contemporary debates on restitution and decolonization. Structured in two parts, it first analyzes historical missionary work through seven theses by Karolin Wetjen, highlighting its ambivalent role. While missions pursued religious goals independently of colonial politics, they often reinforced cultural superiority and colonial interests through education and labor systems. Local actors played key roles, yet missions remained entwined with colonial dominance. The second part, by Dagmar Konrad, critiques missionary collections as products of colonial power, emphasizing how museum practices

strip objects of original meaning and perpetuate cultural appropriation. The discussion calls for decolonial museum reforms, including provenance research, collaboration with origin communities, and restitution. The conclusion underscores longstanding restitution demands, citing examples from Sri Lanka and Nigeria, and criticizes Germany's delayed accountability. It references historical confessions of guilt, like the 1945 Stuttgart Declaration, and proposes new acknowledgments by churches and missions. The presentation advocates for shared curation, digital restitution, and inclusive education to address colonial legacies. Ultimately, this dialogue bridges historical critique with actionable justice, urging institutions to confront their pasts and redefine their roles in postcolonial reconciliation.

Panel 7: International Case Studies on Mission and Colonial History Poster Session

7.1 Sanctuary Above suffering, the chapel over the slave dungeons at Elmina and Cape Coast Castles (Ghana) as a symbol of Colonial Contradictions and Postcolonial Legacies

Ms. Angelina Lartey presented on the chapels built directly above the slave dungeons at Elmina and Cape Coast Castles in Ghana, which stand as stark, haunting symbols of colonial contradictions and enduring postcolonial legacies. These European-built castles, central to the transatlantic slave trade, confined thousands of enslaved Africans in dark, inhumane conditions—beneath spaces where European colonizers worshipped, prayed, and preached morality. The juxtaposition of sacred space over suffering reflects the deep moral dissonance of colonial Christianity, which often coexisted with, and even justified, brutal systems of exploitation and racial domination.

These chapels embody the hypocrisy of a faith distorted by imperial agendas, where gospel teachings of love and justice were eclipsed by economic greed and racial supremacy. Yet, in the postcolonial context, they also serve as powerful sites of memory and reflection. Today, these castles attract visitors from across the world, particularly the African diaspora, as places of mourning, reconnection, and historical reckoning. The enduring presence of the chapels are a reminder of the cruelty embedded in colonial systems but also of the need to confront painful histories with honesty. They challenge religious and political institutions to reconcile past injustices with present responsibilities, symbolizing both the scars of empire and the possibility of spiritual and cultural redemption.

7.2 Locating Visible Colonial Imprints on Christianity in Nagaland: Reimagining Christianity

Mr. Kerio Wetsah examined the visible colonial imprints on Christianity in Nagaland, India, highlighting how missionary activity shaped religious identity, cultural practices, and socio-political structures. The introduction of Christianity by American Baptist missionaries in the 19th century brought both spiritual transformation and cultural disruption. Traditional Naga customs were often dismissed as pagan, leading to the marginalization of indigenous belief systems, art, and rituals. Churches became centers of Western influence, reflecting colonial architecture, hymnody, and theological frameworks. Mr Wetsah argued for a reimagining of Christianity in Nagaland that acknowledges its colonial legacy while affirming local identity

and traditions. Emphasis was placed on decolonizing theological education, embracing indigenous expressions of faith, and creating space for cultural hybridity within church life. The discussion concluded with a call for a contextual Christianity—one that moves beyond inherited colonial frameworks to a faith that is both authentically Christian and genuinely Naga.

7.3 Rewriting the Story: Disrupting Colonial Narratives in German Christian Children's Books

Dr. Alena Höfer explored how colonial ideologies are embedded in German Christian children's books and the efforts to challenge and revise these narratives. The presentation highlighted case studies of popular books from the 19th and 20th centuries, revealing how illustrations and language perpetuated Eurocentric worldviews. Recent efforts to disrupt these narratives include critical re-readings, revisions of texts, and the creation of alternative stories that center worldly voices and perspectives. An example was cited on the story of Noah, which was depicted in European Arch, and now has a Palestinian Arch. People in the book are also coloured instead of purely white/European characters, the same applies to naming of the Biblical Character. The presentation called for decolonizing Christian education materials by promoting inclusive storytelling and culturally sensitive representations. This reimagining aims to foster global solidarity, challenge inherited biases, and support a more just, postcolonial Christian pedagogy.

7.4 Contested Remembrance: Colonialism in New-Right Metapolitics in Germany

Dr. Philine Lewek examined how Germany's New Right engages with colonial history as part of its broader metapolitical strategy. The presentation highlighted that colonialism, once marginalized in public discourse, is being selectively remembered or reframed by New Right thinkers to promote nationalist ideologies. Rather than acknowledging colonial violence and injustice, these groups often portray the colonial era as a period of German pride, order, and global relevance. This contested remembrance challenges efforts to critically engage with Germany's colonial past and impedes reconciliation and decolonial education. Dr. Lewek called for vigilance against such distortions, emphasizing the need for inclusive memory culture, critical historiography, and public education that resists historical manipulation. The presentation concluded by urging democratic institutions to defend historical truth in the face of ideological appropriation.

7.5 Faith, Borders, and Decolonial Identity Formation: How Myanmar Refugees and Faith-Based Organizations Challenge Colonial Legacies – From White Saviorism to Mutual Aid, from Divided Borders to Collaborative Boundaries, and From Being Seen as Victims to Empowered Identities

Su San explored how Myanmar refugees and faith-based organizations are reshaping narratives around displacement, identity, and aid by confronting colonial legacies embedded in humanitarian and religious responses. San critiqued the persistence of "white saviorism" in Christian mission and relief work, where Western actors often assume moral and material

superiority. In contrast, emerging models emphasize *mutual aid*—built on shared faith, dignity, and reciprocal relationships. The presentation highlighted how rigid colonial-era borders, both physical and ideological, continue to define refugee experiences. Yet, through cross-border collaborations, ecumenical networks, and grassroots partnerships, these communities are creating *collaborative boundaries* rooted in solidarity rather than control. Importantly, the narrative shifts from viewing refugees as passive victims to recognizing them as active agents in their own recovery and leadership. Testimonies and case studies from Myanmar refugee communities illustrate how faith is not only a source of resilience but also a framework for *decolonial identity formation*. The speaker called for a reimagining of Christian engagement—centered on listening, shared power, and contextual theology. Ultimately, this approach reframes displacement not just as a crisis, but as a catalyst for transforming faith-based praxis and dismantling inherited colonial patterns.

7.6 From Past to Present: How Colonial Landmarks Enrich Tanzania's Heritage

Rev Christina Mwingire examined how colonial-era landmarks in Tanzania, despite their origins in oppression and exploitation, have become integral to the nation's cultural and historical heritage. She explored key sites—such as German forts, railway stations, mission churches, and administrative buildings—highlighting their architectural, educational, and tourism value today. While acknowledging their colonial roots, the presentation emphasized the importance of preserving these structures as tools for public education and historical reflection. Rather than erasing painful histories, the Rev Mwingire advocated for contextualizing these landmarks through inclusive narratives that recognize both colonial violence and local resilience. Adaptive reuse of buildings—such as turning former colonial sites into museums or community centers—was presented as a way to reclaim and repurpose history for national benefit. The presentation concluded by urging stakeholders to view colonial landmarks not only as relics of foreign domination but as living resources that contribute to Tanzania's evolving identity and memory.

7.7 Practice and Narratives of Postcolonial Memory in Rostock

Niss-Jannes Jargstorff explored how the city of Rostock in Germany engages with postcolonial memory through public practices, education, and community initiatives. He highlighted efforts to confront colonial legacies embedded in street names, monuments, and historical narratives. Local museums and grassroots organizations are working to include African and migrant voices, reshaping collective memory through exhibitions, public dialogues, and decolonial education. The presentation emphasized that while challenges remain—such as institutional resistance and limited awareness—Rostock is gradually fostering a more inclusive memory culture that acknowledges colonial injustices and promotes critical reflection in a contemporary, multicultural context.

7.8 Continuities and Discontinuities of Colonial Legacy in Theological Education – Evolving Hybridity or Unfinished Decolonization?

Valentin Spaeth examined the enduring influence of colonial legacies in theological education, questioning whether current developments reflect evolving hybridity or the persistence of incomplete decolonization. Mr Spaeth traced how Western theological frameworks—introduced through missionary institutions—continue to dominate curricula, pedagogies, and institutional cultures in many African and Asian contexts. Despite efforts to incorporate indigenous theologies, local languages, and contextual issues, colonial epistemologies often remain deeply embedded. The presentation highlighted key discontinuities, including rising movements for theological contextualization, African biblical hermeneutics, and postcolonial critique. However, Spaeth also noted continuities in faculty structures, accreditation systems, and reliance on Western literature. This creates a hybrid space—both transformative and constrained—where theological education reflects shifting identities but also systemic inertia. The session concluded with a call for deeper engagement with decolonial methodologies, greater institutional reform, and a reimagining of theology that reflects lived realities and diverse spiritual traditions beyond Western paradigms.

Panel 8: Decolonizing the Future: A Challenge for Teaching Theology and History

8.1 Decolonizing the Future in Academic Curricula

Prof. Andrew Mollel and Dr. Fulgence Swai critiques the enduring colonial legacy in Tanzania's higher education, where Western epistemologies dominate curricula, marginalizing indigenous knowledge and fostering cultural inferiority. Despite political independence, educational structures remain Eurocentric, originally designed to produce subservient bureaucrats rather than critical thinkers. They trace Tanzania's educational history from pre-colonial indigenous systems to missionary and colonial-era schools, highlighting how German and British systems imposed foreign languages and ideologies, eroding local identities. Post-independence reforms, like the 1962 Education Act and the Philosophy of Education for Self-Reliance (ESR), sought to dismantle racial segregation and revive African values. However, challenges persist, including overloaded curricula, resource gaps, and reliance on Western textbooks. The presentation goes on to show how the 2023 revised education policy aims to address these by extending compulsory education, promoting Kiswahili, and integrating vocational training. Key recommendations include policy-driven decolonization prioritizing local knowledge; multilingual instruction to strengthen cultural identity; collaboration with indigenous knowledge holders (e.g., elders, artisans), and supporting African-authored scholarly materials. The authors argue that decolonizing curricula is essential for fostering cognitive autonomy, social relevance, and equitable development, requiring systemic collaboration across policymakers, educators, and communities.

8.2 Decolonizing Theology?

Prof. Andreas Heuser examines the complexities of decolonizing theology, questioning its conceptual clarity and practical implications. While decolonial discourse thrives in

theological and African studies, critics argue it risks becoming a metaphorical "buzzword" (Olúfemi Táíwò) or a binary framework that oversimplifies postcolonial realities. Key debates include:

Epistemological Tensions: Walter Mignolo and Sabelo Ndlovu-Gatsheni frame decolonization as dismantling the "cognitive empire," yet Toyin Falola's radical stance privileges African Traditional Religion (ATR) as the only authentic decolonial path, erasing Christianity and Islam.

Theological Approaches:

- Tinyiko Maluleke advocates a "porous binary," integrating African religions with Christianity while acknowledging colonial violence.
- Miguel de la Torre's "badass theology" calls for radical praxis against neoliberalism and white supremacy.

Global Theologies: Achille Mbembe critiques sectarian decolonial fundamentalism, proposing "deborderisation" to foster polycentric narratives. Global theology seeks to interconnect diverse voices but grapples with representing marginalised "grass-roots" perspectives.

Christological Focus: Christine Lienemann reimagines Christ as a "question" rather than an answer, emphasizing fragmentary and contextual understandings.

Prof. Heuser concludes that decolonizing theology requires transcending binaries, centering suppressed knowledges, and embracing hybridity (e.g., Pentecostal movements). The challenge lies in balancing epistemological rigor with transformative praxis.

8.3 Decolonization of Christian Theology Education in Africa Through the Lens of Pneumagogy Theory

Dr. James Kazoka and Rev. Godfrey Walalaze advocate for the decolonization of theological education in Africa using *Pneumagogy*—a Spirit-centered pedagogical approach coined by Ilesanmi (2023). It critiques colonial-era theological education for marginalizing African spiritualities and imposing Eurocentric norms, creating a disconnect between African identity and Christian faith. They address some key points which are Pneumagogy Framework, which centers the Holy Spirit in education, emphasizing spiritual formation, participatory learning, and communal knowledge transmission, aligning with indigenous African worldviews. They also address decolonization goals, by reclaiming African narratives, integrating oral traditions and cosmology, and empowering oppressed voices (e.g., Gutiérrez, Mbiti) to reconstruct theology from African perspectives. Achieving this may be challenged by the Eurocentric curricula, passive pedagogies, and lack of indigenous representation, which hinder relevance and effectiveness. They propose the contextualization of theology using local languages and cultural frameworks. They also believe that fostering participatory, community-based learning and holistic spiritual mentorship may also help. They propose reformation of curricula and training faculty in pneumagogical methods. As a way forward, they propose that partner with churches, promote field-based education, and apply theology to social

justice issues. Pneumagogy offers a transformative path to decolonize theological education, bridging African heritage with Christian faith while fostering spiritual authenticity and social transformation.

Appendices

Appendix 1: Concept Note and Programme

Joint German / Swiss - Tanzanian conference in Dar es Salam, Tanzania, 2025

Date: July 18-19, 2025, Dar es Salaam Tumaini University

Title: *Connected, Entangled, or Shared History? The Legacy of Colonialism and Mission from Tanzanian, German, and Swiss Perspectives.*

Host: Dar es Salaam Tumaini University (DarTU)

Conference Theme:

The German colonial conquest of East Africa began in the 1880s as a deeply violent endeavour that quickly assumed devastating and even genocidal dimensions. Military violence was accompanied by cultural and epistemic violence aimed at undermining the creative and artistic power of the colonised and destroying their local religious and cultural resources and knowledge systems. In this context, the involvement of Christian missionaries in the colonial endeavours of the European powers was particularly ambiguous. Missionary attitudes and actions ranged from a purely positive attitude of the missions towards the colonial idea to an emphasis on resistance as an inherent logic of the Christian faith.

European colonialism and Christian mission have shaped colonial memory in Tanzania, Germany and Switzerland in different ways: they are present in individual and collective narratives, ranging from romanticism to trauma, and are passed on to subsequent generations. Rural and urban spaces are still marked by the lingering presence of colonialism; some of these sites are still declared national monuments and serve as reminders of a troubled past that continues to influence contemporary society. Churches, mission schools and mission hospitals have profoundly changed the landscape of traditional religious, educational and medical knowledge practices in Tanzania. German colonialism – and the German and Swiss missions in particular – left an indelible mark on Tanzania, and the legacy of this difficult and violent past must be acknowledged today.

The conference aims to bring together researchers from different disciplines, churches and civil society to analyse and discuss the intertwined colonial and missionary (his)stories between Germany, Switzerland and Tanzania (Tanganyika). The aim is not to harmonise points of view, but to identify points of difference as well as points of connection in the respective memories. The conference also seeks to test the thesis of a "shared history", taking into account that the different perspectives, experiences and memories of colonisers and colonised continue to manifest and materialise in very different ways to this day. While the search for a "shared" or "common" history could be seen as an attempt to come to terms with feelings of guilt (i. e. on the part of researchers, administrators and politicians etc. from the former colonising nations), the discussion remains open as to the most appropriate conception of this history from the German, Swiss and Tanzanian perspectives, whether it is "connected", "entangled" or perhaps "intertwined", or even "shared" or "joint".

The conference will discuss the role of Christian missionary organisations in colonisation and its legacy in contemporary Tanzania, Germany and Switzerland. Speakers have been invited from a wide range of institutions, including Tumaini University Dar es Salaam, the University of Dar es Salaam, the Universities of Hamburg, Rostock and Basel, as well as from churches, museums and NGOs involved in the critical examination of the colonial and missionary history between Tanzania, Germany and Switzerland. The conference will also open up a space for young scholars to contribute to the conference, as their fresh perspectives and innovative research are essential in deepening our understanding of the complex legacies of colonialism and mission history.

Conference Program:

Day 1: July 18, 2025

9.00 - 9.45 Official Welcome & Opening

Time	Activity	Facilitator / Responsible
09:00 – 09:10	Devotion	Rev. Godfrey Walalaze
09:10 – 09:15	Introduction	Prof. Andrew Mollel
09:15 - 09:25	A Welcome note from DarTU	Prof. Burton Mwamila
09:25 - 09:30	A Word from Partner Universities	Prof. Claudia Jahnel
09:30 - 09:35	A Word from UEM	Dr. Ernest Kadiva
09:35 - 09:40	A word from the Embassy of Germany	Mr. Maximilian Müller
09:40 - 09:55	Speech from the Guest of Honor	Bishop Dr. Alex G. Malasusa

Group Photo

Panel	Topic	Facilitator / Responsible
10.00-11.15 Panel 1: Whose History is it?: Revisiting Colonialism and Mission as Shared History	Entangled and Contested: Colonial History, Christianity and Islam	Prof. Issa Ziddy (The State University of Zanzibar)
	Colonial Memory, Land Tenure Systems: A Case Study of Ugogo, Central Tanzania	Dr. Marco Magassila (Dar es Salaam Tumaini University)
	Shared and Entangled History of the Moravian Church	Rev. Angetile Musomba (Moravian Church in Tanzania)

11.15 - 11.45 Coffee break

11.45-13.00 Panel 2: The “Restitution Debate” as a Prism of Modalities of Dealing with the Past: Society and Churches	Returning back the Human Remains and Traditional Tools: Positive/Negative Attitudes Towards Tourism Industry in Tanzania?	Prof. Dr. Falres Ilomo (University of Iringa)
	Churches’ Reactions to Restitution	Rev. Dr. Elieshi Mungure (Tumaini University Makumira)
	Response	Prof. Dr. Ulrike Schröder (University of Rostock)

13.00 - 14.30 Lunch break

Panel	Topic	Facilitator / Responsible
14.30-16.00 Panel 3: History, Memory and Affection	Colonisation and the Body: Perspectives on Lutindi and the Bethel Mission, or: how to study colonial history today?	Prof. Dr. Claudia Jahnel (University of Hamburg)
	Response	Rev. Godfrey Walalaze (Dar es Salaam Tumaini University)
	Group Discussion	All
16.00 - 16.30 Coffee break		
16.30-18.00 Panel 4: Landscapes of Colonial Memory: Materialising Colonial History in Tanzania, Germany and Switzerland – Case Studies	Visual and Material Colonial Memory in Tanzania	Dr. Reginald Kirey (University of Dar es Salaam)
	Tracing Colonial Memory in European Cities	Dr. Dominika Hadrysiewicz (University of Rostock)
	Faith and Memory: Confronting Colonial Legacies in Hamburg's Churches	Sarah Ntondele (University of Hamburg)
Evening: Dinner & Socializing		
Day 2: July 19, 2025		
09.00-10.30 Panel 5: Practices of Sharing History: Archives, Media, and Education	Transgenerational Memories of the Majimaji War in Tanzania	Dr. Nancy Rushohora (University of Dar es Salaam)
	Decolonization Through Museum Collections? [via Zoom]	Dr. Lars Frühsorge & Stella Barsch (Sammlung Kulturen der Welt, Lübeck)
	Colonial History: Media, Archives and Mission	Dr. Lois-Singa Metili (Dar es Salaam Tumaini University)
10.30 - 11.00 Coffee break		
11.00-12.30 Panel 6: Comparative Discussion of Papers on Restitution and Decolonizing Mission	Papers from Tanzania	Dr. Nehemia Moshi (Tumaini University Makumira)
	Papers from Germany and Switzerland	Dr. Anton Knuth (Mission Academy Hamburg)

12.30 - 14.00 Lunch break

Panel	Topic	Facilitator / Responsible
14.00-16.00 Panel 7: International Case Studies on Mission and Colonial History – Poster Session	Sanctuary Above Suffering: The Chapel over the Slave Dungeons at Elmina and Cape Coast 'Castles' (Ghana) as a Symbol of Colonial Contradictions and Postcolonial Legacies	Angelina Lartey (Ghana / Ruhr University Bochum)
	Locating Visible Colonial Imprints on Christianity in Nagaland: Reimagining Christianity	Kerio Wetsah (India / University of Hamburg)
	Rewriting the Story: Disrupting Colonial Narratives in German Christian Children's Books	Dr. Alena Höfer (Germany / University of Hamburg)
	Contested Remembrance: Colonialism in New-Right Metapolitics in Germany	Dr. Philine Lewek (Germany / University of Rostock)
	Faith, Borders, and Decolonial Identity Formation: How Myanmar Refugees and Faith-Based Organizations Challenge Colonial Legacies—From White Saviorism to Mutual Aid, from Divided Borders to Collaborative Boundaries, and from Being Seen as Victims to Empowered Identities.	Su San (Myanmar / University of Rostock)
	From Past to Present: How Colonial Landmarks Enrich Tanzania's Heritage	Ms. Christina Mwingire (Tanzania / Tumbaini University Makumira / University of Hamburg)
	Practices and Narratives of Postcolonial Memory in Rostock	Niss-Jannes Jargstorff (Germany / University of Rostock)
	Continuities and Discontinuities of Colonial Legacy in Theological Education – Evolving Hybridity or Unfinished Decolonization?	Valentin Spaeth (Switzerland / University of Basel)

16.00 - 16.30 Coffee break

Panel	Topic	Facilitator / Responsible
16.30-18.00 Panel 8: Decolonizing the Future: A Challenge for Teaching Theology and History	Decolonizing the Future in Academic Curricula	Prof. Andrew Mollel & Dr. Kassim Nihuka (Dar es Salaam Tumaini University)
	Decolonizing Theology?	Prof. Dr. Andreas Heuser (University of Basel)
	Decolonization of Christian Theology Education in Africa Through the Lens of Pneumagogy Theory	Dr. James Kazoka & Rev. Godfrey Walalaze (Dar es Salaam Tumaini University)
	Final Discussion & Brainstorming: Collaboration for Envisioning a Reconciled Future? (Practices, Future Plans, Cooperations etc.)	All

18.00 Farewell

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Appendix 2: List of Participants

S/N	Name	Position	Organization/University/Institution
1.	Prof. Dr. Ulrike Schröder	Prof. - Intercultural Theology and Religious Studies	Universität Rostock
2.	Dr. Dominika Hadrysiewicz	Postdoc, Research and Teaching Associate	Universität Rostock
3.	Dr. Philine Lewek,	Dipl. Theol.,	Universität Rostock
4.	Ms. Niss-Jannes Jargstorff, B.A.	Student Assistant	Universität Rostock
5.	Su San	Doctoral Candidate	Universität Rostock
6.	Rev. Lusungu Mbilinyi	Doctoral Candidate	Universität Rostock
7.	Prof. Dr. Claudia Jahnel	Prof. - Global Christianity and Religious Studies	Universität Hamburg
8.	Dr. Alena Höfer	Presenter	Universität Hamburg
9.	Christina Mwingira	Doctoral Candidate	Universität Hamburg
10.	Ms. Sarah Ntondele	Dipl. Theol., Doctoral Candidate	Universität Hamburg
11.	Mr. Kerio Wetsah	Doctoral Candidate	Universität Hamburg
12.	Prof. Dr. Andreas Heuser	Prof. for Extra-European Christianity	University of Basel
13.	Mr. Frederick Mensah	Doctoral candidate	University of Basel
14.	Mr. Valentin Späth	Doctoral candidate	University of Basel
15.	Mr. Samuel Sarpaning	Doctoral candidate	University of Basel
16.	Ms. Angelina Lartey	Doctoral Candidate	Center for Religious Studies – CERES Germany.
17.	Dr. Nancy Rushuhora	Lecturer	University of Dar es Salaam
18.	Dr. Elieshi Mungure	Prof. Practical Theology	Tumaini University Makumira
19.	Dr. Nehemia Mushi	Lecturer	Tumaini University Makumira
20.	Rev. Ndelekwa Pallangyo	Doctoral Student	Tumaini University Makumira
21.	Rev. Sinyati Laizer	Doctoral Student	Tumaini University Makumira
22.	Rev. David Shao	Doctoral Student	Tumaini University Makumira
23.	Rev. Faith Fussi	Doctoral Student	Tumaini University Makumira
24.	Prof. Falres Ilomo	Prof.	University of Iringa
25.	Prof. Issa Ziddy	Prof. of Education	State University of Zanzibar
26.	Prof. Andrew Mollel	Prof. of Laws	Dar es Salaam Tumaini University
27.	Dr. James Kazoka	Senior Lecturer	Dar es Salaam Tumaini University
28.	Dr. Marco Magassila	Lecturer	Dar es Salaam Tumaini University
29.	Rev. Godfrey Walalaze	Chaplain/ Assistant Lecturer	Dar es Salaam Tumaini University
30.	Dr. Lois-Singa Metili	Lecturer	Dar es Salaam Tumaini University
31.	Dr. Kassim Nihuka	Lecturer	Dar es Salaam Tumaini University
32.	Rev. Angetile Musomba	Pastor	Moravian Church Tanzania
33.	Dr. Anton Knuth	Director	Mission Academy

S/N	Name	Position	Organization/University/Institution
34.	Ms. Antonia Mnkama	Curator	National Museum of Tanzania
35.	Prof. Burton Mwamila	Vice Chancellor	Dar es Salaam Tumaini University
36.	Prof. Emanuel Mjema	Deputy Vice Chancellor Academic, Research and Public Engagement	Dar es Salaam Tumaini University
37.	Prof. Sylvia Temu	Deputy Vice Chancellor Resources Management and Administration	Dar es Salaam Tumaini University
38.	Dr. Ernest Kadiva	Head -Regional Office Africa	United Evangelical Mission (UEM)
39.	Rev. Dr. Daniel Mbowe	Pastor – Eastern and Coastal Diocese	Evangelical Lutheran Church in Tanzania
40.	Rev. Prof. Hoyce Mbowe	Executive Director	Mindolo Ecumenical Centre
41.	Mr. Maximilian Müller	Chargé d’Affaires	Embassy of the Federal Republic of Germany
42.	Dr. Abdiel Abayo	Dean -School of Business Studies,	Dar es Salaam Tumaini University
43.	Dr. Benedict Mapunda	Dean -School of Law and Justice,	Dar es Salaam Tumaini University
44.	Dr. Amani Bura	Dean -School of Digital Technology and Transformational Studies	Dar es Salaam Tumaini University
45.	Dr. Felistas Mahonge	Dean -School of Education and Human Development	Dar es Salaam Tumaini University
46.	Dr. Gideon Enock	Director – Public Engagement	Dar es Salaam Tumaini University
47.	Dr. Hawa Uiso	Director- Teaching and Learning,	Dar es Salaam Tumaini University
48.	Dr. Deoscorous Ndoloi	Directorate of Postgraduate Studies, Research and Publications	Dar es Salaam Tumaini University
49.	Dr. Julius Twelve	Director – Quality Assurance and Quality Improvements	Dar es Salaam Tumaini University
50.	Mr. Geoffrey Kilimba	Director - Planning, Resource Mobilization & Development	Dar es Salaam Tumaini University
51.	Dr. Lawrence Kerefu	Director - Innovation, Entrepreneurship and Acceleration Facility	Dar es Salaam Tumaini University
52.	Mr. Amani Nteboya	Event Coordinator	Dar es Salaam Tumaini University
53.	Ms. Jessie Luhanjo	Usher	Dar es Salaam Tumaini University
54.	Ms. Judith Ngowi	Usher	Dar es Salaam Tumaini University
55.	Mr. Phinias Vitalis	IT	Dar es Salaam Tumaini University
56.	Mr. Oygen Philbert	Media	Dar es Salaam Tumaini University