EVOLUTION OF CHURCHES ARCHITECTURE IN STABLE COMMUNITIES
The Case of Dar es Salaam City-Tanzania

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Abstract : *Churches in architecture had always been the place of worship where Christian faith is practiced. They have evolved over the two thousand years partly by innovation and partly by imitating other architectural styles and Cultures. This study examined the growth of an urban community at once or in a completely predictable fashion. However, by the time a community can qualify as "stable," that is by the time it is largely built up and has a settled type of population, its social institutions, community infrastructure upgrading, environmental management and city growth are firmly rooted and flourished as key variables. The purpose of this study is to contribute knowledge on the potential of existing of churches in stable community and the reason for the return to new Dar es Salaam master planning and its critiques notwithstanding. The case study method has been employed as a research strategy due to the context of the study and the type of research undertaken. The findings showed that the churches of several denominations were also well established by foreign missionaries, local evangelists and the administration through local contributions. The findings also showed that inadequate awareness of the architectural evolution of new churches that are sprouting up on daily basis regardless of nationality, tribe affiliations and different beliefs have not disturbed her permanence and flexibility of the church buildings. The study concludes that, churches in stable communities are essential to the upbringing of discipline in the midst of the community believers. The study area is Dar es Salaam city that remained a boisterous business capital city in Tanzania as the political capital city has been moved to Dodoma. Dar es Salaam remains the most populous city where so many flourishing churches have taken root and various communities of changing beliefs continued to flourish.*

*Key Words***:** Churches, Architecture, Stable, Communities, and Tanzania

1.INTRODUCTION

For decades, Dar es Salaam city has been constantly changing and growing. The city's high-rise social housing had become synonymous with urban blight which were once prosperous residential communities. As the city transformed over years with some areas that were once prosperous residential communities becoming blighted while less prosperous areas were propelled to substantial prosperity one may wonder in this process. What happened to churches that were once the defining development symbols for these pioneering communities of the city development (Derek, 2002; Kironde, 2006). In the early years of the development of the city of Dar es Salaam, merchants, missionaries and white-collar workers erected their comfortable religious buildings in the neighborhood; they built a church of suitable size to accommodate few believers of the time and appearance to match their homes. Buildings that embodied religious symbolism clearly formed an important part of many ancient traditions of architecture, and much of this architecture must be considered religious. Church buildings as symbols of house of God are buildings invested with meaning in a very fundamental way, one in which in most cases - the physical form, or structure, is intentionally arranged and ordered to create a specific reference, or convey and embody specific ideas. The question that we must consider, however, is to what extent Christian buildings have been thought of as permanent unmovable structures, or if churches were thought of as in some sense referring to permanence and flexibility of the world. (John, 1994; Brett, 2009).

Fig-1.1: St. Joseph Cathedral in Dar es Salaam at the centre of the miniature communities of believers around it. (PART 1)

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Fig-1.2: Mushrooming of the permanent structures surrounding St. Joseph cathedral in Dar es Salaam city at the centre of the miniature-developed communities of believers around it. (PART 2)

Once upon a time, Broadbent, (1980) retorted that, "... all Church buildings symbolize or at least "carry" meaning in the midst of the community…". The church is central and mark a point of community members to meet for prayer sessions, interactions and socialization (Frankly,2000).
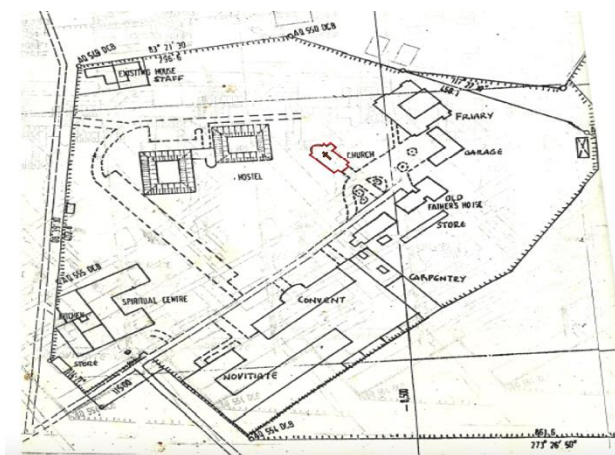

Fig-1.3: The Church is central and marked a point of community members to meet for prayers and socialization.

In the article published in 1986, Robert Van Der Wever wrote, "Church buildings are sacraments: they are powerful symbols of the mystery of God. Moreover, for many people who do not regularly receive Communion they are the most visible and important sacrament. As with every sacrament, the value of the church building lies in its power to symbolize for us the presence of God in our lives" (Van Der, 1986).

Churches are special because they can be a place of experiencing the holy, of encounter with the divine; but this fact is due in part to their nature, they are not simply a shell in which God is known by way of people and human relationships. A "shell" of this kind could be any building, any place; churches are not like this. This experience of the holy, of God, or whatever is created or rather nurtured by many factors, which have been examined in the previous paragraphs above (Broadbent, 1980).

Certainly Medieval architects, artists, and philosophers (in Western Christendom) were concerned with heavenly bodies, the nature of the world, the signs of the zodiac, and many other interconnected things (Broadbent, 1980). But to what extent were the various portions of the Medieval great church thought of as representing the world and the heavenly realm (John, 1994) ?.

However, the three-fold division of the great church certainly was understood in terms of realms of ascending degrees of holiness, or progressive sacrality in the community, following the model of the Jerusalem Temple, and the Temple was understood in cosmological, as well as sacral, terms, as evidenced (Ronald, 2001; Christopher,2002; Castex,2008), said by the accounts of Josephus and Philo, Ronald, suggests that, it was a tradition inherited and nothing can weaver it away rather its stability in the midst of the communities cannot loose taste by the Early Church (and Islam) Ronald says that certainly it is generally the case that these two kinds of understanding were, in practice linked together: wherever we find sound communities of believers surround it without thinking of demolition due to its outdated external appearance to our modern time, and therefore remained permanent, stable and unchanged. Perhaps, in the imagination, these two are inseparable. Analysis of historic church architecture from the point of view of architectural words is a very valuable method of procedure, particularly when looking at the nature of architectural style - what it "means", and has meant - from the point of view of the meaning of style-words (Onians, 1988) For example, the fascinating history of "Gothic" and "Baroque"(Frankly, 2000). This study, therefore examined the architectural evolution of churches in stable communities that evolved from early churches in history to the parish Christian communities today.

2.GENESIS OF CHURCH ARCHITECTURE

The genesis of Church architecture has evolved over the two thousand years of the Christian religion, partly by innovation and partly by imitating other architectural styles as well as responding to changing beliefs, practices and local traditions. From the birth of Christianity to the present, the most significant objects of transformation for Christian architecture and design were the great churches of Byzantium, the Romanesque abbey churches, Gothic cathedrals and Renaissance basilicas with its emphasis on harmony, as shown in Figure 2.1.
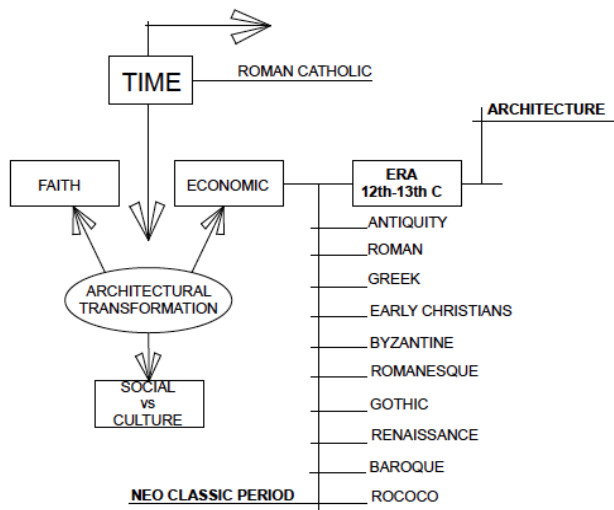
Fig-2.1.Growth of Roman Catholic from 3rd C to 18th Century

These large, often ornate and architecturally prestigious buildings were permanent and dominant features of the towns and countryside in which they stood. However, far more numerous were the parish churches in Christendom, the focus of Christian devotion in every town and village thus create stability in the various communities of believers. While a few are counted as sublime works of architecture to equal the great cathedrals, the majority developed along simpler lines, showing great regional diversity and often demonstrating local vernacular technology and decoration.

Buildings were at first adapted from those originally intended for other purposes but, with the rise of distinctively ecclesiastical architecture, church buildings came to influence secular ones that have often imitated religious architecture. In the 20th century, the use of new materials, such as steel and concrete, has had an effect upon the design of churches. The history of church architecture divides itself into periods, and into countries or regions and by religious affiliation (Fernie, 1990). The matter is complicated by the fact that buildings put up for one purpose may have been re-used for another, that new building techniques may permit changes in style and size, that changes in liturgical practice may result in the alteration of existing buildings and that a building built by one religious group may be used by a successor group with different purposes. Rimisho et al., (2017) highlights various efforts towards historical and architectural generation of buildings especially the church structures that should be at the center of the communities where all the services within human settlements areas can reach people of all sorts of religions. Msimbazi parochial human settlements have however managed to accommodate modernity and religious moral values. The old and monumental conserved Msimbazi church is still performing its religious undertakings under the umbrella of Dar es Salaam archdiocese in a very exemplary manner parallel with commercial activities.

Therefore it is preferable to start with something more decisive, a real architectural space transformation that brought remarkable change for more than a decade. With all these, the increased number of the believers to settle in various realms infused with technological know-how managed to discover the new era from the old to benefit from opportunities, which were either not elaborated during Byzantine to neo classical periods, Funari (1995).

It is timely therefore to renew the role and status of church architecture in stable communities that has really contributed to the people of Dar es Salaam to realize God's presence not only in the hearts of people but also through the expression of the church structures which have been erected on the undisturbed positions and location since time immemorial.

This research therefore has brought to light the importance of church architecture amidst the community members who enjoys the presence of God among them in various streets and districts in the built up environment.

3.METHODOLOGY

Since the study is explorative and historical in nature, qualitative methods in form of non participant case study and unstructured interview were adopted for collection of data with secondary data obtained from literature and unstructured interviews. The analysis was by description and explanation. The review of some documents, interview with church leaders in stable communities were done. Several research strategies existed but this study has historical selected case study to be the most informative to local. The historical strength of the members of the churches even other Christians and Muslims authorities in Dar es Salaam region accepted the existing of the churches and mosques around the city in time immemorial. Research findings from the case study, namely Christian churches in Dar es Salaam are found as time frame, when the data were collected.

This study, therefore examined the architectural evolution of churches in stable communities that evolved from early churches in history to the parish Christian communities today.

4.THE STUDY AREA

The study was conducted in Dar es Salaam City for a number of historical reasons. First, Dar es Salaam is a place that can be considered as the miniature of so many buildings including Christian churches that are revolutionizing faith practices in Tanzania. Secondly, the early Church Missionary Societies succeeded to enter Tanzania through a town called Bagamoyo over 150 years ago in 1887 before they proceeded to other parts of the country. The two that is Dar es Salaam and Bagamoyo were regions but not anymore.

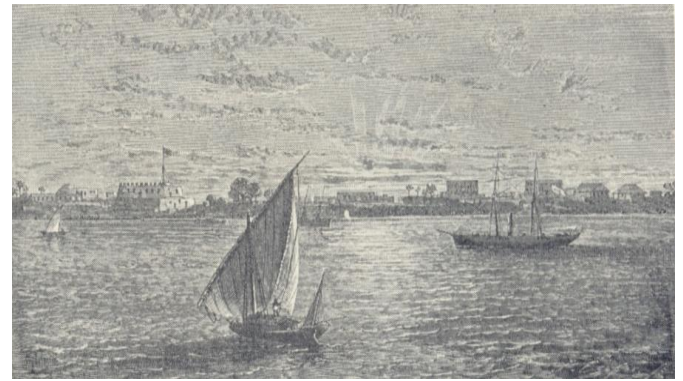Fig-4.1:Map of Tanzania showing the location of Dar es Salaam city marked "green"

Third, the early Christian missionaries occupied Dar es Salaam after the sudden death of Sultan Majid in 1870. Following his death, his half-brother Seyyid Barghash abandoned Dar es Salaam's grand design; who had little love for his brother as well as his works. During his time, Sultan Majid had envisaged Dar es Salaam as the main caravan terminus, port and commercial center of East Africa. He conceived his design in 1862 but building got underway in 1866. Streets were then planned, stonewalls sunk on the northern side of the harbor (City Drive and the area behind it). The biggest building constructed then was the Sultan's palace above what later on became the lighter age wharf. It was a solid double-storied building with slanted walls, a stepped back upper story with a crenellated parapet on the front. Several other buildings included a domed mosque, St. Joseph Cathedral, stone constructions and the "Official Hotel" or the Old Boma as known today. (Sutton 1970: 4).

Upon the death of his brother, the new Sultan Barghash maintained his court in Zanzibar leaving the local trading networks, foreign firms and consulates became the base on the island. The status of Dar es Salaam was at this period third in rank to Kilwa and Bagamoyo; the result-streets became overgrown with grass and buildings were left to decay. In 1887 the German missionaries arrived in Dar es Salaam and this period, between the death of Sultan Masjid (1870) and the coming of the Germans (1887) marked the city's most formative years of religious activities particularly Christianity was considered an urban phenomenon (Sutton 1970). The Germans built the Harbor area as well as churches during the 1890s.

Fig 4.2. Above is the "Panoramic view of Dar es Salaam" in 1869 as captioned in Tanzania Notes and Records, 71(1970),. The photo above is based on coming of Missionaries. It shows harbor, Sultan's palace on the left and St,Joseph Cathedral, Old Boma building (right center). This sketch is an illustration of the envisioned skyline that was well maintained with the low-rise buildings immediately after the shore.

4.1 The Stable Community the Natural Habitat of the City Church

Churches are well-established urban residential community, particularly as they move from description of the city evolving into metropolitan city as well as the evolution of church stable communities which are usually embedded in the development of the city as part of the culture and practice. When it is made up of single-family residences, furnishes as environment similar to that of the small town.

Studies have shown that in Roman Catholic realms most of their churches have priests residences, Sisters residences, schools, dispensaries and other amenities working simultaneously with Lutheran Church realms where we find more or less the same throughout the city. Here urban restlessness and mobility are at minimum. Most of the families live in their own homes, and renters, when forced to relocate, try to find a suitable house somewhere nearby. This is particularly characteristic of the nucleus of the community and urban infrastructure. Studies have shown that communities in human settlements are basic units for development activities and organization. Kyessi, noted out that creating a participatory leads to profiting from local tradition and experiencing its changes, which makes all the partners have a better knowledge of local conditions, problems and deficits (Kyessi, 2002), the portion which gives the area its distinguishing traits. Many of the businessmen went to high school together and played on the same teams. Now they are the strong support for civic organizations in their communities and the local churches. These people regard themselves as substantial citizens, conscientious, middle-of-the-road in Tanzania. They are the uploaders of community law and order, rather comfortably situated; radicalism of any form is far from them.

These people in overwhelming majority have a Protestant background. This may be taken for granted in South, which except for the area around Ruvuma or Mbeya is traditionally Monrovian Protestant, and where until recently even a large city might have only one Roman Catholic Church and a small synagogue. It is also generally true in northern and western cities of Arusha and Mwanza. The non-protestant white-Roman Catholics and black, who in the main have arrived more recently from rural to urban for the purpose of looking for jobs. Tanzanians have tended to be the predominant group in blighted and near blighted areas, where rents are low, while whites with a protestant background have been the dominant population element in the stable communities.

These communities, therefore, are the most congenial for the white, Protestant church, which moved in along within with the people. Here it has to continue with the same type of program and attitudes that characterized it in the small town just because the architecture of the structures is colonial oriented.

It has not been forced to make serious adjustments to urban life, planned residential environment and problems (John, 2001). In the stable community, if anywhere in the city, Protestantism should be able to make a comprehensive and vital contribution to personal and community living. Yet often, even in this most favorable environment, the church is not spectacularly successful.

4.2. Characteristics of stable churches

Traditionally, there have been two main Christian churches practiced in Tanzania, namely Catholic Churches and Protestant churches. For the purpose of this study, the Catholic Church represent the universal church whereas the Protestant churches comprised of Anglican, Moravian, Lutheran, Pentecostal, African Independent, Redeemed Evangelical, Methodist, Orthodoxy, Baptist, Presbyterian, Apostolic, Reformed churches and all other sectarian Christian churches.

A vital church springs out of the desire of people within the community to have a religious that may contribute to relatively easy stability of church communities like having schools, nurseries, hospitals dispensaries and other social services such as physical communication infrastructure and even the fact that they abide to city master plan, than Moslems or other faithful do.

There is also another reason like having permanent residential houses nearby the church that are permanently owned by the Christian believers and that are in constant change. The communities in which the churches are located are changing, many are changing rapidly to match with the ongoing development of science and technology but do not distort the traditional of the church in particular place of worship. In other cultures like in the US, Christian believers are always mobile because they have less permanent residents as they depend on mortgaged houses

than in Dar es Salaam where people actually have to build their own houses, religious communities and therefore they don't easily move around or the neighborhood doesn't change as much (Rimisho, et al (2007). For instance, the Benedictine Fathers are more inclined to build stable communities because they are a community of prayer and that is one of their core guiding principles. Apostles of Jesus missionaries have a different approach to stable communities. Their churches have always been at the central of the communities, same applied for Franciscan Fathers, who in the same way has influenced stability of the communities where they erect their structures that attract various communities members of all sorts of life for recollections and retreats purposes, for instance in Dar es Salaam we have these missionaries in Mbagala spiritual centre and Msimbazi centre.
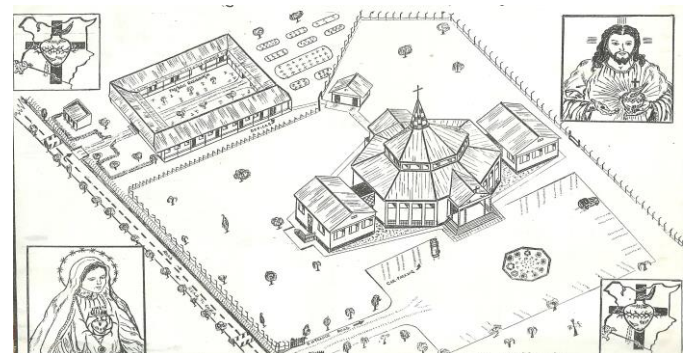
Shematic Sketch.4.1.The shrine of the Apostles of Jesus Missionaries.The Church is centralized in the midst of the stable communities and every believer attends the service from different locations of their residents.

4.3 Evolution of Churches architecture in Dar es Salaam city

We are living a borderline phase of the history of evolution of church architecture in a stable communities. The change involves not only the city environment as places of sharing, but above all the Christian believers living in communities. Cities and machines are changing quickly, whereas man has recently started to become aware of the changes and the decisions that it's compelled to make.

Literature and church architecture tackled the matter of the evolutionary direction by describing a background made of frenetic technological progress, loss of human nature and moral responsibility, anxiety and struggle. Christian believer is already forced to face risks and mutations of the Nature by adapting his or her own essence and survival instinct. During this process of mutation the cities will change in line with their inhabitants influenced by environmental forces and driven by an epigenetic development thus forming a bright community. The new research lead by City vision investigates the future, which will be materialized in the evolution and the resolution of the relationship between Christian believers and technology against the Christian communities in stable communities.

In this research, evolution of churches in a stable communities vision will underline evolution within the coming of the missionaries to date in a summary form lets we gather a lot of unnecessary materials gathered during field work. The Architecture of Christian believer may lies on the following levels in Dar es Salaam city. We have numerous churches that evolved in many years ago. Some of them are leveled as follows:

Level 1: St. Joseph Catholic Cathedral and Azania Front Lutheran Cathedral

Fig-4.3: St.Joseph Catholic Cathedral is "Christian church". Constructed in Gothic style by the Germany missionaries 1889.Stands magnificently along the kivukoni road.	Fig-4.4: Azania Front Lutheran Cathedral is "Christian Church under the Eastern and coastal Diocese of the evangelical Lutheran Church in Tanzania". Constructed in Gothic style between 1899 and 1902.

Level 2: Msimbazi catholic church and Tanzania Episcopal Church

Fig-4.5: Msimbazi Catholic Church is a Christian church that was constructed in 1952.	Fig-4.6: Tanzania Episcopal Conference Church is a Christian church that was constructed in 1952

Level 3: St. Peters Catholic Church and Chang'ombe Catholic Church

Fig-4.7: St.Peter Oysterbay Catholic Church is a Christian church that was constructed in 1958	Fig-4.8 Chang'ombe Catholic Church is a Christian church that was constructed in 1960

Level 4: Magomeni Church and University of Dar e Salaam Joint Church (Modern Architecture)

Fig-4.9: Magomeni Catholic Church is a Christian church that was constructed in 1965	Fig-4.10: University of Dar es Salaam Joint Church is a Christian Church that was constructed in 1975 (Modern architecture)

Level 5: Today's churches without church architecture (Non Roman Catholic Churches denominations) the lists are limitless.

5. DISCUSSIONS

The experience has shown clearly that there are many problems accompanied the churches in residential communities. No living organization is free from problems, and churches even in stable communities are no exception. This is not a situation to be deplored, but challenges to thoughtfulness and an opportunity for growth. Some problems they share with all other churches:
For example,

5.1. Evangelical Lutheran Church in Tanzania (ELTC) had fewer parishioners by then and the mass service was conducted under the mango tree in an area that is apparently occupied by Tanesco power distribution plant. The church is located near Ubungo plaza adjacent to the Morogoro road. The new church building was officially opened in October 2017 following the refurbishment of an old church that was built in the 1970s. The opening of the new church building has seen the influx of worshipers from different areas attending the services.

Fig-5.1:Ubungo Evangelical Lutheran Church of Tanzania .The Church built at the CBD in the midst of the communities neighbourhood along the city of Dar es Salaam.

5.2 ELCT Kijitonyama Lutheran Church. The parish is found in Kinondoni municipal and is easily accessed by the Bagamoyo road. The church is basically found in the residential neighborhood and it has also been under renovation. The new church building was built following the space demand as a result of growth of the population of the worshipers

Fig-5.2: Kijitonyama Evangelical Lutheran Church of Tanzania .The Church built at CBD area in the midst of the communities neighbourhood along the Dar es Salaam City.

Interesting observation, so the fact that Christian stable communities are anchored on their religious building helps stabilize the communities. Since Christian community have a holistic approach to life by building not only houses of worship but also schools, hospitals and other social services, it helps the communities around them to stay around and not relocate to faraway places. They stick around because of the services being provided such as schools and healthcare services and that in turn helps accelerate the stability of the community, whereas if they only build houses of worship, surrounding communities would easily leave them to find other amenities in faraway places and this would contribute to the instability of the faithful community.

Since Dar es Salaam evolved from the Sultan era who was in favor of Islam, it was interesting that both Moslems stable communities and their buildings evolved simultaneously compared to Christian stable communities.

For instance, Islamic architectural design has remained more or less similar over many years whereas for Christians, they have evolved. Inculturation became the core factor that contributed to these transitions. Both religions eventually shared some aspects which are similar in terms of worship, financing and type of education offered during those years. Until today, Muslims, Arabs and Christians stay together amicably and among these

religions no any one struggles to influence another. Hence, stability of faith and social interaction and even cultural behaviors placed them in one pool.

An important church structure that evolved from early experience of the Catholic Church is the parish. The word parish is of Greek origin, and when we find in the New Testament it is obvious that it does apply to anything, which we are familiar with today. Curiously, on the rather few occasions when it was used, parochial had a pilgrim sense and generally referred to Israel's sojourn in Egypt (Acts 13:17) or man's life on earth (1Peter 1:17). The Fathers retain this usage, but they add another meaning when they apply parochial to an individual Christian community.[2]These small Christians communities were not considered independent units but part of the universal church present in each one of them. Thus, a parochial was the church in a particular stabilized place with the purpose and functions of the church as whole. The parish community was seen as presenting the entire church on pilgrimage.

Originally, there was no distinction between "parish" and "diocese;" in fact, the tendency to use these terms as synonyms did not cease entirely until the thirteenth century.[3] Christianity first appealed to the population of the urban centers. The parish was considered to be the clergy and the faithful believer gathered around the bishop. It consisted of the Christians living in the city, and if converts were made in the rural areas, either they joined the brethren in the city for liturgical worship, or one of the clergy was sent to visit them periodically. All these developments evolved gradually in response to the needs (Adams, 1993).The parish in Christian history was a human institution, designed to meet specific human wants within the general context of influencing the world to accept the kingdom of God.

6. FINDINGS AND ANALYSIS

Dar es Salaam city was still in its infancy, a mere hamlet in size, when the first church was built, one short block from the main crossroads. Population multiplied; the number of houses and stores increased; and the church found itself first at the edge of, and then completely surrounded by, the hustling business district (Adams,1993). A neat bronze plague calls attention to the fact that here the first house of worship in Tanganyika was erected in 1827.

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[2] This fitted the secular usage of parochial as a group of neighboring dwelling.

[3] It worth noting how gradually the church becomes stable after the establishment of parish or diocese. And until the sixth century the title to property remained with the parish or diocese

Fig. 6.1: An aerial view of Dar es Salaam's skyline in which the Saint Joseph Cathedral church in stable communities was the only building at the centre which rose high above the surrounding built fabric. The buildings that preceded it (right) maintained a uniform skyline ranging between 2 and 3 storeys. (Source: DCC).

The present edifice, an impressive gray-stone building, is the third structure on this site. Other churches were established by different denominations, but, as land values rose and population moved away from the business congestion, several of these followed their members to pleasanter districts. One sold its site to an expanding department store, and another for hotel purposes. Now that the city has reached a population of a hundred thousand, "Old First" alone remains downtown near the court house (Lynch,1981).
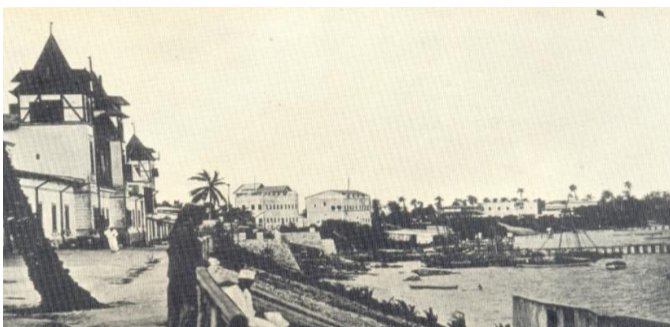

Fig-6.2: above is a photograph taken in 1906 that shows port installations, German port buildings, and the Old Boma building with adjacent buildings that were later destroyed.

German officials were accommodated in spaciously erected fine villas in the inner city that were raised above ground level, mostly double storie with thick whitewashed stone walls, airy rooms and verandahs. Some of them came along with their religious faith and established churches buildings, which at the present time still very strong in terms of construction. These buildings house shops at street level and flats tenanted by a number of families on stories above.

The British conquered Dar es Salaam city from the Germans following German's defeat in the First World War.

The British rule lasted 45 years between 1916 and 1961 when Tanzania (the then Tanganyika) acquired its independence. City growth in Tanzania has been largely unregulated. Informal land subdivision and housing development characterize city development processes. The expanded post-colonial city exhibit stakes of layers of urban types reflecting the various periods of city growth or of planning intentions. In the colonial city, for example, the major ideas behind town planning are evidenced by racially segregated zones for Europeans, Asians and Africans, an ideology that pervaded town planning during the colonial era.(Lupala,2002)

As opposed to the zoning approach introduced by the Germans who laid out the city into three major areas, the African area (for the natives), the Uhindini area (for the Asians) and the Colonial area (for the Germans), the British introduced the densities. Densities fell under three categories namely high density with plots ranging from 400-800 m^2, medium 801-1600 m^2 and low 1601-4000m^2. In his article titled "Building a livable city: Creating a sense of belonging", Kironde points out that the British also have their traces in our history as they planned and built the Oysterbay area from the late 1920s. The Oysterbay area is another section of the city of Dar es Salaam that has been redeveloping uncoordinatedly. Some of its parts have had high-rise buildings replace the old spacious low-rise residences; some of the residences have additions of facilities such as Christian churches buildings and mosques; all of these defying the rich settings and history the area has had for years.
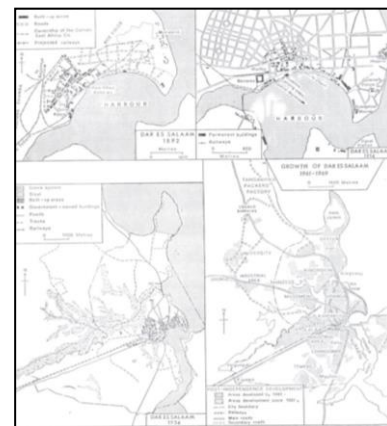

Fig-6.3: Map 6.3 below shows the historical growth of Dar es Salaam from 1892-1961 and influx of the Missionaries and Arabs from Europe.

From the map, Dar es Salaam's growth originated from the areas close to the harbor (1892), the network of roads and streets in the inner city began in 1914. Most of the old suburbs including those in Kinondoni, Temeke and Chang'ombe were built between 1961 and 69 but access to them was built between 1934 and right before independence. Present day Dar es Salaam's origins have been influenced by myriad of Sultans who established mosques and missionaries who also established churches, the Germans and the British. The city of Dar es Salaam

grew rapidly, especially following its hand over to the German Colonial administration and was elevated to city status in December of 1961 (`Christine, 2007). Dar es Salaam is the third fastest growing city in Africa, the ninth in the world[4]. Since the 1940s, many religions were started under the trees then eventually the baptized believers invented the traditional churches using the local materials as the construction elements to make God descend in the midst of the communities including Christian churches and Muslim mosques. This brought about changes in the city. Until present time churches architecture remained stable throughout time immemorial.

Fig-6.4: The Germany Missionaries in the midst of the Tanzanians at Bagamoyo community.The missionaries started their evangelization under the coconut trees before the construction of the churches started 1895.

7. CONCLUSIONS

This study noted that Germany missionaries established church buildings in collaboration with British foreigners whose Tanzania was her first colony therefore dominated the early Churches and the leadership. Indigenization of foreign established Churches witnessed leadership change and this gave room to accommodation of African culture and tradition that maintained the stability of beliefs and architecture of the church. From a consideration of the different types of stable community it is clear that there are two major variables influencing community life. The one is extent to which the community seems to be permanent and fixed in its physical residential building appearances, and the other the degree of social and spiritual continuity and integration towards the architecture of the stable church. Churches in stable community do not come into existence as soon as new buildings are erected but only after most of the land has been occupied, the people have settled down in their new habitat, and social institutions have developed. It is not stable until it has had time to acquire a character, an integrated spiritual personality of its own.

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http://www.citymayors.com/statistics/urban_growth1.html

The study has shown out that no urban area is static. If it is to be effective, the church building dare not be less dynamic than the community itself. Only diligent canvassing of the community for new people, regular reviewing of the program, and wise recruiting and training of the lay leadership will maintain the church architecture as a virile institution in Tanzania.

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