

## **'Collateral Religion'? Transnational Reform Processes and the Inequalities of Christian and Muslim Schooling in Urban Tanzania**

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Over the last decade in Tanzania, parents' and students' quest for a "good school" has been shaped by the growing presence of religiously motivated schools especially in urban settings. While Christian and Muslim schools have a long history of engagement with education in the country, their position has changed in recent years. Not only have privatization processes and the growing commodification of the educational sector triggered the rise of a wide range of ideologically and institutionally diverse schools on all levels of education. National and transnational policies and funding mechanisms that have been geared towards the expansion of access to primary and secondary schooling have also had a significant impact on the quality of state schools and have simultaneously enhanced the reputation of private and religious schools, especially from the Christian spectrum.

This paper argues that the multiple social positions and (non-)visibilities of Christian and Muslim schools in Dar es Salaam are intimately intertwined with reform processes in the wider educational and economic sectors that have been shaped by World Bank policies and the quantitative focus on "access to education"; the politics of language and nation; and Tanzania's growing incorporation into the East African Community. It will also show that the increasing stratification of the education sector is tightly knit to longstanding histories of inequality and religious difference in colonial and postcolonial Tanzania, as well as the establishing and diversification of ties between actors and institutions on the East African coast, on the one hand, and North America, Europe and Saudi Arabia, on the other. Finally, the paper will demonstrate how macro-economic and -historical forces have become condensed in processes of subject formation and the (non-)production of 'specifically religious' spaces in various institutional settings. It will ask whether the co-production of history, economics and desire have resulted in the emergence of new religious spaces as 'collateral', or rather as part and parcel of the growing public role of religion in wide parts of sub-Saharan Africa.