

**COMMUNITY ATTITUDE TOWARDS RELIGIOUS
SECONDARY SCHOOLS IN TANZANIA: THE CASE OF
LUSHOTO DISTRICT IN TANGA REGION**

By

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A Dissertation Submitted in Partial Fulfillment of the Requirements for the Degree
of Master of Arts in Education of the University of Dodoma

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CERTIFICATION

The undersigned certifies that he has read and hereby recommends for acceptance by the University of Dodoma a dissertation entitled “**Community Attitude Towards Religious Private Secondary Schools in Tanzania; The Case of Lushoto District in Tanga,**” in partial fulfillment of the requirements for the Degree of Master of Arts in Education of the University of Dodoma.

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DEDICATION

This work is dedicated to my lovely father, Juma Athumani Mgaya, and mother, Mwanahija Rashid Shevuzo, who struggled to ensure that I get what is best in terms of education. Their great care and support during all time of my educational journey will remain valuable throughout my life.

ABSTRACT

The study investigated the community attitude on religious private secondary schools in Lushoto District of Tanga Region. Specifically, it explored community perceptions on the effectiveness of religious affiliated secondary schools, examined the community motivational factors towards religious based secondary schools and determined teaching and learning strategies employed by religious private secondary schools. The study employed qualitative research approach with some elements of quantitative approach, where cross -sectional research design was used. Social Constructivism and Attribution theories were used to guide all the decisions made in this study. Data were collected from 85 respondents using unstructured and semi-structured interviews, observation, documentary review and focus group discussion. Descriptive statistics was used to analyze data by computing frequencies and percentages by using SPSS version 16.0.

Findings of this study revealed that the community has positive perceptions on the effectiveness of religious private secondary schools. Availability of teaching and learning materials with highly committed teachers and students' self-efforts found in religious private secondary schools foster high academic achievements. Improvements of school infrastructure, including adequate classrooms with enough facilities, conducive outside surroundings and giving students a lot of academic tasks are the strategies that religious private secondary schools employ to ensure outstanding performance. The study ends by recommending that the Government of Tanzania should endeavour to improve their schools by adopting the strategies used by religious owned secondary schools. It may even collaborate with the schools to understand how to improve the schools better.

TABLE OF CONTENTS

CERTIFICATION	i
DECLARATION AND COPYRIGHT	ii
ACKNOWLEDGEMENTS	iii
DEDICATION	iv
ABSTRACT	v
TABLE OF CONTENTS	vi
LIST OF TABLES	ix
LIST OF FIGURES	x
LIST OF ACRONYMS	xi

CHAPTER ONE

1.0 INTRODUCTION	1
1.1 Background of the Study.....	1
1.2 Statement of the Problem.....	6
1.3 Purpose of the Study	7
1.4 Objectives of the Study	7
1.5 Study Questions	8
1.6 Significance of the Study	8
1.7 Scope and Delimitation of the Study	8
1.8 The Operational Definitions of Key Terms	9

CHAPTER TWO: LITERATURE REVIEW

2.0 Introduction.....	11
2.1 Theoretical Framework	11
2.1.1 Social Constructivism Theory.....	11
2.1.2 Attribution Theory	13
2.2 Establishment of Religious Private Secondary Schools	14
2.3.1 Foreign Empirical Studies.....	16
2.3.2 Local Empirical Studies	21
2.3.3 Effectiveness of Religious Private Secondary Schools.....	25
2.3.4 Challenges Facing Religious Private Secondary School	28
2.4 Research Gap	29

2.5 Conceptual Framework	29
2.6 Chapter Summary	32

CHAPTER THREE: METHODOLOGY

3.0 Introduction	33
3.1 Research Design.....	33
3.2 Research Approach	33
3.3 Study Population	34
3.4 Sample Size and Sampling Technique.....	35
3.4.1 Sample Size.....	35
3.4.2 Sampling Technique	35
3.5 Study Area.....	36
3.6 Data Collection Techniques	37
3.6.1 Observation	37
3.6.2 Interviews.....	38
3.6.3 Questionnaire	38
3.6.4 Documentary Review.....	39
3.6.5 Focus Group Discussion	39
3.7 Validity and Reliability	40
3.8 Data Analysis	41
3.8.1 Qualitative Data Analysis	42
3.8.2 Quantitative Data Analysis	42
3.9 Limitation of the Study	43
3.10 Ethical Consideration.....	43

CHAPTER FOUR: PRESENTATION OF RESEARCH FINDINGS

4.0 Introduction.....	45
4.1 Demographic Information of Respondents/ Descriptive Statistics	45
4.1.1 Sex of Teachers	46
4.1.2 Age Category of Teachers.....	47
4.1.3 Educational Level of Teachers.....	47
4.1.4 Teaching Experience of Teachers	48
4.2 Presentation of Findings by Research Questions.....	48

4.2.1 Findings for Research Question One: What are the community perceptions on the effectiveness of religious secondary schools?	48
4.2.2 Findings for Research Questions Two: What are the community motivational factors towards religious secondary schools?	54
4.2.3 Research Question Three:	58

CHAPTER FIVE: DISCUSSION OF THE MAJOR FINDINGS

5.0 Introduction	64
5.1 Discussion of the Findings	64
5.1.1 Community Perceptions on the Effectiveness of Religious Private Secondary Schools	64
5.1.2 Community Motivational Factors towards Religious Private Secondary School	69
5.1.3 Teaching/Learning Strategies that are Employed to Ensure Outstanding Performance	72

CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.0 Introduction	76
6.1 Summary of Research Findings	76
6.2 Conclusion	78
6.3 Recommendations	79
6.3.1 Recommendations for Action	79
6.3.2 Recommendation for Improvement of Public Schools	80
6.3.3 Recommendation for Further Studies	80
REFERENCES	82
APPENDICES	94

LIST OF TABLES

Table 1: Trend of increase of privately owned Secondary School and Pupil Enrollment in Tanzania (1995-1992).....	3
Table 2: Trends of Students' Enrollment 2009-2011.....	4
Table 3: Demographic Distribution of Teachers (N= 85).....	46
Table 4: Frequency Distribution on Sex of Teachers (N=32).....	47
Table 5: Frequency Distribution of Teachers by Age (N=32).....	47
Table 6: Frequency Distribution of Teachers by Educational Level (N= 32)	47
Table 7: Teaching Experience of Teachers (N=32).....	48
Table 8: Descriptive statistics	49
Table 9: Mean and Rank of the Respondents (N=15).....	51
Table 10: Motivational Factors (N=32)	51
Table 11: Teaching and Learning Materials (N=24)	57
Table 11.1 Description of Teaching and Learning Facilities (N=24).....	57
Table 12: Teaching and Learning Strategies (N=32).....	59
Table 13: Teaching/Learning Facilities (N=24).....	61
Table 13.1: Description of Teaching and Learning Facilities (N=24).....	62

LIST OF FIGURES

Figure 1: A two Dimensional Conceptual Framework	31
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LIST OF ACRONYMS

CCE	Congregation for Catholic Education
CEOM	Catholic Education Office Melbourne
CIPP	Context, Input, Process, Product
CS	Catholic Schools
DCSF	Department for Children, Schools and Families
DED	District Executive Director
DEO	District Educational Officer
ETA	Evaluation Research Team
FCE	Future for Catholic Education
FGD	Focus Group Discussion
HoS	Head of School
Hs1- Hs4	Head of School One up to Head of School Four
NCSL	National College for School Leadership
NGOs	None Government Organizations'
OECD	Organization for Economic Co-Operation and Development
OUT	Open University of Tanzania
P1-P7	Parents One up to Parent Seven
S1- S4	School One up to School Four
SPSS	Statistical Package for Social Sciences
TACASSU	Tanzania Catholic Secondary Schools Union
TADREG	Tanzania Development Research Group
UNESCO	United Nation's Educational Scientific and Cultural Organization
SEDEP	Secondary Development Program
URT	United Republic Of Tanzania

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background of the Study

The community attitude towards religious schools signifies the supporting nature of parents in children's education. Negative attitude of the community regarding education is likely to prevent children from getting better education. This is said to result into low support in school work, low level of motivation and poor self-esteem of children (Pickens, 2005; Katherine et al., 2001; Lucas et al., 1990 and Churu, 2012). Positive attitude of the parents and community can be beneficial to the children in many cases and this can be reflected in improvement of class performance, creating interest among children to learn, and higher achievement scores (Samal, 2012).

Samal (2012) explains how the community can unveil its attitude towards a school. For him positive attitude is unveiled through the community's participation in the education of their children. The involvement of family is the strongest predictor of children's educational outcomes; it is significantly associated with children's motivation to learn, attention, task persistence, receptive vocabulary skills, and low conduct problems. A child brought up with affection and care in the least restrictive environment would be able to cope up better with the sighted world. Therefore, the community shapes the social integration of the child more than a formal school (Samal, 2012).

Also, parental involvement in school activities, direct communication with teachers and administrators, supervision and monitoring at home, daily conversations about school is associated with greater achievement of students (Griffith, 1996; Reynolds,

1992; Sui-Chu & Willms, 1996). Parental beliefs and expectations about their children's learning are strongly related to children's beliefs about their own competencies, as well as their achievement (Galper et al., 1997).

Hence, parents who have succeeded in completing a certain level of education are believed to have experienced its value and know that it is within the reach of their children to complete certain level of education in certain schools where they can do well. Children themselves may also be more aware of the benefits of education. They demand to get better education because it will enable them to participate socially and economically as autonomous adults in a free society (Buckingham, 2010).

The opening up of private secondary schools (including those owned by religious institutions) by the Government in 1980s increased the number of None Government operated secondary schools from 85 to 258 in 1984 and 1992 respectively. The enrolment in these privately owned secondary schools also grew from 33,591 in 1984 to 97,116 in 1992. Table 1 below summarizes data on the trend of the increase of private secondary schools and its enrolments.

Table 1: Trends of increase of Privately Owned Secondary Schools and Pupil Enrollment in Tanzania (1995-1992)

Year	No of Schools	Enrollment
1984	85	40,617
1985	86	42,232
1986	95	43,363
1987	103	45,821
1988	113	50,584
1989	124	57,482
1990	152	66,986
1991	158	73,946
1992	164	78,660

Source: Galabawa (1995); Ministry of Education and Vocational Training, Basic Education Statistics in Tanzania.

In school wise, enrolment of students in religious private owned secondary schools from 2000s increases day after day due to unmet demands of education established in community secondary schools. The enrolment has been high in some religious families like Catholic, the well off and few middle families to 2009. The enrolment from 2009 to 2011 can be seen in Table 2 below:

Table 2: Trends of Students' Enrollment 2009-2011

Year	# of Applicants	# Enrolled	#Completed
2009	A- 600	90	78
	B- 100	80	136
	C- 165	140	132
2010	A- 220	90	80
	B- 110	80	136
	C- 160	152	148
2011	A- 500	90	88
	B- 122	90	130
	C- 170	162	174

Source: Pilot study (2014)

Key: school A- Mazinde Juu (Catholic seminary)

School B- Mlalo Day (Muslim)

School C- Lwandai (Lutheran)

From Table 2 above A-B-&C stands for schools in which the enrolment has been taken. School A is pure seminary that has specific number of candidates to enroll. The number of candidates was observed to decrease due to some disciplinary cases and that they do not allow students from other schools to transfer to this school. In school B, the enrolment increases due to increase of highly qualified teachers that raised the performance of students. Also, the increase of streams from stream one to stream two per class, hostel and less school fees compared to other schools which attracted parents to enroll their children in school B.

The pilot study which was done prior to this research showed that in school B & C, there is an increase in the number of candidates different from when they begin because students from government schools shift to those schools due to high

performance they show. Also, some students search for position after they have dropped from school A which is pure seminary taking only the best students.

In England, religious secondary schools symbolize choice and diversity in the education system. It represents the kind of practices in education because it is claimed to offer higher education standards. In recent time, the religious schools around Britain provide education to around one -third of all students in the state sector (Gibbons et al., 2006). Religious based secondary schools continue to be popular among the Catholic Church in the US since children from these schools appear to be more favorable compared to other types of schools. Families' place of residence is related to preference for their children to attend to such schools.

In Australia, most parents have been able to send their children to a school that is relatively close and match to their beliefs (Buckingham, 2010). Religious freedom in education in Australia has been secured through political rather than legal action. In sub-Saharan Africa most of the religious secondary schools are geographically more concentrated in country side settings and covers some part of educational cycles (Lewis & Patrinos, 2012). Human resources, materials and pedagogy differ in function of context depending on the nature of management. The results in these religious schools have long standing presenting superior to new secular schools (Segun et al., 2011).

In Tanzania, the involvement of churches/ mosques in secondary education started in 1986 when the Government made strong decision on churches and other non-governmental organizations to play a greater role in the provision of education and health care services (Galabawa, 1995). Most of the schools are located in rural areas as compared with state owned schools which are located in urban and district

centres. What is more the Government owned schools are cheaper than private schools. Nevertheless parents still send their children to religious owned schools despite their geographical and financial differences. However, parents' preference to send their children to religious based secondary schools is still not very clear. This study, therefore, sought to understand how the community perceives religious private secondary schools and reasons for sending their children to religious owned schools in Tanzania.

1.2 Statement of the Problem

Students' quality of education is seen as an important factor for good life chances (Churu, 2012). Even though changing in employment competition is strongly determined by the type of school and good attainment of the students (Heckman, 2000). Along with this the Government of Tanzania has been struggling hard to fight against ignorance, poverty and diseases. It goes without saying that education is a tool that could be used to do away with these enemies.

The Government has been making efforts in the provision of education to her citizens through the establishment of community secondary schools. This has been done under Secondary Development Program (SEDP) in 2005 for the purpose of creating more opportunities for students to access secondary education (URT, 2010). Despite of all these efforts for building these community secondary schools, still parents prefer enrolling their children to religious based secondary schools, regardless of high expenses in terms of school fees and other overhead costs they incur.

Even though there is a large volume of literature that exists on attitudes of parents and students towards secondary schools in Tanzania; for example, Gibbons (2006)

conducted a study on the impact of attitude in raising attainment; Gorald et al. (2012) studied on the causal impact on educational outcome of aspiration, attitude and behaviours; Eldon et al. (2010) researched on the attitude of schools as agent of risk protective factors for violence on academic attainment, there is a deficiency of studies addressing community attitude towards religious based secondary schools in Tanzania. It is within this context that, present study was conceived. Therefore, this study attempted to examine the community attitude towards religious based secondary schools by collecting information from Lushoto District, in Tanga Region.

1.3 Purpose of the Study

The purpose of this study was to assess the community attitude towards religious owned secondary schools.

1.4 Objectives of the Study

The specific objectives of this study were to:

- I. Explore the community perceptions on the effectiveness of religious affiliated secondary schools.
- II. Examine the community motivational factors towards religious based secondary schools.
- III. Determine teaching and learning strategies employed by religious private secondary schools.

1.5 Study Questions

In the light of the objectives given above, this study sought to answer the following questions:

- I. What are the community perceptions on the effectiveness of religious secondary schools?
- II. What are the motivational factors towards religious owned secondary schools?
- III. What are the teaching and learning strategies employed by religious private secondary schools?

1.6 Significance of the Study

This study contributes on filling the knowledge gap on the community perceptions towards religious private secondary schools. Also, the study provides a useful information and data that could be used by the owners of schools in their effort to find better ways to manage and improve their secondary schools. The research findings will provide frameworks for organizing and conducting further research related to religious private secondary schools in other levels in Tanzania. Similarly, the study will build on and enrich the existing literature.

1.7 Scope and Delimitation of the Study

Scope of the study is the parameters under which the study will be operating while delimitation define the boundaries of the study, it show the inclusionary and exclusionary decision made during the development of the study plan (Simon & Goes, 2013). This study focused on the community attitude towards religious private secondary schools. It was confined itself to Lushoto District of Tanga in Tanzania where four religious owned secondary schools were involved in the study. It did not

involve the religious private primary schools because most of the schools owned by religious institutions cover secondary education in ordinary and advanced levels.

1.8 The Operational Definitions of Key Terms

In the context of this study, the following key terms have been used as they are defined under this section

Religious Secondary Schools - These are schools that are affiliated with a religious group (Buckingham, 2010). In this study religious secondary schools is used to mean schools that run by a religious body.

Community- A group of people living in the same defined area sharing the same basic values, organization and interests (Rifkin et al, 1988). In this study the term community is used to mean parents, teachers, students and district educational officer.

Attitude - A complex mental state involving beliefs, feelings, values and dispositions to act in certain ways (Anderson, 1971). In this study the term attitude means positive or negative expression of community towards religious schools.

Christian schools- These are schools which embraces Christian faith and classical educational principles (Kennedy, 2015). In this study Christian schools means schools that follow Christian rules in provision of education.

Muslim schools- They are schools run by Islamic organizations with Islamic principles (Free Dictionary. Com, 2015). In this study Muslim schools means the schools that embraces knowledge by following Islamic rules.

Private schools: they are schools under the financial and managerial control of a private body or charitable trust, accepting mostly fee-paying pupils (Collins English Dictionary, 2012). In this study private schools means schools that owned by institutions or person and do not depend on government budget.

Public schools -Are schools that are maintained at public expense for the education of the children of a community or district and that constitute a part of a system of free public education commonly including primary and secondary schools (Dictionary.com, 2015). In this study the term government schools means schools that government are responsible in providing services and all students have right to access education on those schools.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This section reviews different literature related to the study based on the attitude of the community towards religious owned secondary schools. It describes the literature related to the study to gain knowledge from what others have written. It reviews the theoretical framework as well as local and foreign empirical studies that are related to the study. Similarly, the section presents the research gap and lastly it elaborates the conceptual framework that shows different concepts pertaining to the study.

2.1 Theoretical Framework

Theoretical framework is a philosophical basis in which the research takes place and forms the link between the theoretical aspects and practical components of the study undertaken. It has implications for every decision made in the research process (Martens et al., 1998). This study was guided by Social Constructivism Theory by Leavy Vygotsky (1978) and Attribution Theory by Heider (1958).

2.1.1 Social Constructivism Theory

Social Constructivism Theory is a supposition that was initiated by Leavy Vigosky in (1978). This theory emphasizes the importance of culture and context in understanding what occurs in society and constructing knowledge based on this understanding (Derry, 1999). For the social constructivists, knowledge is socially and culturally constructed. Individuals create meaning through their interactions with each other and with the environment they live (Prawat & Floden, 1994). In this context, the learning environment and social relationships among group members at

religious based secondary schools may be the reasons for parents to send their children at the schools.

Learning in social constructivism does not take place only within an individual, nor is it a passive development of behaviours that are shaped by external forces (McMahon, 1997). The involvement of parents' in their children's education, close supervision and monitoring at home lead students to engage in school activities that results from meaningful learning. The nature of the learners' social interaction with knowledgeable members of the society helps them to acquire social meaning of important symbol systems and learn how to use them. Provision of conducive learning environment, i.e provision of all necessary learning facilities enhances learners/students to socially interact with their environment and hence make meaningful learning (Vygotsky, 1978).

Learners are required to involve in different social activities in the society to be able to learn a variety of issues, as it is suggested by the Social Constructivism that meaningful learning occurs when individuals are engaged in social activities. Through Social Constructivism Theory learners from religious based secondary schools learn cognitive skills and strategies that involve hands-on project-based methods and utilization of discipline-based cognitive tools. This helps to improve the knowledge capacity of students and impose meaning on it through the social learning process (Gredler, 1997). However, the Social Constructivism Theory ends up explaining how learning takes place and how learning should be for learners to be motivated and acquire the intended competencies but it does not tell what specifically differentiates religious institutions from other institutions, and thus causing parents to wish their children to learn in those schools. It should be known

that what is advocated by Social Constructivism Theory i.e learning occur when learners are taught through interactive activities may be found in other schools. It is for this reason that the researcher decided to supplement the Social Constructivism with the Attribution Theory by Heider (1958), the theory which is discussed in the section below.

2.1.2 Attribution Theory

Attribution Theory is a concept that tries to portray the processes of explaining events and the relating external or internal behaviours (Weiner, 1979). The Attribution Theory was first introduced by Heider (1958) to help explain the behaviours of others by describing ways in which people make casual explanations for their actions. Heider believed that people need to understand the world around them and control their environment.

According to the Attribution Theory, people act on the basis of their beliefs whether or not these beliefs are valid. Weiner (1979) suggested that individuals justify their performance decisions by cognitively constructing their reality in terms of internal-external controllable – uncontrollable and stable - unstable factors. It allows people to offer explanations for why things happen and is more concerned with the individual's cognitive perceptions than the underlying reality of events (Daley, 1996).

According to Attribution Theory, convenient favouritism is the tendency for individuals to attribute their own successes to internal factors while putting the blame for failures on external factors. In this context, when management makes attributions about a negative event that happened at the institution, they tend to underemphasize internal factors such as ability, motivation, or personality traits and

overemphasize external factors. Some people in school are high achievers because of their attributions. They come up rather than avoiding tasks because they are confident of success due to their ability and effort. In contrast, the unmotivated people will avoid or quit difficult tasks because they tend to doubt their ability and attributes success to fate or other factors out of their control (Pickens, 2005).

Through this theory, it is understood that the community has a certain belief concerning the religious based secondary schools either positive or negative. The actions and outcomes that are demonstrated by people in relation to religious based secondary schools are the ones that make the community to have certain perceptions that can be caused either by internal or external factors. Similarly, the behaviour can be consistent over time because of the individual's values and beliefs or because of outside elements such as rules or laws that would govern them in the diverse situations.

2.2 Establishment of Religious Private Secondary Schools

Christian and Muslim organizations have been able to mobilize national as well as international resources and support for their respective educational and religious agendas in different periods in the world. This has shaped their specific positions and privilege in the educational market in more recent years (Stites & Semali, 1991).

In Australia the first schools were Christian schools established by the Anglican Church in North South West in the early days of British settlement in the late 1700s. Later on free donation schools run by other denominations came into existence in the following decades. There were some private commercial schools catering for middle-class boys and schools offering instruction in manners, art and polite accomplishments for girls that did not give religious instructions which were

assumed to be provided at home or in church. In 1820s, there was an attempt to establish non-denominational national schools for all students which was defeated by the Catholic and Anglican churches. Charity schools run by clergy remained the major providers of education until the 1840s, when a dual system of denominational and National schools was established (Buckingham, 2010).

In Nigeria religious private secondary schools came into educational system in the early 1930s (Ukeje et al., 1992). A new set of private secondary schools came into existence in the educational system from the 1970s, following the takeover of schools by the different state governments in Nigeria from the original owners. School invasion was necessary in order to create uniform standards and enhance fair distribution of educational facilities (Ukeje et al., 1992). In 1990s another set of private secondary schools including Islamic and Christian (seminaries) came on board. These types of schools were established for the reason of providing better teaching/learning conditions than that obtained in the public secondary schools. They were very elitist schools which drew students from high income families (Etuk, 2005).

In Tanzania until the late 1970s educational reforms were regarded both in the country and internationally as successful, and were credited with the drop of the rate of illiteracy from 69 percent at the time of independence to 27 percent in 1977 (Stites & Semali, 1991). From 1982 the state-run education system was gradually released from the single control by the Government and was partially privatized at the beginning of 1992. Since the middle of the 1990s the number of private including Christian and Muslim schools has grown rapidly, and they have taken on an ambivalent role in an educational system due to high social demand for secondary

education, and also because of a crisis brought about by low transition rates between Primary and secondary levels coupled with fiscal gaps in financing education (Galabawa, 1995).

Christian schools in particular play a crucial role in achieving the national goal of establishing broad access with regard to middle and higher education. In 2008, for instance, the percentage of Christian schools among all secondary schools in the country was between 10 and 20 percents (Stites & Semali, 1991). However, with their annually increasing fees, religiously oriented schools are accessible only to the wealthier segments of the Tanzanian population and thus contribute to widening social gaps (Dilger, 2013). A logical question is why do parents keep sending their children to these schools at the places where there are other schools which may offer the same services offered in the schools.

2.3 Review of Empirical Studies

2.3.1 Foreign Empirical Studies

Schools are very much reflection of the society in which people exist. They play a great role in promotion of tolerance and mutual understanding of the learners and seek to develop the students skills needed to engage in meaningful dialogue with those of other traditions. Parents' attitudes have significant effects on students' perception on attendance and participation in schools (Handerson et al., 1994).

Parents with positive attitude towards education do encourage their children to study hard regardless of the kind of schools they attend (Katherine et al., 2001). They should assist their children to attempt homework, plan for their daily learning timetable, provide basic requirement, guide their children into academic tasks, give

them motivation when they perform better and discourage them to spend much time in discussing unnecessary stories to improve achievement (Malibiche, 2011). Similarly, the study by Desforges et al.(2003) suggested that positive perceptions of parents lead to involvement in their children's education that has a significant positive effect on children's achievement and adjustment even after all other factors shaping attainment have been taken out.

The study conducted in India by Lucas et al. (1990) on the attitude of parents towards children's education opined that religious private secondary schools play a central role in determining levels of parents' involvement in students' learning. They encourage parents to participate actively in attending school functions and programme to foster their children's education. They recognize that children's learning is enhanced when parents are acknowledged and supported in their role as educators (Churu, 2012). The tight bond between home, school and church encourages the development of strong moral values and sets the stage for strong family values which creates caring, compassionate and competent young adults and future families (CS, 2007). The study conducted by DCSF (2008) asserts that positive attitudes and aspirations of parents and of children themselves predict children's educational achievement.

Coleman et al. (1982) stresses that, although there are considerations of other characteristics, students attending religious owned secondary schools outperform students attending secular secondary schools. They are more likely to engage in different types of activities like visiting museums, take music lessons, participate in academic enrichment experiences and discuss academic issues with their parents and peers (C C E, 2007).

Another study by Mau (2007) revealed that Indian parents' who sent their children to religious private secondary schools had higher education expectation for them. Children belonging to Asian immigrants and Asia-American were sent to religious secondary schools because they believed that they would perform high and their parents were closely monitoring and supervising their children (Mau, 1997). In Britain, the Government and community has taken the idea that religious private secondary schools performs well and is trying to replicate their institutional arrangements more widely (Gibbons, 2006).

In England and Wales, religious private secondary schools are the product of their own history and are necessarily influenced by the relationship between the management and the Government and they deal fairly and equally with governments of all political influence (FCE, 2012). To them, teaching is not just simply the imparting of information or training, rather it is about forming the human person, equipping him or her to live life to the full. It is characterized as an educating community as it shapes the learners in the integral unity of his being, using the tools of teaching and learning where criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life are formed (CCE, 2007).

In Odisha India, the growing awareness regarding education makes many families value their children's education and act favorably towards religious private school and education of their children. They become a part of the decision making process of school, and decide their children's future regarding education (Samal, 2012). The educational level and labour market position of the parents plays great role to enroll children in religious schools. Chediell (2010) evidenced that children from better

educated parents are more enrolled to religious secondary schools than less educated families.

Socio-economic status characteristics of households, particularly parental income, wealth, education and occupation have long been known to be major determinants of student enrolment in religious secondary schools in both developing and developed countries (Evangelista de Carvalho Filho, 2008; Mingat, 2007; Coleman et al., 1966). Parents who have succeeded in completing a certain level of education have experienced its value, they use their power and insights derived from their higher education to make sure that their children are attending schools where they can be provided with the scope for higher studies (Smits & Gündüz-Hogör, 2008).

According to FCE (2012) children from religious secondary schools are not only enrolled because they achieve higher results than government schools, but also because there is high respect for each child, the tangible community and family, atmosphere of the schools, and even the behaviour and disciplinary policies, among others. Maddox (2014) argued that community has the idea that religious schools are bound to provide more morally uplifting and value-saturated environment than public schools. Parents in Australia today choose religious schools due to the reason that they have better teachers and facilities and a disciplined environment, which could generally translate into frustration at underinvestment in public schools.

Buckingham (2010), in her study the rise of religious education argued that in Australia most of none state schools are religious owned schools and parents prefer to enroll their children not because of religion factors but it is because of success, discipline, educational quality, level of understanding of their culture, better teachers, security and the school's capacity to develop their children's potential. She

argued that people who attended religious schools actually have higher rates of civic participation than people who attended government schools.

The strongest effect on the selection of religious private secondary school was the importance that parents attached to the perception of the school having traditional values. Wearing of school uniform, the traditions of the schools, discipline and the religious values of the school were considered important in Australia (Beavis, 2004). The Florida Department of Education (2003) reported that many parents choose to send their children to religious private schools in their neighborhood to make it easy for their children to get to school, to work with classmates on group projects and visit friends

Good management of the department promotes the maintained commitment and professional expertise of the staff (Archdiocese, 2013). In Liverpool leaders, governors and managers in religious private schools are outstanding in promoting monitoring and evaluating the provision for school life, plan and implement improvement outcomes for pupils (Archdiocese, 2009). The management encourages transformational leadership that in turn raises the motivation and ability of the followers to achieve more than it would otherwise have been expected (CCE, 2007; Scott et al., 2012).

The study conducted in America by John (2014) on motivation and job satisfaction of catholic school teachers argues that religious factors are important motivators for teachers to teach in religious schools. Their contributions to the community strengthen their faith and in turn are rewarded with increased satisfaction about their self-esteem, their ability to help their students spiritually, and the recognition that they receive for their ministerial role.

The schools plan detailed assessment strategies that provide accurate information on the achievement of all students to ensure that teachers are aware of how they are achieving and provide information that can be used in planning to tackle underachievement. This helps in preparation to innovate and adapt to new changes wherever appropriate to fulfill the mission in the educational landscape (FCE, 2012).

The study conducted by OECD (2012) reported that in Israel private involvement in school management leads to more efficiency and responsiveness to parents' demands. Principals in religious schools have more autonomy to manage and decide on the area of interest regarding the students and workers than public schools. They are sensitive to parents' demands concerning curricula, teaching methods, facilities and discipline, and more responsive to students' needs. It is added that stakeholders who fund private schools are more likely to demand better student outcomes and hold the school accountable.

2.3.2 Local Empirical Studies

Community perceives their children's academic success as the future achievement of their entire family (Ndunguru, 2012). They view education as both consumption and an investment good since it is believed to make children acquire knowledge and skills necessary for employment (TADREG, 1993). The upgrading of private services providers motivate many urban parents to send their children to religious private schools which are considered to be better as measured by performance (Osaki, 2000).

In Africa, religious private secondary schools present opportune forums for formation of youth and even adults in the joys and challenges of human vocation, they are called to be centers of excellence, but also invited to bring the message of

the fullness of life that proposed to the entire world in the midst of all other fields of human endeavor for excellence (Churu, 2012). The schools guarantee all students to become successful learners who are able to embrace opportunities that are emerging in the local, national and global communities, and are empowered to shape and enrich the world with direction, meaning, purpose and hope derived from their encounter with the life and teachings (CEOM, 2009).

In Nigeria, the level of decay and pervasive conditions of incompetence and lack of professionalism in the public schools stresses the parents in giving their children the best in terms of education. They decided to look on the religious private secondary schools educational institutions where they can fulfill their dream. This makes the private institutions in Uganda to become popular since the community discovered that government alone cannot provide all the citizens with requirements in terms of educational needs. Community of Nigeria looks upon the religious private secondary schools responsible to correct the ills and lapses by the long years of Government's involvement in running of schools (Adebayo, 2009).

Toukara et al. (2001) in his study which was carried out in Mali revealed that the community secondary schools face the challenge of lack of infrastructure and teaching materials. It was also noted from this study that community schools are perceived as discount schools because they recruit unqualified teachers and do not follow school construction norms, and lack some inputs; something that makes the community to look on the religious private schools where those inputs are found (Ngao, 2011).

According to the URT (2010) and Hakielimu (2010), the granted certificates of registration for most of community secondary schools did not meet the minimum

standards of infrastructure requirements as provided in the guidelines for secondary schools in Tanzania. This is resulted into sub-standard in education and that few and sometimes lack of school infrastructure caused the decline in the quality of secondary education that leads some parents to enroll their children in religious private secondary schools.

LaRocque (2010) accounted that the attractive teaching and learning environment strictness of teachers' high discipline, good morals and arranged management found at religious private secondary schools that gratify for high performance, catch the attention for most of parents. Unnecessary contribution demanded by public secondary schools with low performance and poor discipline to students make community to direct their attention to religious private secondary schools with the believe that their families will perform well for preparation of their future life.

Mosha (2006) commented that religious private secondary schools have most children from affluent families and parents who are able and willing to pay for education of their children, unlike the community schools which lack most required resources for teaching and learning and receive little parental support due to poverty and low grade on education in which most parents are attached to. He added that schools are now segmented; there are schools for those who can buy private services in private quality schools and the schools for those who can't in community secondary schools. This signifies that parents prefer religious private secondary schools due to quality education that the community secondary schools failed to fulfill.

Religious private secondary schools have effective administrations which settle conflict resolution strategies to maintain harmonious working relationship among members of

the school community (Oboegbulem et al., 2013). Cooperate working relationship among principals, teachers, proprietors, and students generate mutual implementation of decisions, and peaceful academic environment (Abanyam, 2001). It is a method desired to develop peaceful means of agreeable ending a state of conflict through the use of constructive ideas among Nigerian religious private school community (Burton, 1990; Miller, 2003).

The study done by Immaculate et al. (2014) in Kenya on the habits among secondary school teachers stated that teachers in several religious privately owned secondary schools were performing far much better than their counterparts in public schools. Munene (2003) noted that religious private school teachers had better terms and were well remunerated as they could not dedicate themselves to duty if they were poorly paid. Religious private schools insist on recruiting the best of the trained staff and owners of these institutions are also keen on investing a lot into their work (Ngini, 2005).

The study by Segun et al. (2011), in Ethiopia on improving the conditions of teachers and teaching in rural schools across African countries reported that religious school management establishes means of honest self-evaluation on the true nature of the attitude towards their staff that determine the way they motivate them. The study added that it is indubitably true that the way management treats their staff will, to a great extent, be determined by their outlook on life, their attitudes to motivation as

the basis of human behaviour, and the judgement they make of people's conduct in a specific working situation.

In the other hand, Sivalon (1994) reported that religious schools specifically Christian affiliated secondary schools have been a major contributor of gender inequality, ethnic inequality, and religious inequality and to the production and reproduction of Tanzania's class structure. In the case of seminaries it is believed to provide education of high quality when compared with other Tanzania schools, although it is argued to employ little resources specifically for the disadvantaged and marginalized members of society (Galabawa, 1995).

2.3.3 Effectiveness of Religious Private Secondary Schools

School effectiveness is the ability of a school to achieve or exceed its goals. A school is believed to be effective if the outcome of its activities meets or exceeds its goals (Hoy & Miskel, 2001). A school is effective if processes result in observable positive outcomes among its students consistently over a period of time (Reynolds, 1985). This implies that the effectiveness of a school is more dependent on its processes and gauged by its outcomes. Nwankwo (2004), in his study, contend that for school to be believed to have educational effectiveness might possess powerful educational leadership, the expectation of students' success, an orderly school climate but not oppressive and taking into account the students' acquiring of fundamental school skills.

Differences among schools do affect students' academic achievement (Purkey & Smith, 2002). The support of environment, professionalizing of teacher, orientation of quality in every field of school and high expectations with respect to success are among the dimensions of education effectiveness in which most of religious private

secondary schools possess. Selection of qualified teachers, participation and satisfaction of teacher, leadership feature and relations of the school manager, strong school culture, positive relations and high family participation amongst others are the fundamental features that build up an effective school tested on students' success (Zigarelli, 1996).

Religious private secondary schools considered to be effective since it emphasizes on good school management, effective teaching and learning, a greater focus on improvement in academic performance, staff job satisfaction, less disciplinary problems and greater cooperation between principals and teachers and among teachers (Lyer, n.d). In a broader context, every stakeholder in the religious private school has a role in ensuring school effectiveness.

The study conducted by Dozie (2009) on religious private high school students' perceptions of effective teaching reported that students emphasized the importance of student teacher relationship, indicating the basis for effective teaching that was demonstrated by the rapport, respect, and time shared between teachers and students. Also the study shows that effective teaching emerge from teaching techniques, classroom environment, teacher qualities, classroom management, content knowledge, and other elements which most of religious private schools adhere to. Teachers' inconsistencies in these areas frustrate students, impair certain student-teacher relationships, and impact student learning.

Akomolafe (2012) asserts that the level of administrative effectiveness is high in religious secondary schools due to high support for decision making. It also manifests higher level of teachers' job performance, adequate preparation for instruction, teachers' self discipline, teachers' adequate management of time and

teachers accomplishment of given assignments within time limit. Gregory (1992), Kenshaw and Blank (1993) stressed that religious schools have lower incidences of negative school behaviour than public schools, which might be due to high level of administrative effectiveness.

The study conducted in Nigeria by Alimi et al. (2011) revealed that principals of religious secondary schools have high level of leadership effectiveness in pedagogical and community relation skills, effectiveness and high administrative skill effectiveness than public secondary schools. He added that religious secondary schools are established and funded by the private individual and groups and they are aimed at maximizing profits through quality improvement of the classroom, teaching and learning.

Student parents' social composition of the school population, school administration and condition for teaching and learning in religious private secondary schools develop different patterns of behaviour from teachers and students. This pattern promotes shared beliefs about what students should learn about proper norms of instructions and how students and teachers should relate to each other. This forms a basis of school climate found in religious private secondary schools which influence the effectiveness of teaching and learning by rising teachers' morale (Drinkers et al., 2003).

According to Drinkers et al. (2003), religious private secondary schools have autonomy that denotes a crucial part of teaching and learning conditions which may have an influence in school achievement. Schools have the responsibility of hiring and firing teachers, decide about teachers' salaries and its increases, choosing

textbooks, courses offered and determination of the course content. In some of these activities, teachers take part in decision making which raise the school effectiveness.

2.3.4 Challenges Facing Religious Private Secondary School

Studies done by Howson (2012) and Helm (2000) orated that in the United States, religious private secondary schools face the challenge of recruitment of leaders, especially for senior staff leaders like principals, heads, deputies and assistant heads. There are fewer applications for vacancies due to competition from community or non-faith foundation and voluntary schools and mostly do not qualify for the posts. The schools also experience difficulties in attracting sufficient quality and quantity of applicants when vacancies arise (NCSL, 2012).

According to Ngamau et al. (2006), teachers have now become a problem in religious private schools. There is a rapid growth in the recruitment of teachers in large numbers but the greatest challenge is retaining these teachers in the same school for a long time. Most of the teachers have become nomads as they move from one school to the other. Ngini (2005) also confirmed that staff turnover was high in most religious private secondary schools, especially after examinations particularly when results were poor. Religious affiliated private secondary schools (Catholic) receive large number of people from diverse cultures and traditions which contain students of other faith traditions and of no faith tradition. The management and staff has a challenge to operate on a steep learning curve in undertaking the task of ensuring that every student is valued equally and given a genuine experience of belonging (Mullay, 2010).

In Uganda, the study done by Kato (2011) stated that religious private secondary schools today do not given enough time for instructions, human and financial resources necessary to instill in children and youth religious values and principles, a lot of energy and resources is given to pass examinations to secular subjects which have paraded education as the mere acquisition of high grades, irrespective of other values. The situation also shows that religious education has become market oriented different from their aim of emphasizing holistic education that addresses the moral, social, economic, spiritual and emotional spheres (Nduku, n.d).

2.4 Research Gap

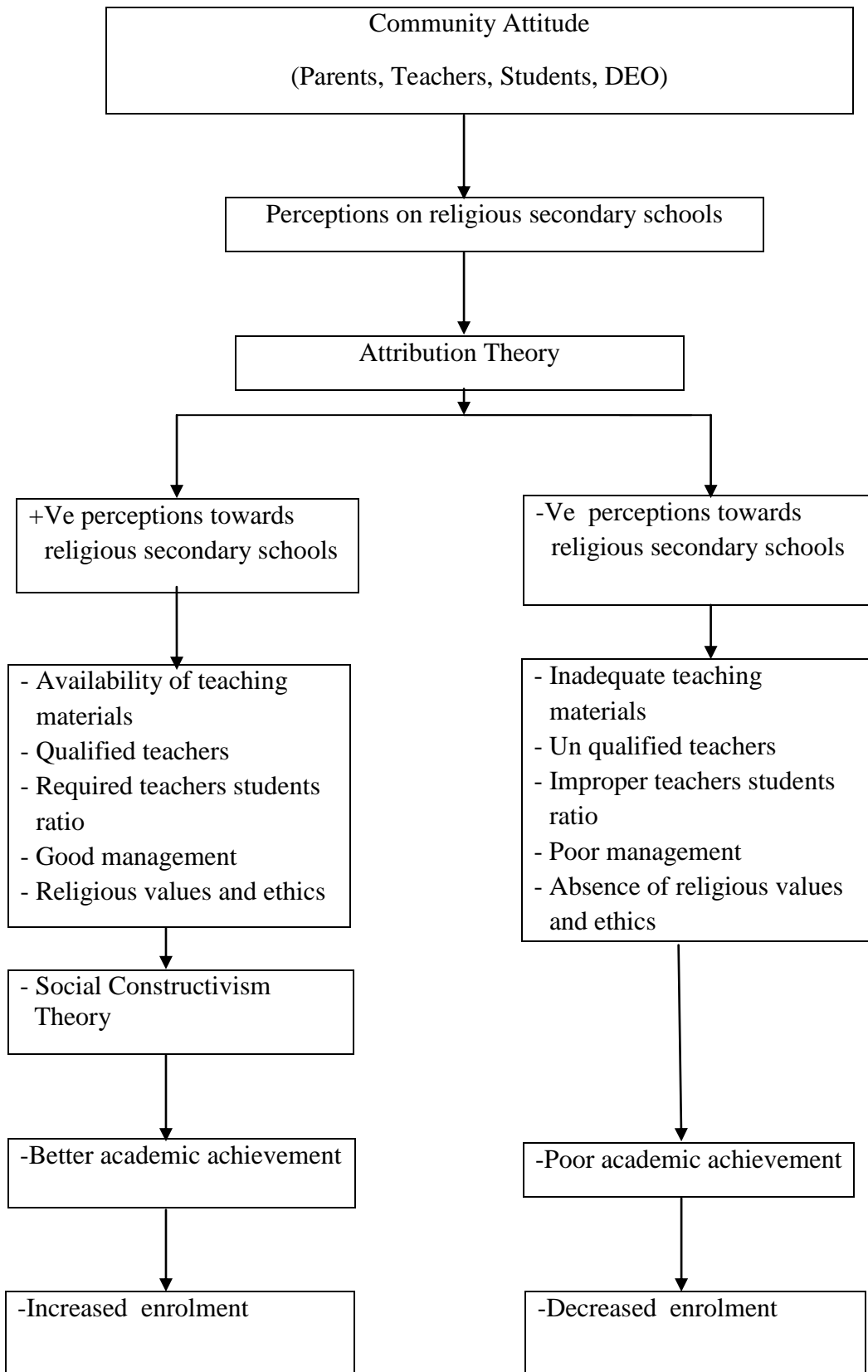
The literature reviewed (some of which are presented here) revealed that parents preference of school is influenced by administrative effectiveness, parents expectation about the schools, school performance and good infrastructure; none of the studies paid a special attention into looking for the reasons for preference of religious owned schools. Most of the studies conducted focused on the attitude of at risk students and people with disabilities and academic achievement. Consequently there is paucity of knowledge that would help in answering the questions about what are the community preference on the religious schools and the strategies used in ensuring good performance at the schools largely unanswered. This study was therefore, proposed to fill this gap by answering aforementioned question.

2.5 Conceptual Framework

Conceptual framework is an abstract of how the basic concepts and constructs are expected to interact on the actual settings and the research study. It is the system of

concepts, assumptions, expectations, beliefs, and theories that support and inform about research (Miles et al., 1994). The conceptual framework articulates the pathways by which the study is expected to cause the desired outcomes. Since this study explore community attitude on religious private secondary schools, a two dimensional conceptual framework model developed by Daniel Stufflebeam's (1971) was employed, the model is presented in figure 1 below.

Figure 1: A two Dimensional Conceptual Framework



The model adopted & modified from Stufflebeam's (1971).

This model provides definitive and valid information while taking into account the different levels of decision and decision makers (Fitzpatrick et al., 2004). It is designed to help people make better decisions about their educational products and programme. It consists of Input; Process; and Product. The input includes community attitude on religious secondary schools that, according to Attribution Theory, can result to either positive or negative perceptions.

The availability and proper utilization of teaching and learning materials, good management, required teachers students ratio, proper religious values and ethics, qualified and committed teachers with the support of Social Constructivism Theory results to better academic achievement. This attracts community to have positive perceptions and as a result enrolment increases. In other words when schools lack those required facilities the outcome might be poor achievement of students; the community get negative perceptions and the enrolment decreases. Religious secondary schools were assumed to maintain all the needed resources that form a part of managerial aspect leading to outcomes that can be judged by the community in terms of its quality.

2.6 Chapter Summary

This section reviewed different literature related to the study. The section began with the theoretical framework which described the Social Constructivism Theory and Attribution Theory and their significance to this study. The section also reviewed foreign and local empirical studies concerning the attitude of the community towards education. The research gap is also one of the parties that presented in this chapter. The chapter also described conceptual framework that was adopted and modified from Stufflebeam (1971). The next section is about methodological issues of the study.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This section presents different methodological aspects and procedures that were employed in the process of data collection. It consists of research design location of the study, research approach, targeted population, sampling procedures and instruments for data collection. The section also presents validity and reliability of the research instruments, ethical issues and lastly the data analysis plan of the study.

3.1 Research Design

Research design is the logic master plan of a research that enlightens on how the study was conducted (Kothari, 2004). It provides as a road-map which helps the researchers to be on a right track as it helps to determine the best way to reach the destination. This study employed the cross sectional survey research design because it helps the researcher to collect data at one point in time from the sample selected to represent a larger population (Rindfleisch et al., 2008). Cross-section survey research designs are usually conducted to estimate the prevalence of the outcome of interest for a given population (Levin, 2006). It is also preferred in this study because it is relatively inexpensive and takes up little time to conduct.

3.2 Research Approach

The study employed both qualitative and quantitative research approaches. The approaches can produce more complete knowledge necessary to the theory and practice when used together (Johnson et al., 2004). Qualitative research approach is the approach that seeks to understand some aspects of social life, and its methods which generate words, rather than numbers (Patton et al., 2002). The approach deals

with meaning and ideas people have constructed in making sense of their world and experiences (Merriam, 2002). Qualitative approach was appropriate due to the nature of this study; the study aimed at studying different attitudes, experiences, perceptions of various groups in a community which could suitably through the approach.

Kothari (2004) cements the researchers' decision to use qualitative approach by arguing that is concerned with subjective assessment of attitudes, opinions and behavior of people. Qualitative research approach in this study was used specifically to collect and analyze data about the level of community perceptions on the effectiveness of religious based secondary schools.

Quantitative approach was, as well employed in this study to collect and analyze data since the determination of attitude in the community in terms of age, sex; marital status and working experience was demanded. It explains a phenomenon by collecting numerical data that are analyzed using mathematically based methods (Aliaga & Gunderson, 2002). Quantitative research approach is useful for testing the results gained by a series of qualitative experiments, leading to a final answer, and a narrowing down of possible directions for follow up research to take (Bryman, 2006).

3.3 Study Population

Population is a group of individuals, objects or items from which samples are taken for measurement (Kombo & Tromp, 2006; Panneerselvam, 2007). It is used by researchers to generalize the results. The targeted populations in this study were teachers, students, heads of schools, DEO and parents who were sought to have the information pertaining to the study.

3.4 Sample Size and Sampling Technique

3.4.1 Sample Size

Sample size is the number of individuals to include in a research study (Eng, 2003). It can be determined according to the population defined in the study. The sample size depends on the nature of the analysis to be performed and the desired precision of the estimates a researcher wishes to achieve (Webster, 1985). The study involved one (1) DEO, four (4) heads of schools, one from each school, thirty two teachers (32), eight from each religious based secondary schools, forty (40) students, ten from each school, and eight (8) parents two from each religious school that made a total of 85 respondents.

3.4.2 Sampling Technique

Sampling is the process of obtaining information about an entire population by examining only a party of it (Kothari, 2004). It is used to make generalization and draw inferences based on samples about selected population. In this study, simple random sampling was used in which each and every individual of the population had an equal chance of being included in the sample (Moore et al., 2006). Random sampling eliminates bias by giving all individuals an equal chance to be chosen. It also allows the researchers how to use statistical methods to analyze sample results (Taylor, 2014). The researcher distributed questionnaire to every eighty teachers found at schools and willing to participate in the study.

Purposive sampling technique is a type of non-probability sampling that is most effective when one needs to study a certain cultural domain with knowledgeable experts within it (Tongko, 2007). It helps the researcher to decide what needs to be known and sets out to find people who can provide the information by virtue of

knowledge or experience (Bernard, 2002). It also permits logical generalization and maximum application of information to other cases (Patton, 1990). In this study parents with children in religious schools were purposively sampled then were taken randomly depends on how they are easily available.

3.5 Study Area

Study area is a place where research is carried out (Webster, 2010). Careful selection of the research location is very crucial. It plays a role of influencing usefulness of information produced by the study (Komb & Tromp, 2006). The study was carried out in Lushoto District in Tanga Region. The Region is located on the coast of Indian Ocean in northeastern side of Tanzania mainland. It lies between latitudes 4^o and 6^o south of the Equator, and between longitudes 37^o and 39^o east of Greenwich (URT, 2008). Other Districts in the regions are Tanga Municipality, Pangani, Muheza, Korogwe, Kilindi, Mkinga and Handeni.

Lushoto District is situated in the northern part of Tanga Region. It lies within 4^o 25' – 4^o 55' latitude south of Equator and 30^o 10' – 38^o 35' Longitude East of Greenwich. Its land covers 3,500 square kilometers that accounts for about 12.8% of Tanga Region land area. It borders with Korogwe District in the south and Mkinga District further East, Same District of Kilimanjaro Region in the northwest, and Republic of Kenya in the northeast (Makamba, 2010). The population of Lushoto was 492,441 according to 2012 Population and Housing Census. Its economic activities are agriculture, tourism, business and trade.

The area was selected for this study because it is the leading district in terms of number of religious private secondary schools than other districts in Tanga Region; thus the researcher believed that she could get more and genuine information from

the area that it could be obtained from any other place. Most of all to the best of the researcher's knowledge, there is no a single study that was conducted, earlier before this, at Lushoto.

3.6 Data Collection Techniques

These are tools that make it easier for a researcher to collect information from the targeted population (OUT, 1998). In these study semi-structured interviews, questionnaires, documentary review and focus group discussion were applied in order to collect data from the selected samples. The study employed multiple instrument of data collection to ensure that the data gathered are valid and reliable. The instruments that were used are described in the subsection below.

3.6.1 Observation

Observation is way of gathering data by watching behavior, events, or noting physical characteristics in their natural settings or naturally occurring situations (Cohen et al., 2006). Observation was used in this study since it fosters an in depth and rich understanding of a phenomenon, situation and behaviour of students in religious secondary schools. It is also an essential part of gaining an understanding of naturalistic settings and its members' ways of seeing since does not rely on people's willingness or ability to provide information (ERT, 2008). Accordingly, the researcher in this study visited and observed the schools; among others to understand about the environment infrastructure, practices at school and the general climates at the schools. The researcher visited in the library and laboratories to see if the subject books, chemicals and practical instruments are available.

3.6.2 Interviews

The study employed unstructured and semi- structured interviews so as to seek information from the respondents. According to Margaret et al. (2009), unstructured interview help the researcher to clear plan the questions but minimum control over how the respondent answers. With Semi-structured interviews the researcher examines deeply into a topic and understands thoroughly the answers provided. During the collection of data different questions, including closed and open ended questions concerning the topic were asked to parents, heads of schools and the D E O. The instruments were used with these respondents to explore their attitudes, views, experiences, beliefs and motivations concerning the study. It allows the researcher to enter into another person's world to understand their inner perspective and the meaning they make from those perspective (Patton, 1990). It is open and flexible that allows individual responses without limitations of explanations.

3.6.3 Questionnaire

This is very concise, preplanned set of questions designed to yield specific information to meet a particular need for research information about a pertinent topic (James, 1997). The study employed self administered questionnaires to religious secondary school teachers since they possess the desired information and can answer the questions objectively. The researcher opted for questionnaire with teachers because they were many in number and, thus, it would take the researcher a long time to interview all of them. Further, questionnaire gave more freedom to the respondents because they were assured that their responses were anonymous. According to McLeod (2014) questionnaires provide a relatively cheap, quick and

efficient way of obtaining large amounts of information from a large sample of people.

3.6.4 Documentary Review

The documentary review was used as tool of data collection to enable the researcher to verify the consistency of the information gathered through interviews and questionnaires (Borg et al., 1993). It is a way of collecting data by reviewing existing documents. The documentary review provides secretly information that may not be directly observable and noted by other research tools. In this study, the journals, articles, books, research reports, website-internet was used to get secondary data that could not be collected during data collection process. Further, during data collection, the researcher reviewed national examination results, minutes for academic meetings, students' academic progress, teachers log books and students' attendance registers.

3.6.5 Focus Group Discussion

The focus group discussion (FGD) is a rapid assessment, semi-structured data gathering method in which a purposively selected set of participants gather to discuss issues and concerns based on a list of key themes drawn up by the researcher/facilitator (Kumar, 1987). A worth focus group consists of six to twelve individuals who share a common interest (Eliot et al., 2005). The focus groups uncover real feelings and issues and provide richer and more profound information about the topic. It is used to gather information needed for decision-making or guiding action (Rennekamp et al., n.d). The instrument also promotes self-disclosure among participants.

This study was employed focus group discussion with students to provide the researcher with quality data in a social context as participants interact to each other in a discussion and make additional comments from the responses given. This tool was selected to be used with students because it was easier for the researcher to get data in from the large number of students. Forty (40) students were sampled for the study, thus, focus group discussion were best for the researcher to get views from each students. Thus the researcher made FGD, (4 group discussion) with ten students from each from sampled school. Among others, the FGD was used to get information about students expectations, believes and attitudes about the schools.

3.7 Validity and Reliability

Validity and reliability of the data collection instruments is important for the measurement of the service quality and for obtaining meaningful results (Hair et al., 2011). It helps in establishing indicators that provide evidence to ensure that the information collected through the use of selected instruments is truthful and reasonable (Mertens et al.,1998).

Validity is the accuracy of a measure or the extent to which a score truthfully represents a concept (Zikmund et al., 2010). In this study the researcher employed triangulation method which implies a combination of different data collection method (Patton, 1999). The Multiple data collection tools were used in the field work so as to increase validity of the information collected from the respondents.

This study used interviews, questionnaire and documentary review guide. It is argued that the studies that use one method of data collection are open to errors of particular method (Golafshani, 2003). Also, the back translation was used as a process of translating materials from its original language to other languages (Chislel

& McCreary, 2010). In this study, questionnaire and interview questions that were constructed in English were translated into Kiswahili for to be easily understood by the respondents. The interpretation of the research tools is done to make easy communication with informants (Mtahabwa, 2007). It is believed that when informants understand content given from the questionnaire provide accurate responses.

Reliability is an indication of how consistent the findings are based on the method of data collection and analysis (Bollen, 1989). It is an indicator of internal consistency of measurement over a variety of conditions in which basically the same results should be obtained (Nunnally, 1978). The research instrument is considered to be reliable if the results of a study can be reproduced under a similar methodology. The length of the instruments which were used in data collection was maximized because the longer the instrument the greater its reliability (Nziga, 2011). The clarity of the instruction that was provided to respondents was clearly observed to obtain reliability. The pilot study was made to check for reliability in terms of the time required and the quality of the items in the instruments for proper preparation and modification if any.

3.8 Data Analysis

This is the way in which data collected from different sources are organized together to produce the findings (OUT, 1998). It is the process that implies editing, coding, classification and tabulation of collected data (Kothari, 2011). Data are analyzed to develop generalization to explain the targeted phenomenon. In this study both qualitative and quantitative data analysis were applied to carefully collect, organize,

summarize analyze and draw the valid conclusion from the findings. The procedures used to analyze data for this study are described under the subsections below.

3.8.1 Qualitative Data Analysis

Qualitative data analysis is a range of processes and procedures whereby a researcher move from the qualitative data that have been collected into some form of explanation, understanding or interpretation of the people and situations that have been investigated (Taylor et al., 2010). Qualitative data analysis helps the researcher to examine the meaningful and symbolic content of the data collected. Data that was collected from the field was classified into meaningful categories and then edited, grouped and analyzed according to the objectives and the research questions.

Content analysis was used as a way of working with data from written, visual or hard material for the aim of identifying specified traits of materials (Best and Kahn, 2006). Responses that obtained from interview observation and focus group discussion was subjected to content analysis to extracts important information. Also this information was presented in the form of quotations obtained from informants as perceived by researcher.

3.8.2 Quantitative Data Analysis

Quantitative data analysis is a systematic approach to investigations in which information are collected and transformed into numerical data (Bryman, 2006). It involves measuring or counting attributes. The quantitative data analysis enables the researcher to make sense of the responses collected from the respondents by organizing, summarizing and doing exploratory analysis. Data from questionnaire were coded and the results were analyzed by using SPSS version 16 then the

statistical information that obtained was presented in the form of frequency and percentage.

3.9 Limitation of the Study

These are constraints that a researcher encounters in the field of study (Omari, 2011). During the process of data collection, the researcher encountered several problems. Firstly, it was difficult to access some of teachers and students on time since the research was conducted during examination time, teachers were busy with marking and preparation of reports and students were concentrating in their self studies ready for examinations so I had to expand more than planned time. Some schools hardly believed that the researcher was collecting information for academic purpose, so their cooperation was minimal at the beginning but as the researcher explained and provided evidence that she was just a student who was doing the study in partial fulfillment of the requirements for master's degree, they understood and provided full cooperation.

3.10 Ethical Consideration

This is complex set of values, standards and institutional schemes that help to constitute and regulate scientific activity (Nagel et al., 2006). It is codification of ethics of science in practice. In conducting a research it is of paramount importance to protect, respect the human rights, privacy, dignity, and sensitivities of the research populations in which a researcher is working with. It is an important aspect of ensuring that the research process and a researcher's findings are trustworthy and valid.

Before going to the field of study for the collection of data, the researcher obtained a research clearance letter from the office of the post graduate studies at the University of Dodoma. The permission letter was sent to the DEO at Lushoto and to the heads of schools to allow the participants to provide information as required by the researcher. The researcher obtained informed concerns from the participants before collecting data from them.

The researcher also used anonymous questionnaires where the participants could not be personally identified or harmed in any way. Again, in the collection of data, the researcher ensured the respondents that their information will remain confidential. The informants seemed to generally accept what they had been told about confidentiality, something that made them feel more secure in having this trust (Graham et al., 2000).

CHAPTER FOUR

PRESENTATION OF RESEARCH FINDINGS

4.0 Introduction

This chapter presents results of the study regarding the community perceptions on religious affiliated secondary schools in Lushoto District in Tanga. This study involved teachers, students, parents, head of schools and the DEO from the District. Data were collected from four religious secondary schools namely Mazinde Juu, Mlalo Day, Lwandai and St Catherine of which three are Christians, two under Roman Catholic and one under Lutheran, one is Muslim school under the auspices of Bakwata. This chapter begins with demographic characteristics of the respondent's followed by the presentation of the research findings. Presentation of data is done in tabular form as well as descriptively or narrative form. Scientific Tables have been used throughout this study chapter.

Data from this chapter was processed quantitatively using Statistical Package for Social Sciences (SPSS) version 16.0 and others were presented qualitatively. Presentation of the research findings from this chapter is presented demographically by showing information of the respondents' in terms of age, sex, educational level and experiences. Findings are presented by using tables showing data in frequencies, percentages, mean and rank; others are presented descriptively based on their themes for qualitative data.

4.1 Demographic Information of Respondents/ Descriptive Statistics

This section presents demographic information of respondents involved in this study. From this part the population of respondents, age, sex, education level and working experiences of the informants are presented where heads of schools (HoS),

teachers, students, parents and District Educational Officers (D.E.O) were the source of information.

However the characteristics presented here are those of the teachers since students are well known. But knowledge about teachers experience, level of education, sex and age are thought by the researcher to affect their attitudes about the religious owned schools. Table 3 summarizes the demographic distribution of the target population involved in this study.

Table 3: Demographic Distribution of Respondents (N= 85)

Demographic Distribution	Frequency	Percent
District Educational Officer	1	1.17
Heads of schools	4	4.70
Parents	8	9.41
Students	40	47.05
Teachers	32	37.64
Total	85	100

Results from table 3 shows that majority of the respondents involved in the study were students 40(47.05%) and teachers 32(37.64%) followed by parents 8(9.41%) and head of schools 4(4.70%), the least respondent participated in the study is the District Educational Officer 1(1.17%) respectively.

4.1.1 Sex of Teachers

This part presents frequency distribution of sex of teachers which are female and male. Below is a table that shows frequency distribution on sex of teachers.

Table 4: Frequency Distribution on Sex of Teachers (N=32)

Sex	Frequency	Percent
Male	23	71.87
Female	9	28.12
Total	32	100

Results from Table 4 indicate that majority of respondents were male 23(71.87%) while 09 (28.12%) female participated in this study.

4.1.2 Age Category of Teachers

Table 5: Frequency Distribution of Teachers by Age (N=32)

Age	Frequency	Percent
18-24	3	9.37
25-34	25	78.12
35-44	2	6.25
45-60	2	6.25
Total	32	100

Findings from table 5 above indicate that majority of respondents involved in this study were youth aging 25-34 who formed (78%), the least represented categories are between 35-44 and 45-60 years that formed (6.25%) respectively.

4.1.3 Educational Level of Teachers

Table 6: Frequency Distribution of Teachers by Educational Level (N= 32)

Educational level of Respondents	Frequency	Percent
Diploma	10	31.25
Bachelor Degree	17	53.12
Master Degree	4	12.5
Doctoral Degree	1	3.12
Total	32	100

Findings from Table 6 above indicate that majority of teachers are those with bachelor degree 17 (53.12%) followed by those holding diploma 10(31.25%). The least mentioned educational level is that of PhD 1(3.12%).

4.1.4 Teaching Experience of Teachers

Table 7: Teaching Experience of Teachers (N=32)

Teaching Experience	Frequency	Percent
1-10	26	81.25
11-20	2	6.25
21-30	2	6.25
Above 30	2	6.25
Total	32	100

Findings from Table 7 above indicate that majority of teachers in the schools had work experience of between 1-10 years 26(81.25%). Followed by those with working experience 11-20, 21-30 and above 30 with the same frequencies and percentages of 2(6.25%).

4.2 Presentation of Findings by Research Questions

4.2.1 Findings for Research Question One: What are the community perceptions on the effectiveness of religious secondary schools? This research question aimed at understanding the perception about the effectiveness of religious owned secondary schools. It was sought that the answers for this research question would help to explain why the community prefers these schools over the Government owned schools. The following are the findings of the study with regard to this research objective.

Table 8: Descriptive Statistics (N-15)

S/N	Items	Response Category										Mean
		SD		D		UN		A		SA		
		N	%	N	%	N	%	N	%	N	%	
1	Religious schools are schools for rich families	8	24	1	3	2	6	4	53	5	15	3.32
2	Religious secondary schools teachers are well motivated in terms of remuneration	16	47	3	9	7	21	8	24	0	0	2.21
3	Religious secondary school has safe and caring environment for its employees	18	53	4	12	6	18	6	18	0	0	2
4	Religious schools observe participatory leadership and management style	20	59	3	9	4	12	6	18	1	3	1.97
5	Religious secondary schools teachers are committed than public schools	17	50	6	18	7	21	3	9	1	3	1.97
6	They are driven by quality education than numbers of students	20	59	4	12	5	15	3	9	2	6	1.91
7	Religious schools offer students with acceptable moral values	18	53	8	24	3	9	4	12	1	3	1.88
8	Religious secondary schools prepare students for better future professionalization	18	53	6	18	7	21	3	9	0	0	1.85
9	Religious secondary schools educate the whole child health mind, body and spiritual	15	44	13	38	3	9	2	6	1	3	1.85
10	In religious secondary schools students discipline is highly maintained	16	47	11	32	4	12	3	9	0	0	1.82
11	Students from religious schools always perform well	21	62	4	12	3	9	6	18	0	0	1.82
12	Environment in religious secondary school encourage teaching and learning	15	44	15	44	2	6	2	6	0	0	1.74
13	Teachers discipline is highly observed in religious schools	18	53	12	35	3	9	0	0	1	3	1.65
14	Religious schools utilize resources more efficiently	22	65	10	29	1	3	1	3	0	0	1.44
15	Religious secondary schools have better facilities	23	68	8	24	2	6	1	3	0	0	1.44
TOTAL MEAN											27,02	
AVERAGE MEAN											1.8	

Key SA 1-1.4 A 1.5-2.4 UD 2.5-3.4 D 3.5-4.4 SD 4.5-5

Results from table 8 above revealed that, out of 15 statements 2 were reported under strongly agree (SA) category, twelve 12 items were reported under agree(A) category, one (1) statement reported under undecided (UD) category. None of the statements were reported under disagree (D) and strongly disagree (SD) categories. However the general perception of the stakeholders was positive because of mean of 1.8.

Table 9: Mean and Rank of Respondents (N=15)

S/N	Items	Mean	Rank
1	Religious schools are schools for rich families	3.32	1
2	Religious secondary schools teachers are well motivated in terms of remuneration	2.21	2
3	Religious secondary school has safe and caring environment for its employees	2	3
4	Religious schools observe participatory leadership and management style	1.97	4
5	Religious secondary schools teachers are committed than public schools	1.97	5
6	They are driven by quality education than numbers of students	1.91	6
7	Religious schools offer students with acceptable moral values	1.88	7
8	Religious secondary schools prepare students for better future professionalization	1.85	8
9	Religious secondary schools educate the whole child health mind, body and spiritual	1.85	9
10	In religious secondary schools discipline is highly maintained	1.82	10
11	Students from religious schools always perform well	1.82	11
12	Environment in religious secondary school encourage teaching	1.74	12
13	Teachers disciplines highly observed in religious schools	1.65	13
14	Religious schools utilize resources more efficiently	1.44	14
15	Religious secondary schools have better facilities	1.44	15

Results from table 9 shows that out of 15 item ranked, the highest mean is that of religious schools being the school for rich people (3.32) followed by that of religious schools teachers are motivated in terms of remuneration with a mean of (2.21).The least ranked mean is (1.44) for utilization of resources more effectively and better facilities respectively.

From the interviews conducted with heads of schools on their perceptions over the effectiveness of religious based schools revealed that the schools, to a large extent do not work for profit, but to serve the community the collected school fees are used to pay salaries for teachers and buying other school facilities. On head of school emphasized this by arguing that;

...Majority of people perceives these schools as money making schools, but in the real sense we are here to help people without any profit, we just serve people for the betterment of their future... (HS,December 2014).

Another head of school commented that:

“...These schools are more committed in academics, we ensure the moral ethics and spiritual values of students through daily religious periods, students’ discipline is also highly maintained by keeping strictly rules and regulations...” (HS4,December 2014).

Unlike this argument from the head of school, parents’ perception about the school was influenced by the good performance of the students who went at the schools. They added that the schools are good in disciplining students and as well, they provide good security for the students. The following quotations were obtained from parents during interviews.

“...Shule hizi tunaamini elimu yao iko juu kwa sababu zina historia ya kufaulisha wanafunzi kwa kiwango cha juu ukilinganisha na shule zingine. Mwanafunzi aliyesoma katika shule hizi anakuwa na upeo wa kuelewa mambo mengi ikiwemo dini. Pia wazazi tunakuwa na amani kuwaandikisha watoto wetu kwasababu ulinzi upo wa kutosha...” (P5, December, 2014).
Translated as;

“...We believe that these schools have quality education since they have a history of producing the best students in the examinations compared to other schools. Students who completed from these schools have high capacity of understanding various issues including religion. We are also not worried to enroll our children because security is highly maintained...”

Different from parents and head teachers views DEO had the opinion that religious schools are the schools special for preparing future religious leaders. During interview with him, the DEO had this to say:

“...Nina zifahamu shule hizi kuwa zimewekwa kwa ajili ya kuwaandaa viongozi wa dini. Mambo yanayofundishwa katika shule hizo yanelenga zaidi maadili ya dini kwa dhehebu husika...” (DEO, January 2015). This is translated as:

“...What I know is that religious schools are created to prepare religious leaders. What is taught there is concerned with spiritual morals for certain denomination ...”

Along with these stakeholders' arguments, the researcher's own observation revealed that teachers attended their classes on time; no class was left inactive by teachers during the conduct of this research. Students were as well punctual in attending classes and school.

From the explanations and observations, it is clear that the respondents perceive these schools positively; some believe that they are schools with well arranged timetable and stresses much on academic issues which go together with good moral

ethics and spiritual matters, while others believe that they prepare religious leaders. These positive perceptions result into increased enrolment in these religious private secondary schools.

4.2.2 Findings for Research Questions Two: What are the community motivational factors towards religious secondary schools? The aim of this research questions was partly to reveal motivating forces towards parent’s choice of religious schools for their children. Information to meet this objective was sought from student, teachers, parents, HoS and DEO. Findings for the study are as summarized in Table 10 below, followed by description of the findings.

Table 10: Motivational Factors (N=32)

Motivational factors	Frequency	Percent
High salary	10	31.25
Availability of teaching/learning materials	8	25
Awareness of students academically	5	15.62
Presence of teachers allowances	2	6.25
To build spiritual growth	7	21.87
Total	32	100

Findings of the study revealed that the most motivating factors in religious owned secondary schools are good salaries and availability of teaching resources supported 10(31.25%) and 8(25%) followed by building spiritual growth 7(21.87%) respectively. The least mentioned factor is presence of teachers’ allowance 2(5.885). Generally all factors above greatly motivate community from sending their children to religious schools.

Similarly during interview with heads of schools on how they motivate their staffs on these religious secondary schools one had this to say:

“...The school offers teachers chances for their students to study in this school. Also, we provide them with free allowances like houses, free tea and lunch, and give loans from school funds...” (HS3, December 2014).

Also, during focus group discussion in their respective selected schools students reported that, good academic performance of religious private secondary schools, good spiritual and moral values, desired discipline of students and the learning environment motivated their parents to enroll them in these schools. As one of the students contended that:

“...My parents decided to register me in this school because of its good academic slogan, good teaching and strictly environment that is out of disturbance, ethical and moral matters together with desired discipline of students...” (FGD1, December, 2014).

Closeness of the school to place of residence, cheap school fees has a great impact for some parents to prefer religious secondary schools. Parents are forced to enroll their children in some religious private schools since their children are not selected in Government schools. To cement this one parents reported that;

“...Niliamua kumwandikisha mtoto wangu kwenye hii shule kwa sababu hajachaguliwa kujiunga na shule za serikali. Shule hii pia ipo karibu na mazingira yangu na inatoza ada kidogo ukilinganisha na shule nyingine ambazo zinamilikiwa na mashirika haya ya kidini...” (P4, January 2015). This is translated as:

“...I decided to enroll my child in this school since she was not selected to join the Government secondary schools. The school also is nearby my place of residence that makes it easy to control my child and the school cost is cheap compare to other schools that are managed by religious institutions...”

The same question was asked to District educational officer during the interview on why he think parents prefer religious affiliated secondary schools had this to comment:

“...Most of parents prefer their children to study in religious affiliated secondary schools because they want to prepare them to have religious foundation. They believe that their children are going to be good followers of God after school...” (DEO, January 2015).

The researcher also made observations around the schools libraries and found that there were enough books for Maths, Chemistry, Biology, Physics, Geography and English. Journals and computers were also found available in the schools. The Table below summarizes the materials found in the schools.

**Table 11: Teaching and Learning Materials Found in the Sampled Schools
(N=24)**

Table 12: Teaching and Learning materials (N=24)

Observation			Response category		
S/N	School	Subject	Highly Available	Available	Less Available
1	S1	Math's	✓		
2		Physics	✓		
3		Chemistry		✓	
4		History		✓	
5		Geography	✓		
6		English		✓	
7	S2	Math's		✓	
8		Physics		✓	
9		Chemistry		✓	
10		History			✓
11		Geography		✓	
12		English			✓
13	S3	Math's	✓		
14		Physics	✓		
15		Chemistry		✓	
16		History		✓	
17		Geography		✓	
18		English		✓	
19	S4	Math's		✓	
20		Physics	✓		
21		Chemistry		✓	
22		History		✓	
23		Geography		✓	
24		English	✓		

Findings from Table 11 above indicate that majority of religious private secondary schools possess adequate teaching and learning materials that satisfy their learning needs. Only History and English books were less available at school 2. This is also described in Table 11.1 below:

Table 11.1 Description of Teaching and Learning Facilities (N=24)

S/N	Items	Response Category						Mean
		H.A		AV		L.A		
		N	%	N	%	N	%	
1	Math's	2	50	2	50	0	0	1.5
2	Physics	3	75	1	25	0	0	1.25
3	Chemistry	0	0	4	100	0	0	2
4	History	0	0	4	100	0	0	2
5	Geography	1	25	3	75	0	0	1.75
6	English	1	25	3	75	0	0	1.75

Key 1-1.4 Highly Available 1.5-2.4 Available 2.5- 3 Less Available

The results found that facilities for Physics (1.25) facilities are highly available in all schools followed by Mathematics (1.5), Geography and English facilities with the same mean (1.75). The least available resources are those of Chemistry and History with a mean of (2) respectively.

It is also observed that religious secondary schools have laboratories especially for physics Chemistry and Biology that are equipped with chemicals, diagrams, charts and drawings. Teachers insist on the use of laboratories by preparing selected subjects practical's where necessary.

From the findings of the study it is obvious that factors for preference of religious schools vary from one group to another.

4.2.3 Research Question Three: What are the teaching and learning strategies that are employed to ensure outstanding performance? This research question was proposed to understand the strategies that religious owned schools use to come up

with good performance. It was sought that knowing these strategies would help in suggesting techniques to be used by other schools to improve performance. The information relating to this research question is presented in Table 12 below

Table 12; Teaching and Learning Strategies (N=32)

Teaching and Learning strategies	Frequency	Percent
Doing joint exams with other religious schools	9	28.12
Presence of average pass marks to enter another form	8	25
Giving students a lot of tests and exams	6	18.75
Put students in camps during holidays	5	15.62
Discussion between teachers and students	4	12.5
Total	32	100

From this data, it is obvious that the most strategies that religious secondary schools employ to ensure outstanding performance is doing joint examinations with other religious school which scored 9/28.12/ of respondents; followed by establishment of average pass marks to enter another class 8/25%/; and 6/18.75%/ of respondents who said provision of a lot of tests and exams, 5/15.62%/ who said it is due to programmers to keep students in camps during holiday for individual study and the least strategy is conducting discussions between teachers and students concerning the lesson 4/12.5%/.

Likewise, during focus group discussion with students on this question they replied that they are given remedial classes after normal studies, teachers are also insisting on private studies and they report to school early before the opening date for open examinations. They are also doing joint examinations with other religious secondary schools. To insist this, one of the student shared experience by saying that:

“...Teachers are working hard to ensure that we get enough extra time for private studies, remedial classes are also conducted to help those slow learners to cope with others. We are given a lot of exams including Tanga Catholic Secondary Schools Union (TACASSU) which involve all catholic secondary schools in Tanga region and PRENICASE examinations from Diocese of Dar es Salaam...” (FGD1, December, 2014.).

Similarly Head of schools were interviewed on the strategies that they employ to ensure outstanding performance and one of the HoS had this to say:

“...I guarantee the follow up of teachers’ preparation of all academic tools like scheme of works lesson plans and lesson notes. I also make inspections in classes to see how teachers develop materials to students and to ensure students are provided with enough assignments and tests...” (HS4, December, 2014).

Parents also were interviewed to know if they are involved in any strategies to foster their children learning and one of the parents had this to say:

“...Sisi kama wazazi huwa tunashirikishwa kwenye vikao vya shule kila mwaka mara mbili ambapo tunajadili masuala mbali mbali yakitaaluma na kinidhamu kwa watoto wetu. Hii inatusaidia kujua ni jinsi gani ya kuwasaidia watoto wetu ili waweze kukidhi malengo yaliyowekwa...” (P1, January, 2015). This is translated as:

“...As parents we are involved in school committee two times per year. In this meeting we discuss about academic and discipline cases of our children that help us to plan on the way to help them to fulfill their planned goals...”

Another parent during interview commented that:

“...Uongozi wa shule unanishirikisha pale ambapo watakuta mtoto wangu anatofauti ya uelewa pamoja na tatizo lolote linalohitaji mchango wa mzazi ...” (P7, January, 2015). This is translated as:

“...School management involves me where they see my children have got differences in understanding and if there is any problem that needs my views...”

From the same research question, it was observed that religious secondary schools are trying hard to put their environment in conducive situations. The schools are improving their teaching and learning environment, particularly physical structures. The school buildings to most of these schools satisfies the students since they contain all necessary social services like enough toilets, water, electricity and some schools are connected directly with generators in case of power cut. The environment also has planted trees that help to release enough air, availability of school playgrounds for student's physical exercise and gardens that make the environment attractive.

The schools clearness also has been to be high in religious schools. The classrooms in religious secondary schools are adequate, well arrangement with desirable number of students that makes it easy for teachers to control students. They contain enough facilities that enable all students to use dependent chairs and tables. Also, the classes have large windows that allow enough air and light; desks, doors, light, roof and floor. The matrix below shows the observation of facilities found in classrooms in selected religious secondary schools.

Table 13; Teaching/Learning Facilities (N=24)

Observation			Response category		
S/N	School	Class facilities	Highly Observed	Observed	Not observed
1		Desks	✓		

2	S1	Windows	✓		
3		Doors	✓		
4		Floor	✓		
5		Roof		✓	
6		Electricity	✓		
7	S2	Desks		✓	
8		Windows	✓		
9		Doors		✓	
10		Floor	✓		
11		Roof			✓
12	Electricity		✓		
13	S3	Desks		✓	
14		Windows	✓		
15		Doors	✓		
16		Floor		✓	
17		Roof		✓	
18	Electricity		✓		
19	S4	Desks	✓		
20		Windows	✓		
21		Doors		✓	
22		Floor		✓	
23		Roof		✓	
24	Electricity		✓		

This result revealed that majority of classes in religious secondary schools are equipped with all facilities that are needed for students' comfort during their lessons except for few cases of classes that had no roof. Also, these equipments enable students to have self preparation even during the night because of electricity. The description of Table 13 is shown below.

Table 13.1 Description of Teaching and Learning Facilities (N=24)

S/N	Items	Response Category			Mean
	School Facilities	Highly Observed	Observed	Less Observed	

	N	%	N	%	N	%	
1 Desks	2	50	2	50	0	0	1.5
2 Windows	4	100	0	0	0	0	1
3 Doors	2	50	2	50	0	0	1.5
4 Floor	2	50	2	50	0	0	1.5
5 Roof	0	0	3	75	1	25	2.25
6 Electricity	1	25	3	75	0	0	1.75

Key 1-1.4 Highly Observed 1.5-2.4 Observed 2.5-3 Less Observed

From table 13.1 it is shown that windows in all schools are large enough for ventilation with a mean of (1); followed by desks, doors and floor with a mean of (1.5) and the least facility to be observed was roof with a mean of (2.25) respectively.

Along with these, the researcher reviewed school documents like log books, national examination results, students' attendance registers and minutes for academic meetings. The findings revealed that teachers are attending their class periods as scheduled. Students attendance registers also show that majority of students attend classes everyday unless if one has got known reasons. During the academic meeting the school administrations insist teachers on the proper use of school materials and plans on how to help students especially for those who are slow learners. The reviewed national examination results indicate that majority of these schools perform well especially for seminary schools that mostly appear to be among the ten best national wise.

One can say without doubt that religious schools have different strategy to improve students' academic performance.

CHAPTER FIVE

DISCUSSION OF THE MAJOR FINDINGS

5.0 Introduction

This study explore community attitude on religious affiliated secondary schools in Lushoto District of Tanga. This chapter deals with discussion of research findings and sees how they relate or differ with other studies conducted in different parts of the world. The discussion of these findings was done in relation to the research objectives.

5.1 Discussion of the Findings

The discussion of the findings was based on the research objectives. The discussion will begin with objective number one to objective number three and will be guided by brief statements of findings from chapter four.

5.1.1 Community Perceptions on the Effectiveness of Religious Private Secondary Schools

In this part the study sought to find the perceptions of the community on the effectiveness of religious private secondary schools. The results presented in chapter four above indicate that majority of participants found had positive perceptions on the effectiveness of religious private secondary schools. This is because out of fifteen (15) items posed to the respondents concerning their perception, two items were reported under strongly agree category, twelve(12) statements were reported under agree category, one item (1) was reported under undecided category while none of the items was reported under disagree and strongly disagree category respectively.

It was further revealed that high school fees that community pay for their children to these religious secondary schools have direct impact on better academic achievement of the students. The school fees are used to pay good salaries and other allowances to teachers that enable them to be committed on their teaching responsibilities. Also the attractive environment found in religious secondary schools with availability of teaching and learning facilities has strong relationship with high school fees that students are paying. However, the parent's choices of these schools were also influenced by their economic abilities. Evangelista de Carvalho Filho (2008); Mingat, (2007); Coleman et al. (1966) assert that socio-economic status characteristics of households, particularly parental income, wealth, education and occupation, have long been known to be major determinants of student enrolment in religious secondary school in both developing and developed countries.

The findings also concur with that of Mosha (2006) who commented that religious private secondary schools have most children from affluent families and parents who are able and willing to pay for education of their children unlike the Community Schools which lack most required resources for teaching and learning and receive little parental support due to poverty and low grade on education in which most parents are attached to.

From the findings it is also noted that community are involved in the education of their children due to their positive perceptions for the aim of their children to achieve high results. This finding concurs with that of Samal (2012) who reported that positive attitude of parents and community can be beneficial to the children in many cases and can be reflected in improvement of class performance, creating interest among children to learn, and higher achievement scores. Also, this finding is similar

to that of Katherine et al. (2001) who reported that parents with positive attitude towards education do encourage their children to study hard regardless of the kind of schools they attend.

The findings are also similar to those of DCSF (2008) who asserts that positive attitudes and aspirations of parents and of children themselves predict children's educational achievement. Again the findings agree with the study by Desforges et al. (2003) who suggested that positive perceptions of parents led to involvement in their children's education that has a significant positive effect on children's achievement and adjustment even after all other factors shaping attainment have been taken out.

The findings of this study also revealed that teachers from religious private secondary schools are committed on their tasks for better academic performance to students than those in public secondary schools. Students' discipline and teachers' spiritual and moral ethics that these schools effectively supervise results into better education and effectiveness that is always measured by performance. The idea is supported by the study of Immaculate et al. (2014) who commented that teachers in several religious privately owned secondary schools were performing far much better than their counterparts in public schools.

The findings is also in supported with the study done by Akomolafe (2012) who reported that, high level of teachers' job performance, adequate preparation for instruction, teachers' self discipline, teachers' adequate management of time and teachers accomplishment of given assignment within time limit results to school effectiveness. Again, the findings are in line to that of Lyer (n.d) who found that religious private secondary schools considered being effective, since they emphasize

on good school management, effective teaching and learning, a greater focus on improvement in academic performance, staff job satisfaction and less disciplinary problems.

The findings also goes together with that of FCE (2012) and LaRocque (2010) that concluded that children from religious secondary schools are only not enrolled because they achieve higher results than government schools rather it is because there is high respect for each child, the tangible atmosphere of the schools, and even the behaviour and disciplinary policies among others.

Religious secondary schools found to educate the whole child health mind, body and spiritual. Students are emphasized to attend religious periods every day before the beginning of class time table to help them develop spiritually. Spiritual education is seen to be one of the helpful tool for religious secondary students to maintain discipline and high achievement among students and later become responsive adults. This finding is similar with that of (Churu, 2012) who argued that religious private secondary schools present opportune forums for formation of youth and even adults in the joys and challenges of human vocation, they are called to be centers of excellence, but also invited to bring the message of the fullness of life that proposed to the entire world in the midst of all other fields of human endeavor for excellence.

On the other hand, the findings are contrary to that of Kato (2011) who reported that religious private secondary schools today, religious instruction is not given enough time, human and financial resources necessary to instill in children and youth religious values and principles, a lot of energy and resources are given to pass examinations to secular subjects which have paraded education as the mere acquisition of high grades, irrespective of other values. It also contradict with the

findings of Nduku (n.d) who stresses that religious education has become market oriented different from their aim of emphasizing holistic education that addresses the moral, social, economic, spiritual and emotional spheres.

Likewise the findings discovered that these schools are the ones with better education because they have a history of producing the best students in examination. School management and leadership ensure proper arrangement of school timetable and settle harmonious relationship among workers to develop peaceful academic environment.

This finding concurs with the study by Coleman et al. (1982) who stresses that although there are considerations of other characteristics, students attending religious owned secondary schools outperform students attending secular secondary schools.

The findings is also in line with the study by Oboegbulem (2013) who opined that religious private secondary schools have effective administrations which settle conflict resolution strategies to maintain harmonious working relationship among members of the school community for better academic achievement. It is also supported by Abanyam (2001) who added that Cooperate working relationship among principals, teachers, proprietors, and students generate mutual implementation of decisions, and peaceful academic environment.

Similarly Nwankwo (2004) in his study contend that religious schools posses powerful educational leadership, the expectation of student's success, an orderly school climate but not oppressive and taking into account the students' acquiring of fundamental school skills. Likewise, study by Drinkers et al., (2003) agreed that religious private secondary Schools have autonomy that denotes a crucial part of

teaching and learning conditions which may have an influence in school achievement.

5.1.2 Community Motivational Factors towards Religious Private Secondary School

This research objective sought to find the community motivational factors towards religious private secondary schools. Results of the study as summarized in Table twelve indicate that teachers are motivated to teach in religious private secondary schools because of high salary they are paid as compared to that of public schools and also awareness of students about their future career for the betterment of their future. Presence of better teaching and learning facilities, including availability of materials like books, libraries, laboratories also seem to be one of the factors that motivate teachers to teach in these schools. Presence of allowances like houses, free lunch, breakfast and loans to teachers attract them to teach in these schools while others are motivated by spiritual environment.

This signifies that teachers in religious secondary schools consume much of their time in school than dealing with other activities that makes possible for them to get money. This is because the allowances and high salaries that they are paid permit them to fulfill their needs. To support these findings, Munene (2003) exemplifies that religious private school teachers had better terms and were well remunerated as they could not dedicate themselves to duty if they were poorly paid.

Teachers are also attracted by the availabilities of teaching materials in religious secondary schools since it make it easier for students to access learning materials by themselves in libraries by passing through various references, apart from what they

have been taught in the classes. Presence of teaching and learning materials especially books, journals and academic magazines that are found in religious private secondary schools make students to focus their attention on their studies than engaging in other activities. The finding is supported by the recommendation from the study of Maddox (2014) who stressed that the community has the idea that religious schools are bound to provide value-saturated environments than public schools. Parents today choose religious schools because they have better teachers and facilities which are absent in public owned schools.

On the other hand, the result are different from the findings of Galabawa (1995) who commented that religious secondary school especially seminary schools are argued to employ little resources specifically for the disadvantaged and marginalized members of society although it is believed to produce high quality education. This is nevertheless, not necessarily true today since there are many changes which have occurred since 1995 to today.

Low indiscipline cases found in religious secondary schools also enable teachers to concentrate in teaching /learning than discussing about students behaviour. This observation is supported by Gregory (1992); Kenshaw and Blank (1993) who found that religious schools have lower incidences of negative school behaviour than public schools, which might be due to high level of administrative effectiveness.

The findings revealed that some parents are motivated to enroll their children in religious secondary schools because they are located closely to their home residence. They believe that they can control them easily and some can live with their parents for day schools to reduce school expenses. This finding concur with that of Florida

Department of Education (2003) that reported that many parents choose to send their children to religious private school in their neighborhood to make it easy to get to school, to work with classmates on group projects, and visit friends. Other parents send their children to religious schools because they are not selected to join government schools.

Developing spiritual growth is one of the reasons found to be the motivational factor for teachers to teach in religious private secondary schools. Teachers believe that teaching in these schools will help them to strengthen their faith and feel that they are doing God's work. This study is similar to the findings of John (2014) who argues that religious factors are important motivators for teachers to teach in religious schools. Their contributions to the community strengthen their faith and in turn are rewarded by increased satisfaction about their self-esteem, their ability to help their students spiritually, and the recognition that they receive for their ministerial role.

It is found from the findings that religious secondary schools management offer teachers chances for their students to study. Teachers are given with free allowances like houses, free tea and lunch, and loans from school funds. This makes teachers to be attracted to teach in these religious schools since they get some benefits. This finding is similar to that of Segun et al. (2011) who recommend that religious school management establishes means of honest self-evaluation on the true nature of the attitude towards their staff that determine the way they motivate them. The study added that it is indubitably true that the way management treats their staff will, to a great extent, be determined by their outlook on life, their attitudes to motivation as

the basis of human behaviour, and the judgement they make of people's conduct in a specific working situation.

5.1.3 Teaching/Learning Strategies that are Employed to Ensure Outstanding Performance

This research objective intended to find the teaching and learning strategies that are employed in religious secondary schools to ensure outstanding performance. From Table 13 in chapter four above, the results indicate that teachers and management in religious secondary schools in general use different strategies like doing joint examinations with other religious secondary schools. Form Two and Form Four are sitting for Tanga Catholic Secondary Schools Union (TACASSU) and other examinations set from Diocese of Dar es salaam (PRENICASE) that are done once per year in Catholic secondary schools. They do this to assess the capacity of their students before they sit for national examinations.

Also, religious secondary schools use the strategy of putting average pass marks to students for entering the next class in order to get competent learners. Through this strategy students spend much of their time on studying than doing other activities looking on how to achieve the average pass marks during inter class examinations. All students aim to achieve high grades, so to them learning is like a competition. Similar to that CEOM (2009) orates that schools guarantee all students to become successful learners who are able to embrace opportunities that are emerging in the local, national and global communities and are empowered to shape and enrich the world with direction, meaning, purpose and hope derived from their encounter with the life and teachings.

In these secondary schools, students are given a lot of tests such as weekly, monthly and midterm tests, preparing portfolios, projects, debates, clubs, study tours, preparation of their own notes, doing quizzes after each topic. During holidays students are given assignments to be performed at home to keep them busy for school works.

Moreover, some religious schools have the tendency of preparing opening examinations to keep students punctual during holiday and return back to school earlier while some of these schools put students in camps during holiday for remedial studies and private studies. This finding relates to that of CCE (2007) who reported that religious schools engage students in different types of activities like visiting museums, take music lessons, participate in academic enrichment experiences and discuss academic issues with their parents and peers.

Conducting discussion between teachers and students during lessons is another strategy that is used. Teachers spend class hours conducting discussion on difficult contents to foster their understanding and build close relationship with students. Discussions on subject past papers from different schools and national exams are also done between teachers and students. This finding goes together with Dozie (2009) who reported that student teacher relationship is important in indicating the basis for effective teaching that demonstrated by the rapport, respect, and time shared between teachers and students.

Again, from the findings in chapter four it was revealed that religious schools keep close relationship with parents. Parents are involved in school meeting to discuss academic and discipline cases of their students. This helps to improve and maintain

academic performance and moral ethics of their students because parents play part to ensure students meet what is required. These findings correlates those studies by Griffith (1996); Reynolds (1992) and Sui-Chu and Willms (1996) who argues that parental involvement in school activities, direct communication with teachers and administrators, supervision and monitoring at home, daily conversations about school is associated with greater achievement of students.

It also concurs with the findings by Lucas et al. (1990); CS (2007) and (Churu, 2012) who assert that religious private secondary schools play a central role in determining levels of parents' involvement in students' learning. They encourage parents to participate actively in attending school functions and programmers to foster their children's education. They recognize that children's learning is enhanced when parents are acknowledged and supported in their role as educators.

It is also pointed out that religious secondary schools improve their teaching and learning environment especially physical structures like classes, play grounds and gardens. These schools contain all necessary social services like water, toilets, adequacy classrooms with enough desks, tables, chairs, roof, floor, electricity and large windows to allow enough ventilation and light. However, in minor cases classes in some of secondary school did not have roofs that did not affect much learning except during rainy season and hot weather that can interfere learning.

The outside environment also attract learning and it might be due to trees that are planted in the school surroundings, presence of green gardens, flowers and playgrounds for student's physical exercises. Clearness is also observed to be high among these secondary schools that improve health of the students. This is in congruency with recommendations by FCE (2012) that children from religious

secondary schools are not enrolled because only they achieve higher results than government schools rather it is because of the tangible community and family, atmosphere of the schools.

The findings also points out that management in religious secondary school ensure close inspection of academic tools like lesson plan, scheme of works, lesson notes and log books. Also, the management ensures that teachers are teaching effectively by making inspection to teachers while they are teaching to improve performance. Students are insisted to attend classes for all scheduled days of the year unless for special reasons. The schools plans for ways that can help to solve those slow learner students to improve performance. This is supported by the study done by FCE (2012) who reported that the schools planned detailed assessment strategies that provide accurate information on the achievement of all students to ensure that teachers are aware of how they are achieving and provide information that can be used in planning to tackle underachievement.

The findings are also supported by Lane (2013) who reported that good management of the departments in religious schools promotes the maintained commitment and professional expertise of the staff. Also, Archdiocese of Liverpool (2009) commented that governors and managers in religious private schools are outstanding in promoting monitoring and evaluating the provision for school life, plan and implement improvement outcomes for pupils. Similarly, Alimi et al. (2011) pointed out that principals of religious secondary schools have high level of leadership effectiveness in pedagogical and community relation skills effectiveness and high administrative skill effectiveness than public secondary schools.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

This study explored the community attitudes towards religious private secondary schools in Lushoto District of Tanga. This chapter presents summary of the research findings according to research objectives and questions. It also presents the conclusion of the findings and lastly draws recommendations for action, improvement of public secondary schools and provides recommendation for further studies.

6.1 Summary of Research Findings

This study was planned to investigate the community attitude on religious private secondary schools in Lushoto District of Tanga. The study reviewed different foreign and local studies in various part of the world to elaborate the community attitude on religious private secondary schools. Data for the study were collected from 85 respondents who where teachers, students, educational officer and parents who were purposively selected depending on research objectives. Interviews, questionnaire and observation were used as data collection tools using cross-sectional research design.

The study employed qualitative and quantitative research approach in which data were analyzed descriptively through computation of frequencies and percentages. Social constructivism and attribution theory were employed with the guide of two dimensional theoretical framework models as a frame of reference to examine the way in which community can have positive or negative perceptions. The model

offers the stakeholders an opportunity to understand all the requirements needed in school that can assist students learning.

The findings were presented in terms of research questions. The first research question sought to explore the community attitude on the effectiveness of religious secondary schools. The findings revealed that the community has positive attitudes on religious secondary schools that might be due to general administrative structure and leadership management that organize and maintain the desired school culture for high academic achievements.

Another research question aimed at investigating the motivational factors towards religious affiliated secondary schools. The results show that the community is motivated with facilities that are provided in these schools, including high salaries and allowances for teachers, availability of teaching and learning materials including books libraries, laboratories, moral and spiritual ethics of students.

The last research question sought to know the teaching and learning strategies that are employed by religious secondary schools to ensure outstanding performance. The findings discovered that religious schools give students a lot of academic tasks like weekly, monthly and midterm tests, doing joint examinations regionally and in diocese wise, participating in subject clubs and students study tours. Also improvement of school infrastructure like adequate classrooms with enough desks, tables, chairs, electricity large windows make comfortable places for learning for positive outcomes. Outside environment also attract learning that might be due to trees that are planted around the schools, presence of playgrounds, adequacy toilets and availability of clean and safe water.

6.2 Conclusion

The study examined the community attitude on religious private secondary schools. In this study the community was found to have positive perceptions on these religious secondary school that might be due to availability of teaching and learning facilities, attractive learning environment together with organized management that enhance high academic achievement of learners. The enrolment of students to these religious schools increases due to the positive attitudes since the community needs to have children that can have desired outcomes.

Community is attracted to attend children to religious secondary schools due to high performance, high discipline and moral values that students from these schools show. Religious schools play a great role to settle clear management, schools culture and provide high motivation to their staffs that helps to meet planned aims and objectives of the school which is to produce the excellent and high skilled learners.

Involving students in a lot of academic tasks like doing joint examinations, parents' participation in school events and committee has great impact in students' success. The strategy to improve school infrastructure in classes and outside the school surrounding makes a school a comfortable place for learning to achieve positive outcomes.

However religious schools should not have to satisfy the results they have rather they should have to plan new techniques for more attraction of the community. For religious secondary schools that are not well equipped with the resources needed they should cooperate with the well equipped schools so that they can learn the strategies to improve their performance.

6.3 Recommendations

This study confined itself to religious private secondary schools found in Lushoto District in Tanga Region. Its focal point was to explore the community attitude towards religious secondary schools. The findings indicated that community has positive perceptions on religious private secondary schools that might be due to availabilities of teaching and learning facilities, clear management and supervision of school culture. Based on these study findings, the following recommendations are made for effective management of religious affiliated secondary schools and public schools in general.

6.3.1 Recommendations for Action

This study is significant in filling the knowledge on the community perceptions towards religious private secondary schools and give ways to handle other schools. In the right of this significance the study is offering the following recommendation for action.

The Government should provide aids and subsidies to religious schools so that they can be affordable even to middle and low class people.

More improvement of teaching and learning facilities together with school infrastructure is highly needed to ensure that the community remains with positive perceptions.

Schools that are not carrying out joint examinations with other religious schools should be launched to ensure improvement of students academically.

Muslim schools should motivate their staffs by providing them with high salaries, building staff houses and providing loans so that they can be committed to their duties.

6.3.2 Recommendation for Improvement of Public Schools

The Government should provide motivation to teachers like paying high salaries and other allowances so that they can be committed to their duties. Frequent inspections should also be carried out to ensure that rules and regulations are maintained.

They should pay academic visits to seminary schools to see how they are learning and adapt to changes where necessary.

They should cooperate with religious secondary schools in doing joint examinations especially for classes with national examinations.

They should improve school teaching and learning facilities to develop students' performance.

6.3.3 Recommendation for Further Studies

The study is limited specifically on the secondary schools in Lushoto District in Tanga Region; similar studies can be extended to other levels of education such as primary, colleges and universities.

Also the same study could be conducted in other district and other areas in Tanzania to find the perception of the community on religious secondary schools.

This study investigated on both seminaries and none seminaries secondary schools. So, other studies should be conducted on either seminaries or normal religious affiliated schools for comparison, if any.

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APPENDICES

Appendix I

Teachers Questionnaires

Dear respondent, I am a student from the University of Dodoma (UDOM) pursuing Master of Arts in Education (MAED). Currently I am doing research on **Community Attitude towards Religious Private Secondary School**. I humbly request your fully participation in giving your opinions and perceptions on the effectiveness of religious affiliated secondary schools in obtaining the quality data of this study. Your names will not be included in responding to the question to ensure the confidentiality of the information provided.

Section One; Personal Particulars

1. Name of school.....Tick one

- 1) Mazinde Juu (Christian)
- 2) Mlalo Day (Islamic)
- 3) Lwandai (Christian)
- 4) St Catherine (Christian)

2. Sex of respondents..... Tick one

- 1) Male
- 2) Female

3). Age of respondentstick one

- (1) 18-24
- (2)25-34
- (3) 35-44

(4) 45-60

4. Teaching Experience.....tick one

1) 1-10

2) 11-20

3) 21-30

4) Above 30

5. Level of education.....tick one

(1) Diploma

2) Bachelor degree

(3) Masters degree

(4) Doctoral degree

Section Two

Read the statement provided carefully and tick in the appropriate space provided according to your views. Be open and free so that the answers reflect the real perceptions and thoughts.

Table 16; Likert Scale Questions

Item/ statement	Response Category				
	Agree	Strongly agree	Undecided	Disagree	Strongly disagree
6) Religious secondary schools are the schools for rich families					
7) Religious schools provide people with moral values					
8) Students from religious school always perform well					
9) In religious secondary school discipline is highly maintained					
10) Religious secondary school's teachers are better motivated in terms of remuneration					
11) Religious schools educate the whole child, healthy mind, body and spirit					
12) Religious school's teachers are more committed than public schools					
13) Religious secondary schools prepare students for better future professionalization					
14) Religious secondary schools has safe and caring environment for its employees					
15) Religious schools have better facilities					
16) They are driven by quality education than number of students					
17) Environment, in religious schools encourage teaching/learning					

18) Religious schools observe participatory leadership and management style					
19) Teachers discipline is highly observed in religious schools					
20) Religious schools utilise resources more efficiently					

21. What motivates you to teach in religious secondary schools?

- 1).....
- 2).....
- 3).....
- 4).....
- 5).....

22. What are the teaching and learning strategies that are employed in teaching and learning?

- 1).....
- 2).....
- 3).....
- 4).....
- 5).....

23. What the challenges do you face in teaching at the religious based schools?

- (1).....

(2).....

(3).....

(4).....

(5).....

24. What measures/strategies would you suggest to tone down the challenges mentioned in question 23 above?

(1).....

(2).....

(3).....

(4).....

(5).....

25. What are your recommendations for effective management of the religious owned schools in Tanzania?

.....
.....
.....
.....
.....

26. What should be done to none religious secondary schools to enhance their wellbeing?

.....

.....

Thanks for your Cooperation!

Appendix II

Interview Questions for District Education Officer

Dear respondents I am conducting a research to understand community attitude towards religious private secondary school. I request your free participation in giving the opinions and perceptions concerning this study for obtaining the right and quality data of the study. I assure you that all the information you will provide will remain confidential for security purpose

1. Gender male (), female ()
2. What is your educational level?
3. What is your working experience? years/month
4. How long have you stayed in this position?year/month
5. What is your perception on religious secondary schools?
6. How do you compare religious private schools and other schools?
7. Are the religious private secondary schools effective? Why?
8. Why students from religious owned schools achieve better than others schools?
9. Do these schools have the same curriculum as the secular and other private schools?
10. Do the parents prefer religious secondary schools? Why?
11. What challenges does your office encounter in the right of supervising religious secondary schools?
12. What should be done to improve public secondary schools?

Appendix III

Interview Questions for Head of Schools (HoS)

1. Name of school.....
2. Sex female (), Male ()
3. What is your educational level?
4. When did you start to work in this school?
5. How long are you in this position?
6. What is your perception towards religious based schools?
7. How do you motivate your staffs?
8. How do you ensure effectiveness of the school?
9. What strategies do you use to ensure outstanding performance to students?
10. What is the reason behind for parents to prefer the religious schools?
11. Did you work in other none religious secondary school?
12. How do you compare the religious schools with none religious schools?
13. What challenges do you face in managing the religious schools?
14. What are the measures taken to resolve the challenges?
15. What should be done to improve the public secondary schools?

Appendix IV

Interview Questions for Parents

1. How old are you?
2. Sex of parent, female (), male (),
3. What is your educational level?
4. What is your occupation?
5. Which schools is your daughter/son studying?
6. What makes you to enroll your son/daughter to religious owned secondary schools?
7. How does the school management involve you in student's academic matters?
8. Do you think teachers who are teaching in religious school are different from those who are teaching in other schools? Why?
9. How do you compare religious schools with none religious schools?
10. How does the community perceive parents who enroll their children to religious schools?
11. What challenges do you face to register your child in religious schools?
12. What are your suggestions to religious secondary schools?

Appendix IV

Focus Group Discussion (FGD) Questions for Students

1. Name of school.....
2. Class
3. Age of students years
4. Sex of students, female (), Male (),
5. Why do your parents decided to register you in religious secondary schools?
6. How do students from none religious owned schools perceive you?
7. How do the environments of this school support you in teaching and learning process?
8. What does the school management do to ensure you do well in studies?
9. Which strategies do teachers use to ensure you perform well?
10. How do you compare the religious schools with none religious schools?
11. What challenges do you face studying in religious schools?
12. What strategies do you use to tone down the challenges?
13. How do you recommend to none religious secondary schools?

APPENDIX V

Observation checklist of teaching/ learning materials and facilities in religious secondary schools

- Subject books in all subjects, journals, computers, laboratories
- Facilities like desks, chairs, tables, windows, doors, floor and roof
- School surroundings like play grounds, gardens, trees
- Social services like toilets, electricity and water