

**EVALUATING THE TEACHING AND LEARNING OF
RELIGIOUS EDUCATION IN TANZANIAN SECONDARY
SCHOOLS:
A CASE OF SELECTED SCHOOLS IN ILALA MUNICIPAL
COUNCIL**

By

Abdallah Daffa

**A Dissertation Submitted to the Faculty of Social Sciences in Partial Fulfilment
for the Requirements of the Degree of Master of Arts in Education (MA-ED)
of Mzumbe University**

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CERTIFICATION

We, the undersigned, certify that we have read and hereby recommend for acceptance by the Mzumbe University, a dissertation entitled **Evaluating the teaching and learning of religious education in Tanzanian secondary schools: A case of Selected Schools in Ilala Municipal Council** in partial fulfilment of the requirement for award of the degree of Master of Arts in Education (MA-ED) of Mzumbe University.

Major Supervisor

Internal Examiner

Accepted for the Board of the Faculty of Social Sciences

DEAN, FACULTY OF SOCIAL SCIENCES

DECLARATION AND COPYRIGHT

I, Abdallah Daffa, declare that this dissertation is my own original work and that it has not been presented and will not be presented to any other university for a similar or any other degree award.

Signature _____

Date _____

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I thank the Almighty God for enabling me in all ways to achieve this stage of my dissertation. I also wish to express my sincere thanks to people who individually assisted me academically, morally and materially towards the completion of this study; however the following, few have been mentioned as representatives.

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DEDICATION

This dissertation is dedicated to my caring parents Mr & Mrs Daffa. It is also dedicated to my beloved wife Shakira and my daughter Yusra, without forgetting Yasir, Seif, Zuberi, Liana, and Nasser. They all together raised voices for prayers and encouragements that made my academic journey prosperous. I am proud of them, and therefore this work is for their remuneration. May God bless them all!.

ABBREVIATIONS AND ACRONYMS

RE	-	Religious Education
CRE	-	Christian Religious Education
IRE	-	Islamic Religious Education
ACSEE	-	Advanced Certificate of Secondary Education Examinations
FGD	-	Focus Group Discussion
URT	-	United Republic of Tanzania
USA	-	United States of America
DEO	-	District Education Officers
AMA	-	African Muslim Agency
IEP	-	Islamic Education Panel
TIE	-	Tanzania Institute of Education

ABSTRACT

This study was designed to evaluate the teaching and learning of religious education in Tanzanian secondary schools. The objectives of the study were to assess the qualities of religious teachers in secondary schools; to assess the content of religious education in secondary schools; to assess the methodologies of teaching and learning religious education in secondary schools, and; to assess the teaching resources employed in religious classes in secondary schools. The study was guided by Bems Theory of Beliefs and employed a case study design. The study was conducted in Ilala municipality. The targeted population for the study was 4 secondary schools in Ilala municipality; the eligible respondents included 2 education officers, 7 religious teachers, 11 school teachers, and 23 students in the three secondary schools making a total of 43 respondents. Purposive and convenience sampling was used to select the 43 respondents who participated in the study. Information was collected through focus group discussion, face to face interviews and observation. The data were analysed using content analysis. The study found that there was little special attention to religious education. Education officers were not aware of number of religious teachers in their respective area. Furthermore the Government did not organise capacity building programmes to teachers so as to update their knowledge items of content and pedagogy. Except one school, other schools had no religious education resources; they lacked teaching and learning resources such as religious syllabus and religious books. Other factors were lack of qualified religious teachers in secondary schools, and shortage of time in religious education. The study therefore recommends that appropriate religious curriculum should be well prepared and instructed in a way that it addresses challenges for students' moral decadence in schools. This tailored curriculum should then be sent to religious institution so as to train religious teachers and also it should clearly state the outcomes of the taught curricular.

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CHAPTER ONE

PROBLEM SETTING

1.1 Introduction

This chapter presents the background to the research problem, statement of the problem and the objectives of the study. It also presents the research questions, significance of the study, scope, and limitations of the study.

1.2 Background to the problem

Increasingly, media reports about violent juvenile crime, teenage pregnancies, and moral crisis in many nations. Lickona, (1997), suggests increased incidences of moral decadence around the world. Tanzania is without exception. The media have been reporting on decadence of moral values in schools expressed by drug abuse, committing violent acts, cheating, stealing, hitting, insulting, student riots, destroying school properties and witchcrafts in schools (Mwananchi 2018). During 2018 it was reported that in Charambe secondary school 27 students were sent to Sitakishari Police Station due to different crimes after one of them had been caught in the school toilet with a knife attempting to threaten his fellow student in demand for money (Masinde 2018). Also in 2012 it was reported that in Bagamoyo secondary school a female teacher was badly raped by her own secondary school protest students (Safi, 2014). If the situation is left unaddressed it is likely to threaten peace and harmony in future which are the key factors for the national development as well as for development of individual citizens (Ngussa & Makewa 2018). It is upon this scenario that school curriculum in Tanzania primary and secondary schools includes religion as a compulsory subject with a hope that it can be used to lay foundation for moral behaviour of the student. Religious education is regarded to have a vital role for character building and provide students with a varied connection to the world (Ilechukwu, 2014).

Religious education in the Tanzanian context means academic subjects taught in secondary schools. Hence for Christians it refers to Bible Knowledge at Ordinary Level of secondary school (form one to form four) and Divinity at advanced level of

secondary schools (form five to form six), whereas for Muslims it refers to Islamic knowledge and Arabic language. In addition, religious education refers to all religious instructions that are conducted in schools.

In other parts of the world such as Great Britain, religious education is a compulsory subject in primary and secondary school students under the 1944 Education Act which was later adjusted as Education Reform Act 1988. In Great Britain religious education is compulsory in all funded schools. When studying religion in England, the teacher does not teach one religion, it includes of different religions. The teachings mostly cover religious leaders, the creation of the world in a specific religious view, religious and moral themes (Abumere, 2013).

In the United States of America (USA), religious education has been significant subject due to its influence in moral and spiritual growth of the students. In 1950s religious education in America were perceived as science of religion (Erick, 1994).

In Africa, religious education is taught at secondary schools in different countries. For instance in Nigeria, it is viewed as a subject that helps to restructure students thought, character, morality, and ambition. It is also considered to raise morals among students, teaching them to live in the world guided by moral ideas of loyalty to God, charity and justice to their fellow human beings. It teaches students moral values such as humility, respect, love, kindness and spirit of forgiveness (Ilechukwu & Ugwuozor, 2014).

Students' morality in Nigeria before the civil war was high due to the efforts of mission and missionary schools which insisted moral standards. Schools were provided with teachers who came from missions who were paid the salaries. These religious teachers were not just teachers but specialists of the different missions, for example some of them were imams, pastors, evangelists, and catechists, also students were punished for un accepted societal immoral display.(Ilechukwu & Ugwuozor, 2014)

In Ghana, religious education has been introduced at almost all the levels of education as one of the media of fighting moral decadence in the society as well as providing answers to some of the questions of life. According to Ghana Education Service (2002) the aim of teaching the subject in Ghana schools were to develop understanding and tolerance for other peoples faiths, help students to acquire good moral values, understand the difference between good and bad, provide good and responsible future leaders, expose students to their creator and purpose of existence, promote moral teachings of the major religions and enabling students to learn about the secret of life and man (Mumuni, 2006).

Also in Ghana, the Government is also committed as it provides religious resources and other logistics like religious teachers' salaries. Religious teachers are conditioned to teach religious subjects in a professional way as they are prohibited to promote their faith as to change student faith but they are instructed to teach in a neutral way that students can make their own choice (Mumuni, 2006).

Kenya, religious education is regarded as a core subject that shapes the secondary school youth into perfect personalities in the society. It is a subject that goes beyond the classroom, learning more on character formation rather than knowledge gaining. The main objectives of religious education in Kenya is to enable learners to gain awareness into the relating of Gods-self-revelation to human kind and use the learned social spiritual and moral understandings to think critically and to make right moral choices in a fast changing society (Kidakwa & Obonyo, 2004).

Furthermore, in Kenya religious education is one of the academic subjects on education lines and not from the objectives of any church, hence it is not taught for changing students' faith but it has the same weight and respect like other subjects in the school curriculum.

In Tanzania, the secondary school curriculum in Tanzania reflects religious education as an era of learning that helps to strengthen personal values; beliefs, and respect for other peoples religious beliefs and teach values like honesty, reliability, and respect for the law, tolerance, and fairness (URT, 2007). Teaching religious education in Tanzania is a part of Indigenous African education, traditional education

which involves a major importance to religious and moral instructions which help a well-integrated society.

In Tanzanian schools, the idea of teaching religious education as a separate subject in the school curriculum began with a provision of the Education Act (1969). This was commended to religious education, with the aim of instilling national moral awareness among the student. Historically during Arabs era Quranic schools were established by Arabs in Tanganyika to offer religious instruction to Muslim students and promote the Islamic religious culture. The teaching of Quran was connected up with individualistic methods of teaching Arabic writings, vocabulary and grammar. Therefore many Muslim learnt how to write and read (Cameron & Dodd, 1970).

During German and British era, Christianity mission schools in Tanganyika were extended in different parts of the country and introduced western type of education which complemented traditional forms of education. The reasons of missionaries to establish schools were to reproduce the Christian religious culture, reproduce western economy and control the citizens (Mushi, 2009).

Education was used as a mechanism for spreading Christianity, the teaching of reading, writing and arithmetic (3Rs) and evangelical work was given with the aim to enable the converts youths and adults to acquire the ability to read and write and understand the word of God from the Bible. Education was provided through the churches, mission schools, colleges and vocational training centres (Mushi, 2009).

The Tanzanian government attitudes towards religions is alive in both party and government official documents. For example, the national anthem starts by reminding the Almighty God to bless Africa and Tanzania in particular. Also the national assembly starts its sessions with prayers to God (Omari, 1976).

Whereas religious education around the world is generally perceived as a solution to immoral practices in schools, in Tanzania the subject does not carry the same weight as other academic subjects in school. Pass or fail in religious subject has zero implication to the academic progress of a student. The little weight assigned to religious subjects along with the current context of high incidences of moral

decadence explained above invites a question: Are religious subjects effectively taught in Tanzanian schools? Therefore this study was set to evaluate the teaching and learning of religious subjects in Tanzanian secondary schools using a case study of selected schools in Ilala district. It aimed at evaluating the teaching and learning of religious education in schools.

1.3 Statement of the problem

The high incidence of moral decadence is increasingly reported in the media across the world. Media reports of increased violent juvenile crime, teenage pregnancies and moral crisis in many nations. Lickona (1997) points out that many at a time there were reports of students having rioted, destroying school properties and witchcrafts in schools. Religious education is thus perceived as a solution to immoral practices in schools.

In spite of teaching religious education in schools, the behaviour of the learners in secondary schools in Tanzania has been found wanting, due to the cases of strikes, substance abuse, burning of schools, teenage pregnancies, destroying school properties, drug abuse, corruption, homosexuality, indecent dressing, poor actions and utterances to children and elders, even adults have been captured by strange things. Morality seems to have extremely eroded in schools, such that students commit all sorts of crimes without qualms, and these students are looked upon as leaders of tomorrow. The learner's behaviour is contrary to what is expected from these religious educations and that the question that begs for answer is: Is there effective teaching and learning of religious subjects? It is from this point of view the study was set to evaluate the teaching and learning of religious education in schools with a view to suggesting a solution that can ameliorate the bad behaviour exhibited by secondary school learners in Tanzania.

1.4 Research objectives

1.4.1 Main objective

To evaluate the teaching and learning of religious education in Tanzanian secondary schools

1.4.2 Specific objectives

- i. To assess the qualities of religious teachers in secondary schools.
- ii. To assess the content of religious education in secondary schools.
- iii. To assess the methodologies of teaching and learning religious education in secondary schools.
- iv. To assess the teaching resources employed in religious education in secondary schools.

1.5 Research questions

- i. What are the qualities of religious teachers in secondary schools?
- ii. What content is taught in religious class in secondary schools?
- iii. What teaching methodologies are employed in religious classes in secondary school?
- iv. What teaching resources are employed in religious classes in secondary schools?

1.6 Significance of the study

The results of this study contribute to reshape knowledge of community members about the importance of religious education to children and improve community support and encouragement on religious education to children.

Also the study is of great significance to education stakeholders especially the Tanzania Institute of Education (TIE) who are responsible for preparing secondary school curriculum. In addition the findings of this study are of a help to education managers to find proper ways of overcoming challenges and problems teachers and students encounter in the process of teaching and learning religious education. Last but not least, the study expose the usefulness of religious education, the benefit it has to Government, parents, teachers, students, and community members, knowledge that can help decision makers improve the delivery of the subject.

1.7 Scope of the study

The study evaluated the teaching and learning of religious education in Tanzania secondary schools. The coverage of this study was Ilala Municipal council in which four secondary schools were involved. These are Kinyerezi secondary school,

Migombani secondary school, Al-Farouq seminary, N and Saint Maximillian. This study was linked to Bems theory of religious education which stated that beliefs can change behaviour in a sense that man's behaviour, decisions and choices are directly related to ones system of beliefs. In order to change someone behaviour one must first change their beliefs. However the study did not include parents, who were not responsible in teaching religious education in schools. This was done purposively so as to assure specific information on teaching and learning of religious education because the respondents were regarded to be more experienced and directly affected.

1.8 Definition of key terms

1.8.1 Religion

The concept of religion is always difficult to define due to the empirical and non-empirical dimensions attached to it. Scholars have tried to define it but it seems there is no a universally agreed meaning of the concept of religion. According to Rudolf Otto (1950) religion is the feeling of the presence of the wholly other, while Taylor (1851) perceives religion as the belief in spiritual beings.

Durkheim (1976) defines religion as a unified system of belief and practices relative to holy things that is things apart and forbidden, which unite into one single moral community.

Asalu (2007) perceives religion as an encounter between man and superior duty conceived as a personal being capable of communication with man.

1.8.2 Education

Education like religion may mean different things to different people for it holds a lot of issues, but it is generally agreed that it is a process. According to Peters (1966) education is an initiation into meaningful search. That is, education concerns itself with initiating young people into what is useful. Farant (1988) also see education as the process of changing behavioural forms of people by exposing them to a kind of knowledge, which is useful and capable of achieving intended and committed answer from the learner. Durkheim (1971) also explains education as systematic

socialization of the younger generation through religious and moral beliefs, feelings of nation and collective opinion of all kinds.

Education and vocational training policy of education defines Education as a process of initiating and preparing human through training in their environment to play active role in the society (URT, 1995). It is through transmission of social roles from one generation to another generation that makes or identifies what education is. The majority of Tanzanians whose education is basically informal is meant to prepare the young generation to fit into their respective societies.

Therefore in this study education is conceived as a process of change in knowledge, skills and attitude that leads to change the behaviour.

1.8.3 Teaching

Mhando (2012) describes teaching as platform to the learner in building meanings. Therefore in this study teaching refers to the act of imparting the principles of morals such as honesty, obedience, respectfulness, truthfulness and other important virtues of moral life to the learners in secondary schools.

1.8.4 Learning

Mhando (2012) states that learning can be explained as a person's ability to make sense of the lived world, therefore learning is meaningful making. It is both individual and social activity. According to Mhando (ibid) an individual makes conceptions within cognitive setting and realizes images in a unique way. These images rotate to what that personal had known before.

1.8.5 Evaluation

Hawkins (1982) defines evaluation as an assessment or finding out the value of something. Therefore in this study evaluation is understood as the assessment of the effectiveness of teaching religious education to the students related to their practice after learning.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The chapter presents the review of literatures related to the study. It includes both theoretical literature and Empirical literature.

2.2 Theoretical literature review

In the framework of the theoretical reviews the main issues of concern is the concept of religious education, overview of religious education in Tanzania secondary schools curriculum, rationale of religious education in Tanzania secondary schools, Religion Education and moral behaviour of students and then the substantial theory which facilitate the explanation of the relationships of concepts. The major purpose of reviewing theoretical literature is to broaden the mind on issues related to the study.

2.2.1 Religious education (RE)

Religious education has been defined differently due to the nature and purpose of that education in a certain country. These perspectives have been influenced by philosophers of education from Rousseau to Dewey and, by new interpretations of human rights including the rights of children (Hull, 1993).

Religious education has been categorized in three kinds; learning religion, learning about religion and learning from religion. Learning religion describes the situation whereas a single religious tradition is taught as the religious education curriculum and is taught from the inside. The teachers are expected to be believers in the religion. The object of the instruction is to enable pupils to come to believe in the religion or to strengthen their commitment to it. It is proceeding from faith to faith. A specific religious group controls the curriculum and the methods of teaching are controlled by the education system itself. Children from each faith are taught in separate classrooms and receive instruction. Example the Muslim children are educated by the Muslim teachers and the Christian children are educated by the Christian teachers (Grimitt 2000).

Learning about religion, refer to a situation whereby religion is taught as it were, from the outside, it is descriptive and historical approach. It is a reaction against the mono religious and it has significant role to play in the prevention of religious intolerance, hence it empowers students with critical skills for interpreting religious phenomena. Further it helps students to breakdown the stereotypes of other religious traditions, for example in England and Wales, all school children regardless of their faith or lack of it, are taught about religion in the same classroom by the normal classroom teacher. The syllabuses are developed at the local level and consist of studies in the major world faiths (Hull, 1982).

Learning from religion, happens when the distance between students and the religious content is maintained. It becomes a discipline within educational studies. It is receiving increasing attention and support from professional religious educators. It makes a contribution to the student's moral and spiritual development (Grimitt, 2000).

Therefore In this study religious education means learning from religion. It is one of the academic subjects taught in secondary schools hence for Christians it is referred to as Bible knowledge at Ordinary Level of secondary school (form one to form four) and Divinity at advanced level of secondary school (form five to form six), for Muslims it is referred to Islamic knowledge and Arabic and also it means religious instructions that are conducted in schools.

2.2.2 Religious education in Tanzania secondary school curriculum

Among the 21st century World's tasks to school is to ensure the teaching of religious education. Religious education in both Ordinary and Advanced secondary education levels in Tanzania seems to be done through inclusion of subjects related to Religious education such as Islamic religion and Christian religion. The secondary curriculum in Tanzania considers religious studies as an era of learning that helps to strengthen personal values and beliefs and inculcate values like honesty, reliability and respect for law, tolerance, fairness, caring, compassion and non-discrimination. One of the aims of teaching religious education in schools is to encourage school students to study from different religions way of life, ethics and customs while

investigating their own beliefs and questions of significance. Therefore Religious education is expected to influence discipline and concern for the good habits among learners.

2.2.3 Rationale of religious education in Tanzania secondary schools

Winch and Gingel (2004) argues that giving Religious education to secondary schools is very important concerning the relationship between right and wrong actions and the abilities of the children to distinguish the two. Religious education is a tool that can be used by schools to identify the right and the wrong and choose to do the right thing in their life. The kind of education is transformative in a way that, it encourages students who are already from religious families but also is a starting point for those who are still not from religious homes (Hull, 1993).

In explaining the importance of spiritual aspect in school curriculum; Aristotle argued that the purpose of education and the role of the teacher in the society are to prepare righteous men. Because of the immoral incidents issues, there is no need of waiting to make Religious education compulsory for the secondary schools students, as society, leaders, parents are crying about the increasing of moral decay and the most affected person are the secondary students who are engaged in sexual practise, drug abuse, and smoking marijuana. Thus the presence of Religious education in secondary school supports children by preparing them to be good citizens in the society (Preyer, 2010).

2.2.4 Religion Education and moral behaviour of students

The teaching of morals in schools has become a serious concern in the world. This concern is due to the increasing evidence of morally irresponsible behaviour on the part of the individuals (Macphail, 1982). Therefore school should not avoid the responsibility of teaching in the area of religious education. Religious education is perceived as a necessary driver of morality. Through religious education, students acquire the desired beliefs, values and practices of the society which enable them to live in harmony with other members of the society (Gay, 1975). According to Harding (2005), religious education help to facilitate desirable changes in an individual since it involves theoretical, practical, moral spiritual, human and divine

aspects. Therefore the recent violence experienced in schools is a clear indication that students must be strongly grounded on the base of religious education so that the expected values are imparted in them.

2.2.5 Bem's theory of beliefs

This theory stated that beliefs can change behaviour in a sense that man's behaviour, decisions and choices are directly related to one's system of beliefs. In order to change someone's behaviour one must first change their beliefs. This line of thinking is, of course, exemplified in the person who experiences a religious conversion, his thinking and beliefs are changed and one then can expect a change in his behaviour. This theory relates to the study in a sense that effective teaching of religious education would help to strengthen students' beliefs then these beliefs would help students to establish an identity without the upheaval of adolescent rebellion.

2.3 Empirical review

This part presents the major empirical themes relating to this study as observed from other related literature.

Many countries in Africa acknowledge the role of religious education in students' morality but in order to meet its goal there should be consistency in government policy. According to Mordi and Sunday (2017) study on the challenges of teaching Christian religious education in Nigerian schools and the way forward in the 21st Century, which aimed at examining the challenges of the implementation of the Christian religious education in Nigerian schools in the 21st Century, shows that Christian religious education has made positive impact in the Nigeria education system at all levels. In spite of its success the teaching of the subject, several challenges were observed towards the implementation. These include inadequate funding, inadequate infrastructure, use of supplementary teachers and students' attitude among others. Also inconsistency in government policy, inadequate facilities, use of unprofessional teachers, students' attitudes appear to be major challenges facing the teaching of the subject in Nigerian schools.

Priority to qualified teachers in the field of religious education, encouraging untrained Christian religious teachers to go for training, encouraging Christian religious teachers to attend workshops and seminars, provision of instructional materials and equipment's by government were suggested as solution to address these challenges. In addition the use a various instructional approaches that is learner centred such as field map, discovery method and problem solving method by religious teachers in the course of their teachings recommended as the way to improve pupil's performance in the subject.

Kenya is among of East African Countries which borders Tanzania. This country is not left behind on education researches and religious education. Kenya has been struggling to hold religious education in her education system as many other countries do in Africa.

A study conducted by Chesaro (2003) on the role of Christian religious education in the moral development of secondary schools students found that teachers play a significant role in the shaping the moral character of students through the teaching and learning of Christian religious education and later it suggests the ministry of education to continue to train and employ Christian religious education teachers and train them on guidance and counselling skills.

Another study by Muli (2009) which looks on the effects of teaching Christian religious education as an elective subject on students' behaviour in secondary schools. The study aimed to investigate the consequences of making Christian religious education an elective subject in Kenyan secondary schools with focus on Mwea division at Mbere district, eastern province.

The study used survey design whereas questionnaires, interviewee guides and observation schedules were used in data collection. The study established that majority of students from secondary schools in Mwea division of Mbeere district had positive attitudes towards Christian religious education.

However, despite these positive attitudes, a number of factors were observed to affect their choice of the subject like lack of adequate resources for teaching and learning of Christian religious education in schools and students were discouraged by parents and peers from choosing the subject, in the reason that the subject is not required for higher university courses like the sciences.

From the findings of the study it is recommended that religious education should be compulsory not an elective to take the place of social education and ethics. In addition it is recommended that more resources should be channelled to the teaching of Christian religious education in secondary schools.

Shaaban (2012) in his work entitled the challenges of teaching Islamic religious education on spiritual and academic formation of secondary school students. The study aimed to investigate the challenges of teaching Islamic religious education on spiritual and academic formation of secondary school students in Nairobi, Kenya. The study adopted both systematic and purposive sampling procedures to select schools. Data was collected through interviewees and questionnaire, and was analysed with the help of tables of frequency distribution and percentages.

Shortage of trained Islamic religious education teachers were mentioned as the major challenge facing the teaching and learning of Islamic religious education in secondary schools in Nairobi. Other challenges include inadequate teaching and learning resources and lack of capacity building and staff development programmes. It is also shown that parents encourage their sons and daughters to pursue courses which would be useful in the labour market in terms of getting formal employment. This involves taking subjects which are science oriented and opposed to art based subjects such as Islamic religious education.

The study concluded by mentioning the contribution of Islamic organizations in assisting the needy secondary school students in Nairobi, as paying school fees for the needy students, provision of teaching and learning materials for Islamic religious education, sponsorship of Muslim students to teacher training colleges for Diploma and University to study Islamic religious education and establishment of colleges to train Islamic religious education.

Another study is by Itolondo (2012) on the role and status of Christian religious education in the school's curriculum in Kenya. A study was a survey conducted in one of the educational zone of Nairobi province to determine views about the role and the status of Christian religious education in the school curriculum in Kenya in relation to the prevailing social and moral issues in the country.

The study shows that the majority have a positive attitude towards Christian religious education especially students who chose to take the subject but most of them were not ready to continue learning it in case they qualified for University mainly because it does not guarantee employment. In other way Christian religious education teachers were found to be demoralized because they do not receive recognition from the government like the Mathematics, science and Language teachers, as the government were blamed for undermining the implementation of Christian religious education by failing to motivate the Christian religious education teachers through recognition as well as for being responsible for the decline in the number of students studying Christian religious education at the university because of the emphasis it puts on Mathematics and science subjects.

Tanzania is at the front line on the battle against moral decadence, but little is achieved. A study conducted by Ngusa and Role (2016) on the paradox of religious education, which aimed at investigating paradox of religious education particularly in Mara region where qualitative approach was employed and three research instruments were used for data collection. Such as focus group discussion, interview schedules and document analysis. Several factors were observed as contributing to failure to integrate religious education. The factors included scarcity of teachers, lack of textbooks, and non-availability of syllabus to guide the teaching and learning of the subject. The other factors were those relating to education administration, including decision of excluding Divinity in the selection for tertiary education which leads students and teachers to disregard the subject regardless of its benefits.

Another study is by Ngusa and Makewa (2018) the role of Christian religious education on secondary school student discipline in Lake Zone. The study took the form of survey research design; the study shows difference in teachers' ratings on frequency of disciplinary cases between schools that teach Christian religious education and those which do not teach the subject, the rate being higher in schools where Christian religious education is not taught. Several roles of Christian religious education were mentioned as helping to prepare learners to be morally upright, to moulds students to become responsible citizens, to develop values and virtues that reinforce appropriate behaviour.

The other roles of Christian religious education were revealed by teachers in terms of preparation of faithful young people, leading students to abstain from pre-marital relationships. Christian religious education was also found to be possible solution to moral issues like corruption, injustice and unfair treatment to the poor in the society. Also Christian religious education observed to help students to acquire moral standards for instance topics in divinity subject mentioned to give students practical knowledge that help them to distinguish between right and wrong in day to day life.

2.4 Knowledge gap from literature

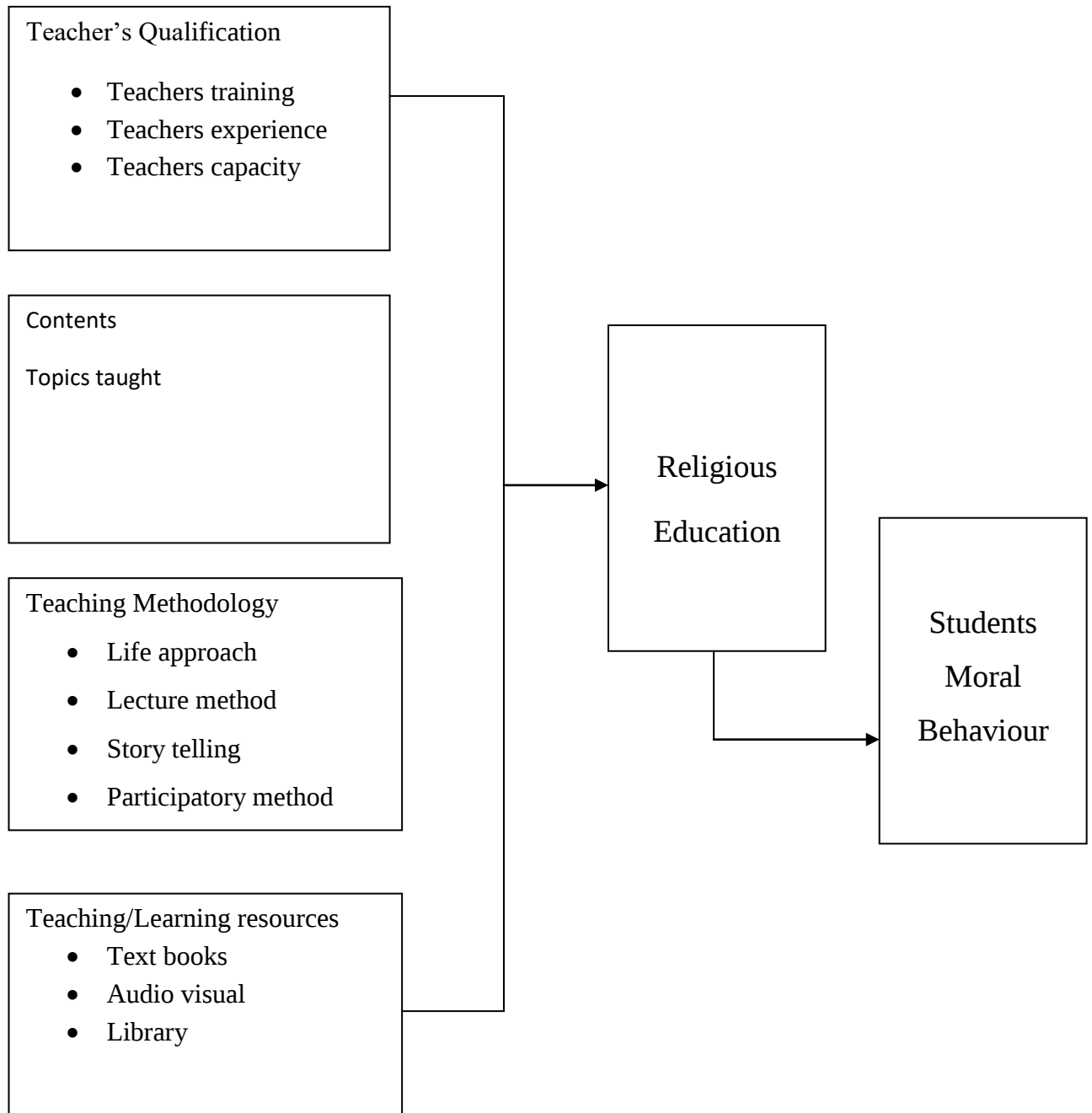
Based on the review under this chapter, most studies which have been done in Tanzania and other countries on religious education have normally focused on the roles of religious education in the moral development of secondary school students. Indeed to a large extent these studies were focused on success and challenges facing religious education in schools including shortage of qualified teachers, textbooks, lack of motivation and other facilities important to religious education and did not evaluate the teaching and learning of religious education in secondary schools. These studies included those by Itolondo (2012), Mordi and Sunday (2017), and Muli (2009).

In other way most of studies were conducted in Kenya and not in Tanzania and characterised by biasness as discussing about single religion. Those studies included those of Shaaban (2012), Itolondo (2012), and Chesaro (2003).

However the study by Ngusa (2018) had an aspect of further studies yet was basically for assessing the role of Christian religious education on secondary school. But the study was biased as discussing about single religion, and dealing with advanced education level. None of the studies was conducted in Ilala Municipal, with respect to evaluating the teaching and learning of religious education in Tanzanian schools in Ordinary level for both Christianity and Islamic. Thus this study aimed to fill the gap by evaluating the teaching and learning of religious education in schools in Ordinary level for Christian and Islamic studies in Ilala municipal.

2.5 Conceptual framework

Figure 2.1 Conceptual framework



Source: Researcher's own Construct (2019)

The existing relationship among the variables indicates that, the independent variable affects the dependent variables both positively and negatively. The observed condition of students' moral behaviour is practiced by the teaching of religious education in schools. The effective teaching of religious education resulted to student moral behaviours. The independent variables played a great role to formulation of a framework for the result of good student moral behaviours. The dependent variable is preceded by the effective religion education.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter presents the methodological procedures which were used in this study. Specifically, the chapter describes research approach, research design, area of the study, targeted population, sample size, sampling techniques, and data collection method and instruments, analysis procedure, ethical considerations, and validity issues.

3.2 Research approach

The study employed qualitative research approach. Qualitative research offers deep and detailed information by using open ended questions which are detailed and complete. In qualitative approach researchers are able to collect data and explain phenomena more deeply and systematically (Merriam, 2009). The choice of this approach was based on the researcher's objectives which focus on evaluating the teaching and learning of religious education in schools and its relevant research questions which sought to understand human experiences and beliefs that cannot be counted in a numerical form.

3.3 Research design

Kothari (2008) explains research design as the conceptual arrangement with which the research is conducted. This study used case study design, the choice of design was influenced by the fact that in case study design examination of the data is most often conducted within the context of its use that is within the situation in which the activity takes place. Hence a researcher wanted to evaluate the effective teaching and learning of religious education as a case due to a reason that most of reported studies were dealing with evaluating effective teaching of other academic subjects and not religious education.

3.4 Area of the study

The study was conducted in Ilala municipality, which is one of the four municipalities of Dar es Salaam city. Other municipal councils include Temeke, Kinondoni, and Dar es Salaam city council. The area was selected by the researcher due to the fact that the area has a large population and that there was integration of different behaviours and also the area was accessible in terms of transport; the researcher also was familiar with the area making it a good choice for him. Also the area has 105 secondary schools with more than 62,378 students.

3.5 Description of the study area

Ilala municipal council is one among the four municipalities of Dar es Salaam city. According to the latest census of 2012 the total population of the district is about 1,195,936 people, 581,184 males and 614,752 females (NBS, 2015). The municipality is divided into 26 wards. Ilala municipality has an area of 210 square kilometres and lies between longitude 39° and 40° East between 6° and 7° South of the equator. In the Eastern part it is bordered by Indian Ocean for a distance and in Northern part it is bordered by Kinondoni Municipality. In southern part it borders Temeke district and in western parts it borders Kisarawe district.

3.6 Targeted population

The target population for this study were education officers, Religious education teachers, Head teachers, teachers and students. Hence the researcher designed the study to get valuable information from the mentioned above since they were directly involved in the process.

Education officers: Education officers were purposively selected in the study since they are in charge of coordinating education activities in district level; hence their involvement in this study was critical.

Head teachers/Head mistresses: these were heads of school. They are the ones who ensure academic activities in schools.

Academic teachers: They were very important groups in the study; hence they are responsible for coordinating all academic activities in school.

Discipline masters: Discipline masters were also important group due to the fact that these are leaders of the school discipline team and they work in collaboration with other functional teams in running preventive and developmental programmes pertaining to students discipline upon arriving at a consensus on discipline work.

Religious teachers: These were selected because they are the ones who teach religious in schools, they were assumed to provide the researcher with the relevant information on the state of Religious education as well as its practice in schools.

Students: These were involved in this study because they were regarded to be more informed on the way such Religious education was practiced in their school since they were the most targeted people. Thus they would provide relevant information on the nature and the extent Religious education is practiced in their schools.

3.7 Sample size

A study involved 43 respondents, the selection of the sample considered the following factors; the information required purpose of the study, affordability and time. Under this ground, a total of 43 participants were used distributed as follows, 2 educational officers, 3 head of schools, 7 religious teachers, 8 school teachers, and 23 students whereby 8 from school I, 10 from school II, and 5 from school III. Also three secondary schools were selected as sample because, religious education was taught in this school.

Table 3.1 Sample size

School name	Students	Religious teachers	School teachers	Total
Kinyerezi secondary school	8	3	5	16
Migombani secondary school	10	3	3	16
Alfarooq sec school	5	1	3	9
Deo and Wec	0	0	0	2
Total				43

Source: Data collection, (2019)

3.8 Sampling techniques

In this study purposive sampling was involved in the selection of schools which teach religious education so as to meet the goals of the study, the selecting of district education officers, Ward education coordinators, and School heads as these have Government circulars. Other selected purposively samples are religious teachers because they are ones who teach religious education in schools but students were selected convenience because have adequate information about the study.

3.9 Data collection methods and instruments

The choice of data gathering methods depends on the nature of the research problem, the purpose of the study and the study objectives (Enon, 1998). Hence data for this study relied on both primary and secondary sources. Data collection is an important process after the problem has been defined, there are two ways for getting information on the problem in hand, and these include primary data and secondary data. According to Kothari (2004) primary data are those which are original by character, are collected afresh and at first time by a researcher in the field. These data are normally collected through various methods such as Interview, observation and focus group discussion.

Secondary are those which have already gathered by someone else and have already passed through statistical process. This study employed primary data to large extent in order to get a fresh data from the field, whereby the interviews, observation and focused group discussions were used. Through these tools the researcher had the opportunity to gather live data from the natural occurring, social situations, and hence produce more valid data (Cohen, 2007).

3.9.1 Interview

The interviews can be structured, focused, or open ended. In this study a semi structured interview scheduled used to gather information from education officers, head teachers and school teachers. Interview question was those aimed to answer objectives of the study.

3.9.2 Observation

Best and Khan (2006) describe the use of an observation checklist as a field work instrument whereby a researcher in the field takes notes which contain sufficient information to recreate the observation. Observation technique includes participant and non-participant. In the respect of this study participant observation technique was used around schools so as to observe learning environment and religious resources available for teaching and learning religious education. It was through observation where the programme settings were observed and behaviours like interactions among students and teachers were reliability checked-up.

3.9.3 Focus group discussion

Cohen (2000) see focused group discussion as a qualitative research methodology where small groups' individuals discuss a specific topic. One of the advantages it gives a room for the researcher to collect information about several people in one session and provide a room for checks and balances on each other hence serve to curb false or extreme views (ibid). The aim of focused group discussions is to group interactions which are expected to yield a collective rather than individual view (Cohen, 2007). In this strategy, a researcher guided the discussion with few students in groups of 8, 10 and 5 to discuss their views about the teaching and learning of religious education. Students' views can influence the effectiveness in teaching and learning religious education therefore it had to be looked upon. Also Religious Teachers were involved in focus group discussion because they were themselves the subject of implementation of teaching process, they were assumed to provide the researcher with the relevant information on the state of Religious education as well as its practice in schools.

3.10 Data analysis

This is the process that implies editing, coding, classifying, and tabulating collected data (Kothari, 2008). This was an important stage towards achieving the objectives of the study. Merriam (1998) defines data analysis as the process of making sense out of data involving consolidating, reducing and interpreting what people have said and what the researcher has seen and read. By so doing the information are transformed

into knowledge. According to the nature of the study, content analysis was the suitable one. Content analysis according to Shannon (2005) is a method for subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns.

Kothari (2004) argues that since 1950s, content analysis is mostly qualitative analysis concerning the general import or message of the existing document. It is the central activity to whoever is concerned with the study of the nature of the verbal materials, therefore the raw data collected were edited where necessary and then coding was done by assigning different symbols for efficient analysis (Kothari, 2004). Under this stage, raw data was assigned letters and numbers according to schools and respondents respectively during a transcription from an audio device into a written form. Schools and teachers were assigned initials like Ki to mean the teacher from Kinyerezi secondary school, A1 for the first respondent teacher from Alfaroq secondary schools, M1 respectively from Migombani secondary schools; also school 1 has been used to represent Kinyerezi secondary school, school II Migombani secondary school, and school III for Alfaroq secondary schools. In addition SK1 has been used to present first respondent students from Kinyerezi secondary school, MS1 used to present first respondent students from Migombani secondary school and AS1 for the first respondent students from Alfaroq secondary school.

Raw data was coded to reduce size and create meaningful and manageable information in relation to prescribed objectives. Code families were then created to build related themes and categories that were homogeneous groups to get meaningful relationships in accordance to their common characteristics (Kothari, 2004). Responses and ideas given with relating answers were grouped and put into one family for easy referencing, thereafter easy data analysis, the results were interpreted to produce meaningful information. According to the nature of the study, content analysis was the suitable one, therefore the raw data collected were edited where necessary and then coding was done by assigning different symbols for efficient analysis. Under this stage, raw data were assigned letters and numbers according to

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3.11 Ethical considerations

The study involved the interaction between the researcher and teachers, students and education officers through interviewee, focus group discussion and observation in the school context and in the offices. Hence ethical consideration was very important to ensure that there was an informed consent and protection from harm from any way, and it was done by putting into consideration all necessary procedures before the research in the field and after the field. Before entering the field the researcher consulted the University's Directorate of Postgraduate Studies for a permit letter to conduct a study. A researcher requested the district education officers for consultation so as to be allowed for doing a research in his offices and schools. Head of schools were requested for the same issues. All participants were informed about the nature of study and ensured that their identities will be hidden and their information will be kept confidential to serve the research purpose only. Also

respondents were requested to be free to engage in research and or exit. Times scheduled were also negotiated by the researcher and respective respondents.

3.12 Validity

Validity of an instrument concerns the extent to which the research measures what it supposed to measure without bias or distortion. In order to achieve validity the study employed triangulation so as to gather larger amount of information about an issue, therefore the study employed a variety of methods in collecting data such as interviews, focus group discussion and observation. Triangulation was used to reach different actors view points and therefore achieving confidence to the researcher final findings and confirming validity issues.

CHAPTER FOUR

ANALYSIS AND PRESENTATION OF DATA

4.1 Introduction

This chapter presents the findings and data analysis from the study. The respondents of the study involved education officers, school masters, school teachers and religious teachers and students from Ilala municipality. These all together formed a number of 43 respondents. The general objective of the study was to evaluate the teaching and learning of religious education in Tanzanian secondary schools. The findings have been analysed based on the research objectives which are:

- i. To assess the qualities of religious teachers
- ii. To assess the content of religious education
- iii. To assess the teaching methodologies for religious education, and
- iv. To assess the teaching resources for religious education

The findings in this chapter are organised in a way that they answer the above objectives by showing the effectiveness of religious education in secondary schools.

4.2 Demographic characteristics

The researcher involved respondents of different demographic profiles in order to capture the inter relation between their traits and the responses they gave. It was thought that some demographic characteristics might influence responses of the respondents on teaching and learning of religious subjects. Three aspects were considered necessary in the course of study. These were sex, age, and job experience. Each of the aspect was elaborated independently. The description of socio-demographic characteristics was classified into groups. The first and second groups composed of 43 respondents who were involved through interview and focus group discussions. The third group composed of religious teachers that were to see the job experience of religious teachers. Hence the total number of respondents who participated in this study was 43 respondents.

4.3 Gender of respondents

The data in table 4.1 indicates that male respondents were 26 which is 60.5% and female respondents were 17 which translates to 39.5% of all respondents. The total number of males interviewed and included in group discussion is larger in all schools. This is because one of the visited schools was boys' school as all respondents from that school were males.

4.3.1 Age group of respondents

Table 4.1 shows that most respondents fall in the group of 16-20 years which constitutes 42%. These were students because they were the ones affected directly with the situation. The age group 31-35 years of all respondents were 3 (7%) of respondents. Some of them were religious teachers and were included in the study because they were the ones who teach religious education in school. Respondent's age group 55-60 were only 2(7%). These are education officials and were included in the study because they were in charge of coordinating education activities in district level; hence their involvement in this study was critical.

Table 4.1 Gender and age group of respondents

Age group	Male	Female	Total	Percent
10-15	2	3	5	12
16-20	10	8	18	42
21-25	1	0	1	2
26-30	1	0	1	2
31-35	3	0	3	7
36-40	3	2	5	12
41-45	3	0	3	7
46-50	0	2	2	4
51-55	2	0	2	5
56-60	1	2	3	7
Total	26	17	43	100
Percent of Gender	60.5	39.5	100	

Source: Data collection (2019)

4.4 Description of visited secondary schools

The study conducted an interviewee in three secondary schools found in three wards as an area of the study. This part presents short description of the visited schools.

School I secondary school

Kinyerezi secondary is school, established in 2007. It is located at Kinyerezi ward which is among the potential economic centre as the school is not far from the big project to generate electricity known as Kinyerezi one, also the school is nearby main road, which is used by a lot of people from Mbezi, Kimara, Segerea, Gongolamboto. The school teaches arts, sciences, businesses, ICT, and Computer studies which started in 2019. The school has 1,722 students, 57 teachers, and 14 streams. The school has Islamic religious education and Christianity instruction which was available in timetable and it is conducted on Wednesday, and there were external religious teachers who came to teach these subjects.

Because the number of students was large the school could not manage to accommodate the whole number hence divides the school time table into two session where by the first session starts from 7:45am -12:45 pm, and the second session starts from 1:00pm- 5: 00 pm but form two and four had no sessions they come to school in the morning and start studying at 8:00am- 2: 30 pm,. Due to that situation a school administration decided to reduce the time for a one period from the recommended 40 minutes to 35 minutes. According to the head of school, the decision of reducing time covered by one period was done locally by the school administration without seeking permission from anywhere.

School II secondary school

It is a ward school, established in 2008. The school is located at Segerea ward which is the famous area for having Segerea Prison, as it is about 2 kilometres from the school to the Prison .The school is also surrounded by Segerea main bus stand that make it be easily reachable. It has a total of 1,200 students from form one up to form four who comes from different areas like Segerea and outside Segerea. The school teaches all subjects except business. The school teachers are happy to see that in every day either four or three parents come to their school asking for admission to their children. In the year 2019, the school had 440 form 2 candidates and 250 form 4 candidates.

The school is characterised by presence of enough teachers, laboratories, but school administration were crying about the fence, as the school was too open that makes easier for students to escape from school.

School III secondary school

It is boys' Islamic school, started in 1999, purposively established to deliver education to male Islamic students, so as to build students who will have Islamic morality. It has Ordinary level but they expect to have Advanced level starting in July 2019. The school is surrounded with religious environment due to the presence of mosque in school compound. The school has 13 teachers and 130 students, who were categorised in three groups, first group is orphans students, as the school is under African Muslim Agency (AMA) in which there is department of caring orphans hence those students are sponsored by the institution, second group were students living in hard condition although they have their parents, but due to hard life they cannot afford to pay school fees, hence the institution takes the responsibility, the third group were normal students whose parents are able to pay school fees. The school teaches Islamic knowledge and Arabic language and it has one teacher who is employed to teach Islamic studies.

4.5 Assessment of the qualities of religious teachers in secondary schools.

One of the areas of interest of the researcher in this study was to find out the qualities of religious teachers. The idea behind this was the researcher's beliefs that better qualified teachers may make a difference for student learning at the classroom as teacher effect appear to be additive and cumulative (Hammond, 2000). This is also proved by Diana (2009) who stated that, schools need better teachers who are more liberally educated with greater command of the subject matter and better understanding of the children development. In order to understand the qualities of religious teachers' four indicators were put forth: Training of religious teachers, capacity building programme for religious teachers, evaluation, and experience of religious teachers.

4.5.1 Training for religious teachers

In this section, a researcher was interested to find out the education of religious teachers. In order to get information on these, the researcher employed interview and focus group discussion to education officers, school masters, and school teachers to state about the education of their religious teachers. Findings have revealed that education officers were not aware about the training of their religious teachers but they believed that training of religious teachers take within the responsibility of religious institutions as their comments as follows;

I am not aware of their training but I believe these teachers are trained from their institutions. And I do not accept a reported letter of religious teacher which does not come from the institution with the approved of a leader. I remember I received one religious teacher who reported with no approved letter and I rejected him (KK).

Furthermore even the numbers of religious teachers were not recognized at a district and ward levels, as an officer quoted said that;

Am not sure about the number of religious teachers in my secondary schools, but I remember one teacher who reported to my office, he came to teach primary schools but he did not tell me if he will teach at secondary school too (KK).

School teachers revealed that religious teachers were not trained teachers but they were only volunteer teachers as they were part time teachers, the following were some of the responses;

Religious education is taught by volunteer teachers for example for Muslim students, their teacher come from madrasa, or sheikh from mosque, but I cannot grade their education level, for Christians there were sisters and priest from churches (K7).

In addition to that, another school teacher commented; *“I don’t know about their education level, they are not professional school teachers for example, Islamic religious teacher are selected from the mosque and they have their procedure of selecting them” (K3).*

On the other hand, school teachers had the perception that training of religious teachers can be implied by the examinations performance. In the course of interview one respondent quoted said that;

You assess teachers training on the examinations performance, in Islam, students sat for national religious examinations and the performance was always poor, and it affect school performance even students grades so I believe this teachers are not trained (M2).

Another school teacher from school I declared that, he was volunteering in teaching Islamic knowledge, and when he was asked about his training he replied to have no training, but he was teaching by using general knowledge he got while he was a student. He said when he was a student he was used to attend religious classes and use the knowledge he has acquired during those days to teach his students as well;

I don't have any special training , knowledge I have come from the knowledge i received while I was a student, I used to attend religious class and I received some knowledge, hence I use that knowledge to teach my students now(K 8).

A researcher also applied the same questions to religious teacher from all three schools. In the course of interview focus group discussion religious teacher from school three revealed that he had attended training about teaching religious education. As he comments;

There was a training organized by Alharamain for formation of young people, so I attended the course and I was awarded with a certificate, there after I went to Saudi Arabia and I spent ten years studying. I studied at Madina University for 4 years and graduated with bachelor degree for Islamic religious education (A3).

Though other religious teachers were attending religious training for a short period, as one teacher from school I comments; *"I have training, I took my training from our church, and the training was known as Train of Trainers (TOT) for one year and awarded with a certificate for teaching religious education"* (K4).

In addition Islamic religious teacher from school I commented; *"I received training from Ubungo Islamic, It was a sixth months training and I was awarded with a certificate"* (K5).

On the other hand students in school I revealed that religious teachers were characterised by activeness, and efficiency, therefore students seems to love their religious teachers and appreciate them, as one student from school 1 comments; *“They are active teachers, smart and sometimes when they are in class, they tell us to stand and singing”* (SK1).

Another student added that; *“They are good teachers when they come to class students keep silence and we feel the time for eating God food is arrived, and when they finish the lesson we asked them not to leave ,we wanted them to continue teaching us”* (SK2).

The above responses indicate that the responses of religious teachers were different from education officers, school heads, and school teachers. The education officers were not aware of training of religious teachers, school teachers had a thinking that religious teachers were not trained, students believed that their religious teachers were well trained and religious teachers stated to attend religious training.

4.5.2 Capacity building programmes

This question aimed to study if religious teachers were given capacity building programme so as to sharpen their knowledge. The question was asked to respondents so as to see on how religious teachers were given training programmes such as workshops and seminars. To get information on these a researcher applied interview and focus group discussion to education officers, school heads, school teachers and religious teachers about teachers’ capacity building programmes. The findings from education officers revealed that religious teachers were not receiving capacity building programme as officers claimed that the coordination for religious programme was the responsibility of religious institutions and not theirs, as there was no any government guidelines that instruct education officers to supervise religious education in school, here the respondent comments;

I have never conducted any seminars for religious teachers, if there were religious seminars, it was coordinated by religious institution, I only received a report to my headmasters that some school teachers who were volunteering to teach religious education in school were

not in the working station to attend religious seminars of their denominations, and am not judging anything (KK)

On the other part, through the open ended questionnaire, the district education office viewed that religious workshops were the responsibility of religious institutions and not their responsibility, *and further commented that; “Seminars are given and coordinated by religious institutions” (DEO).*

For school heads the findings revealed that there were seminars coordinated by religious institutions as it is shown in school III which was totally a religious school, religious teacher noted to be attending workshop and seminars which coordinated by religious institutions, as the headmaster of the school III, stated that;

Our school is under African Muslim Agency(AMA), In this institution there is department which supervise ‘mahubiri’ (dawaa) hence the department prepared frequently seminars for teaching religious education, as our religious teacher is one among beneficiary of this programme. (A1)

The findings from the school teachers revealed that religious teachers were not receiving any in service trainings due to the fact they were only volunteer teachers as they come from mosque and churches. This was seen in the interview session as one of the school teachers from school I had this to say;

They are not attending any course, these are normal teachers, for example Muslim religious teachers were the mosque Imam and for Christian they were sisters, they teach normal knowledge, but if we speak about knowledge to seat for exams it needs a teacher with special course, but these teachers do not use syllabus, hence they teach general religion knowledge (K3).

Similar questions were also asked to religious teachers from all three schools. Through focus group discussion religious teachers revealed that they were attending different seminars organized by religious institutions and there were frequent seminars as most of the seminars were conducted two times in a year, and in other institutions there were seminars in every month. During the seminars and workshops religious teachers were also asked about the challenges they were facing in teaching and they were given the way forward by their religious leaders who organized the seminars. Below are religious teachers’ comments;

Yes, we have formality of having seminars about teaching students formation at our church, so I have undergone different seminars about students' formation in how to teach them, the children rights and how to protect them against child violence (M3)

A teacher also added that they were given this seminars two times in a year, and it was a week seminar and it includes different organization such as *ustawi wa jamii*, law enforcers, as she said;

Our seminars are organized two times in a year, and we stay for seven days in seminar. During the seminar they give us teaching resources, and also the seminar involves “ustawi wa jamii”, law enforcers and the whole activities coordinated by the church (M3).

Another religious teacher from school III commented;

We have been given seminars, workshops for all Lutheran religious teachers two times in every month, so they taught us how to teach religious education in secondary schools, and we are given a chance to say out our challenges that we face during our teaching (K4).

The above responses clearly show that teachers were served with capacity building programmes and it was the responsibility of religious institutions and not schools to do so. Majority of religious teachers agreed to have attended seminars which were organized by religious institutions.

4.5.3 Evaluation

The aim of this question was to see if religious teachers were evaluated during their teaching. Evaluation for a teacher is very important aspect for effective teaching, to get information for this question the interview were used to education officers and school masters to see if they conducted any assessment for religious teachers. The findings from education officers and school heads revealed that there were no assessments for religious teachers. On the hand of education officer had this to say; *“No, I don't conduct any evaluation to these religious teachers because I am sure they were right teachers hence they are selected by their religious institutions to teach our schools” (KK).*

Furthermore the head of school I commented; *“I don’t evaluate them I have nothing to evaluate them, because it is a faith matter; I am a school master hence it doesn’t mean I know everything in all religion” (K1)*

The analysis revealed that there were no evaluations conducted to religious teachers. Religious teachers were not evaluated, all interviewed respondents including education officers and school masters proved that they were not conducting assessment of religious subjects with a fear that doing so might cause religious conflict. They believed that religious teachers should be evaluated by their respective religious institutions and that evaluating them is like doing double or multiple evaluations which might wrongly be interpreted and lead to unnecessary conflicts. This finding suggests that head of schools think that religious subjects are meant to faith matters .It is interesting to see the same head evaluating normal subjects like science without fear of causing conflict with professionals like engineers.

4.5.4 Working experience of religious teachers

This study aimed to investigate the time spent by religious teachers in their teaching carrier. The researcher wanted to know whether the religious teachers were experienced enough.

In this study a total numbers of 9 religious teachers in three schools were involved in the study, such that, four religious teachers were from school I, four religious teachers from school II, one religious teacher from school III. The number of years in the job or profession determined the experiences of a person. In the course of interview and focus group discussion the researcher asked religious teachers to mention their job experiences

The results reveal that, 2 respondents which translates to 22% of all respondents had between 6-10 years of experiences, 55.6% had between 6-10 years followed by those with the experience in work above eleven years by 11.1%. Only 11.1% of respondents worked for 16-20 years. Therefore the result shows majority of religious teachers had between 6-10 years of experience .which implies that religious education in schools was mainly taught by inexperienced teachers who may not be

well understand the need of their students that cause the in effective teaching of religious education in schools.

4.6 Assessment of the content of religious education in secondary schools

Another area of the interest of the researcher in this study was to assess the content of religious education. The idea behind this was the belief that the moral content would help student's morality. So a researcher wanted to find out what was taught in religious classes. To get information for these questions four indicators were put forth which was interested topic, difficult topics, imparted morally, and school celebration. Also the researcher was able to observe the taught curricular of the subjects.

4.6.1 Interested topics

In order to find out what students were taught in religious classes, the researcher posed a question on what were the interested topics in religious subject so far, through interview religious teachers and students were asked. Responses of religious teachers about the student interested topic were as follows:

The students liked most topic was youth power, when I teach the topic I reflected on the holy Bible to see o how David a small man in body managed to kill Goliath who was the powerful man , a giant man, hence I tell them nothing is impossible for them as long as they concentrate on their self-goals. (M3)

The teacher added that another loved topic was Bible stories, especially stories of Cahil and Habil, the two brothers who the Bible tells that one killed his brother and in turn God punished him. However when he asked for forgiveness from God, the God forgave him. The teacher had the view that the story taught students to know that God is a forgiver and he loves to forgive no matter how sinful one is. The teacher commented; *"The story of Cahil and Habil gives hope to students as no matter how wrong they were, how sins they are, but God loves them, also the story gives them hope for another chance"* (M3)

Due to the prior information given, a researcher was eager to know what is happening when religious teachers were not around during religious class. The findings revealed that when religious teachers were not around Christian students

were taught by their fellow religion student leaders. These fellow students shared the lesson which was delivered from church. As such, those who missed the church services on Sunday would get that on religious session as showed in the following comments;

One day our religious teacher was not around, our fellow student went forward and taught us about inheritance matters and he was used a book which titled 'baba amekula zabibu mbichi watoto wakapata ganzi ya meno, he explained to us that if our parents did wrong things in the past the effects will come for us. (MS9)

On the other part Muslim students revealed that they were discussing Islamic knowledge past papers, as one student commented:

Yes, it happens one day our teacher was not around, and our leader lead us on the discussion of Islamic knowledge past papers, he was using only examination which we were discussing and no other materials (AS4)

One teacher who was the school religion guardian used to attend religious classes and listening to what is taught. She revealed that there was a day when religious teacher was not around and one student went forward and taught his fellow students about the acceptable behaviour in the society, as she comments; *"A student teach about acceptable behaviour in the society and he gave examples in a commuter bus, where by students should leave a seat when an adult get in the bus" (K7)*

Furthermore during the focus group discussion, Muslim students were asked about the topic that they find easier while learning religious education, and students revealed that the easier topic for them was swallah (prayer) because they pray every time in their school due to presence of mosque and it was easier for them to practice what they taught in class, and also it is easier to answer its question in examination hence they practice it every time. As one student comments: *"The simple topic for me is prayers, because we have mosque in our school compound, so what we taught in class about praying is what we practice in mosque" (AS2).*

Also Muslim students in school III mention hadith as the easier topic for them, here one student said; *"Hadith, because apart from studying here at school, I have already study it at madrasa, so it is like repetitions for me, so I find it very easily" (AS4).*

On the side of Christian students from school I, mentioned history of the church and bible as interested topic, as they comment

Our sister teaches us history of church and bible studies. History of church motivate us to go to church and to read bible, because there are some people who do not attend churches, so when they taught that topic they start develop interest to attend at church, and by doing so is where morality start to develop inside them, bible is interesting topic, it narrate books which has good story about prophets, (SK3).

Above responses declared that students were taught religion that means about their religion faith and not about their morality. Religious teachers had thinking that teaching religious aspect would strengthen students' morality.

4.6.2 Difficult topics

In order to find out what students were taught in religious classes, the researcher also posed a question on what were the difficult topics in religious subject so far, through interview and focus group discussion, religious teachers and students were asked about the difficult topic they experienced. For the Muslims, they mentioned topics like washing the dead person and mirath (inheritance) as one student comment

The difficult topic for us was how to wash the dead person, it was difficult for us as we feared when the topic mentioned, and the teacher was teaching theoretically hence he said he cannot bring a dead person in class, and we feared the topic as we fear death. (SK7)

Another student from school I added that: *"The difficult topic for us was mirathi (inheritance) hence the topic was not well described in our class religion books; hence it was difficult for us to understand"* (A S4).

For the Christian students they mentioned the topics like faith, as a difficult for them as one student from school II comment: *"Our teacher taught us about morality in spiritually way. Also she teaches us about faith, but I found this topic very difficult because it is a wide topic and its practice is very hard"* (MS6).

The results from these question revealed that the content taught were focused on imparting religion knowledge to students so as to understand basic aspects of their religions.

4.6.3 Imparted morally

In this part a researcher aimed to find out what morals religious teachers were able to convey to their students as well as what morals students were able to receive from their religious teachers. Through interview and focus group discussions, religious teachers and students were approached in which moral they were able to impart to their students, and students were asked on which moral they received from their religious teachers, for the students, their responses were as follows: *“Every student in our school now is punctual during swallah (prayer) also every student now is praying kabliya swallah and baadiya swallah, this is what we got from our teacher”*. (AS3)

In Muslim there is compulsory prayer and optional prayer, these optional prayers includes *kabliya* and *baadiya* prayers. So according to student response, the moral which they received was to pray optional prayer which was not taken seriously before. That means students were only praying one prayer which was compulsory and leave behind optional prayer, but after taught by their teacher they start to pray optional prayer too.

For Christian students they revealed that they were insisted to pray before doing anything as one of the student from school I commented: *“Our teacher when he came to class the first thing he did is praying, and when he finishes his class also he lead us to pray, so that habit is inside me, nowadays I pray before doing anything”* (SK7)

For the part of religious teacher in school III revealed that he was able to influence wearing style to his students, and useful language. Which means a teacher insisted dressing codes and speaking manners. When he was asked on how he found the changes to his students he comments; *“Abusive language does no longer exist in our school, and I know this is because there are low numbers of reported cases concerning abusive languages”* (A3).

Furthermore religious teacher from school II revealed that he was able to influence his students attending church services as he said: *“Am happy to see the attendance of students in church services, increased nowadays like it was in the past time”*(M5).

Due to above responses it shows that religious teachers had a thinking that students attendance in churches and mosque was a sign of developing students morality, and students also had a thinking that they were behaving well because of completing optional aspects in their religions like praying optional prayers, they had a thinking that was a changes to them.

4.6.4 School celebration

In order to get information on what is taught in religious classes a researcher posed a question in interviewee for school master and school teachers on what does school celebrate for having religious subject in their schools. The findings from school masters revealed that there was an advantage for having religious education.

We see the advantage of religious education when we see the obedience of school laws increase and obedient for parents, hence when we find changes in student's action and behaviour we appreciate these subjects (K1)

Also one respondent added that the school was celebrating for having religious education but the advantage is hardly to say open

It is hard to evaluate faith, because it cannot give open meaning because it is something live inside someone. Hence you cannot force someone to do wrong things or good things; we see the advantage of this subject when we see the obedience of school laws increased. (K1)

Another school heads explain that schools celebrate religious education in a very low level, as most of the students were not ready to study religious education as a teacher comment;

Readiness of students is very low; students are not ready to study religious education. You can force them to attend religious class, and when they are in class, they are not listening and sometimes they write their own notes, that means they misbehave even in religious class .(K7)

Schools were also observed to have good moral when religious teachers were present in school, but when they were absent for different reason like holidays , or studies, sickness, students morality reported to be very poor, as one respondent revealed:

There was a time when our religion teacher goes for studies; we experienced very dangerous student's action like stealing as you see our school is boys' school. But when our teacher returned from the studies, the situation changed; hence the contribution comes from what they are taught. (A1)

For religious teachers were celebrating different , other teachers were celebrating the students attendance in mosque but others were celebrating the students changes as they were soft compared to last days. One respondent commented that:

We celebrate students attendance in mosque (masjid) our school is nearby mosque, nowadays students attendance is increasing , we celebrate that because is what we insist to them, as prayer is the key to remove bad deeds and to promote good deeds (K5)

Furthermore, a Christian religious teacher from school II adds that; *“There is a change in students action, as students who were not able to say sorry when they did wrong, now they are saying, I am very happy for that”*. (M3)

For school teachers, the findings revealed that school teachers were not aware of the content taught as one teacher declared to be not aware of content claimed that majority of students escaping religious classes. He comments; *“ I am not sure of what they teach but during religious class is where most of students escape from school, so I wonder why they are running away”* (M2)

Due to those responses, the researcher was eager to know why students are escaping from religious classes. In interview with one teacher revealed that majority of students who dropped religious classes had a thinking that religious class is not for them, here a teacher comment *“May be we are fighting different wars, as school teachers we are fighting so that our students to behave well, but religious teachers fighting so as students could give donations”* (K3).

Another school teacher revealed that they conducted a meeting with religious teachers and tell them about the issue to focus on, but religious teachers seems to emphasize different things, as she comments

In starting academic year we met with religious teachers and tell them what issues we want them to teach, for example we ask them to teach students more about relationships, effects of drug abuse, but they are different, they emphasized donations like they do in church, but you cannot teach that in school, this student do not make money, they are studying. (K7)

On the other hand religious content seemed to teach about students morality, for example when students asked through focus group discussions about what they were taught in religious classes, they revealed that they were taught about prophets history from the holly books, the roles of prophets, as one students comments that;

We taught about prophets history, the history of Ayoub, the way he was obedience to God, the story gives me strength, that not to lose hope even if I failed my exams, I should not lose hope, and history of Moses who prayed hard until the forest catch fire, so I learnt that, if I copied prophet Moses habit I will work hard on my studies. (MS6)

Also one student revealed that they were taught about the Bible and history of the church , due to that response a researcher came with follow up question that is how history of the church and the Bible help to build her morality at school, the students had the following to say;

It gives us motivation to go to church and to read the bible, because some students are not attending the church, so when they are taught that topic it motivate them to go to church, and when you go to church there a lot of morals that you can acquire. (SK8)

Another finding revealed that, the content taught about students' morality but in an indirect way, as one of the students says:

Our teacher guides us to read the verse from Bible, for example he said Bible, PSALMS 23:1 the Lord is my shepherd I shall not be in want, and then after he says the lesson for today is God is my leader. Also he use a lot of explanations during his teaching (MS5)

The above responses show that, the religious content was not direct; as the teacher does not mention the direct topic unless he starts reading the verse from holy books. Religious teachers had a thinking that the content of religious education is not direct so as to give students a time to think of it.

4.7 Assessment of teaching and learning methodologies for religious education

The main aim of this objective was to find out the methodologies used by religious teachers during the religious class, as to see how religious education was taught. To get the information on this focus group discussion were conducted to religious teachers and students to see what methods were employed during teaching and learning religious education. In other ways, Interviewee was conducted to educational officers, school teachers and school masters, on what methodologies were used to teach religious education.

The result from this question revealed that, the main methodologies were participatory method, question and answers method, discussion method, lecture method, motivational method, demonstration method, and resource person.

4.7.1 Participatory methods

Through focus group discussions, students revealed that they were taught through participatory method, whereby they were interacted during the lesson. The study shows that students were asked some questions and teacher answered and also sometimes a teacher asked students, to prove that student comments; *“Our teacher use question and answers method during the lesson”* (SK 8)

Another student added that: *“Our teacher uses group discussion method, before he teaches, he asks us questions concerning the topic and he uses more class activities so as to understand the lesson”*. (SK9)

Above responses shows that students were interacted during religious classes as they had a chance to ask a teacher questions concerning religious issues.

4.7.2 Demonstration methods

On the other hand students revealed that their religious teachers used demonstration method as one student comments;

a teacher uses demonstration method, for example he may use a plane paper and draw a human heart then he tell us that our heart should be like that white paper, he explain that if you have a white heart means you have no sins(M5).

Also in the course of focus group discussion students from school I revealed that their teachers were using environment as the teaching resource, one student comments;

Our teacher use real environment context, as you see our school is nearby the main road and no fence, for example one day there was a sister who passed in our school and wearing a short dress, and we were in religious class, so our teacher told us to look on that sister and tell us, we were not supposed to wear like that. (SK5)

The above response indicates that teachers were able to use life approach, as they were teaching things which happens in a real life situations, though by using an example of a walking person it implies that the religious teacher were not prepared a lesson but he was teaching through his knowledge and what comes in his mind.

4.7.3 Lecture method

In a course of focus group discussion, religious teachers were asked about methodologies that they employed during their teachings, the result revealed that religious teachers used lecture method, for instance a volunteer religious teacher from school I revealed that he was using lecture method to teach his students so as to reinforce the knowledge, the teacher comments;

it depends to our students nature, when I meet students with little knowledge, I use participatory method so as to see what they have and what I can add, but for those who do not have knowledge at all I use lecturing method (K8)

Another religious teacher from school I defended the use of lecture method in a sense that some facts in religion are not supposed to be question, as he quoted: *“I ask question concerning the lesson and I use lecturing method because some of facts in religion should not be questioned as they supposed to learn the way it is”* (K5).

Furthermore other school teachers were not aware of the teaching methodologies because they were just employed as religious teachers, without any direction to the reading profession, as one teacher replied; *“If I don’t know the contents, how can I know the methodologies?”* (K2).

Due to the response above, the researcher was tempted to ask a teacher to advice on what methodologies to be used in teaching religious education, and a teacher had the following to say; *“Methodologies should be employed according to religious faith, as some religion songs and dance has a chance and in other religion does not”* (K2)

The above responses indicate that school teachers were not aware about the teaching methodologies employed by religious teachers but they had a thinking that religious education should be taught differently according to religion faith. For religious teachers however, they had a thinking that the use of lecturing method was suitable to them due to a fact that not everything in religion should be questioned, as some facts should be learned as it is.

4.7.4 Resource persons

School teachers in another way suggested that a resource person to be employed in teaching of religious education, in a sense that some students were well knowledgeable about religious issues, as one teacher comments;

Even to use students themselves, hence some students are well knowledgeable with religious matters. There are students who do not know biology, mathematics but they understand the word of God, so it will be opportunity for them to persuade religious studies (K3)

This indicates that some students who come from religious families had knowledge about religion issues. Thus to give them a chance to teach in class was like to prepare them for future life, as the school teachers had a thinking that the world does

not need only academicians, but also they need religious leaders who would help to guide the societies in a good direction.

4.7.5 Motivation method

During interview session one school teacher revealed that a large number of students were escaping the religious class, therefore he advised that motivational methods be applied so as to make students love the subject, for instance he suggested school religious competition in terms of choir competition, Quran reading competition, rewarding system, he comments; *“There should be school religious competitions, for example choir competition, Quran reading competition so as to motivate students to attend religion classes.” (M2)*

The teacher added that when he was a student, they had a religious teacher who was a Whiteman who were able to motivate students to attend religious classes through motivation, as he said

I remember when I was a student we had one teacher who was a white man, he used guitar during his religious class also he came with sweets, and the class was full of students, sometimes even students who were not Christian were attending the class (M2)

The findings of the study shows that students were not motivated to like religious subjects. Students had thinking that what was taught in religious class was a revision from what they heard from church and mosques. Therefore giving motivation to students would encourage students to love these subjects.

4.7.6 Story telling

Also the result from interview with school teachers from school III and school II shows that religious teachers were using reminder (mawaidha) as their teaching methodology, as they were narrated stories about good people of the past time as what they did to praise God. A teacher comments; *“our teacher use the same methodology like other academic subject but sometimes he use reminder and hadith(stories) as teaching methodology.” (A4)*

Furthermore through focus group discussion with students from school II supported that as one of the student comment

We have been taught Law books from the Bible, through stories of prophets, what they did to praise God, and their role in life, for example our teacher narrated to us a story of Moses; who pray hard until the forest catch fire, and also story of Ayoub who was obedient to God. (MS3)

The above response indicates that religious teachers narrated stories about the good deeds done by prophets so as to encourage students not to lose hope and to work hard in order to achieve their education goals.

4.8 Assessment of teaching and learning resources employed in religious education in secondary schools

The main aim of this area was to find out the employed resources during the teaching of religious education. To get information on what resources were used during religious classes, the researcher interviewed religious teachers, school teachers, and students, and the following were the results of resources which were employed during religious classes;

4.8.1 Syllabus

The findings revealed that religious teachers used syllabus and religious books which were prepared by their religious institutions and it was not from schools, as when teachers asked , where the syllabus comes from, one volunteer religious teacher replied ;*“We have syllabus in our church titled religion education for secondary schools, and I use Christian books which has content like Bible stories for example stories of Daud, Suleiman”* (M3)

In school III which was Islamic seminary, under religious institution named African Muslim Agency (AMA) it was revealed that the institution had the education department which was responsible for publishing religious Islamic books and guidelines for teaching as a teacher comments;

Our teacher use syllabus, we have syllabus and guidelines books, that prepared by Islamic Education Panel (IEP), we have enough religious books as there is education department in our institution which publish religion books. (A1)

Another Christian religious teacher from school 2 added that; *“I prepare a lesson using the Bible and a book called Katekisimu kubwa and ndogo, we have syllabus for form 1 and 2, form 3 and 4”.* (M4)

In the other hand religious teachers claimed that in religious seminars, they were instructed to use television, diagrams but they were not given those resources. To prove this one religious teacher from school I comments; *“I use syllabus prepared by Lutheran church, I use more examples because they instructed us to use television, but they don’t give us, sometimes we instructed to use diagrams but we never given charts”* (K4)

From these findings it was clear that religious teachers were using syllabus which were prepared by religious institutions and were not open to schools that indicates other stakeholders were not aware of it.

4.8.2 Quran and Bible

Through focus group discussion with religious teachers the findings revealed that some religious teachers were using religious holy books the Quran and the Bible in their teaching process, as one of the Christian religious teacher revealed that; *“First is the Bible, because it is religion subject, I don’t use syllabus, there is guidance called guidance for teaching children and students, it is prepared by a church, and it is categorised by student’s level”.* (M5)

For Muslim religious teacher, the Quran was revealed as the main resource that was employed during their teachings, as a teacher commented: *“I don’t use more resources, I teach through our environment, I use lesson notes derived from Islamic books, we have book 1, 2, 3 and 4. Also I use Quran”.* (K8)

Students were the most affected respondent in this study, as the researcher includes them so as to get information on what resources employed during in religious classes, by using interview focus group discussion students from 3 secondary schools were asked to mention the resources employed by their religious teachers during religion class. Students revealed that religious teachers were using mainly holy books namely the Bible and the Quran and other religious books, Surprisingly other students claimed that religious teachers were not using any resources rather than lesson notes; they were not aware on where the materials from the notes come from, as one student's comments; *"our sister come only with her text book, I have never seen her with religious books since I started form one, she just come with textbook, a lesson ready prepared and I don't know where the materials comes from"* (SK4)

Religious teachers were also interested to use modern technology during teaching, but the challenge was lack of those resources as one teacher commented; *"I use Quran and Islamic books, other resources are still the challenges, at the time we were supposed to use projector but we do not have."* (A3)

The above response shows that religious teachers believed the Bible and the Quran as the first tool to teach religious subjects and were using as a teaching resource. But for some students revealed different that teachers were only using lesson notes as they were not observed with the Quran or the Bible in the class.

4.8.3 Religious books

In other hand 3 students mentioned the religious books that were used during the religious lesson, this happened when students asked about the challenges they were facing during learning religious education, they mentioned that some of the students were not coming with religious books, as one student comments; *"Some students are not coming with learning books like Bible, prayer books like Chuokidogo cha Sala, katekisimu, songs books as mtakatifu Rita wakashia and rozari"* (MS7)

The above response indicates that religious books which were used were mainly concerning about developing students' faith, as the books were focused on teaching students the stages of prayers and worship songs.

4.9 Threats to moral development in Tanzanian secondary schools

The main aim of this area was to find the factors for prevailing immorality in schools. To get information on these, a researcher interviewed education officers, school masters, school teachers, religious teachers and students. The findings revealed that religious education was contributing to students' morality in a big way such as it gives God fearing to students and make them behave in a good way. But the problem was caused by factors like Saturn, different content, spiritual forces, globalization, students' readiness, family background, peer groups and government as presented below.

4.9.1 Spiritual forces

Through Focus Group Discussion with religious teachers linked students' moral decadence with still spiritual forces. They had the perception that students continue to behave badly because of what they inherited from their parents and families, as evidenced by one teacher that:

As I said religious matters should not take politically, it is not a problem of teachers, government, this matter originated from our clans and parents, teachers involved in a low level, when a student's commit wrongness, it comes from their clans, it is a spiritually force from their clans, their parents also inherited from their parents, so it comes to disturb the children's. (K4)-

In different way one teacher claimed that Saturn was the one to be blamed for students' immorality and not teachers who teach, content what is taught even methodologies used. According to her Saturn was the one who influences students in a wrong way as she comments

There are people who goes to masjid others to churches but moral decadence is still prevailing, the problem is Saturn, students listening the religious instructions but Saturn influence them in wrong deeds. (KK)

The above response indicates that teacher had a thinking that the problem of immorality in schools was not caused by in effective teaching and learning rather spiritual forces, as everyone inherited good and bad deeds from his or her ancestors, as if one does not deliverance he or she would not change his behaviour.

4.9.2 Globalization

Furthermore in the course of group discussion teacher from school I revealed the issues of globalization as the reason behind students immorality, religious teachers believes that they were accountable in their teaching but globalization destruct their teaching goals which was to promote students morality, as teacher said; *“The problem is globalization, it affects our children’s, and government see this problem but has nothing to do about this”* (K5)

In addition to that another teacher said that students were using expensive and smart phones which even the teachers cannot afford to buy it, and students were using this phones negatively like watching ponographs, the same time students were more capable to operate television at home than their parents, something which was very bad to students formation.

4.9.3 Students’ readiness

In a certain school the reason for prevailing morality was mentioned as students’ readiness. Students were not ready to study religious education because the studies had no grades as it does not add anything in their academic subjects also students feel they are already born in Islamic or Christianity so learning Islamic knowledge or Christian knowledge in school does not change their faith, this revealed by a school teacher in school I in the following comment; *“Students are the problem, they have negative attitude towards religion issues, others they think that they are already born in Muslim or Christian so they see no changes learning about their faith in schools”* (K7)

Also another student from school III revealed that students target was to pass examinations so as to join advanced level secondary school education and university, as his comment

The problem is that most of us have ambitions to pass our ordinary level of education with the aim of joining advanced level of education and university, our aim is to success for academic subject but Islamic subject is not emphasized by students, even in our private studying time table, you may not see the time for Islamic subject, it is not on because they see no effect to their results (AS5)

Currently religious subjects are optional subjects that make students to ignore the subjects, in a sense that they not add anything in students' grades. School teachers had a thinking that making compulsory would motivate students to pursue and perform better these subjects.

4.9.4 Family background

In another way family background were mentioned by a school teacher as the reason that cause the existence of moral decadence in schools. One interviewed teacher claimed that low emphasis of students was coming from home as she comments:

Low emphasis- is coming from home, it starts from family level, if students are not coming from religious family, you can never change him/her at school, so the problem is family, if the family has no religion background, it is nothing but we are forcing. (K7)

For the part of students they commented that: *"Family background is a problem, students ignore religious education because in their families there is no religious, and people say good worship begins at home". (SK3)*

For school teachers revealed that student's foundation should start at home and not in schools as one teacher said: *"Students foundation come from home, to teach religious education in schools is not enough, it is an addition, school is not enough, as waswahili says children is for all not for yourself". (A4)*

Another respondent argued that responsibilities of building students morality should not be left on the hands of school alone, hence parents should play a part also as she said; *"In short religious education should not be left on the hands of school alone. Teachers teach students at school but home is different, some parents are discouraging their children about worship matters". (M1)*

Another teacher added that

As I said morality is not starting from school, it starts from home. A child is a weak human being, you have to impart knowledge since he/she is born, if there is poor morality at home, when he/she go outside he will do the same, it has originally it is something which is imparted. (M3)

For religious teacher stated that:

the problem of morality has many origin , first we have to know that every student come from a family and every family has their own way of life , so there are types of parents who raised in poor morality so in any case there children's will follow the poor morality.(M5)

Another religious teacher from school II pointed a single parent family as a reason behind existing moral decadence in school as he said: *“families are the reason, for example children's who live with single parents such as grandmothers, they are not well monitored, for example these students may come late home but no one to punish them” (M6)*

The response from above suggested that school teachers had thinking that family has direct impact to students' morality, as the family which does not emphasize religion matters were seemed to threaten students' morality. As the religious teachers had thinking that students formation should start at home and not school.

4.9.5 Peer groups

The findings revealed that peer groups were reason behind students immorality, as students come from environment where they interact with different people with different behaviour, also in the study some schools were nearby stands were there was presence of drug abusers and gangsters, there were a little time to teach religion studies in school and when the time is over, students interact with the same group. Arguing on that teacher comments;

We have been taught someone behaviour is affected in two ways, whether inherited or environment surrounded. During religious session we use religious language but outside the class we use different approach. We have little time to teach religious issues, and when the time is over students interact with same group. (K8)

For school teacher from school II concerned with the thinking that peer groups contribute to the prevailing immoral incidence as he comments

The problem is environment, our students are surrounded by difficult environment, in a way that after religion class a student forget everything, students are engaged in peer groups, you may find a son of Sheikh or Pastor smoking marijuana, for example our school is

nearby bus stand where there are drug abusers and our students go there during the break time, so it is very dangerous. (M2)

On the other hand of Christian religious teacher from school II quoted;

in street there are children's who have bad behaviour and our students live in this streets , and we do not know what they practice , what kind of groups they interact with, so the groups which they interact with ,lead to destruct them. So we do our work but when they go at home they do wrong things. (M4)

One Muslim student from school II argued that; *“peer groups is a problem, pressure from friends lead us to ignore our teachers and sometimes , we feel we are the same like our teachers”(MS7).*

This implies that students morality is influenced by peer groups, as students who were interacted with bad groups were seemed to adopt bad behaviour, different from students who interacted with good groups were seemed to do right things.

4.9.6 Irrelevant content

Other respondent mentioned un related content as a reason behind moral decadence in a sense that, religious teachers were teaching contrary to what school expect them to teach, as school they need religious teachers to teach about relationships, effect of drug abuse, self-awareness, honesty, kindness, but religious teachers were teaching religion aspects like praying, marriage issues which cannot help a student to behave well in a school, arguing on that a teacher says:

May be we have different vision between school teachers and religious teachers, as school teachers we are fighting so as students to behave well , but may be religious teachers teach about giving charity which is not our school challenge. About 50% of students who dropped the class, they think religious education is not for them, also students who attend the class says the religious discussion does not touch their wrong deeds, hence they cannot be changed. (M2)

Through interview with the head of school III revealed the gap exist between content taught as he comment; *“There is a gap between intended curriculum and what is taught what curriculum says, what teachers teach, and how students delivered”.* (A1).

This indicates that there were lack of communication between religious teachers and school teachers. Religious teachers had a thinking that they were promoting students morality through teaching religion aspect but for school teachers had a thinking that students were supposed to be taught about school life such as the effects of bad relationships, and drug abuse.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.1 Introduction

This chapter discusses the findings presented in chapter four. The discussion focuses on the specific objectives. The first section explains the first objective. The second section discusses the second objective. The third section discusses the third objective and the last section explains the fourth objectives. The discussion is linked with other findings from documentary reviews and the theory of the study.

5.2 Qualities of religious teachers

In September 1996 President Clinton who was the president of America at that time mentioned that every child desires and deserves- loyal and outstanding teachers, who know their subject matter, are effectively trained, and know how to teach to high standards and to make learning come alive for students. (William, 1996)

In this section the researcher was very eager to know the quality of religious teachers who teach religious education in our secondary schools, in terms of teachers training, evaluation, capacity building programme as well as teachers' experience. The findings as displayed in chapter four have reflected the following.

5.2.1 Lack of qualified teachers

According to the findings of the study it has been evident that religious education was taught by unqualified teachers who were not recognized by government system but religious institutions. These teachers were volunteering teachers who others were school subject teachers. These findings are similar to Itolondo (2002) study on the role and status of Christian religious education in the school curriculum in Kenya. The study discovered that there was lack of qualified teachers in the religious subjects, most of teachers were not trained for the religious subject but were enrolled to teach this subject but they had inability to teach subject because they were not trained in the methodology of the subject. This implies that teachers in secondary schools were poor about religious issue which accelerated students to ignore

religious studies due to the fact that students had thinking that these teachers were teaching content which was not touch their real life.

The study shows that in secondary schools the religious subject is often taught by teachers without training in the subject and even without the aid of suitable text books, as some teachers were teaching the subject because they have interest and not because they have basic knowledge of the subject. These teachers generally use knowledge they got in secondary schools to teach the students. Religious education should be taught by trained teachers who have undergone religious training so as to be able to relate subject matter to his students. Therefore there is a need for Government to provide religious teachers training so that to encourage untrained religious teachers to go for training.

5.2.2 Teachers capacity building programmes

The study revealed that giving in-service training to religious teachers through religious seminars and workshops will help them in the teaching process due to the fact that learning is a dynamic process and knowledge is not static, the findings of the study have shown that teachers were attending religious seminars which were organized by their religious institution. This finding were similar to Mordi and Sunday (2017) who suggested that that encouraging Christian religious teachers attend workshops and seminars would help to address the challenges of implementing Christian religious education in schools. Therefore Government should establish different teachers' professional development programmes so as to help religious teachers learn and improve themselves year after year.

5.2.3 Poor attention to religious education

The study revealed that religious education were less emphasized compared to other academic subjects, teachers were not evaluated their teaching strategies by any one. For the public school ,religious teachers were prepared by themselves, writing their lesson notes, lesson which were not assessed by school academic rather they were asked to write a result report when they conduct a test, and one copy of the report were given to school academic so as to be filed. On the other hand religious teachers were not assessed or inspected by government quality assurance, rather they needed

to submit scheme of work, lesson plan to academic office as formality but nothing was evaluated and do not get comments on their teaching capacities, so far quality assurance when they visit the school they do not pay attention to religious subject that means even school master had nothing to evaluate religious subjects.

Moreover, the study revealed that district officers were not aware of the number of religious teachers available at their schools, as it presented in chapter four that in one of visited school the researcher was congratulated by the head of the school for being a bridge that unite religious teachers and her due to the fact that since the starting of the year, the school head had never met with any religious teacher, rather she was told religious periods were taught in her schools. This indicates the gap between religious teachers and school teachers.

The government also does not recognise these subjects in job market for example when applying for a job, credit for religious studies is not considered, this is a sign of underrating the subjects. The findings are in line with Itolondo (2012) who found that students were not ready to pursue Christian religious education because it does not guarantee employment. The findings of the two studies relates in a sense that they show that poor attention to religious education has made students and teachers to ignore these subjects regardless of its benefits.

5.3 Content of religious education

5.3.1 Religion content

According to the findings of this study, content of religious education focused on changing of student's religion action and not changing of student's behaviour. Religious content appears to promote students faith rather than build his or her morality standard, most of religious teachers teach religion instead of teaching about religion, the findings shows that students were taught the topics like mirath (inheritance) and to wash the dead body; this topics portrayed the picture of religion content and not morality content. According to (ilechukwu,2014) religious education should promote students so as to be good citizen in a society, to be a responsible citizen to his/her country and society at all, but teaching the students to wash the

dead, means to train students to know his/her religion needs and not to understand the society needs.

Moreover , the study revealed that students were taught about marriage, something which is not good, to teach a student who is at school about marriage issues is an irrelevant content to his/her status, students were supposed to be taught about good relationships, effects of drug abuse and not factors for marriage.

This indicates that religious teachers were teaching contrary to school expectations as the main focus was teaching religion and not teaching students' morality something which was needed in schools.

5.3.2 Lack of prioritises of religious education

On another hand the findings of the study revealed that religious education were less emphasized as it was less considered by education officials. It was showed that education officers and school masters were not aware of what is taught in religious education. Whereas education officers were the important individuals to know what is going on in religious classes, they were not aware on what is going on. It is like parents, who give their children to someone to teach, without knowing what is taught to children. Also it observed that education officers were never seen religious syllabuses, what they insist was religious education was the responsibility of respective religious institutions, as they support their comments with famous Government statements that government has no religion but his people does. This indicates that education officers were more concentrating on supervising academic subjects and not religious subjects as they claimed not to given any government guidelines that instructed them to coordinate religious subjects in schools.

5.3.3 Poor relationship between religious teachers and school teachers.

The findings of this study revealed the gap that exists between religious teachers and school teachers. The study demonstrated the gap in a sense that religious teachers were not among school teachers as they were taken as outsiders. Schools teachers had a belief that religious teachers were teaching informally in a reason that they were not recognized by Government system, but their respective religious institutions. In other way the relationship between religious teachers and school

teachers revealed to be in a bad situation, as religious teachers were claimed not to be welcomed when they visit schools, as there were no opportunity for them to discuss about students' morality, in other way religious teachers were not allowed to participate in the staff meetings. Religious teachers were the important individuals to participate in school meetings because they are the ones who touch students' life hence had a chance to influence students' morality directly.

5.4 Teaching methodologies

Evening (1972) argues on the importance of using effective teaching methodologies during teaching and learning process. The teaching methods and techniques take care of individual differences in children. Use of appropriate teaching methods makes learning interesting and focused. Findings for this study give an explanation on the employed teaching methodologies in secondary schools. The findings as displayed in chapter four have reflected the following;

5.4.1 Students capacity building

The findings of the study show that there were students who come from religious families and they have a big knowledge of religious issues, therefore to use them in a class will encourage other students to like the subject. Also the use of resource person will build students capacity, self-awareness and trustiness for instance to stand in front of his/her fellow students and teach will prepare them for future. Moreover Students who were not good in academic subjects seem to be good in religious subjects which means they should be given priority to teach this studies so as to develop their career. This implies that not every student is supposed to be somebody in a certain office, some students were born with religion charisma therefore using them in teaching would encourage them in academic subjects.

5.4.2 Differences in teaching methodologies

The study revealed that teaching methodologies for religious education cannot be the same due to the presence of various religious groups in secondary schools. The researcher found different religious groups in visited schools whereby in these religious groups some teaching methods have a chance, but others do not have a chance, therefore teaching methodologies should be employed according to belief of

a certain religion. This findings was similar to Evening (1972) in his study titled approaches to religious education which discovered that use of song and dance was good for Christian religious teaching as it provided a most valued opportunity of sharing and demonstrating values in a community. It also observed that some songs and dances transmit deep messages which positively changes behaviour in the whole community. This indicates that methodologies for teaching religious education should not be generalised but they should be chosen according to religious faith.

5.4.3 Inspiration method

According to the findings of this study, students were not motivated in religious subjects, as it was revealed that a large number of students were escaping the religious class, in a reason that religious studies were not for them. As to overcome this challenge it was suggested that motivational methods should be applied so as to make students love the subject. It was suggested that schools should introduce religious competition in terms of choir competition, Quran reading competition, rewarding system, so as to develop positive attitudes toward religious subjects. These findings are in line with Muli (2009) in his study about effects of teaching Christian religious education as an elective subject on students' behaviour in secondary schools which discovered that students were discouraged by parents from choosing the subject because it was not required in University courses like Science. Therefore students and teachers were supposed to be motivated so as to develop their positive attitudes towards religious subjects.

5.5 Teaching and learning resources employed by religious teachers

Teaching resources are structures including religious library, projectors, television, religious books, Quran and Bible. The researcher was interested to know the resources which were used by teachers in their teaching process. And to get information on these observations and interviews method were employed to all respondents. The reflections of the researcher from the findings are as follows;

5.5.1 Shortage of resources for religious subjects

According to the findings of this study, the sampled schools had shortage of resources of religious subjects. Among the three visited schools, only one school had at least the religious education encouraging environment, the rest had a lot of challenges including lack of religious library, lack of religious books, as presented in chapter four that religious teachers were mainly using holly books as teaching resources and sometimes they teach by using their religion experience.

This implies that students were depending much on teachers' knowledge, something which is bad. Teachers were supposed to teach with reliable resources so as to make the lesson understandable. This finding was similar with Gachegoh (1990) in his study who found that there was shortage of resources in schools for teaching Christian religious education, which led to affect students' performance in the national examinations, therefore quality and enough resources should be provided in schools. Moreover findings shows that religious teachers were low in number for instance one teacher was teaching in three different schools in one day, and in a certain school there were only one teacher for a whole school.

Therefore there is a need for government and religious institutions to participate in providing religious teaching resources, like provision of religious teachers, also giving capacity building programmes to religious teachers. The process should go together with the provision of necessary religious resources like television, sets and religious books especially in non-religious schools.

5.5.2 Poor resources of religious subject

The findings revealed that resources which were used by religious teachers were not cleared in a sense that some topics were not well described in religious books. For example it was mentioned that inheritance topic and faith topic was difficult to students and teachers in a reason that it was hard to find teaching materials, this implies that teachers were not covered the whole syllabus, as they were teaching some topics and leave behind other topics, which was not good to students as they were not given a full knowledge.

5.5.3 Shortage of time in religious education

According to the findings of the study, it was revealed that the time for teaching religious education in schools was not enough. In sampled schools religious education was given 2 periods in a week, which was 70 minutes. This implies that teachers had only 70 minutes to teach students about good morals, something which was not possible, to a reason that after these 70 minutes students interact with the same groups. On the other hand the responses from school teachers has suggested that , every school teacher were supposed to use five minutes of his period before teaching his subject so as to advice students about good morals. These were seemed to be one of strategy to develop students' morality in schools. Furthermore it was observed by a researcher that the responsibility of student formation should not be left on the hands of school teachers alone. Parents also have a role to play in students' formation, as it was revealed that students spent only 8 hours in schools but the rest of hours he or she spent at home. Hence parents should be following students' formation in a sensitive way. Therefore time for religious education should be increased as 4 periods per week and should be indicated as the first subject in school time before other subjects.

5.6 Possible solution for immoral prevalence in secondary schools

5.6.1 Family support

The study revealed that family has important role to play in students' morality. The study has shown that students' formation start at home and not in schools ,as it was noted that parents were the first teacher of the student hence they had a responsibility in developing student formation. The study has shown that, some of students were well motivated to religious education and well behaved in school but they lack support from their families. This implies that students had negative attitude towards religious studies as they see no importance on it, something which was not true. On the other hand, the researcher noted that parents had thinking that the work of teaching students about good morals was the responsibility of school teachers, as most of parents were busy fighting for daily bread, as they had no time to discuss with their children's. Therefore in order to promote students morality, support from families is needed including family participation in students learning.

5.6.2 Allowing prayers in schools

The findings of the study has shown that religious teachers were prohibited in doing prayers at schools, due to a reason that schools were places of teaching knowledge and not worshipping places. The researcher noted that teaching religious education alone would not change students' morality instead allowing prayers would assist. Responses from study revealed that religion issues is a spiritual issue, in a reason that students inherit wrong deeds from their parents because parents have their secret which cannot be exposed, thus sometimes parents can blame their children for behaving bad but they forget even themselves had the same behaviours. For example it has shown in chapter four that during a religious class, a religious teacher asked his students to write down their needs so as later this teacher could make prayers according to their wishes. Surprisingly one student noted that she was living with her step mother, as she had no time to study at home as every time she was supposed to do a house hold work. The girl asks for prayers to her teacher so as to overcome the problem. This scenario implies that sometimes prayers can change students' behaviour as some behaviour was inherited from families.

Therefore the above story suggests that there were more students with such kind of problems so teaching religion alone, will not solve the problem. To solve it, schools should allow religious teachers conduct prayers for Christians and *duwaah* for Muslim students. The study has shown that religious subjects were optional subjects in secondary schools; that makes students and teachers to disregard this subject regardless of its benefits., therefore to make a subject compulsory will influence students to take it seriously.

On another hand introducing combination for religious education was another important factor observed by a researcher. The study has shown that students ignored religious subject in a reason that it does not add anything in their grades and it was not guarantee employment as they were not taken it seriously. Introducing combination for religious education will give a chance for students who had religion background to pursue for further studies, as the world does not need only academic people but also it needs religious leaders who will guide society in a good direction.

As presented in chapter four that academic subject cannot make a student's a good neighbour but religious studies can make it, as religious education should be the first priority in schools,

This implies that academic subjects should be going together with religious studies as to have students with good performance but poor in morality is not good.

5.6.3 Syllabus reviewed

The findings of the study has shown that syllabus of religious education were not open to other stakeholders rather they were closed to religious institutions. The result revealed that educational administrations were not aware of the religious syllabus. Religious syllabus was like secret to religious institutions as educational officials were not aware of the content of religious education something which was not good. Syllabus must be given and seen to education officers so as to see if religious teachers are teaching what is intended by their syllabus, also the school teachers should be given these documents.

Furthermore curriculum for religious education should be instructed in a way that it addresses challenges for student moral decadence, then it should be sent to religious institutions so as to train their teachers following that instructions, and that curriculum should clearly state that after a certain time we need to have what kind of the society.

5.6.4 Motivation to religious teachers

According to the findings of the study, motivation for religious teachers could accelerate the effective teaching of religious education in secondary schools. The study has shown that some of religious teachers were not motivated by any one as they were volunteering and hoping to be paid by God. For teachers who were motivated, they were motivated by their religious institutions. This implies that religious teachers were not motivated by the Government rather their institutions. As presented in chapter four religious teachers requested to be recognized by Government system as to be paid salaries like other school teachers. These teachers have families which depend on them as to motivate them will develop their teaching spirit.

Therefore the Government should recognize religious teachers as the efforts which are done by religious institutions not enough as it need support from the Government.

5.6.5 Government commitment

The findings revealed that good religious education environment will attracts teachers and students in teaching and learning process, meanwhile the government has been pointed to have weak monitoring and emphasizing religious education, though government has been involving religious education in secondary curriculum but it did not supervise and coordinate these subjects. The study has revealed that Government commitment in religious education were only in documents and in actions as the Government were not coordinating seminars for religious teachers, were not providing religious teachers in schools, were not assessing and evaluating religious teachers, this indicates that the Government leaves the issue of religious education on the hands of religious institutions which is not good. The Government should cooperate with religious institutions in coordinating religious subjects.

Therefore though Government allowed his time resource to be used for religious studies as integrating religious education in secondary curriculum and religious education are available in school time table, but that does not mean the Government participation is over, the government has to participate more than that.

CHAPTER SIX

SUMMARY, CONCLUSION, RECOMMENDATIONS AND POLICY IMPLICATIONS

6.1 Introduction

This chapter presents a summary of the work from expectations of the study to the findings obtained. The chapter then presents the conclusion and recommendations for actions to be taken to rectify the problem of effectiveness of teaching religious education in achieving upright moral behaviour. Lastly the chapter presents limitations of the study and the suggestions for areas for further studies.

6.2 Summary and conclusion

The study on evaluation of teaching and learning religious education in secondary schools in Ilala municipal council had four research objectives, which are to find the qualities of religious teachers; to assess the content of religious education; to assess the teaching methodologies for religious education and; to assess the resources employed in teaching and learning religious education.

The study objectives had guided questions which were what are the qualities of religious teachers? What is taught in religious class? How religious education is taught in schools? What teaching resources were employed in teaching religious education? .With no doubt the study revealed that there is no effective teaching in religious education. The reason for this problem is a complex phenomenon, it is not simple, and do not have direct explanation rather it needs to be examined in isolation for each school not through a generalised way. This is due to the nature of schools in Tanzania, some schools are religious schools have direct support from the religious institutions and has an advantage of being assisted by donors while some are public schools under government, a government which declared to have no religion.

The study has revealed the presence of different obstacles that hinder the effectiveness of teaching religious education in secondary schools. The main ones include lack of trained teachers, low attention to religious education and weak monitoring and supervision system to religious education in schools.

The study has shown that, religious teachers are working hard in teaching including volunteering, but they ask for motivation that is being recognized by the government through paying salaries like other subject teachers, and students are willing to participate fully in religious studies if this study will be graded in final examinations, hence there is a need for government through ministry of education to introduce combination for this subjects.

Negative attitude of some school teachers towards religious education is due to gap between school teachers and religious teachers. Religious teachers they are ignored by school administration in a sense that they were not involved in school staff meetings, school decisions, and even in school graduation they are not given even a seat in high table. Sometimes religious period were used for school extra activities like school baraza, this was a sign of ignoring religious studies.

The government commitment to religious education has been founded to be an important aspect to effectiveness of teaching religious education. It was observed that the government commitment is only in documents, government leave the issue of religious education to religious institutions something which is not good. Religious institutions initiating different strategies to improve religious studies but they lack sustainability because of the government support, there is a lack of monitoring and evaluation which is very important aspect in effective teaching.

6.3 Policy implications and recommendations

From the findings of this study the following recommendations can be made;

- i. Making religious education compulsory subject is important this is due to realisation of the value religious education has to students, therefore the researcher recommends for government to invest in education awareness to students, teachers, parents, so as to instil spirit of loving and valuing religious education.
- ii. Appropriate curriculum should be well prepared and instructed in a way that it addresses challenges for student moral decadence in schools, then it should be sent to religious institutions so as to train their teachers follow that

instructions, and that curriculum should clearly state that after a certain time we need to have what kind of the society.

- iii. Syllabus should be open to all education stakeholders and not for religious institutions alone, syllabus should indicate resource materials to be used by teachers in every stage and the school inspectorate should make a follow up to get the feedback of the implementation in schools.
- iv. Relevant religious infrastructures are needed so as to attract teachers and students to participate in religious studies; therefore there should be improvements of religious environment in schools like availability of enough teachers, religious books, religious library, and enough time for teaching religious education.
- v. Also efforts should be directed to the teachers training, hence teachers training is very important as no one can teach without having knowledge. As proposed by Gall (1973) quality of work done in secondary schools may suffer if there is lack of well-educated and well trained teachers. This proved that no educational system can succeed without qualified trained teachers to implement the programme.

6.4 Limitations of the study

The researcher encountered some limitations in the course of conducting this study. The most pressing limitation was the decision of some respondents to refuse to be recorded during the interview sessions. To address this researcher embarked on using a pen and note book to jot down most interview conversations. Though it was a tedious job, it simplified the process of typing the same on the computer and proceeds with other research activities.

Another problem encountered was associated with access to intended respondents whereby it was difficult to interview the substantive education officer responsible for secondary school education. After multiple unsuccessful plans to meet each other for interview, the researcher decided to interview the officer who was regularly acting on that capacity in the absence of the substantive officer who happened to be District

sports and games coordinator. The person was so cooperative and resourceful and managed to give all the required information for the study.

Thus despite these challenges the researcher managed to collect sufficient and reliable data for this study.

6.5 Areas for the further study

The sample used for the study was taken from one geographical area hence findings of the research cannot be generalised, therefore the study suggests other researchers to be conducted in other geographical areas. Also another area for further research can be conducted on the role of religious education towards nation economic development. The study should be able to reveal whether government, education stakeholders, school teachers, students, are aware of this opportunity.

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APPENDICES

APPENDIX I

INTERVIEW GUIDE FOR DISTRICT EDUCATION OFFICER

This research is concerned with the provision of religious education in schools. Under this content, religious subjects involve Islamic and Christianity education. You are very important participant in this study, and therefore you are requested to contribute in this discussion as long as you can so as to help achieving the aim of this study. Your answers will be treated confidential and will only be used for the research purpose.

Name _____

Education qualifications _____

Work experience _____

Age _____

1. What can you tell about your working area?
2. What do you understand about religious education?
3. What can you say about moral conducts of students in your district?
4. Do you think religious studies may develop students' morality?
5. What do you think are the benefits of involving religious subjects in secondary schools' education syllabus?
6. How many teachers in your district are knowledgeable on religious subjects?
7. What are the qualifications of those who are currently teaching religious subjects in your district?
8. How does the government ensure availability of religious teachers in secondary schools?
9. Does the government support and motivate religious teachers?
10. To what extent the content of religious studies help in improving students' morality?

11. What do you think are the better methodologies to apply in teaching religious education?
12. What are your suggestions about the resources for teaching religious education?
13. Is there any seminars provided to religious teachers? After what time range?
14. What should be done to improve provision of religious education in secondary schools?

APPENDIX II

INTERVIEW GUIDE FOR WARD EDUCATION OFFICER

This research is concerned with the provision of religious education in schools. Under this content, religious subjects involve Islamic and Christianity education. You are very important participant in this study, and therefore you are requested to contribute in this discussion as long as you can so as to help achieving the aim of this study. Your answers will be treated confidential and will only be used for the research purpose.

Name _____

Education qualifications _____

Work experience _____

Age _____

1. What can you say about your working area?
2. What do you understand about religious education?
3. What can you tell about moral conducts of students in your ward?
4. Do you think religious studies may improve students' morality?
5. What do you think are the benefits of involving religious subjects in government schools' education syllabus?
6. How many teachers in your ward are knowledgeable on religious subjects?
7. What are the qualifications of those who are currently teaching religious subjects in your ward?
8. How does the government ensure availability of religious teachers in government schools?
9. Does the government support and motivate religious teachers?
10. To what extent the content of religious studies help in improving students' morality?
11. What do you think are the better methodologies to apply in teaching religious subjects?

12. What are your suggestions about the resources for teaching religious subjects?
13. Is there any seminars provided to religious teachers? After what time range?
14. What should be done to improve provision of religious education in government schools?

APPENDIX III

INTERVIEW GUIDE FOR HEAD MASTERS/ MISTRESSES

This research is concerned with the provision of religious education in schools. Under this content, religious subjects involve Islamic and Christianity education. You are very important participant in this study, and therefore you are requested to contribute in this discussion as long as you can so as to help achieving the aim of this study. Your answers will be treated confidential and will only be used for the research purpose.

Name _____

Education qualifications _____

Work experience _____

Age _____

1. What can you tell about your school?
2. What do you understand about religious education?
3. What can you say about students' morality in your school?
4. How many teachers teach religious subjects in your school?
5. What are the qualifications of teachers who teach religious education in your school?
6. Do you think the time provided for religious education is sufficient?
7. Is there any seminar your teachers receive about religious education? After what time range?
8. How do you think the content of religious subjects contribute in improving the morality of a student?
9. What are the techniques employed by your teacher in teaching religious subjects?
10. What is the equipment's available in your school which can be used in teaching religious subjects?
11. What is the challenges teachers experience in teaching religious education?

12. What are the solutions are you ever given on those challenges?
13. Do you think religious subjects resolve unethical issues by students? If is that so, why there are still unethical issues in your school?
14. What is the pride you have as the school by teaching religious education?
15. What should be done to improve the provision of religious studies in schools?

APPENDIX IV

FOCUS GROUP DISCUSSION GUIDE FOR RELIGIOUS TEACHERS

This research is concerned with the provision of religious education in schools. Under this content, religious subjects involve Islamic and Christianity education. You are very important participant in this study, and therefore you are requested to contribute in this discussion as long as you can so as to help achieving the aim of this study. Your answers will be treated confidential and will only be used for the research purpose.

Name _____

Education qualifications _____

Work experience _____

Age _____

1. What can you tell about your school?
2. What can you say about morality in your school?
3. What do you understand about religious education?
4. For how long have you been teaching religious education?
5. Have you ever received training concerning teaching religious education?
6. Have you ever participated in any seminar concerning religious education?
7. Do you think the content of religious subjects relate with those of school syllabus?
8. How does the content of religious subjects contribute in improving students' morality?
9. While teaching religious subjects, what are the moral conducts have you taught your students?
10. What are the techniques are you employing to teach your students?
11. Apart from the books, what are other resources are you employing to teach your students?

12. Although religious education is still provided in schools there are still immorality conducts by students, why do you think that so?
13. What are the challenges you are facing when teaching?
14. What are your suggestions in order to improve the provision of religious education in schools?

APPENDIX V

FOCUS GROUP DISCUSSION GUIDE FOR STUDENTS

This research is concerned with the provision of religious education in schools. Under this content, religious subjects involve Islamic and Christianity education. You are the important participant in this study, and therefore you are requested to contribute in this discussion as long as you can so as to help achieving the aim of this study. Your answers will be treated confidential and will only be used for the research purpose.

1. What can you tell about your school?
2. What do you understand about religious education? Do you think they help you ethically as a student?
3. Apart from Quran/ Bible and books, what are other resources used by teachers to teach religious education?
4. What are the techniques teachers use to teach religious education?
5. What are your opinions on the qualities of religious teachers?
6. Do you think the sessions are enough to provide religious lessons?
7. What are the lessons have you learned that has helped to improve your morality?
8. To what extent do you attend religious lessons? What have you been taught?
9. Do you think religious education help in improving students' morality? If yes, why the problem of immorality is still prevailing in school?
10. What are your opinions about teaching tools of religious teachers?
11. Are you doing examinations after learning normal topics? What are your opinions about the examinations you have done?
12. What is the toughest topic in the syllabus? Why?
13. What is the simplest topic in the syllabus? Why?
14. What are the challenges you are facing when learning religious education?
15. What should be done to address those challenges?

APPENDIX VI

INTERVIEW GUIDE FOR DISCIPLINE MASTER

This research is concerned with the provision of religious education in schools. Under this content, religious subjects involve Islamic and Christianity education. You are the important participant in this study, and therefore you are requested to contribute in this discussion as long as you can so as to help achieving the aim of this study. Your answers will be treated confidential and will only be used for the research purpose.

Name _____

Education qualifications _____

Work experience _____

Age _____

1. What can you say about your school?
2. For how long have you been in this school?
3. For how long have you been a discipline master/mistress?
4. What can you say about morality at your school?
5. What do you understand about religious education?
6. Do you think religious subjects contribute in improving a student's morality?
7. Which combination of students is immorality in your school?
8. As a school what point do you celebrate from teaching religious education?
9. Apart from punishments, what is another way do you think can improve students' morality?
10. What do you think should be done to improve provision of religious education?

APPENDIX VII

INTERVIEW GUIDE FOR ACADEMIC MASTER/ MISTRESSES

This research is concerned with the provision of religious education in schools. Under this content, religious education involve Islamic and Christianity education. You are the important participant in this study, and therefore you are requested to contribute in this discussion as long as you can so as to help achieving the aim of this study. Your answers will be treated confidential and will only be used for the research purpose.

Name _____

Education qualifications _____

Work experience _____

Age _____

1. What can you say about your school?
2. For how long have you been in this school?
3. For how long have you been an academic teacher?
4. What can you say about students' morality at your school?
5. What do you understand about religious education?
6. Do you think the content of religious education improve students' morality?
7. How many teachers teach religious education?
8. Are the religious education taught by qualified teachers?
9. Do you think the time provided for teaching religious education is sufficient?
10. What are the techniques employed by teachers in teaching religious education?
11. What are the tools used by teachers to teach religious subjects?
12. What are the problems teachers' faces when teaching religious education?
13. What are the possible solutions to those problems?
14. What should be done to improve the provision of religious education in schools?

APPENDIX VIII

OBSERVATION SCHEDULE

S/no	Item to be observed	Availability		Number of items	Others comments
1	Religions books				
2	Syllabus for Religious education				
3	Time table for R. E				