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Etienne Uwajiwabo

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Perceptions of protestant secondary school leaders in Rwanda



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## Abstract

Quality education is a priority for global development. This research focuses on the Protestant School Profile and Quality Education in the Rwandan educational system. The objective is to understand the perceptions of secondary Protestant school leaders. The topic was chosen due to the acknowledged correlation between the two concepts; quality education and the protestant profile, in enhancing education quality (Kang, 2012), and the research gap in the relationship between them. The research process was guided by the following main research question and sub questions: What are the perceptions of protestant school leaders on the protestant school profile and its relation with quality education? Its sub-questions are:

- What meaning do protestant secondary school leaders have on the protestant school profile?
- What is the understanding of protestant school leaders on quality education?
- What relationship do they see between these two concepts in their everyday school activities?

The importance of school leadership in school life and management also influenced the choice (Pont et al., 2008, p. 9). To achieve the study objectives, a qualitative approach was used, employing semi-structured interviews to collect data. Theoretical sampling was used as a sampling strategy, while content analysis was applied to analyze and interpret the data (Savin-Baden & Major, 2013, p. 438; Schreier, 2012, p. 80). The analysis involved interconnected steps, including listening to, transcribing, and translating the interviews from the mother tongue (Kinyarwanda) into English. The translated transcripts were deductively and inductively coded by myself and inter-coded by members of the learning community members to ensure inter-subjectivity (Mayring, 2014, p. 114), and MAXQDA was used to enhance the effectiveness of the data analysis process. The data analysis process led to the generalization of results. This was done; first by description of interview portraits and then generation

of data through abduction by use of criteria which emerged through this process. By use of criteria and the research data, three types of profile were generated. Results were then presented and discussed with the existing literature on the topic. The study results suggest a hypothetical positive impact of the protestant school profile on the improvement of quality education (EKD, 2017, p.15), and mitigation measures to address the challenges identified. The discussion of results highlights a potential hypothesis of the positive contribution of the Protestant school profile to the process of unity and reconciliation in Rwanda, as well as to its economic development and to religious plurality in schools (pp. 168-174). The present study's implications suggest potential avenues for further research to verify the generated hypotheses. Additionally, the study recommends that stakeholders involved in Rwanda's education system implement appropriate policies to meet the recommendations outlined in pages (180-184).

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### List of abbreviations and acronyms

ADEPR	Association des Eglises de Pentecôte au Rwanda (Association of Pentecostal Churches in Rwanda)
AEBR	Association des Eglises Baptistes au Rwanda (Association of Baptiste Churches in Rwanda)
BNEP	Bureau National de l'Enseignement Protestant / National Bureau of Protestant Education
CBC	Competence-Based-Curriculum
CONFEMEN	Conférence des Ministres de l'Education des pays ayant le Français en partage
CPR	Conseil Protestant du Rwanda : Protestant Council of Rwanda
DRC / RDC	Democratic Republic of Congo / République Démocratique du Congo
EAR	Eglise Anglicane du Rwanda / Anglican Church of Rwanda
EDPRS	Economic Development and Poverty Reduction Strategy
EFA	Education for All
EKD	Evangelical Churches in Germany
EMLR	Eglise Méthodiste Libre au Rwanda / Free Methodist Church in Rwanda
EPR	Eglise Presbytérienne au Rwanda / Presbyterian Church in Rwanda
GPENreformation	Global Pedagogical Network joining in reformation
ICT	Information Communication Technologies
ISP	Institut Supérieure Pédagogique
MAXQDA	Maxim Qualitative Data Analysis
MDGs	Millennium Development Goals
MINEDUC	Ministry of Education
Mt	Matthew
PAP	Pédagogie Active et Participative / Active and Participatory Pedagogy
12YBE	Twelve Year Basic Education

UEBR	Union des Eglises Baptistes au Rwanda / Union of Baptist Churches in Rwanda
UNESCO	United Nations for Education and Sciences Organization
USA	United States of America



## 1 Introduction

This study whose topic is The Protestant School Profile and Quality Education Improvement was carried out to know the perceptions of protestant school leaders on the role of school leaders in quality education improvement. In the present chapter of the introduction, the context and the problem which incited me to undertake this research are given. The contextual description starts with the biblical basis of education and continues by highlighting the new perspective given to education from the 16th-century Church Reformation. It gives especially, the historical development of protestant education within the educational system of Rwanda, starting from the prior period of independence up to nowadays. Special attention is put on the existing cooperation in the matter of education between the private sector which includes churches and the state, and the relationship between the protestant school profile and quality education improvement. The research context is followed by the research problem, developed by underlining the invisibility of an explicit profile of protestant schools and a bad reputation regarding the quality of education offered in protestant schools in Rwanda in general. The introduction chapter underlines, as well, the research gap in the topic area; hence the researcher's interest in the study to fill this gap, and the expected research's contribution to science and to society. This description is followed by research questions which served as a guideline during the research process. The chapter ends by the scope and the structure of the thesis.

### 1.1 Research context

The context is related to the specific cooperation between the private sector where I will focus on the protestant churches and the state in the development of educational system of Rwanda. I start by showing the biblical foundation of education and I continue with the impact of the 16<sup>th</sup> century Church Reformation on education worldwide. Additionally, the research context describes the historical background of protestant education in Rwanda and the current contribution of protestant schools to the country's education.

### 1.1.1 Protestantism and education

It may not be worth to talk about protestant education without having a look at the biblical basis of education and at the considerable role played by the Christian Church in education through ought its history. In this regard, the Bible shows that in the “Great Commission” that Jesus-Christ gave to his disciples (Mt 28: 19-20), teaching activity was recommended as one of the most important elements of the Church mission. The importance of education continued to mark the church mission through ought its historical development; where, during the medieval period, the church took the leading role of learning and teaching activities and provided for the educational needs of the people. Up to the time of the 16<sup>th</sup> Century Church Reformation, in Europe, education was into the hands of the Catholic Church. Schools were mainly monasteries and were accessed principally by boys. The main subjects were Religion and the Greek-Roman culture, with the use of Latin as the medium language of instruction (Painter, 1991; Hanko, 1979). It is in this situation that started the 16<sup>th</sup> century Church reformation which prioritized education among its principles. The new ideas brought by reformers served as catalysts for a new perspective of education.

From this regard, it is important to highlight that education was one of the priorities of pioneers of the 16<sup>th</sup> century Church Reformation. They emphasized on the consistence of education to children, based on the Holy Scripture, regardless of gender or social status and other considerations (Androne, 2014, p. 84). They anticipated in this way one of the current millennium goals for sustainable development, where education for all is highlighted (UNESCO, 2016). The educational philosophy of protestant reformers was based on reading of the Bible to awaken Christians and strengthen their faith. Every Christian should possess the Bible for himself and read it and take it as his only reference in faith related matters. It was not only reading the bible but also reading it in the mother tongue. This was the main motive for Martin Luther for instance, who translated the Bible from Latin to Germany. All reformers insisted on family education and showed that parents should bring up their children

through education to help them become good Christians. It was not only family education and teaching of the Bible, but they also insisted on education in schools, where children should be taught other subjects like humanities, and emphasized cooperation between the Church and the state in the education of children (Peterson, 2012, p. 34). The reformation pioneers gave a huge importance to schools, where for instance Martin Luther called for compulsory education and put a great importance to teaching methods for effective learning of children. It was with the same motive that another German reformer, Philippe Melanchthon, founded a high school and wrote many text books which contributed to the development of education (Harmood, 2017; Perry, 1917, p.32). The following lines describe the main ideas of four most pioneers of the 16<sup>th</sup> Century Church Reformation, which announced a new prospective of education from the 16<sup>th</sup> century. These pioneers include principally Martin Luther, John Calvin, Huldrych Zwingli and Philippe Melanchthon.

*Contribution of Martin Luther to education: An overview*

Martin Luther was the first and the main pioneer of the 16<sup>th</sup> century Church Reformation. He showed education as a priority for holistic prosperity of citizens and the failure to fulfill this was considered as a spiritual and civic offence towards the society. He appreciated education as a noble profession as the priest's ministry, and reminded parents to send their children to school. Martin Luther insisted on the role of the state in education. In the letter he sent to all councilmen of Germany cities, he requested them to collaborate with the church and to invest in education for the instruction of German children, instead of investing in buying arms and building big cities (Painter, 1889; Androne, 2014, p. 82). To help Christians to read and understand the Bible by themselves, he translated the Bible from Latin into Germany, and, in addition to compulsory education, previously mentioned, Martin Luther promoted girl's education and children from poor families (Harmood, 2017; Perry, 1917, p.32). In this way he anticipated promotion of gender balance, inclusive and universal education. He also gave great importance to teaching methods and

showed their great impact on students' learning, a way of promoting quality education. He awakened the church that together with parents, it was their responsibilities to educate children. He insisted on adaptation of teaching methods to students' ability and to the teaching content, to help children reasoning by "questioning" approach, highlighting love of students and discipline (Painter, 1991; Androne, 2014, p. 81). He challenged the prior education system of using Latin in teaching and in reading the Bible, and, as already mentioned, he translated the Bible in Germany to help his compatriots to read the Bible and understand it. On this point he anticipated the view of the contemporary scholars who advocate for the use of the mother tongue in teaching in lower education. These scholars argue that children who have a solid foundation in their mother tongue develop better literacy skills also in other languages that they learn (Scott, 2016; Kim, 2011; Cummins, 2000). Because of Martin Luther's great interest in education, he was taken as the advocate of education reform (Harmood, 2017).

#### *Legacy of John Calvin in education*

The second Church reformer who contributed greatly to education was John Calvin. He was a French theologian who accomplished his great work of reformation in Geneva (Switzerland), where he made this city one of the most important centers of Reformation. He created there a college basing on his beliefs that religion should prepare children, and that, faith and education should go together. He is recognized for having created the University of Geneva, which became one of Calvin's contributions to the society. His influence on education was not limited only in Geneva but also in many other European universities. He supported universal education under the control of the church. His major contributions in education were the diffusion of his theological teaching to a great number of people and the development of education at university level (Hall, 2008). John Calvin shared with Martin Luther the view of the role and vocation of the teacher. He felt that teaching was a special calling and because of this important position, the teacher should be a role model of the society. Because

of this important role in the school system, the teacher should be highly trained to accomplish efficiently his services at school (Coddling 2008, p.38). This idea is put into consideration in the current education system of Rwanda, especially by opening of teachers training centers (TTCs) in different parts of the country for the preparation of teachers for primary schools, and the College of education to prepare teachers of secondary schools. Like Martin Luther, Calvin's aim was that, every child should be educated. He based this on his theology that there is a relationship between man and God, and for man to achieve this goal he needs to read the Bible and to understand it (Coddling, 2008, p.39).

#### *Hurldrych Zwingli and education*

We cannot talk about the most influential church reformers of education in the 16<sup>th</sup> century without mentioning the role played by Hurldrych Zwingli (1484-1531), the Church reformer who wrote a short treatise called, "On the education of the youth". As Martin Luther, Zwingli wanted to promote a better knowledge of classical languages to help learners to master the understanding of the Bible. For him, education plays an important role in the moral and intellectual development of a person. He was convinced that the mission of a Christian school was to equip the youth with intellectual skills and competences and make them good Christians. He emphasized the importance of the spiritual life of people which may help them to get knowledge for themselves, and wished to live a self-controlled life, without neglecting the physical development. He taught that a well-trained body aids the child in pursuing a military career, but he should not forget that "all aspects in man's life on this earth are regulated by God" (Androne, 2014).

#### *Contribution of Phillippe Melanchthon to education*

Last but not least in this description of most reformers who contributed greatly to the education reform is Phillippe Melanchthon, a friend and companion of Martin Luther. He was particularly interested in refor-

mation of the school system, such that he was called “educator of Germany” in his lifetime. Like Martin Luther and John Calvin, Phillip Melancthon believed that education was a requirement for every person to live in society and to understand the Gospel. He advocated for the compulsory education for everybody and reformed what was called the city schools or Latin schools (because Latin was taught in those schools) and founded the High school (a sort of secondary school). Melancthon wrote many textbooks, among which a great number were in use until the 18<sup>th</sup> century, especially Greek and Latin Grammar books. His syllabuses as well as his textbooks were in use in most protestant schools in Germany and abroad (Harmood, 2017). Melancthon believed that any ecclesiastics and social reforms can succeed only if they are implemented with a high-quality of education system. He was convinced that education was necessary for everybody to progress and for the life and prosperity of the whole society (Androne, 2014).

All the above ideas and contributions of reformation pioneers show their great contribution in giving a new orientation to education from the 16<sup>th</sup> century, and this continued through ought the Church history up to the present days. This description shows also the contribution of the protestant reformation to education and the visibility of cooperation between churches and states in education, from the 16<sup>th</sup> century Church reformation (Scheunpflug, 2015, p. 14). This cooperation between the state and churches continued to highlight education such that it was also applied by colonial administrators and Christian missions. In this perspective, as an example, King Leopold II of Belgium which colonized the Democratic Republic of Congo, by his decree of 4<sup>th</sup> March 1892, authorized religious associations without distinction, to get involved in the intellectual and professional instruction of indigenous children (Mushagalusa, 20018, p.60). The same policy was applied in other colonized countries, including Rwanda, where this study was conducted.

### 1.1.2 Protestant education in Rwanda

In this section, I will explain the cooperation that exists between the state and churches in Rwanda from the times of the coming of missionaries and colonial administrators and I will continue with showing the great contribution of protestant education in this country.

In Rwanda, the formal education system was introduced by Europeans at the end of the 19<sup>th</sup> century as an instrument for both colonial administrators and church missionaries. Schools were especially opened in missionary stations, belonging mainly to the Roman Catholic Church and to protestant ones, from the beginning of the 20<sup>th</sup> century. In 1900, the first school was opened in Rwanda by the White Catholic Fathers. The main objectives were to insure, at different levels of administration educated people, who should supervise the mass population (Erny, 1977, p. 23) For the case of protestant education, the first schools were brought by missionaries, where the chapel served as a place of teaching the Bible and schooling (Gatwa & Rutinduka, 2015). The formal protestant education developed progressively in the main protestant missionary stations, like Kilinda, Rubengera and Remera-Rukoma for the actual Presbyterian Church, Gahini, Shyira, Kigeme and Shyogwe in today's Anglican Church, Kibogora in the Methodist Church, Runyombyi and Nyantanga for the Baptist Churches Union). These schools were in general primary schools, while for the secondary education, the first protestant secondary school was opened in the Anglican mission of Shyogwe in 1947 (Gatwa & Rutinduka, 2015, p. 93). Progressively; especially after the independence of the country, protestant schools multiplied in different protestant churches.

Coming back to the cooperation between the state and protestant churches; before the independence of the country in 1962, schools were opened in church mission stations. The responsibility of colonial administrators was to give the education policy, planning and preparation of the curriculum and the overall inspection of schools, under a convention which was signed between them and the missionary societies in 1926. The colonial government was in addition engaged to give financial support to

the assisted schools. This support included also teachers' and school administrators' salaries (Obura, 2003, p.106; Uwajiyi wabo, 2022, p.18). The colonial administrators left the leadership of education largely dominated by missionary churches which became owned by nationals progressively after the independence of the country, (Gatwa & Rutinduka, 2015).

Immediately after the Independence of the country, in July 1962, another agreement was signed between the Rwandan government and Christian churches, classifying schools into three categories, namely: public schools, aided schools and private schools. This policy was changed from 1965-1970, when the Government of Rwanda took a new policy of nationalization of all schools in Rwanda. It recognized two categories of schools, namely public schools and private schools. It was in 1979 that this policy changed again when a general educational reform was adopted. Schools were again divided into three categories, which included state-owned schools, aided schools, and non-aided schools<sup>1</sup>. The state engagement remained mainly as it was in the previous conventions, but this was only for state-owned schools and the aided ones. They had the responsibility of paying teachers' salaries, giving the policy of education, and the overall coordination of educational activities (Cooksey, 1992). The recently renewed convention between the Rwandan government and the private sector in the management of schools was signed in 2016, about how the cooperation between the two partners could continue. Conventional / aided schools continue to receive funds from the government; consisting mainly of teachers' salaries, part of school materials and books, construction of infrastructures and repairs, pedagogical monitoring, certification, and accreditation; provided to both aided and non-aided schools (Ministry of Education, 2016). The role of the private sector was to offer land for school building and general school management (Ministry of Education, 2016). This repetition of renewing the contract between the government

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<sup>1</sup> Presentation of Reverend Samuel Mutabazi, Director of the National Bureau of Protestant Education in Rwanda, in the regional conference for celebration of the 500 years of the Protestant Reformation.

and the private sector may be seen as an undoubted sign of recognition of the great contribution given by the private sector, specifically churches in Rwandan education by the state (Scheunpflug, 2015, p.14). For the specific case of protestant education, protestant schools fall in the category of non-state schools or private schools, when there is no official subsidiary from the state, or in the category of aided schools / conventional schools, when schools receive regular support from the state, as highlighted previously. The role played by the private sector, which include protestant churches is recognized. In Rwanda, the history of the protestant mission indicates that the church building or the chapel served at the same time as a place of cult and a classroom. Therefore, this edifice was used for literacy and numeracy, and of course as a catechetical school for the development of Christian faith (Gatwa & Rutinduka, 2015). Thus, we can deduct from this background that the protestant mission was practically evangelical and educational. Although this practice was common to all missionary societies, it was responding to the mission of the 16<sup>th</sup> century Church Reformation that took education as one of the priorities along with evangelism, as explained in (1.1.1). Consequently, literacy was seen as an important reformation discipline and a remarkable missionary discipline (Cabanel & Encrevé, 2006; Androne, 2014, pp.82-83).

During this time, there was cooperation among the protestant churches of Rwanda and Burundi through the “Alliance Protestante du Rwanda-Urundi”. However, there was no common coordination of protestant education. Each protestant church had its own coordination of education activities. For political reasons, this body was divided into two branches, one in Rwanda and another one in Burundi, after the independence of the two countries, in July 1962. The branch of Rwanda named “Protestant Council of Rwanda (CPR)”, was officially founded in November 1962. From this time up to now, the Protestant Council of Rwanda (CPR) has coordination of protestant education in the whole country as

one of the 5 departments of CPR, namely: Evangelism and Literature, Education, Health, Youth and women, Development and Wellbeing<sup>2</sup>. It was in 1988 that the National Bureau of protestant Education (BNEP) was opened officially in the Protestant Council of Rwanda, as one of its departments in charge of coordination of education activities in Rwanda. The National Bureau of Protestant Education ensures the coordination of all activities of education in protestant churches, especially religious teaching, and serves as a representative of protestant education between protestant churches and the Ministry of education. Up to 2016, the National Bureau of Protestant Education coordinated 347 nursery schools, 603 primary schools, 282 secondary schools, 30 professional schools (Rwambonera & Soveessi, 2016, p. 9). As it has been mentioned previously; protestant schools are shared among the main protestant churches operating in Rwanda. The recent statistics showing the contribution of protestant education in primary and secondary levels in Rwanda, in comparison to schools owned by other partners are described in the table below:

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<sup>2</sup> Presentation of Rev. Rugambage, the executive secretary of the Protestant Council of Rwanda (CPR) at Protestant Institute of Arts and Social Sciences (PIASS) in 2017.

Table 1: Number of primary and secondary schools in Rwanda by owner / 2019

School Owner	Primary schools	Secondary schools
Government	25.6%	30.7%
Catholic church	39.4%	38.09%
Protestant churches	22.5%	18.4%
Adventist church	1.9%	1.3%
Islamic	0.7%	1.0%
Parents association	4.6%	6.0%
Individuals/NGOs	5.7%	5.4%
Total	100%	100%

Source: Rwanda Education Board 2019

The above table shows that a great number of primary and secondary schools belonged to the Catholic Church with 39% in primary and 38% in secondary. The Catholic Church was followed by the government which owned 25,6% in primary and 30.7% in secondary, while protestant churches occupied the 3<sup>rd</sup> place with 22.5% of schools in primary and 18.4 of schools in secondary, which is an important contribution to the country's education.

Note that there are categories of schools that do not appear on the above list. These are nursery schools and higher learning institutions. This is because, in Rwanda, from 2012, primary schools and the secondary have been put in the same category of schools called "the basic education" (Anzeze, 2022). It was in this perspective that the table included primary schools and secondary schools, as a way of consideration of the important role of primary education in the preparation of students for the secondary level. It is also for awakening school leaders of schools that combine these two levels, not neglecting the great role played by the primary education for students who join the secondary school education. It is also important to know that the protestant education contributes as well in nursery and in higher learning education, where nursery protestant

schools account 3.4% of all nursery schools in Rwanda (Rwanda Education Board, 2019); while for higher learning institutions, up to 2017, protestant churches owned six higher learning institutions<sup>3</sup>.

As mentioned in the previous sections of this chapter of introduction, the present study has objective of knowing the perceptions of protestant secondary school leaders on the relationship between the profile of protestant schools and quality education. This choice of quality education and school leadership was taken based on different remarks given by researchers towards quality education in secondary schools and the great role played by school leaders in school management (Pont et. al., 2008, p. 9; Krogull et al., 2014, p. 93) The details on the role of school leadership on quality education will be explained in chapter two of the present study. Specifically, for quality education in secondary schools, this level was chosen basing on the importance given to this level of schooling in country's development, particularly in the Sub-Sahara African region (Verspoir, 2008). Quality education improvement in secondary schools has been also recommended by the Economic Development and Poverty Reduction Strategy (EDPRS II, 2013-2018) in Rwanda, where this strategy insisted on teaching quality improvement in secondary schools as follows:

“As Rwanda moves towards universal education and 12 full years of basic education, it is crucial that graduates from secondary school are equipped with the right skills to ensure that they can obtain productive work after graduation” (Republic of Rwanda, 2013, p. 62). This relationship between quality education and the protestant school profile and its relationship with school leadership will be developed in detail in chapter 2 of the present study.

In conclusion to this section, it is important to retain that different scholars highlighted the great role played by protestant schools on education highlighting in this way the relationship existing between these two concepts (2. 3). However, the place given to the protestant school profile

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<sup>3</sup> Presentation by Rev. Rugambage, the executive secretary of the Protestant Council of Rwanda (CPR) at Protestant Institute of Arts and Social Sciences (PIASS) in 2019.

is not clearly emphasized. In the following section (1.2), the relationship between the concept of quality education and protestant education will be underlined and shown as questionable in protestant education in Rwanda in terms of school profile and quality education offered in those schools.

## 1.2 Research problem

It was explained in section (1.1.1) and (1.1.2) that protestant churches offer an important contribution to education from the time of the 16<sup>th</sup> century Church Reformation until now, and this is as well underlined by the scientific literature (Trohler, 2021; Boppart, et al., 2014). Therefore, offering good quality teaching and contributing to making positive change in society are among the priorities of protestant education (EKD, 2017, p. 2017). Another aim of priority for protestant education is promotion of the spiritual, religious and world view development of students (EKD, 2017, p. 16). Other principles considered by protestant education, which serve as testimony for the importance of the protestant school profile include among others, the involvement and regular follow up of churches in school management (Hegyesi, 2020; EKD, 2013, p. 276), and prioritizing values education (EKD, 2013, p. 225). New educational ideas and protestant principles brought by the pioneers of the sixteenth century Church Reformation inspired educationists to set strategies which helped them in making positive changes in education. These new educational ideas include, among others, individual responsibility where everyone is free to take his own decision, Christian individual autonomy and freedom guided by personal conscience (Kim et al., 2018, p.40), and such ideas contributed in making positive changes in education.

The new ideas brought in education spread through ought Germany and continued in other countries of the Western Europe like Switzerland, the Netherland, United Kingdom and in other European countries, hence contributing to the development of education (Becker & Woemann, 2009, pp. 4-5; Sheremeta & Smith, 2017, p. 9). As example, a comparison between Germany counties which welcomed reformation education ideas to those which remained with the Roman Catholic church education

showed a high performance of students in protestant counties than in the catholic ones (Becker & Woesmann, 2010). Another example can be taken from the United States of America, where, specifically from the end of the American Revolutionary War, a Bible-Based Character Education was introduced in schools and this increased the morality in schools and in the American society (Jeynes & Robinson, 2012, p.3). This was followed by the decline of the United American society economically, educationally and in almost every way of life after the removal of this Bible-based character from schools from 1962 (Jeynes & Robinson, 2012). Other examples demonstrating the importance of the protestant profile on quality education include cases of Nigerian in Africa, Australia and South Korean in Asia, among others (Jeynes & Robinson, 2012). It is also important to highlight efforts made by protestant churches throughout the world to meet together and share experiences from their respective schools and discuss how to adapt protestant educational principles to today's challenges of education. From this perspective, representatives of protestant schools worldwide met in Soesterberg in 2016, and discuss how to make a common contribution to "the development of a culture of hope, service and achievement, empowering staff and students to embrace the future with confidence" (EKD, 2017, p.5).

However, even though the contribution of schools to countries' education worldwide is demonstrated, there is still a general problem in regard to quality education offered in different schools, especially in Sub-Saharan Africa (Moukuri, 2014, p.18). Contemporary protestant education is challenged by lack of a visible relationship between the conservation of spiritual and intellectual patrimony from the Reformation pioneers (Noll, 2015, pp. 3, 41). Protestant schools are challenged to manifest their mission and their proper profile, and their special contribution to education for the benefit of the society (GPENreformation, 2017, p.9). Thus, an evaluation of protestant schools on the relationship between quality teaching in regard to the theoretical background and the contemporary period is needed (Cabanel & Encrevé, 2006).

For the specific case of Rwanda; although there is a recognized contribution offered by protestant schools in the country's education, as

shown in (1.1.2), this contribution is in terms of students' enrollment, while the contribution of protestant education in quality education improvement is lacking. In addition to that, there is lack of a common and visible protestant profile of education in protestant schools, and the performance of students in general is still questionable. Therefore, majority of primary and secondary schools in Rwanda are listed among the middle and low performers in the national examination results published at the beginning of each school year. As an example, the annual report of the Protestant Council of Rwanda 2015 underlined that students' performance in protestant schools in Rwanda was at a low level of 45%<sup>4</sup>. Protestant schools are commonly accused of being schools with undisciplined students and with poor infrastructures. Some protestant parents prefer (to send their children to schools led by Catholic brothers or sisters, even far from their home places, leaving protestant schools near their homes<sup>5</sup>. This attitude confirms the results of Fischer's research, about what he called: "the dilemma in the educational program" (Fischer, 1999, p. 2). While protestant schools were expected to be characterized by high quality teaching (EKD, 2017, p. 15), they show a big gap between the expectation and the reality in terms of quality education. There may be challenges met by those in charge of protestant education in Rwanda at the practical level in their respective schools, in terms of quality education assurance and school management. A profile of protestant schools in Rwanda and a clear perspective for quality education assurance may be lacking. In addition to that, while the literature shows a great role played by school leaders in the management of schools and in making change in education (Krogull et al., 2014), no research has been done to know perceptions of school leaders on the relationship between the profile of protestant schools and quality education in the educational system of Rwanda. It is from this regard that I felt a need to know the perceptions

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<sup>4</sup> Report of the Director of BNEP (CPR) in the 500 years Church Reformation Conference.

<sup>5</sup> PIASS conference on the use of active methods in protestant schools in Rwanda in May 2015.

of protestant school leaders on this issue. The following section will focus on questions which will served as guide in conducting this research.

### 1.3 Research questions

As already mentioned in the previous section, school leadership is crucial in the implementation of educational policies and schools action plans, and in enhancing staff motivation and commitment, and promotion of success in schools (Day & Samson, 2016). It is by consideration of this important role of school leadership that the questions which guided the process of the present study was addressed to protestant school leaders. The focus was the perceptions of school leaders on the concepts of quality education and the profile of protestant schools. The following main question and its sub-questions served as guide in the development of this study.

- What are the perceptions of protestant school leaders on the profile of protestant schools and their relation with quality education?

Its sub-questions were:

- What meaning do protestant secondary school leaders have on the protestant school profile?
- What is the understanding of protestant school leaders on quality education?
- What relationship do they see between these two concepts in their everyday school activities?

### 1.4 Significance of the study

Different researchers have already worked on quality education improvement and the protestant profile and its perspective of education, but no known research has been done on quality education in Rwandan protestant schools with the protestant profile. In addition, the Rwandan Ministry of Education has developed quality standards for nursery, primary, secondary, and higher education, which have been approved by the

Rwandan government (Republic of Rwanda, 2009). A new curriculum emphasizing competence-based teaching is as well operational in all primary and secondary schools in Rwanda. Apparently sufficient literatures for educational quality improvement are available at international scene and in Rwanda, at a very limited level because some areas have not yet been explored.

Nevertheless, as mentioned at the beginning of this section, no research has been done the relationship between the protestant school profile and quality education in Rwandan protestant schools and how school leaders perceive this. There are only very few publications on Rwandan protestant education, including for instance, “The challenges of active methods transfer in protestant education” (Mutabazi, 2012), and “social competences and learner-centered education in post-conflict societies” (Krogull et al., 2014). This state shows a big gap in research on the role of protestant profile and its relation with quality education in Rwanda, and the role of school leaders in implementing it. Thus, results of this research will fill this gap and then give a real contribution to science as they may be integrated in the chain of other scientific findings and the international debate for educational quality improvement, especially in Sub-Saharan Africa.

The results of this research will also contribute positively to the society. Indeed, much of the literature includes equity and equality among the main factors of quality education, underlining that no single system of education can reach to good quality level if different groups in society are treated in different ways (UNESCO, 2005). In Rwanda however, the society is still suffering from the effects and repercussions of the 1994 Genocide against the Tutsi, which include, among others, division among Rwandans, resulting from the divisive politic which was used in Rwanda before 1994. The Protestant school profile and its principles would appear, therefore, as an efficient tool to face such effects and repercussions in schools, especially in the struggle for unity and reconciliation among the Rwandan population. The Protestant values like freedom, justice, equality, equity, trust and truth, responsibility, inclusion, and others (EKD, 2017; Mushagalusa, 2018, pp. 58-59) should help to face other specific

problems like school dropouts, drug abuse, family discordance or divorce and facilitate collaboration and good service<sup>6</sup>. As this research will give priority to secondary schools (chap.1.1.2), results from this research will be a benefit to Rwandan society, in case students ending twelve year's basic education (12YBE) in protestant secondary schools are equipped with knowledge, competences and attitudes acquired if protestant profile is promoted, and then quality education improved.

This research prioritizes secondary schools. This is based on different remarks given by researchers towards quality education about this category of schools. Giving priority to secondary schools was also based on the importance given to this level of schooling in countries' development, particularly in Sub-Saharan African region (Verspoir, 2008). Quality education in secondary schools has been also recommended by the Economic Development and Poverty Reduction Strategy (EDPRS II, 2013-2018) in Rwanda, where the insistence was made on teaching quality to prepare and to produce well equipped graduates from the secondary schools, with right skills for productive work after graduation (Republic of Rwanda, 2013, p. 62).

Another important point to be considered in this section is the confusion that may have some of those who read results of this research, thinking that it was intended for protestant schools only. The aim of this research is to know perceptions of protestant school leaders on the protestant school profile and its relationship with quality education as indicated on point 1.3, but beneficiaries are all those who will read it after publication. These beneficiaries include everybody who aspires to increase knowledge through reading and doing research, not only in Rwanda but also at international level. It is important to mention that the main values of protestant profile like freedom, equity, responsibility, democracy, and others (EKD, 2017) are universal and can be applied usefully in any human society. Therefore, this study intends to give an important

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<sup>6</sup> Speech of the First Lady of Rwanda on 31<sup>st</sup> July 2016 at Kigali in celebrating 50 years of Mothers Union in Rwanda (Movement of the Anglican Church mothers).

contribution to everybody interested in quality education improvement in schools without any kind of distinction. It is also important to know that the recommendations taken and showed in the sixth chapter of this thesis underline a possibility of using the profile of protestant schools and its principles in any school.

### 1.5 Note on Methods and Methodology

As indicated in the introduction, this research was conducted in the educational system of Rwanda, with focus, on protestant education. The main purpose is to find out perceptions of protestant school leaders on protestant school profile and its relation to quality education improvement. To achieve this, qualitative approach was adopted (3.1) by consideration of its importance in facilitation to get individuals perceptions, experiences and ideas about something or a notion (Silverman, 2014, p.5; McMillan & Schumacher, 2014) For the data collection operation, semi-structured interview was applied (3.3) by consideration of its efficacy in recording persons' perceptions and in deepening the topic, and giving orientation the interviewees in order to get useful answers (Savin-Baden & Major, 2013, p.359). Theoretical sampling was used to progressively select persons to be interviewed, by consideration of sampling criteria (3.2) until the saturation was reached (Savin-Baden & Major, 2013, p. 57) at the 25<sup>th</sup> interviewee. Interviews were conducted in Kinyarwanda and were translated into English (3.4.1). For data analysis and interpretation, content analysis was applied to analyze data through an iterative deductive and inductive coding and inter-coding (3.4.3), as well as generalization of data through abduction (3.4.4). The data analysis was made effective by use of the MAXQDA software. Strategies for quality control (3.4.5) and ethical considerations (3.4.6) were overviewed. The details on the methods and methodology used are detailed in chap. 3 of this study.

### 1.6 Overview of the study

Following the research context already described in the first chapter, the second chapter which concentrates on the state of research continue by

exploration of the literature related to the present topic worldwide, particularly in the context of Rwanda. It gives an explanation of the notion of protestant school profile and continues by explanation of quality education. The chapter continues with an explanation of the relation between the protestant school profile and quality education, and this is followed by the description of the relation between the profile of protestant schools and school leadership. This is followed by a flash description of the role played by protestant education worldwide and ends by a summary which shows the main content of the chapter. The ending paragraph underlines the silence in research on protestant education Rwanda and its contribution to quality education, and the role of school leaders in enhancing this relationship, and making it more productive. The third chapter describes the Methodology and methods used in conducting this study. In this regard, qualitative approach has been chosen, with theoretical sampling as a sampling strategy of selecting respondents in the operation of collecting data. In this exercise, a semi-structured interview was used, while qualitative content analysis was chosen and applied as a method of analysis. It is also important to note that this activity of analyzing data was made effective by using MAXQDA software. Other steps passed through in data analysis include data transcription, data translation and data coding and inter-coding, which involved first deductive codes followed by the inductive ones, which led to the end of the process of data analysis by use of the abduction activity. The fourth chapter is consecrated on results which were described and summarized basing on the three types of profiles generated and described in the chapter of results, followed by the one reserved to the discussion of results. These results were discussed in light of the existing literature on the topic (chap. 2); basing on research questions (chap. 1.3). The sixth and concluding chapter gives the summary of results and highlights the contribution of the study to science and to the society. This overview of the study leads to the next chapter which concentrates on the review of the study related literature.

## **2 State of Research: Protestant School Profile and Quality Education**

The first chapter of the present study explained the origin and the birth of protestant education and its contribution to education worldwide (1.1.1), and in a special way in Rwandan education (1.1.2). The same chapter explains the contextual problem which led to undertaking this research (1.2) and its objective of seeking for perceptions of protestant school leaders on the protestant school profile, and its relationship with quality education (1.3). This priority given to school leaders was based on their importance role in ensuring quality teaching and learning, as well as in the efficient management of schools (Krogull, et al., 2014, p. 93). Therefore, school leaders can play an important role in the implementation of the protestant school profile as an efficient strategy to ensure quality education (Kang, 2012).

In this second chapter, I start by giving an explanation of the concept of protestant profile and the concept quality education (2.1). To help the reader to get a clear understanding of these two concepts, I continue by a look at the literature on quality education (2.2), and I continue by the relationship between the profile of protestant schools and quality education (2.3). I give also the relationship between the protestant school profile and school leadership (2.4), and the worldwide notion of the protestant school profile and the role played by school leadership in maintaining and strengthening this relationship to ensure quality education in protestant schools (2.5). The chapter ends by a short summary underlining again the role played by school leaders in maintaining the mentioned relationship between these two concepts. From there I conclude by underlining a gap in research about the profile of protestant education and its relation to quality education, as well the great role needed to be played by school leaders in making visible this relationship and in making it fruitful (Pont, et al., 2008, pp. 19-21; EKD, 2017, p.15). This gap has been the main pushing factor of the execution of this study. The chapter is made of six main sections including the concept of protestant school profile (2.1), the notion of quality education (2.2), the relation between the protestant profile and

quality education (2.3), the relation between quality education and school leadership (2.4), the world-wide notion of protestant school profile and its contribution to countries' development (2.5).

## 2.1 The concept of protestant school profile

To get a clear meaning of the protestant school profile, it is necessary to know first the terms profile, protestant and Protestantism. According to the Cambridge dictionary, a profile is “a short description of someone or something that gives important and useful details about them”. In regard to the term protestant, Kane (1951) says that it refers to members of religious churches, such as Episcopalians, Methodists, Baptists, Lutherans, Presbyterians and others which originate from the Protestant Reformation of the 16<sup>th</sup> Century (p.661). It derives from the letter of protestation from German Lutheran princes in 1529 against an edit of the Diet of Speyer which condemned the teachings of Martin Luther as heretical. Those who refused to conform on this edit were designated by their opponents as “protestants”, and thereafter the name protestant was used to designate all those who accepted to follow the reformation beliefs (Tröhler, 2021; Harrison ,1998). The modern use of the word “Protestant” designates all groups of Christians who broke away from the Roman Catholic Church in the 16<sup>th</sup> century” (Rublack, 2017, p. 4). Thus, the term “Protestant” is actually used to designate any member of any Christian church that originated from groups of Christians who broke away from the Roman Catholic Church in the sixteenth century. This happened after the publication of the ninety-five theses against the practices of the Roman Catholic Church in 1517, especially the sale of indulgences, the papal supremacy and sacraments (Ryrie, 2016).

For the term “Protestantism”, Collins Dictionary defines it as a religious system of any of the Western Churches that separated from the Roman Catholic Church and adhered to principles established by Luther, Calvin, etc. in the Reformation. It is also defined as “an all-inclusive term for religious movements descended directly or indirectly form the 16<sup>th</sup>.

century Reformation in which Martin Luther and Jon Calvin played leading roles (Noll, 2011, p.5).

### 2.1.1 The main beliefs of Protestantism

The protestant beliefs which are common to all protestants are expressed in the articles of faith adopted by the early Christian Church. Particularly, Protestantism has fundamental principles which summarize the theological basic differences between the main teaching of Protestantism and the teaching of the Catholicism of the 16<sup>th</sup> century (Dorn, 2019). Those principles are summarized in the following six Solas which include *Sola scriptura* (Scripture alone), *Sola Gratia* (Grace alone), *Sola Fide* (Faith alone), Universal priesthood for all believers, *Solus Christus* (Christ alone) and *Sola Deo Gloria* (Glory to God alone). The following lines give a short explanation of each Sola as given by this mentioned author.

Concerning *Sola scriptura*, protestants acknowledge that the Holy Scripture has the highest authority in the Church and that it can strengthen Christian faith. For protestant believers, it is through faith that the Bible is the Word of God, and that the Holy Spirit gives them general principles which guide them in their faith.

For *Sola Gratia*, the protestant reformers rejected the Roman Catholic belief of seeing salvation as dependent on man's merits from his own works, his qualities, or his social position. They preached that salvation is a gift of God by his grace through the redemption of Jesus Christ alone and argued that a sinner is not accepted by God for the merit of his good works but only by God's grace, "for no one deserves salvation" (Mt 7: 21). Concerning *Sola Fides*, it is a belief of protestants that Christians are justified before God only by faith in Christ rather than by good works as it was taught by the Roman Catholic Church during the time of reformation. While for the Universal Priesthood for believers, it is a principle of protestants which teaches that the priesthood for all believers gives the right and the duty to all believers, including the right of reading the Bible. In regard to *Sola Christus*, Protestants teach that salvation is gained through faith in Christ who has been the mediator between those who

believe in him and in his redemption on the cross (John 3:16). And lastly, concerning *Sola Deo Gloria* protestant reformers preached that all glory has to be given to God alone because salvation is accomplished only through His will and action (Tröhler, 2021).

### 2.1.2 The main ideas of Protestantism on education

The most pioneers of the protestant Reformation brought not only the main beliefs of Protestantism but they also gave a new orientation to education. In their main principles about education, they first insisted on education of religious education to children, where they highlighted the importance of teaching protestant religion and its main beliefs to children (Peterson, 2012 p. 34; Androne, 2014, p. 84). Second, they believed in the education of liberal arts which would help each educated Christian to fit in his place in the service of the church and the society, and believed that this was a way of glorifying God in every calling. And thirdly, protestant reformers found that the church, its well-being and the spiritual life of Christians as part of salvation and thus, the primary goal of education (Hanko, 1990. pp. 9-10). The Protestant Reformation brought new ideas which contributed a lot to education and made changes in it, compared to what was done in education before (KIM & Schweitzer, 2018, p.39; Androne, 2013, pp. 81-82). As an example, the reformation doctrine of priesthood for all believers led to the equality of all believers before the Creator and between themselves, regardless of their historical background or natural differences based on gender, family's social and economic status, or differences based on races or ethnicity (Kim, at al., 2018, p.40). Therefore, from this understanding, reformers insisted that it was not only the right, but also the obligation of every Christian to acquire knowledge and apply it in all areas of life and likewise, that it was the right of all children to benefit from education. By these ideas, they anticipated education for all, presented and promoted, as one of the UN Millennium Goals of education for all, without distinction or consideration of difference based on gender or social status of families where students come from (UNESCO, 2016).

Another example is on the doctrine of Faith, with its denial of implicit faith as taught by the Roman catholic church, and its emphasis on faith which demanded education for every believer. There is also the doctrine of the authority of the Bible which led to the need for an educated membership able to read and understand the Holy Scriptures for themselves and share together (Hanko, 1979; Sheremeta & Smith, 2017 p. 8). In brief, the ideas of reformation pioneers, and protestant values developed from those ideas gave a new orientation of education which contributed to reforms in education and in quality education improvement. These educational reforms started in Germany where they gained ground and continued in other countries of the Western Europe to spread in all different parts of the world.

### 2.1.3 The profile of protestant schools

The protestant school profile is based on beliefs and principles of the 16<sup>th</sup> century Church Reformation, developed by its pioneers and reframed over church history up to present days, as this is developed in (2.1.1) and in (2.1.2). This section continues with a description of the main values that may characterize protestant schools as elaborated by scholars from the ideas of pioneers of reformation. These main values include freedom, responsibility and tolerance, social and global solidarity (EKD, 2013), liberty, justice, truth, solidarity, good work, discipline, respect of God's creation, love and good service, collaboration, integrity, equality, flexibility, respect of human rights, prayer, repentance, etc. (Muller, 2006, p. 1468; Mushagalusa, 2019, p. 59). These values have been contextualized and adapted in different countries to set up policies of protestant education and its profile. For the Evangelical churches in Germany, the profile of protestant schools refers to the broad understanding of the protestant reformation on education, its purpose, content and expectations (EKD, 2017, p.9).

In this perspective, the representatives of protestant schools in 18 countries from all continents of the world met in Germany on the occasion of celebration of the 500 years of reformation and wrote a position

paper entitled “Establishing common ground for protestant schools worldwide” with points showing strong foundations of protestant schools in Christian understanding (EKD, 2013, p.237; EKD, 2017). The main points which may be considered as indicators of the profile of protestant schools include, among others, one of them which states that education at protestant schools builds on God-given freedom, another one which emphasize believing in the potential of every student to learn to develop and to be joyful, while a third one call for high quality teaching in protestant schools. There is a fourth one which emphasize social justice in protestant schools, and a fifth one which prioritize underline the importance of support to teachers in protestant schools, and the last not the least which invite protestant schools to be schools of living faith (EKD, 2017, pp. 11-17).

In relation to the objective of the study at hand, these points mentioned and others not cited are not new in the literature on protestant education, as they derive from the main principles of protestant education mentioned in the development of this section. However, the calling for such forum and publication of a such documents is a sign of lack of commitment and consistency in the application of the protestant school profile. It is also a sign of the importance of the present study to join efforts with other researchers who militate for a way of making education more productive.

## 2.2 The notion of Quality education

Quality education is a complex concept which attracted different researchers in trying to give its definitions (Fabrice & Soleine, 2008; UNESCO, 2005; World Bank, 2011). According to UNESCO (2005), there are two principles that characterize most of the attempts of defining quality education. The first identifies quality development of knowledge as the main objective of all systems of education; and says that their success is an indicator of quality. For the second principle, accent is put on the role played by values and attitudes related to good citizenship by availing appropriate conditions for creative and affective development (p. 31).

For Fabrice & Soleine (2008), one of the definitions given to quality education is "transformation"; an education which transform students' perceptions and the way they may apply knowledge to solve problems of their lives. These two definitions are similar to the meaning given to quality education by the World Bank in its Education Report on Rwanda, published in 2011, where quality education is defined as follows: A quality education is defined as all children leaving school equipped with the skills, knowledge, attitudes and values needed for Rwanda's economic and social development and for their own further educational and social development "(World Bank, 2011, p. 90). In the same perspective, UNESCO (2015) defines quality education as improving all aspects of the quality of education and ensuring excellence of all so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills. All these definitions highlight knowledge, skills and competences that should possess the learner to use in solving socio-economic problems of life.

Therefore, quality education is a teaching that transforms student's perceptions and the way they apply their knowledge and skills to solve their life's problems. Quality education help learners to transform knowledge and skills into competences so that the learner be able to use these competences in solving daily life's problems. In the Rwandan context, quality education is defined as factors within the educational system, believed to help students to give better outcomes (World Bank, 2011, p. 89).

A part from definition, the EFA Global Monitoring Report 2005 gives different dimensions which influence the process of teaching and learning, which include learners' characteristics, context, enabling inputs, teaching and learning process and outcome (Barret et al., 2006, pp. 11-12). As far as learners' Characteristics are concerned, importance is given to the quality of learners who join schools as the main focus of daily school activities. In this regard, learners experience their level and their learning history should be an important element to be considered in determining the quality of instruction that learners may receive.

In addition to that, in their research paper on the “Review of the international literature on the concept of quality education”, Barret et al. (2006) identified five key components that can be considered in analysing the concept of quality education, which include effectiveness, efficiency, equality, relevance, and sustainability. They ensure that these five components can be used efficiently to analyse educational quality related innovation in any aspect of educational system. They give also some examples of those aspects, such as policy changes, national administration, local administration, and classroom intervention (p. 17-20). It is from this reflection on different definitions given to quality education that the following point attempts to give the relationship between the profile of protestant schools and quality education, which may justify also the relevance of the concept the protestant schools’ profile as an important approach in promoting quality education in protestant schools in Rwanda.

### 2.3 Relation between the profile of protestant schools and quality education

Education quality and education for all, are among the Millennium Development Goals (MDGs) defined in Dakar, in April 2000 (CONFEMEN, 2009), as well as in the Sustainable Development Goals (UNESCO, 2016). Quality education improvement and access for all to education are also among principles of protestant education (EKD, 2013, p. 238). They are also among the aims of Protestant schools defined by the Global Pedagogical Network-Joining in Reformation, at Soesterberg, where high quality education has been the fourth point of the Pedagogical Perspective of Protestant schools. These schools were committed to deliver high quality teaching by the use of learner-centered pedagogy by promoting student’s participation, good learning climate in class and at school level, clear rules and regulations and other criteria for good quality teaching (EKD, 2017, p.15).

Indeed, in different countries, protestant schools are appreciated as good quality schools; which implies good impact on the profile of protestant schools in quality education improvement. Kang, (2012), for

instance express this, by giving example of Korea, where the contribution of protestant education to Korean modern education was not only the increase in number of schools but also the access of everybody to school. This led to the consideration of egalitarian principles and democratic values as important foundation for modern education (p. 541). Another example is the positive impact of Protestantism on school supply and educational enrolment across 293 Prussian counties even before the industrialization in 1816 (Becker & Woessmann, 2009, p.7). This impact may have resulted from Martin Luther's calling to Christians to read the Bible and to promote universal schooling by sending all children to school.

For the specific case of protestant education in Rwanda; the national Bureau of protestant Education (BNEP) used different strategies to improve quality education in protestant schools. This department undertook a training program known as "Participatory and Active Pedagogy (PAP)"; a training program for teachers and administrative staff of nursery, primary and secondary protestant schools, started in 1998. The program was conceived in the perspective of fulfilling one of the protestant principles of offering good quality education to children and giving its contribution to quality education improvement in Rwanda (Sovoessi & Rwambonera, 2016, p. 9). In the same perspective, the declarations of one of the education coordinators in protestant churches, show that school leaders who promote protestant profile have always high performance in national examinations compared to those who do not consider that<sup>7</sup>. In this way he showed the relationship between protestant profile and quality education.

#### 2.4 Relation between the profile of protestant schools and school leadership

This point about the relationship between the concept of the protestant school profile and school leadership was adopted based on its importance

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<sup>7</sup> Declaration of the coordinator of education in Association of Baptist Churches (AEBR) about the application of protestant profile in protestant schools, in November 2019.

in implementation of school vision and all planned activities. As underlined by different scholars, school leadership is an important pillar for quality education assurance in any school and plays a key role in teaching, in learning, in school outcome and influence motivation and capacity of teachers (Day & Samson, 2016). It helps as well in creating good school learning climate and environment, and in promoting efficiency and equity in school (Pont et. al., 2008, p. 9). In the same perspective, research shows that school leaders, such as the headmasters and other school administrators play a key role in the school management (Hallinger & Huber, 2012). They do it by trying to implement new teaching strategies and by influencing teaching staff and other school supporting staff members to facilitate a climate in which innovation and approaches of teaching can be discussed (Krogull et al., 2014, p. 93).

Looking at the side of the protestant schools 'profile, from the life time of pioneers of the 16<sup>th</sup> century Church Reformation, school leadership, specifically the big importance given to teachers has been demonstrated as playing an important role in education (Androne, 2013, pp. 81-82). The great role of school leadership and management has been underlined also among principles of protestant schools, where they talk about a special support to be given to teachers and focus specifically on the role played by the headmaster and teachers to ensure quality education in schools and call for a special support for them (EKD, 2013, p. 239). This legacy of the 16<sup>th</sup> century Church Reformation, in regard to educational leadership is still marking the profile of protestant education. Protestant schools promote especially good school management and behaviour of students as they have mission of spreading the Gospel and Christian values like access and equality among students and the school surrounding community (Scheunpflug & Wenz, 2015, p.5). Therefore, it is imperative to protestant schools to promote good school leadership because without a good and effective leadership, no school can ensure quality education improvement (Pont, 2008, pp. 19-21). In this perspective, school leadership is taken among the main characteristics of protestant profile of education. This

importance demonstrated for school leadership justify the choice of studying on school leaders' perceptions on the relationship between the profile of protestant schools and quality education in Rwanda.

## 2.5 The world-wide notion of protestant school profile and its contribution to education

As it has been seen in the previous section, the notion of protestant has its meaning from when the reformation pioneers, mainly Martin Luther, Huldrych Zwingli, Philip Melanchthon, and Jean Calvin brought new pedagogical ideas which influenced the development of education in the whole world and gave it a new understanding (Painter, 1991; Codling, 2008; Peterson, 2012; Androne, 2014; Harmood, 2017). This new orientation made began in Germany as it was the cradle, not only of the Reformation in general, but also of Protestant education (Kim, Osmer & Schweitzer, 2018, p. 22). Therefore, the main principles of the protestant reformation (the five Sola) generated different values (EKD, 2017; Muller, 2006, p. 1468) which were referred to as the new orientation of education after the 16th Century Church Reformation and the basis for the protestant school profile. These new educational ideas include for instance a new educational individual responsibility where everyone is free to take his/her own decision, Christian individual autonomy and freedom guided by personal conscience (Kim et al., 2018, p.40)

In the same perspective, the understanding of justification by faith led to the value of equality among people, which led after to the actual UN objective of education for all without consideration of gender, social status or any other kind of differences among people (UNESCO, 2005). These values helped Christians to understand that everyone has the right of reading by himself the Bible and understand the Christian faith without need of an intermediary between them and God. From this understanding, every person has also right to education; and from here comes the protestant commitment to education (Kim et al., p. 23). In the beginning, all children, boys and girls should attend schools to learn how to read and to write with the first objective of reading the Bible, and understanding it.

Schools were not only limited to writing, reading and teaching of the Bible, but other subjects were also introduced like humanities (Peterson, 2012, p.34).

The protestant education emphasized also cooperation between the church and the state in education of children because the state was reminded of its responsibility for good preparation of the youths for the service of the country (Androne, 2014, p. 81). These ideas on education spread through ought Germany and continued in other countries of the Western Europe like Switzerland, the Netherland, United Kingdom and in other European countries, hence contributing to the development of education (Becker & Woesmann, 2009, pp. 4-5; Sheremeta & Smith, 2017, p. 9). In most of all those countries governments provided funding to schools, and this was a positive consequence of the ideas of protestant education from the reformation pioneers as it has been highlighted in previous lines. Another great new idea adopted in education from the mentioned protestant reformation ideas was the access to education offered to students from families with moderate and lower incomes who wanted to study in faith-based schools which were owned by churches (Painter, 1991; UNESCO, 2005). This was different from what was done before the Sixteenth Century Church Reformation, where only young boys from the noble class attended schools. Protestant schools needed autonomy in school management as it was one of the values promoted by Protestantism (Glenn, 2012). The influence of protestant education also impacted on the education system in many other countries like the United States, Korea, Australia and countries like Nigerian in Africa, just to take those countries as examples (Jeynes & Robinson, 2012).

Specifically, in Rwanda; from the starting point of schooling in Rwanda in the 1900s, during the time of European missionaries and colonialism, protestant education has played and still play a significant role in the national education up to present days (Republic of Rwanda, 2019). Therefore, the statistics given by this government institution in Rwanda (1.3), show that protestant schools come on the third place among other schools in the country, with 22.5% of schools in primary and 18% in secondary schools, after the Government schools which come on the second

place and the Catholic Church schools, which take the first place in both primary and secondary schools. As it was showed in the first chapter, these figures show the contribution of protestant schools, even though this contribution remains visible specifically in terms of students' enrollment. However, as mentioned in (1.4), there is no research done on the role of protestant schools in Rwanda in enhancing quality education. Indeed, the scientific literature underlines that school leaders are the main actors in the implementation of the school mission and all the education set policies (Chap 2.4). The literature highlights as well an important relationship between school leadership and the profile of protestant schools (2.4). This has been the reason for the present study to focus on perceptions of protestant school leaders on the profile of protestant schools as this has been explained in (1.5).

## 2.6 Summary of the literature review

This chapter of the literature review aimed at offering to the reader an understanding about the concept of the protestant schools' profile from different researchers. It focussed especially on the aim of the present study which was to explore perceptions of protestant school leaders on the protestant schools' profile in relation to quality education in their schools. In the discourse, protestant profile is conceptualized on the basis of believes and principles of the 16<sup>th</sup> century church reformation by its pioneers (1.1.2 & 2.1). The literature talks also about the main beliefs of protestant summarised in fundamental principles of Protestantism (2.2).

This chapter gives as well the main ideas of Protestantism on education developed from the main beliefs previously mentioned, and from these main ideas was developed a new orientation to education. It is this new orientation which gives the main principles of protestant education (2.3). This chapter gives also the main values of Protestantism which may serve as guide-lines for development of the protestant school profile as developed by researchers like EKD (2017, pp. 11-17) and Mushagalusa (2018, p.59). Considering that this study focusses on the profile of protestant schools in relation to quality education, this chapter gives also

an understanding of the notion of quality education by use of different researchers, publications like the UNESCO (2015), World bank (2011, p. 90) and Fabrice & Soleine (2008). In the same perspective of offering a good understanding of the profile of protestant schools in relation to quality education, this chapter develops the relationship between these two concepts with examples of countries where promotion of the protestant education gave a positive impact of the development of quality education. Such countries include for example the USA, the Western Europe countries, like Germany and England. Others include Korea, Australia, and Nigeria, just but to mention a few. To highlight the importance given to school leadership in the promotion of the profile of protestant schools, this chapter gives an understanding of the relationship between school leadership and the profile of protestant schools by considering the work of researchers, publications like Pont et al. (2008) and Krogull et al. (2014, p.93).

Nevertheless, the main objective of this study was to explore the understanding of protestant school leaders on the topic already mentioned and explained in the first chapter. The context of the research showed the origin and the contribution of Protestantism to education, especially its contribution to schooling worldwide, specifically in Rwanda (chap. 2.5). But for the case of Rwanda, an observation has been made on the rarity of research on this study topic (chap. 1.2, p. 21). In the same perspective, this chapter about the Literature Review ends by a confirmation of lack of research in Rwanda on the present research topic and on any other related topic. Hence, the justification of the necessity and the importance of the conduction of the present study.

In conclusion to this section, the concepts of protestant profile and quality education have been developed and explained. The educational ideas brought by the protestant Reformation and changes made in education because by its contribution in education were also developed and highlighted. The remaining chapters which will lead to the ending point of the present study will help to discover the study founding which will help to know answers given to the study objectives and to fill the gap in

research in the context of Rwanda as already mentioned, and which is also the research contribution to science and to the community.

### 3 Research Methods and Methodology

In this chapter of methodology, the research approach and the reason for having chosen it are shown (3.1). This is followed by explanation of the sampling technique used, its advantages to the research topic, and a description of people selected in the sample and justifying reasons for their choice (3.2) The data collection method, its advantages and the strategies used to make it successful are also described (3.3). The chapter on Methodology shows also the data analysis method and its different steps, with detailed explanations for each step up to the production of results (3.4). These different steps of data analysis include data transcription and their translation (3.4.1), formation of codes and categories (3.4.2), use of the MAXQDA computer software (3.4.3), generalization of data (3.4.4), quality control (3.4.5), and ethical considerations (3.4.6). The chapter of methodology shows as well all the procedures followed to get the study results, which will help to fill the gap in research underlined in chapters 1 and 2.

#### 3.1 Qualitative research approach

As mentioned in the chapter of introduction, the objective of this study is to know the perceptions of secondary school leaders and teachers on the protestant school profile and its impact on quality education in the Rwandan education system. Nevertheless, one of the principles of the protestant profile of education highlights that protestant schools must be of high quality and of "Living faith" (EKD, 2013, pp. 233 & 238). Although these previous criteria should characterize protestant education, what is commonly on the ground, specifically in Rwanda is different, because many protestant schools are classified among the least and the middle performers in the national examinations results at the end of senior 2 and senior 6 each year. In addition to that, there is no much research done in this area, a part from very few publications on protestant education and teaching methods, but none of those publications was oriented on the protestant school profile and its role on quality education improvement. Research on this profile, especially its impact on quality education im-

provement seems as imperative, if we consider different callings for quality education improvement in schools in the Sub-Saharan Africa, especially in secondary school level (Verspoir, 2008; Republic of Rwanda, 2013, p. 62). This incited me to undertake this research with the aim of showing how protestant school leaders perceive protestant profile and quality education in protestant schools, so that appropriate reactions follow.

To attain my objectives, the methodology to be used was chosen. In this perspective, qualitative approach was well indicated as it is the best to generate hypothesis and is a useful approach in searching on human actions and experiences or to describe experiences or ideas about something or a notion (Savin-Baden & Major, 2013; Silverman, 2014 p. 5; Wisker, 2008). Qualitative approach is also known as a helpful approach when studying participant's perspective feelings, thoughts, beliefs, ideas and actions in natural situations (McMillan & Schumacher, 2014), and this matches very well with the nature of the present research. Therefore, the present study objective was to know perceptions of school leaders on quality education in protestant schools in Rwanda and their profile as protestant schools, and this correspond quietly to the advantages benefited in the application of qualitative approach (Wisker, 2008). The following section will explain the sampling strategy chosen to select participants who will help to get the needed expected data.

### 3.2 Sampling technique: Theoretical sampling

There exist different sampling strategies which include theoretical sampling as one of them. Other sampling strategies include, as example, purposive sampling and convenience sampling (Savin-Baden & Major, 2013; McMillan & Schumacher, 2014) From this regard, theoretical sampling was chosen as a sampling strategy to be used in the present study. This sampling technique has been preferred by consideration of its advantages which include, among others, strengthening the rigor of the study if this attempts to generate the theory of the research area, based on the need to collect data, to examine categories and their relationships. It ensures to maintain the interrelationship between data collection and data analysis

processes (Glaser & Strauss, 2012; Savin Baden & Major, 2013). It is different from many other sampling methods, because it is not representative of population or testing hypotheses, but aims at generating and developing theoretical data.

In theoretical sampling, the sample is not determined at the beginning of data collection, but the sample is elaborated progressively during the research process up to the time it reaches its saturation and finalization (Glaser & Strauss, 2012; Silverman, 2014, pp. 62.63; Savin-Baden & Major, 2013). This means that additional data collection and their analysis was not needed because it could not give any new information which contribute to the enrichment of the data collected, by consideration of the research objectives (Savin-Baden & Major, 2013). Thus, this sampling process is an iterative process of interviewing, analyzing and interviewing again, up to the time of data saturation. I collected data, coded them and analyzed them in order to decide which data to collect and to analyze next (Coyne, 1997, p. 625). The application of theoretical sampling was judged useful for my study because it can provide a structure to data collection and data analysis process and an advantage of integrating both, inductive and deductive characteristics; increasing comprehensiveness of studies. This process will be more developed explicitly in (3.4), which will focus on data analysis.

In the determination of the sampling, I first selected the sampling criteria and I decided when to move to the theoretical sampling (Coyne, 1997, p. 627) This was because school leaders were the main resource persons supposed to give enough information on leadership system of protestant schools, and also on how the profile of protestant school was applied in schools (chap. 3.4). The saturation of data, meaning the time when no new useful information was expected, happened with 25 interviews.

In choosing the sampling strategies, attention was made of selecting different categories of schools, such as private schools, conventional schools, boarding schools and non- boarding ones. The target was to get relevant data as explained in (1.1). All the schools chosen were owned by six major protestant churches, members of the Protestant Council of

Rwanda (CPR). This council owns the majority of protestant schools in Rwanda as shown by the statistic table in the chapter of introduction (1.1.5).

In order to get varied information based not only on variety of protestant churches, I considered another criterion of selecting schools from different contextual environments like the school location (Brinkmann, 2016), because this could influence perceptions of respondents. Other criteria were also considered, like work experience of at least 3 years on a post of leadership in a protestant secondary school and age of the interviewee (Mansour, 2009; Casella, 2012, p. 2) to vary categories of age. In this way when for example the headmaster did not fulfill these criteria of experience the interview was done with one of the deputy headmasters, or the school accountant when all these three were absent. In addition to that, a university qualification in education was also required in the sample, basing on the fact that qualification of the interviewee could influence his / her perceptions on the protestant profile and on quality education improvement in protestant schools. Another sampling criteria was gender consideration to balance perceptions of ladies with those of gentlemen (Pettit, 2011). These criteria were taken to ensure relevant answers and to reach the aim of the research as indicated in the introductory chapter of this research (Cohen et al., 2018; DiCicco-Bloom & Crabtree, 2006). To avoid emotions and sentiments and to get diversified information, different aspects were considered as criteria to select people for interview. These included the category of school (religious, public or private school), gender aspect, boarding or non-boarding, size of the school, qualification, location of the school (urban or rural), working experience, age, and church owner of the school.

### 3.3 Data collection method: Semi-structured interview

There exist different methods that can be used in research based on either qualitative or quantitative methodologies. These are techniques which take on a specific meaning according to the methodology in which they

are used (Silverman, 2014, p.110) and one of them can be chosen depending on its appropriateness to a specific research topic (Silverman, 2014, pp. 110 & 112). For the present research, I chose to use semi-structured interview through individual face to face which matches with the nature of this research, in consideration of its main objective. Semi-structured interview has therefore the main object of helping to understand or describe meanings, experiences or ideas about things or notions (Wisker, 2008), or knowing perceptions, actions and understandings of people in natural situations (McMillan & Schumacher, 2014). This object of semi-structured interview fits with the present research topic, which aims at knowing and analyzing perceptions of protestant school leaders on the protestant school profile and its impact on quality education.

By this form of interview, the interviewer does not prepare a limited list of questions to be asked, but prepares some guiding questions and impulses, with possibility of asking additional questions during the interview process, depending on answers being received from the interviewees (Conchron & Patton, 2002). It helped me therefore to get reliable information, as I was able to explain, ask additional questions, or to enhance the useful responses from the interviewees (Savin-Baden & Major, 2013). By the use of this method, different protestant school leaders, such as education coordinators in protestant churches, the headmaster of the school or one of his / her deputies if the headmaster is absent, or the school account when those three are absent. These school leaders were selected because they were supposed to give relevant answers to questions about their understanding on the profile of protestant schools. As explained in the introduction, the protestant profile is invisible in most of protestant schools in Rwanda, while quality education is still questionable according to the general opinion of Rwandans. The results from this research may confirm this and its roots, or show the contrary and the reason of this general opinion as mentioned in the introduction. Before starting the interview process, an interview guide based on research questions was prepared. It followed four steps, each one having one guiding question supplemented by other sub-questions, depending on answers given by respondents (Conchron & Patton, 2002). These steps are the initial question

or stimulating question, which include also greetings and questions of introduction. This step led to the second step namely “in-depth question of the topic”. At this step, the questions asked aimed at collecting data from the interviewees’ understanding of the protestant school profile and how it is applied in their schools. It was supplemented by sub-questions which were asked depending on answers given by the interviewees and these helped to go into the depth of the teacher’s perceptions on the topic, as it was the main aim of this research. The third step of interview was introduced by a follow- up question, asked directly in relation to the topic and aiming at deepening, not only the understanding of school leaders on the topic, but also aiming at knowing how the protestant profile was applied in protestant schools and possible challenges met in its application. The final step was a concluding stimulation, introduced by a question aiming at knowing if interviewees were satisfied with the questions asked and if they could have any other ideas about the topic which was not said, or any other thing they could say which could help to apply the protestant school profile and improve quality education in their schools (Savin-Baden & Major, 2013, pp. 364-370). To ensure validity and quality of data collected, the interview guide was first shared with some of my colleagues of our learning community, and then given to my PhD thesis supervisor for final comments and / or approbation. The following table shows the four steps followed in each interview:

Table 2: The four main parts considered in each interview

Interview phases	Activity to be realized
Initial question	This part was consecrated to salutation and questions of introduction allowing the interviewer to enter the following phase where questions which help to enter in deep of the topic are asked.
In-deep question	At this phase I asked about what the interviewee know about the protestant school profile and on quality education, and how was quality education in the school visited.

Question of follow up	This part was reserved to questions of knowing what school leaders do to implement the protestant school profile in their school, challenges they are facing and strategies used to face those challenges
Concluding question	The concluding question was specifically to know if the interviewee had any other thing related to this topic to add to what she/he had already said

Source: Adapted from (Savin-Baden & Major, 2023, pp. 265-266)

In this process an interview guide was prepared with the main questions to be asked and additional questions were asked depending on answers given by the interviewee in relation to the ones expected. The interview guide is among the annexes at the end of the thesis. Therefore, I started by preparing an interview guide with a certain number of open questions, which aimed at allowing the interviewees to express what they knew about the question asked. At each step, additional questions were asked to help clarifying the idea given or going in depth of the topic (Savin-Baden & Major, 2013).

Among different types of interviews which have varied advantages and disadvantages, I chose to use face to face individual interview, by considering its specific purpose of obtaining “research-relevant information, and focused by its content specified by the research objectives of system description, or explanation” (Cohen et al., 2005, p. 269). Although this method took a long time and energy by visiting different secondary schools and conducting interviews with different protestant school leaders, it was helpful in collecting information from those different protestant secondary school leaders. Those collected data from individual interviewees were very useful as they were received from different individuals assuming different positions in diverse protestant secondary schools. And as mentioned above, data were collected using semi-structured interview. By listening and recording information from different protestant school’s leaders, I was expecting to get sufficient information

which would help me to reach my objective, given that each respondent was interviewed alone and gave freely his /her own answers without any constraint. This helped to go in depth of the topic, better than it could happen with the use of any other qualitative methods (Cohen et al., 2007). The semi-structured interview through face to face with individuals was also judged helpful because it gave me the right of asking additional questions depending on answers received in the process of the interview without being limited on a fixed list of questions like in the case of a structured one. In this way, I was able to give orientation my interviewees in order to get useful answer (Savin-Baden & Major, 2013, p. 359).

Before starting the interview operation, I contacted the concerned authorities, i.e., school leaders at school level and representatives of school owners to seek for authorization of conducting this research in their schools<sup>8</sup>. Then, I contacted the selected schools to explain to the concerned patents about this research and its purpose and how it would be conducted. Afterwards, I reached each person selected for interview, to agree with him the time and place for the interview, to minimize risks of absence or delay, and to ensure freedom of the interviewees (Mack et al., 2005). This place was most of the times a room offered by the school administration. Helped by the school administration, I took precautions and strategies, like prevention against noises, avoidance of disturbances and distractions during the interview process by denying in and out of unnecessary movements and other kind of distractions, to ensure a secure time of interview (Mason, 2018, p. 93). The questions asked had to be simple and clear while the atmosphere between the interviewer and the interviewee, and it was good to let the interviewee feel free in responding to questions without any fear of providing bad responses. The interviewees were assured that the information given would be used for the purpose of this research only and were promised that anonymization would be respected. They were therefore given other names so that the reader would

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<sup>8</sup> I am thankful to the owners of protestant schools and school leaders for having allowed me to collect data and creating conducive conditions for doing interviews.

not be able to know who had given any type of information (Cohen et al., 2018). The students' discipline was also taken into consideration to avoid disturbances, and enough needed material for interview was prepared and made available at the time of starting the interview process.

To choose schools and school leaders to be interviewed, different criteria were considered and followed, such as the church owner of the school, variation of age of respondent, the location of the school (rural or urban area) and the position occupied in the school by the chosen person. The list of criteria considered also the gender of the respondent, his / her experience in school leadership and the category of the school among government aided school or on aided school, and boarding or non-boarding. Before starting the process of data collection, a sampling table was used to explore the saturation and this was discussed in our learning community. This sampling table does not figure in this thesis for reason of anonymization of interviewees (Savin-Baden & Major, 2013), but it is among documents sent separately to the thesis.

I interviewed the headmaster or the deputy headmaster or any other person of the school leadership. From each school, using individual interview as a preferred method for data collection, as explained in 3. 2., I started by introducing myself and explaining the interview purpose. I also assured confidentiality and anonymity and I told interviewees that information given will be used only for the purpose of this research (Savin-Baden & Major, 2013, p. 325-329). I interviewed the school headmaster or any other member of the school administration comity in case of absence for the headmaster. In addition to the headmaster and two deputies, another member of the school administration who could be interviewed is the school accountant. I interviewed also the representative of the church in the school, who was in most cases the chaplain of the school or the education coordinator in the church.

During the process of interviewing, an audio recording by laptop was carried out. The verbal record helped to save time and conserve emotions, hesitations and silence time for data transcription operation. A sign of thanks and recognition was done at the end of each interview by giving a

pen and/or an agenda to each participant. An attachment with the complete interview guide questions is provided at the end of this research as one of the annexed documents.

However, even though the whole process of data collection passed well, two cases of challenges were faced. The first case was for an interviewee who refused to be recorded, for non-revealed reasons, while the second was for a case of an interview recording disturbed by a person who entered in the room while I was interviewing. For the first challenge, I decided to interview the person, together with talking notes; a challenge which led to using more time of interviewing compared to other interviews. For the case of the person who entered in the room during the interview process and recording, I was obliged to stop the process of interviewing and recording and solved the case quickly to continue the interview process after. The two parts of interviews were joined after with help of a technician from my institution. The duration of the interviews varied from 35 minutes and one hour.

#### 3.4 Data analysis method: Qualitative content analysis

Before showing why I decided to use qualitative content analysis, I found it helpful to start by giving explanations and advices on the use of qualitative content analysis taken from the scientific literature. I am going to give as well the description of the coding system which starts by a deductive coding followed by inductive one, and then I describe the process of abduction as a method which helped to generate results. For the present research, the abduction process helped to generate criteria used to describe types of profile (4.3). Therefore, Savin-Baden & Major, (2013), wrote that “in qualitative research, data analysis begins as soon as the project begins and continues through to the submission of the final report” (p. 235). The data analysis method is indeed chosen depending on the aim of research and according to data type and collection strategy to be used (Creswell, 2014). In addition to that, the method of analysis chosen should help to answer the research questions, address all possible interpretations, reflect the existing literature on the topic (Savin-Baden & Major, 2013, p.

235). For the present study, the mixed approach of deductive-inductive (Schreier, 2012, p. 27) was used. The first codes were formed deductively basing on the existing theories related to the topic and its objectives, as well as the research questions. The deductive codes were completed by the inductive ones, elaborated from the interview material as the coding process continued up to the saturation step, when no new code appeared (Mayring, 2014, p. 37). The complete coding system is found in the annexes part of this thesis.

In relation to the present study, theoretical sampling was used to collect data, and because of this sampling strategy, the data analysis started from the beginning of data collection (Savin-Baden & Major, 2013), where the interview operation was done together with transcription of recorded data, their translation from the mother tongue (Kinyarwanda) into English and continued with other steps of data analysis. The same operation continued in different schools, interviewing the selected school's leaders, up to the time when no new information appeared; meaning that data collection operation reached its saturation step (Glazer & Strauss, 2012). During the process of data analysis, different steps were covered; including data preparation (organization, listening carefully to the recorded interviews before starting their transcription) and categorizing and coding (Mc Millan & Schumacher, 2014; Savin-Baden & Major, 2013). To ease this process, a software given by University of Bamberg called MAXQDA was used as it will be explained later as the development of this section continue (3.4.3).

### 3.4.1 Data transcription and translation

In qualitative research there are essentially three kinds of data, which include observation and interviewing, audiotape-recorded interviews, and visual images (Mc Millan & Schumacher, 2014, p.398). As in my research I used interview with audio recorder, as explained in (3.3), before starting the transcription operation, I had first to immerse myself in the recorded file (Savin-Baden & Major, 2013, p. 228). I listened twice to the recorded

interview carefully, trying to understand it the best I could and then I continued with the transcription. This consisted in putting into writing the recorded data in Kinyarwanda first because the interview was done in Kinyarwanda, as the mother tongue well understood by both the interviewer and the interviewee and then data transcribed were translated from Kinyarwanda into English. Different scholars advance that data translation process needs to be done carefully to avoid risk of deformation of the original information from data collected, and advise literary translation in order to maintain the original meaning of the content (Mc Millan & Schumacher, 2014). During the transcription process, apart from the recorded information, other information, like pauses, were converted into a format that would facilitate to know them in the analysis (Mc Millan & Schumacher, 2014, p. 398). In this respect, I had to choose one to use among different transcription systems used in qualitative studies. As highlighted by Mayring (2014, p.46), the decision to choose one of those systems depends on the research questions, the characteristics of the language, and the theoretical background of the analysis. Basing upon these principles and the nature of this research, I chose to use pure verbatim protocol in which the transcription is done word by word including every utterance from the audio files (Mayring, 2014, p.46). This system of transcription was chosen basing on its importance of giving a very high preservability of information (Mayring, 2014, p.46). It helped, therefore to keep every utterance from the recorded interview in Kinyarwanda, which was put into writing before being translated into English as mentioned previously.

Before starting the whole interview process, the first trial of interview was done to my wife, to see possible misunderstanding of questions which could happen during the interview process. The transcription of the interviews was done first by myself and then given to members of the learning community for a second checking and control, and then the transcription was kept. The translation from Kinyarwanda into English was done by myself or by another person fluent in English invited for support; and again, translated data were given to another person for correction of mistakes to ensure that every word and any other sign used by the interviewees to express their ideas was put into writing and verbatim translated

(Mayring, 2014). For interviews translated by another person from Kinyarwanda into English, I was the first person to check the correctness of their translation and again a second checking or control was done by a member of our PhD learning community. This means that there were two times of control in this process of transcription and translation; one control of transcribed texts in Kinyarwanda and another one for translated data from Kinyarwanda into English<sup>9</sup>. This double check aimed at ensuring quality of those collected and translated data. A reference of translation of an interview extract from Kinyarwanda into English is given below:

*Interview extract in Kinyarwanda*

Icyo jyewe mbona mpera nko ku bigo by'Abadiventiste kuko bo nko ku wa gatanu bazi ko ari isabato bakayubahiriza bagasenga waba uhiga utabumva ukagenda ukajya kwiga ahandi kuko Itorero ryabo rizi ko umuntu wese agomba kubahiriza isabato naho twebwe rero usanga tudohora cyane ugasanga umuntu arakora uko ashaka ... jyewe nkabona itorero riba rikwiye ... numva abantu bose wagombye kubajyana mu murungo w'Itorero ryawe ibyo kuvuga ngo umuntu arasenga uko abyumva bikarorera kuko binateza umwuka mubi no mu banyeshuri bandi (Ngoma: lines 196-202).

*Translation in English*

“For me what I see I refer to schools belonging to the Seven Adventist Church because for them when it is Saturday they know that it is a day of Sabbath and they respect and pay either you study there and you do not believe in this you go to study in other schools because their church knows the church day of Sabbath everybody know that there is no teaching and everybody go to church to pray if you study there and if you do not want to follow that rule you are free to leave the school and go to other schools of your choice because their church knows that everybody has to respect the Sabbath while for us you find that we are facilitate a lot and you find that one acts as he wants ... myself I find that the church should

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<sup>9</sup> I am thankful to my colleagues of the learning community for the support given me during the process of data analysis and generalisation of results. These include Dr. Christine Nyiramana, Dr. Onja Tiana Rahrijaona, Prof. Dr. Semerita Kavira Kamundu, Dr. Glorioso Umuziranenge, Emmanuel Niyibizi, Dr. Jean Kasereka Lutswamba, Dr. Abraham Tangwe, Frederic Njobati Fondzenyuy, Eraste Kakule Jumapili Bulaya, Claude Ernest Njoya, Charles Gahutu and Samuel Mutabazi.

... I find that you should orient everybody in the line of your church and stop saying that everybody acts because it creates bad spirit even among other students.” (Ngoma: lines 217-227).

The translation of this interview extract from Kinyarwanda into English shows that the one in English is longer than the one in Kinyarwanda due to the fact that English often needs more words than Kinyarwanda. Another important element related to the transcription of interviews and their translation relate to their anonymization to keep confidentiality (Savin-Baden & Major, 2013 p. 325-329) for ethical consideration as this will be detailed in (3.6). In this regard, interviewees were given names of ancient prefectures in Rwanda before 1994, and /or names of current administrative sectors of Huye and Gisagara districts in the Southern province. In this way one of the interviews was called Gisenyi or Ngoma as examples; respectively one of the ancient prefecture of Rwanda and one the current sectors of Huye district in the Southern province. The transcripts of interviews are available on the electronic data accompanying this thesis.

### 3.4.2 Formation of categories and codes

Before describing how development of categories and codes was done, it seems important to highlight the following important elements to be considered in formation of categories and codes. Mayring (2014) states that categorization and coding system is the central element of data analysis. Categories represent major ideas that are used to describe the meaning of similar codes data and a single category is used to give meaning to codes that are combined (McMillan & Schumacher, 2014, p. 405).

Qualitative content analysis may be done inductively, deductively or used as a mixed procedure of deductive-inductive approach. The procedure is called inductive when the aim is to arrive at summarizing categories directly from the data not from theoretical considerations (Mc Millan & Schumacher, 2014, p.105). It is done deductively when the category system is established before coding the texts basing on the existing literature in relation to the topic and to research questions. Categories are deduced

from theory, from other studies, or from previous researches. Categorizing can finally use a mixed procedure of inductive and deductive, depending on the aim of research and the research questions (Mayring, 2014, p. 97, Schreier, 2014).

In this research, I used a deductive-inductive procedure which started from the existing literature on the protestant profile and educational quality. This first step gave deductive codes, enriched by inductive categories and codes which emerged from the empirical material of the study (Mayring, 2014 p. 104).

According to Mayring, forming categories contributes also to the inter-subjectivity of procedures, helping to make it possible for others to reconstruct or repeat the analysis (2014, p. 41). In this regard, I was careful while forming categories and coding, because, in addition to its role of contributing to the inter-subjectivity of procedures, it contributes greatly also to the comparability of findings and to the evaluation of analysis reliability (Mayring, 2014, p. 41). This means that after coding one interview I had to be careful to record it the second time without any reference to the first coding (intra-coding) and then the two codes were compared to minimize risks of subjectivity and ensure relevant information from the results found. This operation of intra-coding was followed by another one (inter-coding), where one interview, after being coded by myself, the same interview was given to another person from our PhD learning community to record it individually and the recorded interviews were compared to the first one from the learning community in which I was member (Mayring, 2014, p. 114). This operation of inter-coding helps to avoid subjectivity in the coding process, because during this discussion, members ended by making an agreement on which code to be maintained for further steps of data analysis. The following table shows the list of deductive and inductive categories involved in categorization and coding system.

Table 3: Sample of deductive and inductive categories

Deductive categories	References	Inductive categories
The concept of protestant profile	Kane (1951); Tröhler (2021); Rublack (2017); (Ryrie 2016); (Noll 2011).	Barriers to quality education in protestant schools
Characteristics of protestant profile	Peterson (2012); Androne (2014); Kim, et al. (2018); EKD (2013); Muller 2006)	Barriers to promotion of protestant profile in protestant schools in Rwanda
Contribution of protestant profile to education	EKD (2013); EKD (2017); Kang (2012); Becker & Woessmann (2010); Sovoessi & Rwambonera (2016)	Mitigation measures /strategies to face the identified challenges
Relation to school leadership	Androne (2013); EKD (2013); Scheunpflug & Wenz (2015)	Strengthening the school discipline
Church's role in protestant schools	Sovoessi & Rwambonera (2016); Osmer & Schweitzer (2018); Androne (2014); Jeynes & Robinson (2012)	Contribution in school management Support in school development

Source: Own design from the literature

N.B. A complete coding table is provided among the annexes at the last pages of this research.

Another important element to be highlighted in the process of data analysis, more especially in coding is the case of memos writing (Thornburg & Charmaz, 2014, p.163)

These are important ideas related to codes which appeared during the process of coding the transcribed interviews. They were written to avoid losing their information and they were considered during the time of discussion of results.

### 3.4.3 Use of Software (MAXQDA)

It is advisable to use a computer software to assist with qualitative data analysis. It is therefore for the researcher to work out the method of analysis and use the software he has preferred as a tool for his/her needs (Silverman, 2014, p. 277). For the present research, the MAXQDA computer software was used with aim of making easy the process of data analysis by analyzing, comparing, and interpreting codes. The coded interviews were introduced in the software, and as the coding process continued and other possible codes (Inductive ones) appeared, they were introduced in coding frame, and then, this was adapted and used as data analysis process continued. At the end, the findings in form of codes were analyzed and interpreted to generate results.

In the present research, the use of MAXQDA helped to compare similar codes, those repeated in different interviews, those which were frequent in interviews from certain categories of schools or from certain categories of people, etc. MAXQDA helped also to compare perceptions of school leaders from different areas like urban schools compared to rural schools. And even differences based on the church owners of schools.

### 3.4.4 Generalization of data

This section describes how the findings were generalized through the generation of the types. This was done, first by description of interview portraits and then data were generated through abduction. Therefore, in this study, portraits are short descriptions of the interviewees highlighting the main ideas presented by each interviewee in the process of data collection operation. Portraits contain as well the main elements which characterize each interviewee to another, and the main messages given by him related to the research topic. In this regard, personal characteristics like

age and gender and qualification of the interviewee were given. This description provides also information about the respondent work experience in education and / or in educational leadership, and the environment or the place where the interview was conducted. The ideas about the interviewees' understanding of the protestant school profile and quality education in protestant schools in Rwanda in general and in the schools visited in particular were also given. In some portraits, challenges met by the school or the school leadership in general in regard to quality education improvement and strategies used to overcome them were equally mentioned. In total, 25 portraits of interviewees which correspond to the numbers of persons sampled in the present study are described (3.4.4).

As mentioned in the beginning of this section, data were generated and described through abduction; where 3 types of profiles were generated by use of criteria, generated from the analysis the material data, with consideration of the research questions (Zelensky, 2019). Therefore, it is known from the proponents of qualitative social research that the logic of qualitative social research is made up of three stages which include deduction, induction and abduction (Krupnik & Turck, 2014). Qualitative researchers advance also that abduction can promise the discovery of hypotheses and theories (Timmermans & Tavory (2012).

For the present study, the process of data analysis consisted at developing deductive categories and codes from the existing literature and from my experience in matters related to the research topic. As the coding process continued, new codes (inductive codes) were identified and integrated in the existing coding system. The abduction process was used as the last phase which helped to discover new patterns and plausible hypothesis (Krupnik & Turck, 2014, p.37), by use of use of MAXQDA computer software. The abduction process helped to generate criteria and types of profile from perceptions of protestant school leaders from the research material. During the process of abduction, the research material used include mainly, the interview audio files, and the interview transcripts, the coded interviews, the portraits of interviewees and memos. In collaboration with members the learning community in which I was member, the coded material was analysed through abduction to give new

categories and sub-categories used to review the data up to the point that all the qualities from the field were identified. Through this process of analysing similarities, differences, and connections among these categories, three types of profiles were developed (Zelensky, 2019). These types of were then summarized under an abduction table (chapter 4.2).

### 3.4.5 Quality control

It was described in 3.1 that the aim of this research is to know and to analyze perceptions of protestant school leaders on the protestant school profile and its impact on quality education. To achieve this purpose qualitative approach, with use of theoretical sampling, which is a branch of grounded theory (Savin-Badedn & Major, 2019) was chosen as approach of collecting and analyzing data. The choice of the research methodological approach is indeed an important element in research process, and this is judged appropriate to a given research when it helps to attain research objectives and to answer the specific research questions (Silverman, 2014, p.112), and in this way the choice of the research methodology helps to ensure quality in the whole process of research. For the present research, different qualitative researchers state that qualitative approach is preferred when the research aims at searching on human actions and experiences and is appropriate to generate hypothesis (Savin-Baden & Major, 2013; Wisker, 2014), characteristics which match with the nature of this research. It has been explained in 3.2 of this chapter that theoretical sampling has been used as a sampling strategy. In this respect, research says that among the advantages of theoretical sampling there is strengthening the rigor of the study, and ensure to maintain the relationship between data collection and data analysis process, as well as integrating both deductive and inductive characteristics; increasing comprehensiveness of studies (Savin-Baden & Major, 2013). For this purpose, theoretical sampling was chosen as an appropriate method of collecting data in the present research for quality insurance and control. Other criteria were considered from the beginning of the research until the time of producing results as described in the following lines.

The intra-coder and inter-coder agreement (Mayring, 2014, p.109) and attention on dependability were used to ensure quality of the findings (Mugisha, 2010, p.74). To ensure my research findings against dependability from the researcher, the research analysis process was shared regularly with other researchers, members of the PhD learning community initiated and organized by my supervisor. The comments and remarks received from them were used to ensure and protect the research quality progress and its findings against dependability.

As mentioned before in this sub-chapter, ensuring research finding against dependability was employed together with intra-coder and inter-coder checking that involved starting coding from the beginning of the material and checking twice the data by myself (Intra-coding), giving the material to a second person or a group of persons from the PhD learning community for inter-coding, comparing again the new coding with the first one, and checking if there was similarity or discordance between the two. When there was concordance then the research process continued, but when there was discordance, another coding was done. As said above, intra-coder check was done regularly by myself by recoding the same interview twice before giving it to members of the learning community for inter-coding; and this was another criterion of insuring quality of the research findings (Mayring, 2014, p. 84).

Other measures were to be taken to ensure quality during the process of research, especially during data collection process. In this regard, as mentioned before, to avoid barrier of language for interviewees, the interview process was done in Kinyarwanda, the mother tongue, in our country, well known by both sides; the researcher and the interviewees. The use of the mother tongue during the interview operation helped participants to feel free and to give freely their ideas (Mack et al, 2005). The recorded answers were transcribed in Kinyarwanda and translated into English by myself, with the help of one of my colleagues PhD students or another person fluent in English and Kinyarwanda to ensure a reliable translation. The questions asked were open and neutral to avoid closed answers like yes or no, and to enable the respondents to follow their ideas and develop their answers with additional ideas. Attention was also made

so that, as interviewer, I should not give my opinion during the interview process and not deny or refuse answers given by the respondent to avoid any influential factor from my side on respondent answers. To avoid any disturbance during the time of interview operation, other strategies were taken (Cohen, Manion & Morrison, 2011). Those strategies include, as example, avoidance of noises from outside during the interview process, minimizing distraction by using appropriate places and closing doors to avoid non desirable entrances in the room of interview operation. There was also keeping fully charged the machine to be used to avoid interruptions due to absence of power during the interview process. Replying words from my side like “thank you or ok” were also avoided to let the interviewees continue giving their understanding of the question asked. Additional questions were asked with the aim of guiding the respondents to give specific answers related to the questions asked (Conchron & Patton, 2002). Attention was also paid while interviewing and recording by taking some notes, especially for non-verbal communication during interview to keep the message during the time of data transcription and data analysis. The same process of checking and comparison of data was regularly done at each step of data analysis to ensure quality of data collected and analyzed.

#### 3.4.6 Ethical Considerations

Ethical considerations are among the major strategies used by a qualitative researcher to enhance reflexivity and validity of data. These ethical guidelines “include policies regarding informed consent, deception, confidentiality, anonymity, privacy, and caring” (McMillan & Schumacher, 2014, p. 362). I had therefore to visit the selected schools, and ask school leaders for appointment of the interview and assure them of confidentiality and anonymity, and I told them about the intended use of data to be collected, to ensure trust of participants (Savin-Baden & Major, 2013). The participants were assured that data collected would be used only for the purpose of the present research and that nobody would know whoever could have given whichever information because anonymous names were

given to the interviewees. Anonymity was considered also in regard to names of schools and church owners of those schools. I talked also with the concerned school leaders about the time to be used for each interview, and I they accepted to give me an appropriate room the day of the interview operation. The selected persons were given opportunity of asking questions or giving comments about how interviews would be conducted as well as when they could be operated. Other rules and precautions were also taken in order to collect reliable data and for viable interviews as recommended by Conchron and Patton, (2002). In this respect, I was careful in conducting interviews to consider the attitude and the language to be used for easy understanding of questions without any confusion, and without being limited by the vocabulary used. From this regard, before starting the interview operation, persons to be interviewed were consulted and I agreed with them that questions would be asked in Kinyarwanda, as this is the mother tongue well known by both sides; I, as the researcher and the interviewees. I was also ready to answer to any question they could ask to ensure them confidentiality, anonymity and other ethical guidelines as advised by Mc Millan & Schumacher (2014), already cited.

### 3.5 Summary of the research methodology

This chapter of methodology described and explained the approach and methods used in collection of data and in data analysis with its different steps. In this regard, qualitative approach was used as the methodological approach and theoretical sampling used as a sampling strategy, where 25 interviews were conducted with school leaders of protestant schools in Rwanda. The study aim was to knowing school leaders' perceptions on the profile of protestant profile and its relation with quality education. The process of data collection was done together with data analysis, by use of theoretical sampling as a sampling strategy (3.2) and semi-structured interview as method of collecting data (3.3), and content analysis as the data analysis method used, passing through its different steps. In this way, each interview recorded was transcribed in Kinyarwanda, and then translated from Kinyarwanda into English with collaboration of my colleagues

of the learning community to control and to ensure quality of data (3.4.5). This research has taken other ethical considerations like anonymization of interview names and keeping confidential all the information given by the interviewees and ensuring that information given would be used for the purpose of this research only. The following chapter will concentrate on generalization of results, first description of portraits (4.1) and the process will continue with abduction (4.2).

## 4 The Empirical Results of the Study

Following the chapter of methods (chap. 3), the main empirical results are described. First, I describe the interview portraits followed by a synopsis of the process of abduction which led to the identification of criteria and generation of types of profile.

### 4.1 Portraits of interviews

As I mentioned in the above introductory part of the chapter, this section about portraits presents portraits of interview respondents who intervened in the current study. The selection of respondents was done with consideration of different criteria, like gender balance, the church owner of the school, the qualification of the respondent as well as the location of the school (rural, urban or semi-urban). This description gives also information about other characteristics of interviewees, such as interviewee function in school leadership, the climate in which the interview has been conducted and the church owner of the school visited. Ethical considerations, confidentiality and anonymization of the school church owner were as well considered. For instance, an interviewee is indicated by a name of one ancient prefectures of Rwanda or a name of a current administrative sector of Huye or Gisagara districts in the Southern province of the country, while the church owner was anonymously named by CPR 1, CPR 2, up to CPR 6. These were anonymous names given to six protestant churches, members of the Protestant council of Rwanda (CPR), which own the majority of protestant schools in Rwanda. It is also important to note that protestant schools in Rwanda are coordinated by (BNEP), a department in charge of education in CPR, as well as the interviewee understanding on the profile of protestant school in Rwanda and quality education in those schools. The order of this description is done alphabetically by use of attributed anonymous names.

*Butare*

The interviewee named Butare was a male deputy head teacher in a non-governmental secondary school, owned by CPR 2, located in an urban area. The interviewee had three years of experience on this post and hold a Bachelor's degree in education. The interview was conducted in one room of the school, during the first semester of 2017. On my first contact with him, he accepted to give me information I needed through a face-to-face recorded interview.

Generally, in his perceptions he did not appreciate the contribution given by the church to this school. He said that church leaders come to school only when they are invited or when there is an urgent problem to be solved. He mentioned a lack of unity among Protestants in general, and gave comparison of the contribution of protestant churches to schools between what is done in Roman Catholic Church in its schools; highlighting that the Catholic church gives more support to schools, better than the one given by Protestant Churches. He understood the protestant profile as reading the Bible and organization of prayers; and recognized its positive impact in the school life, especially in school discipline. He further added that the protestant school profile favors good relationship among students and teachers.

*Byumba*

Byumba was a headmistress of a day protestant secondary school, located in a rural area. The school combines nursery, primary and secondary levels under the ownership of CPR 5. The interview was conducted in a room of the school in the last quarter of 2018. The interviewee had a Bachelor's Degree in education and had more than 3 years of experience on this post, with above 50 years old.

Looking at answers given by the interviewee, she said that she likes the profession of teaching and school leadership, and appreciated very well the service she was offering there. She said that her school performed very well. She said as examples that they gained almost all trophies in

school competitions during the whole sector, and sometimes they exceeded some boarding schools at district level. She appreciated the support given by her church to the school and highlighted a positive impact of protestant schools in education of her area. She appreciated also the impact of the protestant profile on quality education and on the general school life. Her understanding on quality education focused on students' results from tests and exams organized at school, at the district, and at the national levels when students reach the time of moving from primary to secondary, from lower secondary to upper secondary, and at the end of the secondary school. Level.

### *Cyangugu*

This interviewee was working in a conventional secondary school owned by CPR 3, located in a semi-urban area. He was a deputy headmaster in charge of studies and had above 3 years of experience on this position. He was aged of above 30 years and had a Bachelor's degree in education. The interview was conducted in the first semester of 2018 in a room given by the school administration. The school was a mixed boarding one which was in its process of development. He mentioned that students of this school perform very well in national exams ending the third year of secondary schools.

The interviewee was chosen for this interview in replacement of the headmaster who was newly appointed at this school. I was advised by the headmaster to conduct this interview with the deputy headmaster in charge of studies who had a long experience at this school. Talking about the school life, he gave the whole organization of the week, with extra activities like moments of prayers and entertainments. He said that there was a positive impact of the protestant school profile on quality education and showed some elements and activities done at school which could show the presence of the protestant influence on the school life. These elements included moments of prayers, Christian's associations of students and their choirs. Like other interviewees, he was giving reference to

the Roman Catholic schools, especially in regard to infrastructures and school discipline to explain how protestant schools should look like.

### *Gikongoro*

This interviewee named Gikongoro was a deputy headmaster in charge of discipline in a church aided secondary school. He was qualified with a Post Graduate Diploma in education. He was also teacher of Chemistry, aged between of above 30 old. The school was a mixed boarding secondary school, located in a semi-urban area, opened in 2002. It was owned by CPR 2 and was located in a semi-urban area. This interview was conducted in the first semester of 2018 in one of administration office rooms.

Looking at the interviewee's perceptions and answers, he appreciated the good relationship existing between parents, the school administration and teachers, and was thankful to the Rwandan government for the contribution given to his school. He doesn't see any role played by protestant churches to their schools a part from appointment of school leaders and the school chaplain. He also highlighted the good performance of this school in the national examinations and saw quality education in students' performance and in their discipline only. Concerning the questions about quality education offered by protestant schools, he was referring to the Roman Catholic schools to show an exemplary school leadership and good quality of education. His understanding of the protestant school profile was focused on organization of prayers and some protestant discipline measures, like not taking alcohol at school not only for students but also for teachers.

### *Gisenyi*

The interviewee named Gisenyi was a headmaster of a day complex school, combining primary, secondary and nursery levels, located in a rural area, owned by CPR 1. The interviewee was aged of above 50 years old. He had more that 3 years of experience on the post of school headmaster and had a Bachelor's Degree in education. The interview was conducted in the first quarter of 2019, in a room given by the school administration.

The interviewee described the school organization and management, but he said that the contribution given by the church to this school was not sufficient. He pledged for regular visits and financial support from the church to accomplish its role as owner of the school. He criticized protestant education basing on its insufficiency support given by churches to schools and said that protestant education is weak in school leadership and management. He saw prayer and exclusion of alcohol at school as parts of the characteristics of protestant profile, saying that exclusion of alcohol in protestant schools had a positive impact on quality education. To justify his point of view, he explained that when people do not take alcohol they are conscientious and thus, qualified to offer good services. Concerning the school performance, he said that it was not good enough, due to parents who do not give enough support to students.

### *Gishamvu*

The interviewee named Gishamvu was a headmaster of a day aided school belonging to CPR 2, located in a rural area. He was a gentlemen qualified with a Postgraduate Diploma in Education. He had an experience above 5 years as school headmaster, and was aged of above 40years. The interview was conducted in the last quarter of 2019, in the office of the headmaster. Presenting his different activities as headmaster, he divided them into six points, namely administrative activities, teaching supervision, learning and students' welfare, collaboration with different partners of the school and representation of the school in different organs. There, he used to be invited as headmaster and reported to the church school owner and education leaders at district level. He said that the general atmosphere at school was not only characterized by teaching and learning, but also by spiritual activities. These included the morning prayers of everyday, the Sunday services and prayers of students and teachers on Wednesday. There were also students' activities of everyday, like cleanness. and other students' activities, like cleanness. He also appreciated the contribution of the church owner to the school in different ways, like reparation and construction of class rooms, and training of teachers and administrative

staff. He mentioned intervention of different partners in those trainings, like the Protestant Council of Rwanda (CPR), the Protestant Institute of Arts and Social Sciences (PIASS), and partners of the church from Germany. He appreciated the importance of protestant profile on the school life and on students' performance. He justified this by saying that those values help the child to grow and develop good behaviors and help the student to study and to succeed in life. For him, the main protestant values are discipline and good behavior which characterize Christians led by the word of God.

He was not proud of the performances of students in national examinations, even though his school was not classified among the worst school performers, and he was aiming at improving this as he had already done by increasing the number of students whose parents paid money for school feeding. He was certain that if teachers and all those involved in the leadership of the school continued to collaborate as it was being done, this aim would be fulfilled. He said that his other aim which would help his school to improve quality teaching and performance was improvement in the use of ICT, promotion of professional leaning communities and continuous teacher training.

### *Gitarama*

Gitarama was a deputy headmaster in charge of discipline and chaplaincy. He had a Bachelor's degree in theology, with more than 10 years of experience in this school, and was above 40 years old. The interview was done towards the end of the first term of 2017, in a room given by the school administration. Concerning the school itself, it was a non-government school, located in an urban area, owned by (CPR 3). It was a mixed boarding school, with qualified teachers, majority of them being permanents and some part-time teachers, coming from neighboring secondary schools.

When I was introduced to him for interview, he accepted without any condition and the interview was recorded. Talking about protestant edu-

cation and the protestant school profile, he focused mainly on organization of prayer and teaching religion. He also underlined that gathering all students together in prayer without distinction of religious provenance is a good strategy of strengthening unity and good relationship between students better than when students are divided in their respective churches. He underlined the impact of the protestant school profile on teaching and learning. He recommended the support of the church to schools, especially by organizing meetings and trainings of school leaders to share among themselves and with church leaders, in order to see together how to improve quality education in protestant school.

### *Huye*

This interview was conducted in a protestant school owned by CPR 1, located in an urban area. The interview was conducted during the last quarter of 2018, in one of the school administration offices. She was a lady with more than 10 years of experience, aged of above 40 years old. She was qualified as A0 in Accounting and worked as the school accountant.

Looking at her responses during interview, she gave freely both positive and negative perceptions about protestant education and the contribution of the church to schools. Concerning quality education and the protestant school profile, she was referring to the education system done in other churches, specifically the Roman Catholic Church and the Seventh Day Adventist Church. She did not appreciate her church for appointing non protestant persons on leading posts of protestant schools. She was opposed to autonomy and / or freedom seen in protestant schools and qualified such characteristics of protestant schools as lack of discipline. She suggested that Protestants should adopt a rigid discipline in their schools like it was done in Roman Catholic schools or in Seventh Day Adventist Church schools. Asked if this could not be seen as discrimination among students, she answered that this was done on their children in schools of other churches, and that nobody had punished those doing it. She said that protestant churches should support more their schools for the improvement of quality education they offer and wished

to know clearly what protestant profile means, and then be able to apply it in her school.

### *Kansi*

Kansi was a director of education in one of the church members of the Protestant Council of Rwanda (CPR 6), in the third quarter of 2018. The interviewee was coordinator of education activities of his church, with more than years of experience on this post. He was aged with above 45 years and held a Masters' Degree in education. His main activities were coordinating all education activities, which included visiting schools, monitoring how teaching and learning were done, helping in solving problems identified, evaluation of how school leaders and teachers had achieved objective of education set by the church, and advising teachers and school leaders on how to apply protestant values in church schools. He underlined the importance given by his church to the promotion of protestant school profile because, for him, a protestant school should not only be understood as the one opened by a protestant church, but also the one which is characterized by the application of protestant school profile. He was not satisfied by the performance of schools under his coordination, mentioning that even though they had in his church many schools which performed well in national examinations and in other schools' inter-competitions, they had also other schools with bad performance, due, especially to bad leadership. He said that they set up strategies which they started using to help all those schools to improve their quality of education and to attain better performance.

With examples from two best performing schools of his church in national examinations, he insisted on the impact of a protestant profile of education in protestant schools; the profile which should help them to acquire good results. He invited, therefore, all leaders of protestant schools to promote protestant profile in their schools. He mentioned some challenges faced by his church in improving quality education in schools. These include specifically some students, teachers and school

leaders who resist to apply protestant values, and the challenge of insufficient infrastructures, and those which do not satisfy the requirements recommended by the Ministry of education, related to the state of classrooms, school material, laboratories and ICT equipment.

Among strategies to be used to face those challenges, there is providing criteria to follow in selection and appointment of school leaders, promotion of ICT in schools, and training of teachers and school leaders in the application of competence-based curriculum, and how to prepare small projects which could help schools to become self-sufficient.

### *Karama*

Karama was a lady of above 50 years old, and was working as headmistress of the school, with a working experience of between 5 years and 10. She was qualified with a Master's degree in education. The interview with her was done in the second quarter of 2019, in an aided protestant school, owned by CPR1, located in a semi-rural area. The interviewee told me that her main activities as headmistress of the school were to coordinate all teaching and learning activities, organizing and leading meetings of teachers and representing the school in different meetings organized by the church and the local government authorities. She was proud of her students' performance in national examinations ending senior 6, and in different competitions organized at local level and sometimes at national level. She highlighted that, sometimes, her students won many medals.

Talking about students' discipline, she said that this was one of the main elements which made her school different from non-protestant schools as a protestant one. She explained that in their school everybody was in charge of students' discipline. She added that they also promoted autonomy and self-responsibility and that these two protestant values made them different from catholic school students in terms of discipline. She mentioned as well some challenges like insufficiency of infrastructures, specifically the laboratory and its equipment, although they had opened the option of sciences which normally needed laboratories. She mentioned the problem of lack of appropriate books for the curriculum

given by the Ministry of education. She went ahead to appreciate the support given by the church in training of teachers and in appointing school leaders. As a recommendation, she wished regular visits of local church leaders to schools because this could help them to share the word of God with students and teachers and to assist them to feel the presence of church leaders near them. Lastly, it would facilitate them in answering possible questions related to the protestant school profile and other related issues.

### *Kibayi*

This interview was conducted in a nine years' basic education aided school, in the third quarter of 2019. The school was owned by CPR 4 and was located in a rural area. The interviewee was a headmaster of above 46 years, with between 5 – 10 years of experience, and holds a Bachelor's Degree in Education. The interview was conducted in a room given by the school administration.

Talking about his responsibilities, he said that his main activities as headmaster were coordinating all activities done at school, preparing the annual budget in collaboration with other members of the school administration, and supervision teaching and learning. He had also among his responsibilities ensuring students' discipline and evaluation of teachers to see how students perform in different tests and examinations. He was not satisfied by the support given by protestant churches in running their schools and said that it seemed that they opened schools as a source of getting money. In this regard he appreciated the follow-up given by the Catholic Church to teachers and the financial supports given by this church to its schools. He added that it is because of this follow-up that catholic schools perform better than protestant ones.

Talking about the protestant school profile in his school, he mentioned different spiritual activities organized and done at school like morning prayers, the general prayer of Wednesday, and involvement of students in all spiritual activities. He did not see any relation between performance of students in his school and the profile of protestant schools,

because, for him, protestants do not have common principles to be followed in their schools, and thus, what they do in this school was to follow regulations given by the Ministry of education only. He concluded by inviting protestant churches to invest in their schools to help them perform well instead of taking them as channels of getting money.

### *Kibungo*

The interviewee named Kibungo was a lady working as a Deputy headmistress in charge of studies in a day aided school, combining nursery, primary and secondary levels owned by CPR 1, located in a rural area. The interviewee had more than 5 years of experience on this post, in primary schools and actually in secondary schools. She was above 30 years old, qualified with a Bachelors' degree in education. This interview was conducted in the first semester 2019, in the office of the deputy head teacher in charge of studies.

Concerning the school itself and the atmosphere in which the interview had been conducted, it was a school located in a rural area with more than 40 years of existence; first as a primary school and then as a day school, combining nursery, primary and secondary levels, built by Christians. The school had sufficient and comfortable infrastructures and a high percentage of qualified teachers, because only two teachers of primary were not qualified in education among more than 20 teachers that the school possessed. The interview was conducted at school in a secure climate without noises or disturbances from outside because it was during holidays.

During the interview process, the respondent started by giving very short answers and was very brief in her explanations. But as the interview process continued, she finished by talking openly and even by giving negative perceptions about the role of the church and about the school management. Concerning the protestant school profile, the interviewee showed that there was no difference between what was done at her school and what was done in other schools; thus nothing that could show that the school was a protestant school. She said that she had no idea on the

profile of protestant schools, and wished regular meetings and visits of church leaders to schools. She recommended training of school leaders and teachers on protestant education and protestant profile so that they could lead students and the whole school community in that line.

### *Kibuye*

Kibuye was working as chaplain in a secondary school belonging to CPR 3. He had a Bachelor's Degree in Theology, an experience of between 3- 5 years as chaplain, and was of more than 30 years old. The interview was conducted in the second quarter of 2019, in one of the offices of the school administration. The school was located in a semi-urban area.

The interviewee explained the protestant profile as teaching religion and regular prayers at school. He declared that If he was able he could exclude religious ceremonies of non-protestant churches in protestant schools. He appreciated collaboration existing between the church owner of the school and the school administration in the management of schools. He was referring to the Roman Catholic Church schools when he talked about the contribution of his church to the school in regard to school infrastructures and students' discipline. He appreciated student's performance of his school in national examinations and in different competitions between secondary schools, especially in football of girls, where he mentioned that the team of his school participated in girls' national championship.

### *Kigali*

Kigali was a headmaster of a private protestant secondary school owned by CPR 3, located in an urban area. The school was located in an urban area and had both day and boarding students. The interviewee had an experience of four more that 3 years as headmaster of this school. And was of between 30 - 35 years old, and had a Bachelor's degree in education. This interview was conducted in the second quarter of 2017.

On my first contact for interview, the interviewee welcomed me and allowed me to interview other two members of his school. However, he

refused to be recorded, even though I had ensured him that names of interviewees and the school in which interviews were conducted would not be shown, and that information given would serve only for the purpose of research. Because of this reason, I interviewed him together with taking notes. As a consequence of this, the interview took a long time compared to others I conducted.

During the interview process, the person said that the church owner of the school did not play a crucial role in the school, saying specifically that the church does not give any financial support to the school and said nothing on the protestant profile and its relation to quality education. He appreciated the role played by parents of students in helping to solve problems related to students' discipline and in taking other important decisions in the comity of students' parents. The headmaster focused on improvements in the management of the school, mainly concerning students' performance and competition in sports between other schools, assessment and student's discipline. He was proud of having been able to maintain good relationship between teachers and the school administration and among teachers themselves.

### *Kinazi*

The interviewee named Kinazi was an education coordinator in CPR 1. He coordinated all schools in his church from nursery to university and had above 3 years of experience on that post. years of experience on this post. He was above 30 years old, and held a Master's Degree in Education. He said that his main activities were monitoring how teaching and learning was done in schools under his supervision and how protestant values were applied in those schools. He added that apart from supervision of learning, teaching and monitoring the chaplaincy services in schools, he was in charge of recruitment of candidates for school administration posts. He was also in charge of trying to create partnership between schools under his supervision and other schools especially those from

abroad. He said that those kinds of partnerships were very helpful in improving quality education among schools because of gaining experience from one another and mutual support.

He appreciated performance of his schools in national examinations in general and in other competitions between schools. He underlined the contribution of protestant profile in this performance, because, according to him a student educated under guidance of the word of God and protestant values cannot be engaged in drugs' abuse or taking alcohol. He mentioned that a student living under protestant values is trained to be responsible and concentrate only on learning, and to follow instructions given by the school administration. He mentioned however the existence of some few church schools, which do not perform well because of bad leadership.

In applying protestant values, he underlined that a special attention should be paid concerning democracy and autonomy at school because even though both are important in schools, students should be aware that these values have to be implemented together with respect to rules and regulations of schools, to avoid disorder and indiscipline. He also appreciated the role of parents in helping the school administration to solve problems related to discipline. He said that parents of students contribute also the in implementation of school projects for development and quality education improvement.

However, Kinazi was not satisfied about the application of the convention between churches and the state, where some local leaders took decisions to affect or transfer school leaders of a protestant aided school without consultation of the church owner. But apart from this remark, he appreciated in general the support given by the state to churches in running of church aided schools.

### *Maraba*

Maraba was a deputy headmaster in charge of studies in a boarding secondary school, owned by CPR 5, located in an urban area. He held a Bachelor's Degree in Arts with Education and was aged between 35-40. The

interview has been done in one of the administrative rooms chosen by the school headmistress. It was done in the first quarter of 2019. Talking about the general school life and the weekly activities, he appreciated the hardworking spirit which characterizes some teachers of his school. He gave an example of some teachers who took the initiative of coming to school on Saturday to help students deepen what they had learnt during the week. He mentioned different moments of prayer and times for sports activities. He appreciated the good performance of his school, and gave the example of students' results of 2018/2019 in National Examinations for both Ordinary and Advanced levels.

He recognized the impact of protestant values on quality education improvement and on the general school life. For him, protestant values such as regular prayers, Christian faith based on associations and teaching Religion, made this school different from other schools which are not protestants. He highlighted the impact of prayer on discipline and self-responsibility which help students to perform well. He refused to say anything about the financial situation of the school, saying that this was not his attributions. He mentioned the headmaster to be the real person to give true answers to such questions. The role of parents in school management and conflicts resolution was also recognized in the running of this school. He concluded by adding that collaboration with parents and good management of the school are some of the main principles which helped this school to reach the level they are now.

### *Mbazi*

Mbazi was a Deputy Headmistress of a day aided school owned by CPR 2, located in a semi urban area. She was aged of above 35 years old and held an A0 in Education and above 5 years of experience as a Deputy Headmistress. This interview was conducted in the office of the school Deputy Headmistress, in the first quarter of 2019.

The interviewee showed a great proudness for the service she was offering at this school. She said that she invested her energy to offer good quality teaching at this school and that more efforts were put in discipline

to achieve effective learning of students. About the protestant school profile, she mentioned some values, but she did not relate them to quality education. She appreciated the support given by the church to her school and gave some tangible examples, like reparation of classrooms, training of teachers and school leaders, and helping in solving different problems encountered by the school.

She appreciated the performance of her school in different competitions between other schools and in the national examination, in comparison to other day schools. She mentioned that even the district leaders are often citing her school as exemplary in quality education offering compared to other schools of the district. She mentioned however a number of challenges they encountered which include a big number of students per class, difficulties in the application of competence-based curriculum, due to lack of enough and appropriate teaching materials. The third challenge she mentioned was the use of English language, where a good number of teachers studied their secondary school in French and this posed a challenge to them to teach in English.

### *Mukura*

Mukura was a headmaster of a mixed boarding and aided secondary school owned by CPR 1, located in a rural area. He had an experience of more than 3 years as headmaster of this school. He was with more than 30 years, and held a Bachelor's Degree in Arts Education. The interview was conducted in the headmaster office in the first quarter of 2019. The headmaster was proud about the performance of his school in different competitions between secondary schools of his district and in the national examination results, ending S3 and S6. He said that being located in a rural area had a positive impact on students learning because students do not have many distractions like those urban schools. He said that they had many students coming from Kigali and from other cities, because of the school performance and its location which facilitate students learning.

He was also proud of the good relationship between teachers and the school administration and between students themselves. He mentioned

also that they had continuous teacher trainings once a week, facilitated by the headmaster and the Deputy headmaster. He said that in those trainings, sometimes they invite experts in quality education from the church headquarters, and added that, those strategies made their school one of the best in the district. Concerning protestant values and protestant profile of education, this interviewee announced that he had enough trainings in school leadership and in protestant education, reason why protestant values are promoted in this school. Because of that, students like to come and study at his school because they are well-treated, in a way that when they are at school, they feel like at home. He mentioned different moments of prayers with students and teachers, which have a positive impact on students' learning and discipline.

In regard to quality education improvement in protestant schools, he said that church leaders should be careful when they appoint headmasters and other members of the school's administration committees. He insisted that there should be requirements to be fulfilled by headmaster's candidates; one of those requirements being mastering protestant values. He said that there should be training of protestant school leaders to show them a line to follow for appropriate leadership of schools. He ended by saying that there should be a document where school leaders and teachers of protestant schools should refer to, when they have to teach and apply the protestant profile of education.

### *Ndora*

Ndora was a headmaster of a non-government secondary school, owned by CPR 1who had a Bachelor's Degree in education. The school was located in a semi-urban area, and received students from different denominations without distinction of where they are coming from. The interviewee was of above 40 years old, qualified with a Bachelor's degree in Education, and had above 3 years of experience in school leadership. The interview was conducted in the second quarter of 2019.

His main activities were coordinating all the activities done at school which included organizing and leading staff and student's meetings and

also attending those organized by the church owner of the school or by the state's organs at sector and at district levels. Other activities done include supervision of teaching, learning, and doing reports of activities to the concerned state and church organs. As far as the general daily school life during the week is concerned, prayers and teaching are the main activities done by students, plus others related to cleanness, sports and leisure. He highlighted the visibility of a protestant profile at this school basing on the above mentioned characteristics and he was proud that this profile contributes to students' performance. He confirmed this by saying that in 2018 in the option of accounting, all students succeeded in the national examination ending the secondary education. He said that his school is among the best performers of the district. He appreciated good collaboration existing between the school administration members, and between them and teachers. He recognized as well the contribution of parents in the school management. He ensured that if this spirit of collaboration continued his school would continue to perform well and even better; and this would be a factor to increase the number of students enrolled by the school. He wished more financial support from the church owner of the school to help in achieving its objectives, and thus, improve quality education in their schools.

### *Ngoma*

The interview with Ngoma was conducted in a boarding aided school, located in a semi-urban area. The school was still developing and was being renewed, such that even during the time of interview operation they were opening a new building of computer lab well equipped. The interviewee was a gentleman of more than 20 years of experience on the post of accountancy and more than 50 years old. He was qualified as A0 in accounting. The interview was done in the office of the accountant, and was conducted in the last quarter of 2019.

Looking at information he gave about the school and the school life, he appreciated the relationship existing between the church and the school. He gave some aspects where the church should improve, but he

showed also a positive impact of the support given by the church. He said that where the church does not fulfill its duties it was because of limited resources. When he was explaining the protestant school profile, he limited on practices like prayer and church ceremonies, while quality education was seen in terms of student's results from the national examinations. He was also proud of students' performance in the national examinations which made this school attractive to students. He expressed the need of training of the school staff on protestant school profile.

### *Ruhashya*

This interviewee was working as the education coordinator in CPR 1, with more than 3 years of experience on this post. He was a gentleman, aged with more than 50 years old. He was qualified with a Bachelor's degree in social studies. Although he was a coordinator of education activities, he mentioned that the overall coordinator of those activities is the church legal representative. This interview was conducted in third quarter of 2018. About his main activities as an education coordinator in his church, he said that his main activities included mainly planning for the church education department, reporting for all church activities to the church representative and to the districts, where his church was working. They included also organizing and leading educational meetings at church level, organizing and conducting educational trainings and assessment of school leaders and teachers under his control. He organized also school tests and evaluations, and signed contracts of performance with headmasters of schools under his control, on behalf of the church representatives. He appreciated the partnership and collaboration existing between his church and the Government, mentioning that without financial support of the government, especially payment of teachers' salaries, the church could not be able to run its schools.

Concerning the general state of education in his church, he said that in general in schools belonging to his church from nursery up to the end of secondary schools, all activities were going well. Students' performances were good in general, especially for boarding schools and those

located in urban areas. He mentioned that where school performance was not good, it was because of bad leadership and lack of collaboration between the school administration and teachers.

Talking about the protestant school profile in his church, he highlighted the problem of some schools led by non-protestant headmasters. He explained that protestant profile is invisible in those schools, because some of those non protestant headmasters want to work for the interest of their own churches and refuse to promote protestant school profile. As he said, the reason of appointing such headmasters in protestant schools was due to the fact that in some areas, protestant candidates who fulfill requirements for a headmaster are lacking. And when such a case happens, the candidate who fulfills the requirements is selected regardless of his church of origin. With examples, he said that even though this is the situation in general, you could find a non-protestant headmaster leading very well a protestant school, or a protestant headmaster of a protestant school with a very bad leadership and who do not promote the protestant school profile.

He reinforced the impact of the protestant school profile on quality education improvement, saying that in his experience as school coordinator he had found that where this profile was promoted you find good performance than in schools where it was lacking. He explained that protestant values help the person to become self-responsible, and that having integrity and these values favor good performance of students. He talked also about freedom which is one of the protestant values, saying that in some cases, freedom leads to lack of discipline among students. He mentioned however that for those who use it well, it helps become self-responsible, engaged and active participants in school activities. He wished a review of the contract between the government and churches on the responsibility of each partner, especially in regard to selection of school leaders and the general school management.

*Ruhengeri*

The interview with Ruhengeri was conducted in an aided boarding school owned by CPR 1. The school was located in a rural area and appeared as an old school basing on its infrastructures. The interviewee worked as a deputy headmaster in charge of discipline and served also as chaplain of the school. He had more than 30 years old, and had more than 6 years on the post of deputy headmaster in charge of discipline and chaplaincy. The interview with him was conducted in the second third quarter of 2018.

The interviewee was proud of his school because of its good performances in National examinations, and explained that because of this success, parents like to send their children to this school. He was not satisfied by the school infrastructures which were in a very bad state and wished support from the government to renew this school. He explained that the church did not have enough resources to do all the necessary improvement related to school infrastructures. He appreciated the support given by the church to schools, even though, according to him church resources were very limited. He mentioned that there were regular visits of church leaders to the school and an annual support for above 50 students, by paying school fees for them. He wished regular trainings for protestant school leaders and teachers in the protestant school profile and in school leadership. He appreciated good relationship and collaboration existing between the school administration and church leaders.

*Rusatira*

The interviewee named Rusatira was a headmaster of a boarding secondary school owned by CPR 1, located in a semi-urban area. He was a gentleman of an experience of more than 5 years of experience in education, held a Bachelor's Degree in education, and was aged between of above 35 years old. The interview with him was conducted in the first quarter of 2019, in the office of the school headmaster.

During the interview with him, he appreciated the support given by the church owner of the school through regular visits done by the parish pastor and even by the church representatives. He mentioned that prayers

and reading the Bible contribute greatly in students' performance and good discipline of students. He said however that freedom which is one of the main elements of protestant values, sometimes becomes source of indiscipline, when it is not well explained. But, as he said, when it is well explained to students it helps them to develop a spirit of self-responsibility and hardworking.

He said that if a new person arrives at this school he/she could see immediately different characteristics of the protestant school profile, through regular morning prayers, liberty of prayer given to students belonging to different churches, and the ecumenism spirit which characterize students. He mentioned also different Christian movements and students' choirs which could show as well the protestant school profile. He appreciated the students' performance in national examination and in different competitions among schools of the district and the contribution of parents in school leadership and in the implementation of different school projects. He highlighted some challenges related to indiscipline and drugs, and problems related to finance which handicap the progress of school projects like building enough infrastructures and buying enough school equipment.

### *Rwaniro*

The interviewee named Rwaniro was coordination of schools in CPR 1. He had an experience of more than 5 years on this post and held a Master's Degree in education. He was aged between 45-50 years old. The interview with him was conducted in the third quarter of 2019, in the office of education coordination in the church. During the interview with him, he said that his main activities are coordination of all education activities, from nursery to higher learning education. Those activities were monitoring teaching of religion in all levels of schools, selecting and training teachers of religion in protestant schools and preparing programs of religion in all levels of protestant schools. He was also in charge of helping in solving all technical problems related to education in the country, and works with representatives of the government in dealing with protestant

education related activities. In coordination of education activities, he mentioned helping in facilitating partnership between the church and partners in all related education matters. He often helped in finding financial support for school construction, school equipment and teachers' trainings.

During this time of interview operation, he was working with his colleagues in charge of coordinating protestant education in the preparation of a document which will help teachers and school leaders to know protestant identity and protestant profile of education. This interviewee explained that they work together with representatives of protestant education. He appreciated the role played by the church, of training teachers in the application of active methods and competence-based curriculum in teaching, which were first introduced in Rwanda by the protestant bureau of education by training of protestant school leaders and teachers, just after the 1994 Genocide of Rwanda, and now adopted in all schools of Rwanda. Talking about the impact of this training on in students' performance, he said that even though protestant schools were not classified among best performers in national examinations, the majority of them performed well. To confirm this, he gave the declaration of the ministry of education in Rwanda that schools led by churches are the best in management.

He concluded by inviting protestant churches to invest more in their schools, especially by opening education departments in all churches which have schools, and by providing a budget to support education services, so that they may achieve objectives they have given in opening those schools. He invited them also to use the opportunity offered in the convention signed between the ministry of education and churches on running schools, where schools were allowed to select candidates for posts of direction in schools. He said that this chance may help them to select good candidates able to implement protestant profile of education in their schools.

*Tumba*

The interviewee named Tumba was a deputy headmaster in charge of studies in a day aided school belonging to CPR 2, was located in a rural area. The interviewee was aged of above 30 years, with more than 5 years of experience in as deputy head teacher. He was qualified with a Bachelor's degree in education. This interview with him was conducted in January 2019; in the room of the school deputy head teacher.

Talking about the general atmosphere of everyday school life, he was not proud of students' performance in the national examination. He said that in performance they were not very good because students do not get letters to join boarding schools at the end of primary 6 and secondary 3. He was deceived by the laziness of students when they prepare their exams, especially the national examination. He was against the service done by lady teachers, and mentioned that students like more lady teachers because, as he said, they were not rigid in discipline and because they were not regular at school, especially when they were pregnant. He was criticizing the leadership of school, and condemned school leaders as source of failure of students in the national examination. He also criticized protestant school leaders for not being serious in discipline. He highlighted also lack of motivation for teachers which, according to him, is one of causes of bad performance of students.

Concerning his understanding in regard to the protestant school profile and its relation to quality education, he said that protestant profile is visible at school. He justified this by mentioning that they pray every morning and every Sunday, and that, both students and teachers are involved in those prayer activities. He criticized protestant church leaders for their insufficient contribution to schools. By comparing protestant schools to catholic schools, he said that protestant schools are not organized and that protestant church leaders do not invest in schools to help them improve their quality education as it was done in catholic schools. He wished training of school leaders and teachers on protestant values and protestant education in general.

#### 4.2 Generation of criteria and types

In the first section of the present chapter (4.1), the portraits of school leaders involved in the process of data collection were described. In this short introduction, it is worth to remind that the data collection in this study was done by use of theoretical sampling, up to the time no new information which could enrich quality of data was expected (3.2). Data were collected by use of semi-structured interview (3.3), followed by interview transcription and translation from the Kinyarwanda into English (3.3). This means that data collection was done together with data analysis as the sampling strategy used in this research indicates.

The process of data analysis led to generation of data by use of the material data and by consideration of research questions. This material includes categories and sub-categories, as well as portraits of interviewees (3.4.4) From this analysis emerged seven criteria, among which some have sub-criteria. The first criterion focusses on quality education improvement and ensuring church involvement in school management, and insurance of harmony and cooperation in schools. The second criterion concerns school values, and focusses on insurance of hardworking, learning for excellence, collaboration, unity and religious tolerance.

The third criterion talks about instructional activities and has three sub-criteria which include teaching and learning, co-curricular activities, and monitoring including follow up. It focusses principally on all activities that can help to ensure efficient teaching and learning by use of activities planned on the weekly time table and activities done after this routine time-table. It focusses also on all activities that may help to ensure efficient implementation of teaching, and related planned activities. This may be reached through promotion of mutual support, working together and insurance of church support to instructional activities, as well as orientation to students' performance at output level and availing infrastructures that facilitate students' acquisition. The third criterion talks also about organization of instructional oriented activities during the time of co-curricular activities, church regular check-up on performance of students and on their regularity, and promotion of cultural activities.

The fourth criterion concerns relationship and has two sub-criteria namely, relationship within the school community and relationship with partners. It addresses strategies that help to promote collaboration and good relationship within the school and with partners. The analysis of the interviews realized that this may be fulfilled through promotion of working together and mutual support, promotion of harmony and spiritual life in schools, collaboration with partners in organization of training and involvement of the church in promotion of unity and equality in schools.

The fifth criterion focuses on school leadership, mainly on activities that help to ensure quality in schools. In this regard leadership style centred on one person, the headmaster and a leadership style shared among different members of the school administration committee emerged from the analysis of perceptions of school leaders related to this criterion five. This is done through coordination of school activities and management of finance and human resources, and church involvement in administrative activities of schools.

In regard to the sixth criterion, it concerns challenges faced during the implementation of planned activities and in relation to the implementation of the protestant profile. According to the analysis of the collected data, these are principally based on insufficiency of financial resources and non-stable government policy for education. They include also difficult living conditions of teachers and ignorance or underestimation of protestant profile, and insufficient church financial contribution in school management and in school development.

The seventh criterion focusses on possible measures that may be used to face the mentioned challenges. These include mainly organization of teacher trainings in protestant school profile and quality education, enhancement of entrepreneurship and income generating projects, and collaboration with the state organs. They include also making guidelines to follow in selecting candidate to leading school posts, as well as training of school leaders and teachers on protestant school profile and quality education.

The continuation of data analysis, was done by use of criteria and the material data with consideration of research questions to generated 3 ideal

types of profiles. This synoptic step of data analysis is called abduction, already explained in (3.4.4). These three types are named Vocation-based profile as the first type, Institution-based profile as the second type, and Socio-spiritual profile as the third type. The table below shows criteria and sub-criteria ranged vertically, and ideal-types of profile ranged horizontally, and explained at the end of the table.

Table 4: Table showing criteria and types of profile

<i>Criteria</i>	<i>Types</i> <i>Sub-criteria</i>	<i>Vocation-</i> <i>based</i> <i>profile</i>	<i>Institution-</i> <i>based</i> <i>profile</i>	<i>Socio-</i> <i>spiritual</i> <i>profile</i>
Focus of the profile				
School values				
Instructional activities	Teaching and learning			
	Co-curricular activities			
	Monitoring including follow up			
Relationship	Within the School community			
	With external partners			
School leadership				
Challenges faced				
Mitigation measures				

Source: My own design

The first type; vocation-based profile addresses specifically quality aspects which emphasise promotion of hardworking, quality teaching and learning, and excellence in performance. The second type named Institution-based profile emphasises a visible role of the church in the management of schools and in all activities organized in schools. It focusses on a regular follow-up by protestant church leaders owning schools in the ongoing of teaching and learning process, with a special focus on religious activities in protestant schools. For the third type, named socio-spiritual based profile, the main focus is promotion of social-spiritual life in schools, that results into life in harmony within the school community and cooperation with partners. Each of these three types is going to be described by use of criteria in the next section.

### 4.3 Description of types

This section gives a detailed description of each type by use of criteria and their sub-criteria. Each description of a type is ended by a short summary which gives the focus of the type and the seven quality aspects used in its description. The description gives also challenges and mitigation measures proposed to face the generated challenges.

#### 4.3.1 Type one: Vocation-based profile

The main focus of this type one is hardworking and excellence in performance as a culture in protestant schools. It is characterised by different quality aspects, each of them representing its related criterion. Quality aspects representing criteria and /or sub-criteria will be used in the description of this type. In the process of description, each sub-heading starts by the name of the criterion and / or sub-criterion, followed by the name of its related quality aspect. A detailed description is going to follow. as shown in details in the following lines.

*Criterion 1- Focus of the profile: Promotion of quality education improvement*

Promotion of quality education improvement came up from the analysis of interviews as a quality aspect related to criterion one, which is focus of the profile. According to school leaders in their perceptions, different approaches were used to ensure promotion of quality education in schools. Rusatira for instance, when he responded to the question about his main activities in his school expressed them as follows:

“In addition to that we promote teaching quality as the main responsibility of teachers from Monday to Friday and other activities planned during the week, including activities done by students because for them apart from activities related to learning students do different other activities like those related to cleanness for themselves and cleanness of the school like in classrooms and in dormitories.” (Rusatira, lines 30-35).

According to Rusatira in the above citation, approaches used to promote quality education in schools include encouragement of teachers to improve quality teaching and other schools’ activities that may help in students’ learning. Some of those activities include cleanness of the school, especially classrooms and students’ dormitories. In the same perspective, Kansu perceptions about promotion of quality education are similar to those of Rusatira, as it appears in the following citation extracted from the interview conducted with him.

“This is a very important principle that we have adopted in our church. It is one of the pillars we consider for quality in our church because we have found that people do not care in quality education consideration and base it only on student’s achievements from examinations on the curriculum given by the state qualifications or infrastructures and neglect those protestant values. For us therefore this is one of the criteria for quality education in our schools.” (Kansu; lines 44-49).

From perceptions of Kansu, who is a church leader in charge of education, one of the pillars they consider is promotion of quality education based not only on students’ achievement from the national examination. He says that in his church, in addition to promotion of students’ achievements from exams, they adopted to improve quality education by promotion of protestant values as the main criteria for quality education in their church.

In conclusion to this criterion one in type one, promotion of quality education improvement sprang up as a quality aspect related to it. Different approaches were used to promote quality, such as promotion of teaching quality and other activities related to teaching and learning, and promotion of aspects of quality, like school infrastructures and protestant values. Other interviewees with same perceptions include for example Ruhashya, (lines 106-111).

*Criterion 2 - School values: Promotion of hardworking, collaboration and discipline*

The second criterion which came up from the analysis of perceptions of school leaders is school values. Its related quality aspect in the first type is promotion of hardworking, collaboration and discipline. Values which help school leaders and teachers to prepare learners for good performance were perceived from different interviews. In this perspective, Rusatira gives such perceptions in the following citation, when he was answering to the question about his school and the main activities he was doing at school:

“And last this school as a church school it has characteristics, values and rules. These are “...” learning for excellence, honesty, good behaviour and hardworking “...” One and main value we consider here is to treat equally all students without distinction or preference.” (Rusatira, lines 14-16 & 20-24).

By these ideas of Rusatira, learning for excellence, honesty, good behaviour and hardworking are mentioned as values that characterise their schools. He adds that in their school they promote equality, integration and equal treatment of students as the main values which have to characterise their school. Another school leader in the name of Maraba gives perceptions related to the present quality aspect when he was asked about the importance of values in quality education improvement and answered:

“Yes! They have a great impact in teaching and learning process because if a student has those values, it will be easy for the teacher to teach him because the environment also will be good. You understand that when the student has those values I said; because students are in the same spirit and because they have prayed,

they have good behaviour then teaching and learning will be easily done because the interaction between the teacher and students will be also good because students have a good behaviour from those values I said. Therefore, students will study without distraction and they will follow what they taught and the value of collaboration I told you will help students to study well and succeed because of course they help each other and collaborate between themselves. This help them in learning and teaching process, and even the competence-based curriculum we are using in schools actually and liked by students by studying in group discussions needs that spirit of collaboration and helping each other among students. Thus, you see that those values have positive impact in teaching and learning.” (Maraba, lines 196-209).

In the above citation, the respondent talks about the impact of school values like collaboration and good behaviour. It is said that those values help to reach to student’s success and help for efficient application of competence-based teaching approach. According to him, with such a spirit of working, students improve their performance. Another aspect observed from the analysis of the above perceptions is that all the above values mentioned are to be seen on the side of students, while teachers seem like if this does not concern them.

As conclusion to school values in type one; school leaders’ perceptions reveal that values which help in students ‘success and insurance of a good general atmosphere at school are highlighted. These include learning for excellence, good behaviour, honesty, hardworking and collaboration. Other perceptions related to school values for type one says that integration of new teachers and good relationship help new teachers to prepare and to give well their lessons (Mukura, lines 31-42 & 44-51).

*Criterion 3 - Instructional activities: insurance of efficient teaching and learning*

In regard to instructional activities, ensuring efficient teaching and learning emerged from the analysis of interviews as a quality aspect related to criterion two in this study. It has three sub-criteria which include teaching and learning, co-curricular activities, and monitoring and follow-up. Three quality aspects related to the mentioned sub-criterion of instructional activities emerged from the analysis of interview perceptions of

school leaders. These include orientation to student performance at output level related to teaching and learning and organization of instructional oriented activities related to co-curricular activities. They include also insurance of implementation of teaching and learning activities, related to monitoring and follow up. The following section will continue with description of type one following the order of these three sub-criteria of criterion two:

*Sub-criterion 1 - Teaching and learning: Orientation to students' performance at the output level*

In the analysis of the interviews, instructional activities as the third criterion in this study generated teaching and learning as its first sub-criterion, and orientation to students' performance at output level as its related quality aspect. When answering to the question about approaches and technics used to promote students' 'performance, the name Karama expressed himself in the following words:

"We train them and we prepare them even though it is not easy but they succeed. We are very sure that when we shall have our own books and those laboratories, I told you our students will perform better than now." (Karama, lines 48-52).

As expressed in this citation, good preparation of students for success by making effort in availing laboratory equipment and enough books for the school library will help to reach to good students' performance. From these perceptions, it seems that the importance is given to input and to students' output. The same understanding appears in the following citation, where strategies used to improve teaching and learning for good performance are mentioned, specifically for students who are being prepared for the national examination.

"Normally when we observe we find that our students study well but we concentrate our efforts on those who are finishing their course, those of S3 and those of S6 we give the many tests which help students to be prepared for the national examination. We prepare questions as they are asked in national examination, we give then many times for self-study but sometimes we give them times to rest and we see that even if we are still having need of reaching very far, and we see that the way we are doing things is giving good results. We do not have yet other new

strategies but we need to improve in what we are doing so that the quality education in our school be improved.” (Ruhengeri, lines 180-187).

These words of Ruhengeri show that by use of strategies preparing students for the national examination, results of students are improved, especially results from the national examination. This citation shows that they still need to set new strategies so that students may improve their results. Other respondents like Mukura, (lines 273-281) say that they work very hard to prepare students for success in national examinations and be oriented in boarding schools. Another interviewee with same perceptions is Kansi, (lines 44-49) who said that in his school students’ performance is the main objective in teaching and learning. Meaning that for this school leader in his school, in teaching and learning activities, the aim is to get good marks.

*Sub-criterion 2 - Co-curricular activities: Organization of instructional oriented activities*

In co-curricular activities, which is sub-criterion two of instructional activities, organization of instructional oriented activities emerged from the analysis of the interview material as its related quality aspect in type one. Perceptions related to it were given by different school leaders, like Ngoma when he was answering the question of interview about sports and other activities of entertainment. He gave his ideas in the following interview extract:

“Concerning sports, cultural activities and entertainment we give them a great importance because we plan for that from the beginning of the term and we have a program to follow which reserve time for study and time for sport and entertainment. We organize competition between different schools and students do competitions between schools we participate as well in competitions with other schools in our district we have also what we call competitions for talents students with different talents for example very competent students in sciences or in literature or in traditional dance or modern dance or in poems all those students with talents we give them opportunity to present before other and those who are chosen best are given small prizes to encourage them.” (Ngoma, lines 59-68).

In the above citation, cultural and entertainment activities that serve as instructional to students are promoted and taken as values to be considered in the school. These activities include competition between other schools, organization of competitions between students to show their talents in different disciplines like sciences, literature, traditional and modern dance and poems. Other co-curricular activities oriented to instructional activities are done in the national club, as expressed in the following interview extract:

“Concerning how activities are done here we teach from Monday to Friday at noon, and then after we go in the national club. In this club students are taught culture of ancestors, patriotism and other values of our country like integrity honesty and good service.” (Gikongoro, lines 52-55).

It this citation, it is expressed that values mentioned in this sub-criterion two are done as co-curricular activities. These activities include also participation in the national club, where students are taught the culture of ancestors, patriotism, integrity, honesty and good service.

*Sub-criterion 3 - Monitoring including follow up: Insurance of organization of teaching and learning activities*

For the third sub-criterion, which is monitoring including follow-up, insurance of efficient organization of planned teaching activities came up as its related quality aspect. Related perceptions are seen in the following citation taken from the interview with Kibayi, when he was talking about his activities during the week at his school:

“It means that during the week the way activities are organized, on Monday I start by seeing presence of students and teachers because you see we are coming from the week-end, so we have to check how different activities have started on the first day of the week. And when we remark some teachers who are absent, I work with the deputy headmaster and see how to replace those absent teachers. While on Tuesday, I receive requests of teachers. If there is a teacher who has a problem maybe, he has finished teaching materials or if he wants permission to go somewhere I work on those questions.” (Kibayi, lines 78-85).

Therefore, in the above citation extracted from the interview conducted with Kibayi, it is shown that the school leader does a regular follow-up two

days during the week to check on regularity of students and how all activities are started on the first day of the week, and when he remarks some problems, he searches immediately for the solution. These activities monitored include teaching, regularity of students, their registration and their performance. These visits of check-up are also opportunity for school leaders to see how problems faced by students and those face by teachers are solved. Other perceptions related to this quality aspect under description were given by Kansi, when he was answering to the question about his main activities at school during the week. The following citation is an interview extract taken from the interview conducted with him.

“In coordinating school activities, my main activities are visiting schools and seeing how activities are done in those schools, I have to know problems in those schools, activities that they have been able to achieve and those they have not been able to do, and we give them advice.” (Kansi, lines 27-31).

These perceptions show that follow-up of how school activities are going on is done to see if these activities are progressing, and to see if there are problems to be solved and activities that have been achieved as planned. For activities planned which have not been achieved as it was planned, activities of monitoring and follow-up are occasions of searching for solution to them and giving advice to the implementers how the situation may be improved.

As conclusion to criterion three, “Instructional activities”, the analysis of the interviews led to emergence of a quality aspect related to it and two quality aspects related to its two sub-criteria. This quality aspect is “Insurance of efficient teaching and learning” and three sub criteria which include: “Orientation to students’ performance at the output level” related to “teaching and learning”, “Organization of instructional oriented activities” related to “co-curricular activities” and “Monitoring including follow up”: and “Insurance of organization of teaching and learning activities” related to “Monitoring and follow up”. Other interviewees with same perceptions include as example, Ndora, (lines 15-25) and Mbazi, (line 14-28).

*Criterion 4 - Relationship: Promotion of working together and networking*

In regard to relationship, which is criterion four in this study, promotion of working together and networking emerged as a quality aspect related to criterion four, which talks about relationship. It has two quality aspects which include promotion of working together and mutual support, and organization of educational oriented activities. They are described in the following lines:

*Sub-criterion 1 - Relationship within the school community: Promotion of working together and mutual support*

The description of this type one by use of relationship, will use promotion of working together and mutual support which is a quality aspect related to relationship within the school community in this study. Perceptions related to this quality aspect are seen in the following citation extracted from the interview conducted with Rusatira, when he was expressing about relationship between the school administration and teachers and between teachers and students:

“There is a good relationship between teachers and the school administration and between teachers and students. Normally here we work together as team with teachers in whatever we do especially in student’s discipline. There is also a good relationship between teachers and students because as I have told you before, every year we have a time for thanking students who performed well. This event is also a time of meeting between students and teachers and they share whatever we have prepared; when it is eating maize or taking a bottle of Fanta we share together without distinction between teachers and students, sometimes we prepare games and competitions between students and teachers and we find that both sides are happy for that. These meetings are also for us some one of the ways to promote good relationship between teachers and students.” (Rusatira, lines 217-227).

In the above citation, it is said that relationship is ensured in schools between different organs. It is also expressed that all teachers and members of the school community work together as a team and that this helps them to ensure students’ discipline. The emphasis is not put on good relation-

ship and working together only but also on the preparation of food together and eating together between school administrators, teachers and students what they have prepared. It is as well expressed in this citation that insurance of good relationship among teachers and among students is one of the approaches that helps to strengthen students' discipline. Relationship within the school community is also strengthened through love manifested among students themselves and between students and teachers as highlighted in the words of Mukura, when he was talking about the relationship among the school community members: He gave his perceptions in the following citation:

"Another thing I can tell you is friendship and mutual support among our students for example when one of those who finished here have marriage everybody contribute for the success of the wedding and this is a very good practice appreciated by even those who have not studied here Lastly when one of our former students had a wedding all his classmates were there and they gave him many gifts You could listen people surprised saying that this is really a good school Another thing which characterizes our school is love between our students and between staff members and the fact that students here are well treated and considered by teachers and because of this people like our school You find that students have trust in leaders of the school such that they may tell you things they do tell to their parents." (Mukura, lines 243-252).

In this quotation, it is said that relationship is so developed that it is manifested not only through love between continuing students and others but also between them and those who finished in the school. These may organize wedding ceremonies and invite continuing students, and there they give many gifts which surprise the surrounding community. This is added to love existing between students and staff members and, according to perceptions in the above citation, the way students are treated at school attracts other people to like their school. Similar perceptions are found also in Kibungo, (lines 250-255). This interviewee says that there is a good relationship between teachers themselves and a good relationship between teachers and students, even though he mentioned that even him as headmaster he did not know the characteristics of the protestant profile. This implies a need of training on the profile of protestant schools as it will be seen in strategies proposed by some interviewees in this type one.

*Sub-criterion 2 - Relationship with partners: Organization of educational oriented activities*

For relationship with partners of the school, which is sub-criterion two of relationship, organization of educational oriented activities came up from the analysis of the interview material as a quality aspect related to it. It is expressed that relationship is done with external partners of the school through organization of teacher trainings and exchange with other schools. In the following interview extract, it is talked about support given by an international organization which helps schools in doing projects that help schools to be sustainable. Those perceptions are seen in the following citation:

“We do small projects and we do them under the help of an international project called “teach man to fish”. We do this in a project called “school enterprise Challenge”. That international organization which helps us have its headquarter in UK, but they have their representative here in Rwanda, and we work closely with those who are here at Kigali, we have with them a partnership.” (Kansi, lines 205-209).

From this citation, the importance of relationship with external partners is highlighted. One of the important elements mentioned here is related to the support given to different schools to prepare and to do projects that help schools to function and to become slowly self-sustainable. Relationship with partners is also ensured through exchange of experienced teachers in different domains, and through organization of tests together, which helps in the improvement of performance of students. Perceptions related to this quality aspect appear also in the following citation extracted from the interview conducted with Gitarama:

“In addition to that the school administration select permanent competent teachers and because they are not sufficient to cover the whole-time table, we use teachers from other schools and sign with them a contract of subjects and hours they are assigned to teach the school administration also invites teachers to finish the program and we organize regular tests every Saturday done especially by students of S3 and S6. In collaboration with other schools of the southern province we organize tests done under the same criteria and conditions like those used in the national examination to prepare enough our students for that kind of evaluation and we find that it gives good results because our students succeed.” (Gitarama, lines 158-166).

This citation shows the approach used in this exchange with partners which concerns exchange of competent teachers and preparation of tests together to train students for the national examination. An element to mention here, according to perceptions of this respondent, is that the emphasis in those tests and teaching in general is to reach a good performance in exam in order to succeed. Same perceptions which talk about relationship with external partners emerged from the interview conducted with Byumba (lines 182-188) He talks about the role played by international organizations which have relationship with church owners of schools in supporting students to learn. Therefore, those international organizations pay school fees for students or offer them opportunity to study in other countries. Other respondents talk about partnership with parents of students and church owners of schools manifested through support in repairing of school infrastructures and in construction of new ones. It is manifested also in solving different problems arising within the school community, especially those arising among students like said Gikongoro, (lines 102-111).

To conclude with description by use of criterion four, promotion of working together and networking emerged as a quality aspect related to it. It has two sub-criteria which have also two quality aspects related to them, and these were used in the present description. They include promotion of mutual support and organization of teacher trainings, plus organization of educational oriented activities. Other interviews with the same subjective theories include as example in Gishamvu, (lines 118-133).

*Criterion 5 - School leadership: Coordination of school activities and management of finance and human resources*

Coordination of school activities and management of finance and human resources emerged from the analysis of the material as a quality aspect related to school leadership in type one. From perceptions expressing this quality aspect, school leadership is mentioned as an important tool to ensure good process of school activities. Such perceptions are shown in the

citation taken from the interview conducted with Gisenyi when he was talking about activities he was doing at school as headmaster.

“All these are activities done here at school but all those activities to ensure achievement of expected output and outcome as headmaster I have to ensure their implementation and how everything is done here at school. Another thing I do is solving problems related to teachers. Even if teachers are here to teach, they also have problems I have to follow and solve them so that they may be handled because when they are not teaching activity will not be well done. There are specific documents needed by teachers, like those related to money for which teachers need recommendation, all these are in my attributions and I have to solve them. And even to receive different persons who visit our school, like for example today you have come here at school, the relationship between them and their relationship with teachers and how teachers are treating students, all those problems are in my attributions”. I have received you and I always follow how visitors have been received and how they are treated. I follow also how children are interacting together.” (Gisenyi, lines 51-61).

From the citation above, perceptions of school leaders show that in this school all activities are centred on the headmaster alone. He is describing his activities as headmaster and shows the role he plays as the one who coordinates all activities of the school, but also as the one who intervenes in solving different problems met by students and by teachers. His declarations do not show if other members of the school leadership have their own attributions in school management; which means that school leadership is on the head of one person, the school headmaster. It is a centralised leadership style. Similar perceptions appear in the interview conducted with Kigali, but in his description, he extends the attributions of the headmaster to coordination of school feeding, and representation of the school among different partners. His understanding of the same is put in the following words:

“Good! (small silence) concerning the school and activities I am doing here eh eh eh! ...I coordinate all activities of the school as headmaster like teaching and other activities visiting teachers in classes to check if the program sent by the ministry of education is followed and finished at the right time and see if teachers respect those programs and see how children are eating, their discipline (small silence) and also other activities like participating in different meetings where I represent the school preparing and giving reports to the district and to the church owners of the school, preparing the school budget and putting it into practice and

receiving visitors of the school these are the main activities I do here at school but there are others not said." (Kigali, lines 7-15).

Perceptions of Kigali on school leadership as it is expressed in the above citation are similar to those of Gisenyi that we have seen in the previous citation, where it was noted that school leadership is centred on the responsibility of one person, the headmaster. But perceptions of Kigali can be distinguished from those of Gisenyi by other activities said by Kigali which Gisenyi has not mentioned in his citation. Those activities said by Kigali only include monitoring and coordination of how teachers implement the program sent by the Ministry of education, school discipline. They include also representation of the school in different meetings, doing reports for the church and state organs, and preparation and implementation of the school budget. But like Gisenyi, Kigali also says nothing about the involvement or not, of other members of the school community in school leadership activities.

In conclusion to school leadership in type one, coordination of school activities and management of financial and human resources was used in the present description as a quality aspect related to criterion five in type one. A centralized leadership style was distinguished from perceptions of school leaders, where the headmaster describes his responsibilities in the leadership of his school as if other members of the school administration have no role to play in the leadership of the school. Same subjective theories which show and centralized leadership style are also found in Gisenyi, (lines 120- 134). In these lines, the head teacher describes what he is doing as the leaders of the schools and seems that he takes his own decisions without even consulting his / her colleagues, members of the school administration comity.

*Criterion 6 - Challenges: Non-stable government policy for education and difficult living conditions of teachers*

Concerning the criterion of challenges in type one, non-stable government policies for education and difficult living conditions of teachers came out from the analysis of perceptions of school leaders as a quality

aspect related to it. Perceptions related to this quality aspect appear in different interviews conducted with protestant school leaders. One of them, named Kibayi talks about challenges encountered in his school in the implementation of planned activities as follows:

“The causes of this are many; apparently you may look at this from many perspectives ... Concerning the role of the government we once had a system of teaching called professorial system, after this they introduced other programs where teachers were asked to teach in English without having enough knowledge in English. That underestimation of teaching in English leads teachers not to explain to students some questions asked because of little knowledge in English. Secondly teachers also have been unhappy because of mainly a small salary. I, for one, sometimes compare the salary I had before and what I have now and I find that I can do nothing with that salary. You find therefore, that there is a problem there. There was what we call prime or bonus of teachers which was given by parents and the government said that the prime was one the main causes of drop out and it was suppressed in day schools. You know that actually in 9- and 12-years’ basic education there is no prime while in boarding schools they have it. We find this also as a challenge in students’ performance.” (Kibayi, lines 209-222).

In this citation, decisions taken by the Ministry of education are causes of the main challenges faced by schools. Some of those decisions described by the interviewee include change of the language of teaching from French into English, insufficient teacher salary, and suppression of incentives to teachers given by day schools or nine- and twelve-years’ basic education schools. Other perceptions with challenges related to government policy were given by Gisenyi who talks about the late coming of new books and the challenges related to school feeding where some parent delay or resist to pay money for school feeding. This interviewee says shows this as a disturbing challenge for teaching process and learning. The citation that follows has been taken from the interview conducted with him.

“Yes, we have them even a lot of challenges I am telling you we have many challenges because even these programs we are using are new all books we are using are new and while they should come with the beginning of the school year they come at the end of the year so the problem of books which are not given at the appropriate time is very hard to solve for us Another problem is the problem of school feeding at lunch time This program is a very hard challenge for us because

some parents do not contribute in terms of money for feeding their children, because they have a habit that students are studying for free." (Gisenyi, lines 309-316).

In the above citation the interviewee talks about the challenge of money which may lead to late payment of teacher salaries. It turns therefore on the responsibility of the owner of schools to search for strategies of managing a such situation, like talking with teachers and other school staff so that they may wait for the coming of their salaries and continue school activities while waiting for salaries to be available. Other perceptions of school leaders show challenges based on difficult living conditions of teachers in both governments, aided and private schools, like Rwaniro in the following citation taken from the interview conducted with him.

"This challenge is not only particular to protestant private schools but it is also a general challenge in all schools concerning teachers' welfare, because you find that teachers live in very difficult conditions. I think protestant churches also should think about what to do to improve living conditions of teachers because even if teachers in public and aided schools are paid by the government, it is our duty as churches owning schools to intervene so that life conditions of teachers improve because even if teachers in public and in aided schools are paid by the government, it is our duty as churches owning schools to intervene so that life conditions of teachers be improved." (Rwaniro, lines 235-241).

From this citation, it is shown that there is a problem of teacher salary payment in protestant schools and difficult living conditions of teachers in general for teachers, from either private, aided or government schools. Perceptions in the above citation show that these challenges of difficult living conditions of teachers need a serious intervention of church leaders owning schools to improve the situation. For this school leader it is the responsibility of church leaders to intervene so that instability resulting from working in such difficult conditions in protestant schools may improve. These are seen in understanding quality education in terms of students results only.

To conclude this criterion six in type one, non-stable government policy for education and difficult living conditions of teachers were used in this description as the main challenges faced in protestant schools. Spe-

cific challenges identified from perceptions of school leaders include specifically repeated changes in Rwanda education system, difficult living conditions of teachers and insufficient or teacher salaries that come late. Other perceptions related to this criterion were also given by Ndora, (lines 190-196) in the interview conducted with him, where he points out the problem of low teacher salary in private schools, where both A1 and A0 teachers are engaged, but when A0 get another school where there are well paid they leave their school and the schools stay with lack of enough and competent teachers.

*Criterion 7 - Mitigation measures: Collaboration between church owners of schools and the ministry of education and promotion of entrepreneurship as a home-grown solution*

In relation to measures to be taken to face challenges, collaboration between church owners of schools and the ministry of education, and promotion of entrepreneurship in schools emerged from the analysis of interviews as a quality aspect related to this criterion seven in type one. Perceptions related to this quality aspect have been given by different school leaders like Kansu in the following citation: when he was asked a question about measures taken to face challenges mentioned previously:

“Another strategy we have is “entrepreneurship” a strategy we are developing aiming at developing small projects in school. It is called “School running project”. Actually, we have 15 schools we started in the western province of the country and news we receive tell us that they are doing them very well and, in some schools, they no longer buy vegetables because they cultivate them at their schools and others have animal husbandry projects and all these projects are done with participation of students, of course led by their teachers. We find that those projects started very well and we are now planning to encourage starting those projects in all our schools.” (Kansu, lines 196-204).

In this citation, the measures mentioned include enhancement of entrepreneurship by initiation of small income generating projects engaging participation of students under leadership of teachers. It is mentioned that this strategy helps schools to be sufficient in vegetables to enrich

school feeding, because schools produce enough. The plan for church leaders owning those schools is to extend such projects in all schools.

Other perceptions related to this quality aspect highlight the role played by the Protestant Council of Rwanda (CPR) in serving as interlocutor of protestant schools to the Ministry of Education in revision of laws governing schools. Rwaniro talks about this as follows:

“And also working together with the government to prepare and set programs related to teaching religion as a subject. Other activities are like serving as speaker of protestant churches and the channel or the organ which helps churches to acknowledge the government and other partners of protestant churches in education, problems and requests related to protestant schools. It is in this line that our service has played a great role in giving ideas in making politics of education in Rwanda and making or revising different laws governing education which have been made in Rwanda.” (Rwaniro, lines 13-20).

From the above perceptions of Rwaniro, church owners of schools represented by the Protestant Council of Rwanda (CPR) intervene in schools through the CPR department of education (BNEP). This department of the Protestant Council of Rwanda works as interlocutor of churches before the Ministry of education and as a church representative in education at national level. Its intervention in schools is highlighted in the above words of Rwaniro, in coordination of education activities and by working together with the Ministry of education to prepare and set up programs of teaching religion, and making or revising laws governing schools as mentioned in the above citation.

As conclusion to this criterion seven in type one, promotion of entrepreneurship in schools and collaboration between church owners of schools and the Ministry of education emerged as its related quality aspect. Strategies given by school leaders in their perceptions to face the mentioned challenges include initiation of income generating projects in schools and collaboration with government organs in charge of schools about changes to be made in education (Ruhashya, lines 55-61). Other interview with same subjective theories include Kansi, (lines 196-204).

*Summary for description of type one*

As a summary to this type one, which is “Vocation-based profile”, the above description showed that it focuses on hardworking and excellence in performance as a culture in protestant schools. The description used different quality aspects related to its seven criteria, some of them having sub-criteria as already shown in the above description. The first criterion named “Focus of the profile” generated “Quality education improvement” as its quality aspect used in this description of type one. Interviews extracts selected to illustrate these subjective theories include Rusatira, (lines 33-38) and Kansi, (lines 49-55). The second criterion was called “School values” with “promotion of hardworking, collaboration and discipline” as its related quality aspect used in the present description. Interview extracts used in the illustration of related subjective theories include Rusatira, (lines 15-16 & 24-26). The third criterion was called “Instructional activities at output level” and had “Orientation to students’ performance at output level” as its related quality aspect. The related interviews extracts used to illustrate such subjective theories include Karama, (lines 57-59); Ruhengeri, (lines 177-205), Huye (lines 64-76); Kibayi, (lines 87-94) and Kansi, (lines 28-32). The fourth criterion which was “Relationship had promotion of working together and networking” as its corresponding quality aspect used in this description. Interviews extract used to illustrate related subjective theories include Rusatira, (lines 233-243); Mukura, (lines 268-273); Kansi, (lines 174-183) and Gitarama, (lines 174-183). For criterion 5 which is “School leadership”, its related quality aspect was “Coordination of school activities, and management of finance and human resources”. Interview extracts used to illustrate related subjective theories include Gisenyi, (lines 58-70) and Kigali, (lines 8.17). The sixth and the seventh criteria about challenges and mitigation measures had “non-government policy for education and difficulty living conditions of teachers”, and “Collaboration between church owners of schools and the ministry and promotion of entrepreneurship as a home-grown solution” as their related quality aspects respectively for “Challenges” and “Mitigation Measures”. Interviews extract used to illustrate their related subjective

theories include Kibayi, (lines 228-2429); Ngoma, (lines 113-120) and Rwaniro, (lines 252- 258). The main strategies used or proposed to face them include strengthening collaboration between church owners of schools and the Ministry of education, and promotion entrepreneurship in schools.

#### 4.3.2 Type two: Institution-based profile

As it has been indicated in the description of types (4.3), Institution-based profile emerged from the analysis of interviews as the second type of profile in this study. It focuses on a visible role of the church in the whole management of the school by its involvement in school activities. But this does not mean that all school leaders have this involvement of the church in school management. We shall find in this description perceptions from school leaders who do not appreciate the role played by church leaders owning protestant schools. Such perceptions will come on the criterion which talks about challenges. As it was done for description of type one (4.3.1), the present description of type two will be done following criteria and sub-criteria already seen in (4.2).

##### *Criterion 1 - Focus of the profile: Ensuring church involvement in school management*

In regard to the second type in this study, “ensuring church involvement in school management” came up as a quality aspect related to focus of the profile, which is criterion one of the study. Related perceptions have been given by different school leaders, including Ruhashya, when he was replying to the question of interviews about what his church does in its schools to ensure efficient application of planned activities:

“I want to say that this is the great role we play in that but we do also visit teachers at their schools and monitor how the state of schools is and how teaching and learning activities are being done. We conduct also audits in schools using our church an intern auditor, so, in this way we monitor how the finance side and all schools’ physical properties of our schools are managed. ... Because of this challenge we decided that for school located very far from the church supervision and monitoring them is into the hands of representatives of parish pastors where

those schools are located because those parish pastors represent the owner of those schools in their areas. This is done for primary schools because for secondary schools I am in charge of all of them in the whole church. I do not know if I have forgotten anything; you can remind me what I have not said you wanted to be said.” (Ruhashya, lines 27-39).

From the above citation, Ruhashya talks about the great role played by church leaders in school management by visiting schools and monitor how different activities are done, including teaching and learning. They also monitor the state of school finance by doing audit and about monitoring how the general management of schools stands. To make possible the audit in all schools, they used representatives of the church at the parish level for schools located far from the church headquarters. Maraba also gives similar perceptions by saying that the church plays a good role in school management, as it appears in the following citation:

“Good! I can say that the church plays a good role in this school. First, the church selects school leaders of this school based on the convention signed between churches and the Rwandan government concerning governance of aided schools. Thus, in this contract the church selects a candidate and the government select one of them and appoints him. So, as you may understand this shows that the church plays a great role in the management and the life of this school in general. Second, you understand that the church is continually following what we do and gives us advice even in spiritual matters. They visit us and give us the word of God and help us in different ways in relation to school life and solving conflicts which may arise between staff of the school.” (Maraba, lines 70-78).

From the above perceptions of Maraba, the good role played by the church in school management is highlighted. It is done by selection of school leaders for aided schools in respect to the convention signed between the government of Rwanda and churches for management of schools. There is also a constant follow-up of school leaders’ activities and giving them advices for improvement of their work even in religious and spiritual activities. Church involvement in school management is also done through visits to schools where church leaders give the word of God to students together with the rest of the school community and help to solve possible problems happening among staff of the school.

In conclusion to this criterion one for type two, insurance of church involvement in school management was a quality aspect related to it. It uses approaches like selection of protestant school leaders, continuous follow-up of school activities and giving advice to school leaders for improvement of the service they offer. Other interviews with same orientation include Ngoma, (lines 140-145 & 148-154); and Kibayi (133-140).

*Criterion 2 - School values: Church's commitment for development of schools and for its involvement in school daily life*

In regard to school values, the church commitment for development of schools and for its involvement in school daily life emerged as its related quality aspect. School leaders and church leaders involved in this study gave such perceptions through interviews conducted with them. One of these school leaders is Mbazi when he was explaining the role of the church in the management of his school. He expressed himself about this as follows:

“Another thing is that frankly speaking we appreciate what the church has done for us so far; even though we have other classrooms not yet repaired but we hope that they will be repaired too. The church helped also in building the room for girls down there we have it in a very good state. The church helped us also in building the fence of the school you see that they are still working on because it is not yet completed. But you see that the church helps our school in different ways.”  
(Mbazi, lines 104-109).

Perceptions of this school leader in this citation show his appreciation of the role played by the church in the school life. He mentions different activities done in their school under church support; specifically, in maintenance of infrastructures and in building new ones. In other words, this citation shows the commitment of the church for the development of schools and for its involvement in school daily life. Similar perceptions have been given by Ruhashya in an interview conducted with him as follows:

“What we do actually to open new schools we start by opening what is called satellite schools or branches of existing schools and we start by nursery schools and

then we continue with primary and when the satellite school is known and has many students, we ask for its code from the Ministry of Education. With its own code the new school becomes independent and operates as a new school. It is in this way that we open new schools actually.” (Ruhashya, lines 59-54).

This citation shows how this respondent conceives the role played by the church in helping schools to solve the problem of insufficient classrooms. He mentions strategies used by his church to build new schools and to get their codes from the Ministry of education. The church start building new schools by what they call satellites schools and builds them slowly up to the time they become many and the church presents them to the Ministry of education as a request to open another school. Therefore, Ruhashya who is a representative of the church in schools shows the commitment of the church for the development of schools by increasing of number of classrooms and by opening new schools. Other perceptions related to this quality aspect talk about the role played by the church in school management by regular visits and by organization of evangelical campaigns in schools (Rusatira, lines 206-214).

In conclusion to this criterion, insurance of church’s commitment for school development and its involvement in the school daily life was used in this description as a quality aspect related to school values in type two. Perceptions of school leaders in different interviews show the engagement of churches owning schools to help them in their development and in daily school life. Other interviews with a same orientation of subjective theories talk about the role played by the church manifested in helping schools in the development of infrastructures and by its intervention in solving different problems arising in schools (Byuma, lines 175-184).

*Criterion 3 - Instructional activities: Church support in enhancement of activities that promote students’ acquisition*

As it has been mentioned earlier in description of type one, instructional activities was generated from the analysis of the interviews as criterion three in the present study, and church support in enhancement of activities that promote students’ acquisition as it related quality aspect. Three

quality aspects emerged from the same analysis, and each quality aspect among them has its related sub-criterion among those three. They include making available infrastructures that facilitate acquisition of students which is sub-criterion one of criterion two and church support to educational oriented activities related to co-curricular activities which is sub-criterion two of criterion two. They include also church regular check up on students' performance and on regularity of students and teachers, as a quality aspect related to monitoring and follow-up which is sub-criterion three of criterion two. A detailed description is going to follow:

*Sub-criterion 1 - Teaching and learning: Making available infrastructures that facilitate students' acquisition*

This quality aspect mentioned above came up from the analysis perceptions related to teaching and learning as its quality aspect which is sub-criterion one of criterion two. The named Mbazi expressed about this in the following citation when he was answering to a question of interview about the role of the church in the school life and in its development.

"Now for example, the church helped us in reparation of classrooms the church gave us a sponsor who gave us financial support in repairing of those classrooms I can say in this way that the church helped us to repair our schools. Another thing is that frankly speaking we appreciate what the church has done for us so far; even though we have other classrooms not yet repaired but we hope that they will be repaired too. The church helped also in building the room for girls down there we have it in a very good state. The church helped us also in building the fence of the school you see that they are still working on because it is not yet completed. But you see that the church helps our school in different ways." (Mbazi, lines 98-106).

These perceptions show the role played by the church to help schools in solving the problem of insufficient rooms for teaching and learning. The church intervenes in reparation of existing schools or in building new ones. The church helps also in offering other facilities for teaching and learning like building the room for girls as highlighted in the above citation, or building the fence of the school. In the citation that follows, other perceptions show the approach used by the church of collecting funds

from all its schools, so that the collected funds help to solve some challenges related to student's acquisition when a financial support is needed. This approach consists of opening funds for education at church level, as explained by Rusatira when he was talking about strategies used by his church of opening a fund for supporting schools in solving their different problems which need money:

“In our church we opened a fund for education aiming at helping in construction and repairing of schools such that in near future these challenges will be overcome. For example, actually we have collected in this fund about 7,000,000 and we hope that every year it will progressively increase, so that some problems will be solved without any need of external support.” (Rusatira, lines 258-263).

Talking about this approach used by the church to solve different problems faced by schools, especially concerning reparation and construction of schools, Rusatira says that if the approach of opening funds for education is strengthened, it may help to solve school problems without waiting for external donors to solve problems like insufficient school material and infrastructures. Other related subjective theories are found in Ruhashya, (lines 49-54) and in Byumba, (lines 175-182).

*Sub-criterion 2 - Co-curricular activities: Church support to educational oriented activities*

Looking at the co-curricular activities which are sub-criterion two of instructional activities, church support to educational oriented activities sprang up from the analysis of the interviews a quality aspect related to it. Perceptions related to this quality aspect were given by different school leaders, like Rusatira when he was talking about the role of the church in the school life and in school management. We find such perceptions in the citation that follows:

“Yes! Church leaders play a significant role in school life and in the management of the school. They visit our school; I told you that here we have a culture of welcoming students at the beginning of the school year. In this event church leaders are present; the parish pastor is there even many times the bishop also is there. The Church representative has even given himself a task of praying for students when they are about to do the national examination and when they come back

after publication of results, we have an evangelical campaign of thanksgiving and in that event even church leaders are present. And in such regular collaboration which became a culture always church leaders visit us and help us in many ways and advise us in whatever we do in the school.” (Rusatira, lines 206-214).

In this citation, Rusatira talks about participation of church leaders in organization of instructional oriented co-curricular activities in schools. He says that the church has a significant role in school life by regular visits, advice and prayers. Such perceptions show that in visiting schools, church leaders give advice to school leaders and to teachers to help them for students’ success in the national examination. Other perceptions related to this quality aspect have been given by Byumba in the citation below, when he was explaining the role of the church in helping schools to ensure efficient running of religious and related activities.

“The church also has given us a pastor to teach us and to help us in religious activities when he has time he comes and helps us also. We started also to introduce relationship with other protestant schools especially using visits between school choirs. The choir of Gatara (anonymized name) secondary school was the one to start visiting us but it has not yet been possible, but our choir has already done two visits to other schools. So, even if we are not a boarding school, we are able to do all those activities our students visit other schools we invite also preachers to our school and give our students the word of God and our students are very happy for that.” (Byumba, lines 126-133).

In this citation, the support of the church in educational oriented activities is highlighted. This is done by the appointment of chaplains to help in religious activities through not only teaching religion as planned on the time table but also in co-curricular activities. The respondent highlights that this is not only done in boarding schools but also in day ones. He gives the example of schools which strengthen relationship between them by reciprocal visits among choirs which is well functioning. The chaplains use those different visits and occasions of students’ gatherings to give them the word of God, which helps them also to strengthen their relationship. The respondent says that students are happy for the role played by the church in all those activities. Other school leaders talked about the role played by church leaders in school management and in other educational

related activities done beyond the weekly school time table. Such perceptions are visible in the following citation extracted from the interview conducted with Rusatira, explaining how his church intervene in different school activities:

“The church for example helps in the opening of the school year by coming and praying for students, the parish pastor visits students regularly and prepares for them an evangelical campaign every year and we find that this helps children to change behaviour and receive Christ as their saviour and some of the students with bad discipline start changing their behaviour and we find that this helps the school administration and has impact on students’ performance as I told you.” (Rusatira, lines 90-96).

These words of Rusatira show a regular presence of the church in school management. He says that this is done by the parish pastor who visits schools regularly and sometimes prepares evangelical campaigns for students at the beginning of each year. This school leader says that this helps students in change of behaviour and in improvement of the school discipline and in students’ performance.

In conclusion to instructional activities in type two, church’s support in enhancement of activities that promote students’ acquisition was used as a quality aspect related to sub-criterion two in criterion three. Perceptions from different school leaders through citations extracted from interviews conducted with them show this support given by the church to schools. Other interviewees with the same orientation include, as example, Maraba (lines 91-97).

*Sub-criterion 3 - Monitoring including follow-up: Church regular check -up on students’ performance and regularity of teachers at school*

Perceptions related to this sub-criterion three of criterion three talk about the role played by the church in following and in checking how the situation is in schools about regularity, failure and success of students. Such perceptions are in the interview conducted with Ruhashya, when he was explaining how the church helps his school to ensure efficient teaching and learning and good performance of students.

“I think for us what we do is to know how teachers are implementing them, if they are teaching well, when we have gone in visits for inspection we check also if teachers are teaching well and we get a look in what they call drop-out, we check if all students are registered; those who study regularly and those who are not regular, we ask teachers the cause of absences if there are, and we cannot forget to observe the students’ performance, we ask some questions like why in this school they succeed and why there they do not succeed and we discuss together what can be done to improve the students’ performance because sometimes students fail because of their teachers, and even because of bad leadership. But in general, in many schools of our diocese students perform well.” (Ruhashya, lines 90-100).

Before taking a retrospective look at these words of Ruhashya, I find important to mention that this interviewee was a church leader representative. He shows the role played by the church in its schools. He says that they adopted to ensure regular visits in school to check everything needed in the general management of schools. After finishing everything needed to be monitored in school management, they discuss with all the concerned school authorities; teachers and members of the school administration, about causes of failure and new strategies to be taken for better performance. He ends by saying that their schools perform well in general. Other perceptions related to this quality aspect were given by Ngoma, when he was explaining how the church accomplishes its responsibilities in the leadership of schools, as this shown in the following words of Ngoma:

“Concerning management, the church has the responsibility of appointing administrative leaders of the school; the church appoints the headmaster of the school and deputy headmasters and others who help him in the leadership of the school but administrative leaders of the school are attributed to select teachers and even if the church representative is not regular so that he may be able to follow everything done here at school. People who replace him at church level do it in his place actually because we have the higher learning level, they put a board of this institution and when the board members meet the church representative you see that the church has a great role played in the management of this school. It is the church which appoints administrative school leaders. The church also has right of changing them and replacing them by others, so you see that the church follows all activities done at school.” (Ngoma, lines 132-138).

In this citation the respondent says that church leaders have the responsibility of being involved in follow-up and in the whole management of schools. He mentions different activities done by the church representative or his deputy in charge of schools. He continues by highlighting the role played by the church in school management for efficient teaching and learning activities. He mentions also that the church has the responsibility of appointing school leaders and replacing them when they do not carry out these responsibilities well.

In conclusion to instructional activities which is the third criterion in the present study, church support in enhancement of activities that promote students acquisition emerged as its related quality aspect. This criterion has three sub-criteria and three quality aspects, each of them having its related sub-criterion among the three mentioned. Those quality aspects include making available infrastructures that facilitate students' acquisition which is a quality aspect related to teaching and learning, church regular check-up on students' performance and on regularity of teachers at school. Same subjective theories are found in Rwaniro, (lines 147-155).

*Criterion 4 - Relationship: Church support in promotion of unity and partnership*

The Church support in promotion of unity and partnership came up from the analysis of interviews as a quality aspect related to relationship which is criterion three in this study. It has two sub-criteria which include relationship within the school community and relationship with partners and two quality aspects related to them. These include promotion of friendship and unity related to relationship within the school community and collaboration with partners in organization training for teachers and school leaders related to relationship with partners. These two quality aspects will be used in description of type two on criterion three.

*Sub-criterion 1 - Relationship within the school community: Church support in promotion of friendship and unity*

The Church support in promotion of friendship and unity was used in the description of type two in criterion four as a quality aspect related to it. School leaders with perceptions related to this quality aspect include Gitarama, when he was talking about the support given by the church to his school in promotion of unity and friendship through organization of prayers and other religious services. Such perceptions appear in the following citation:

“You can find that we try our best so that every student who comes here is free in prayer those practices of praying as it is done in different churches do not exist here children one time asked that question to the legal representative of the church when he came to visit our school and he explained to them that the school belongs to the church and it is the church which gives the line to follow by those who study here and he told them that there is no other objective of adopting this line except praying and that the aim is to help students to pray together instead of being separated. Those students understood him and we find that it is important for them because it strengthen our unity and students’ life here at school.” (Gitarama, lines 58-66).

From this citation, promotion of good relationship within the school community based on unity and friendship is highlighted. It is done by helping students to feel like at home as they arrive at schools. It promotes autonomy and freedom so that this aim attained. They also encourage freedom of religion in spiritual activities by inviting students to pray together to avoid divisions based on different churches that students come from. According to perceptions from this school leader, these strategies have a positive impact of strengthening unity among students at school. Other perceptions which talk about promotion of friendship and unity in schools are seen in the following citation, where integration of new teachers and new students, and promotion of social relationship are highlighted.

“I control if there is collaboration and good relationship between the headmaster and the parish pastor the relationship between the headmaster and teachers. I organize teacher trainings and school leaders about teaching religion and even I

verify if students at this school have the opportunity of confirmation by the church representative as it is done in other schools of our church at least once a year during the bishop's visiting program to schools." (Kinazi, lines 15-21).

In these perceptions of Kinazi, relationship and collaboration are promoted and ensured by the representative of the church by a follow-up of how the collaboration between the headmaster and the parish pastor and between the headmaster and teachers is ensured. Implicitly, they are the ones to promote this quality aspect among students and between other members of school community. Relationship is also promoted by the administration of some religious ceremonies like confirmation which may also contribute to the promotion of unity and friendship in schools.

Perceptions with promotion of equality and friendship have been given also by Kibuye, (lines 24-34) by saying that promotion of equality and friendship in prayers are achieved when students gather from different religious confessions. They consider what students share in common which can help them in their spiritual life and in their daily life, and they try to make students come together without consideration of various religions from which they come.

*Sub-criterion 2 - Relationship with partners: Collaboration with partners in organization of trainings and support to teaching and learning*

Collaboration with partners in organization of trainings and in facilitation of students' learning was used in the present description as a quality aspect related to relationship with partners, which is the sub-criterion two of relationship in type two. Perceptions related to this quality are seen in perceptions of school leaders, like Karama who talked about the role of the church in capacity building through relationship with partners as shown in the following citation:

"Actually, there is a great work done by the Protestant Council of Rwanda (CPR) because they trained teachers about CBC before the Ministry of education started that program in primary and secondary schools. Before this was introduced in school by the Ministry of education in schools our teachers and school leaders were trained in CBC before, such that for us we do not see any new thing in this program they introduced. This helped our students and they perform well. Thus,

being a protestant school is very important because that training of CPR has been done here because it was a Protestant school original initiative.” (Karama, lines 80-87).

Therefore, Karama in his words highlights the role played by the Protestant Council of Rwanda (CPR) in helping protestant schools in teachers’ professional development, and as the respondent says, they use their efforts so that students benefit from this collaboration by applying what they are taught by teacher after training. The approach of teaching learnt from such trainings is the application of competence-based curriculum in teaching which was introduced in protestant schools in Rwanda even before it was introduced in all schools by the Ministry of Education. Other perceptions of school leaders appreciate the contribution of the church in promotion of relationship between schools and partners. School leaders say that the church contributes by supporting schools to improve quality education and by helping them to prepare school material and to support teachers in getting scholarships to improve their qualification. The named Rwaniro expresses this in the following terms:

“Another activity is advocacy not only in the government but also to other partners. The department of education therefore has played a great role in looking for partners, activity which is being done even now. The department of education contributes also in looking for support to improve quality education in protestant churches. There is also helping school, leaders and teachers to prepare school material either for teacher training or in offering scholarships to those who need to upgrade their levels. Other support from partners is for building classrooms, exchange of workers and sometimes the department of education, helps in looking for partners to help financially.” (Rwaniro, lines 21-28).

These words of Rwaniro show the role played by the church in facilitation of relationship between schools and external partners. It is also done through relationship with schools and the department of education in the Protestant Council of Rwanda (CPR), by looking for support to improve quality education, which is done by helping teachers to prepare the school material and by offering scholarships to teachers who want to improve their qualification. Rwaniro talks also about other supports given by partners like building classrooms, exchange of workers, and the role played

by the department of education in the Protestant Council of Rwanda (CPR); support of looking for partners to help schools financially.

In conclusion to this criterion three in type two, church support in promotion of unity and partnership was generated as the quality aspect related to relationship in this study. Two quality aspects related to its two sub-criteria were used in the description of type two by use of criterion four and these quality aspects are promotion of friendship and unity, and collaboration with partners in organization of trainings and support for teaching and in learning. These subjective theories appears as well in Ruhashya, (lines 71-77).

*Criterion 5 - School leadership: Church's involvement in school administrative activities*

In regard to school leadership in type two, church involvement in school administrative activities emerge from the analysis of interviews as the quality aspect related to it as criterion five. In the following citation Maraba gives perceptions related to this quality aspect, when he was answering to the question about how was the role of the church in school management as seen in the following citation:

"Yes! They come here many times. They come and hold meetings with all the school staff. For example, the district representative of the church comes here many times and gives us advice, and sometimes he comes with other church leaders and they visit us "...." they look at how activities are being run and some meetings in such visits when the coordinator of education in the church is with the delegation, he is the one to lead those staff meetings. Then he talks to us and gives us advice in general church leaders visit us many times." (Maraba, lines 91-97).

As it appears in this citation, Maraba is satisfied by the role played by church leaders to help in school administration. They do this through regular visits to schools to see how school leaders do their daily work. Maraba says that when one church leader visits the school, he gives advice to school leaders and may organize meetings with all the staff to see how the service can be improved. Another school leader who talked about the role of the church in ensuring efficient school leadership is Ruhashya who gave his perceptions as follows:

“We conduct visits to schools and we also sign papers for teachers’ performance and their contract of performance also each year. For primary teachers this work is done by parish pastors while my role is to sign for secondary school teachers and leaders; the church representative allowed me that because he does not have enough time.” (Ruhashya, lines 41 -44).

This respondent who talks as a church representative mentions some administrative activities done by the church representative in schools, which include to sign papers for teacher’s performance and their contract of work from pre-primary to secondary schools at district levels. He shows that this may be done by the church representative himself or by his delegate.

To sum up with school leadership in type two church involvements in school administrative activities emerged as its related quality aspect in the present study. Perceptions of school leaders show some activities done by church leaders when they visit schools which include signing contracts of work with teachers and signing their papers of performance. They include also holding meetings with administrative staff and teaching staff as well as giving them advice about how to improve the service they offer. Other interviews with same subjective theories include Gishamvu (lines 123-131) and Byumba (lines 175-182).

*Criterion 6 - Challenges: Insufficient church support in school management and taking schools as income generating projects*

Concerning the criterion of challenges, insufficient church support in school management and taking schools as income generating projects was generated as a quality aspect related to challenges in type two. These quality aspects were mentioned in the introduction for description of this type. The following interview extract taken from the interview conducted with Kibayi shows such perceptions:

“Another thing I can say is that here as I told you we are a school owned by the church but it is like as if it is a state school; because it is the state which is in charge of almost everything. You find that the role of the church is very little apparently. You find really that churches take these schools like another source of income such that they can say for example, we are going to start this project and you have to contribute in this way, you have to pay this amount. And we do our best to find

that contribution, teachers and all the administrative staff we try to find that amount among ourselves.” (Kibayi, lines 38-44).

In his words, Kibayi highlights lack of support from the church to schools and see churches as if they take schools as their sources of income. He gives an example of a practice done by the church, of asking contributions to schools when there is a church project to be run, and says that in such circumstances, all church schools have to contribute. Perceptions related to challenges faced by protestant schools in type two were also given by other school leaders, like Kibungo in the following citation:

“Another thing I can add is that we do not see our school church leaders visiting us. I want to say that we do not see people from the church here at school. we hear that there is a person in charge of school in the church, but you can spend more than one year here without seeing him. If he can visit us even once a term, and people see him and talk to him it can help. He can give advice about how to improve in our teaching and this can help and create a good atmosphere among people and you can see that people would be very happy.” (Kibungo, lines 119-125).

These words of Kibungo show another challenge faced by protestant schools related to type two which is the insufficient role of the church owner of schools in their involvement in management. In his perceptions above, Kibungo criticises church owners of schools for not visiting their schools nor participating in their management. This respondent shows some of the benefit that schools may get from visits or frequency of church owners in their schools, such as giving advice that could help in improvement of teaching and giving a good atmosphere and joy among the school community. Other school leaders who gave similar perceptions include Ndora (lines, 48-57) who says that church leaders of private schools do not have right of using money they receive from parents of students but they deposit all the amount of money they receive into the church accounts and the church takes responsibility of deciding the amount of money to give to a given school when this is needed. And a school to get this money has to prepare an order form to send to the church and then the church prepares a cheque to be presented by the school headmaster when he goes to withdraw the money from the church bank account.

In conclusion to challenges faced by protestant schools in type two, insufficient church contribution in management of schools and taking schools as income generating projects was used as a quality aspect related to challenges in type two in the present study. Those challenges were described in details referring to school leaders as generated from the analysis of their perceptions in the present study. Similar perceptions are found also in Kigali (lines 166- 172).

*Criterion 7 - Mitigation measures: Enhancement of church regular follow-up and financial support to schools*

For measures to face the mentioned challenges, enhancement of church regular follow- ups and financial support to schools were used as the quality aspect related to mitigation measures in type two. Perceptions of school leaders related to this quality aspect have been seen in different interview extracts taken from interviews conducted with school leaders. The named Karama gave such perceptions in the following citation taken from the interview conducted with him.

“I, for one, have seen that representatives of churches should appear regularly at schools. Of course, they have appointed chaplains but church leaders also should visit schools and talk to students and teachers. Our church representative once each year visits schools pray with students and talk to teachers, and when there are students for confirmation he confirms them, but the bishop cannot reach all schools. I know that sometimes we go to pray with students at the parish, but because the pastor is not there regularly, we have even some students who do not know him, especially here in our parish which has many schools. It is therefore necessary that parish pastors visit regularly schools, even if they have many activities at the level of the whole church. I think that because here we have many schools the church should appoint an assistant pastor especially in visiting schools. I think that this can be helpful to schools.” (Karama, lines 187-197).

In these perceptions, this school leader shows his will to see church leaders appearing in schools regularly and he ensures that the presence of church leaders may help to solve different problems faced by schools. This may be achieved by talking with students and other members of the school community, administration of some church ceremonies at school and praying with students. He thinks that doing so would be helpful not only

to his school but also to other schools owned by his church. Similar perceptions are given by Rwaniro in the following citation extracted from the interview conducted with as follows:

“Actually we tell those churches that if you have chosen education among your main pillars of action, ... you should also reserve a budget which enables you to run those activities. If you do not have that line and the budget to use, your education will not fulfil its objectives.” (Rwaniro, lines 200-204).

From the understanding of this school leader, churches which have opened schools should set clear guidelines to follow in the general management of their schools and reserve a budget for support to their schools. Another aspect related to measures envisaged to face challenges is insurance of follow up by church leaders to all school activities, including teaching and learning, like said by Byumba, (lines 361-374).

As conclusion to this criterion seven, enhancement of church regular follow-ups and financial support to schools were used in this description as quality aspects related to measures to be taken to face challenges in type two. School leaders' perceptions shows measures that should be taken to face those challenges and these include setting clear guidelines to follow in management of protestant schools, reserving a budget to support schools and their respective activities, and giving priority to education in whatever they plan to do each year and involvement of the church in the general management of schools Other school leaders with perceptions that gives possible measures to face the mentioned challenges include Ruhengeri, (lines 226-228 & 236-245) who suggests that even though churches do not have enough money to satisfy all the needs of schools, they should give priority to education before other activities, except the case of evangelism. Other measures proposed are related to a regular follow to school management and a church financial support to schools Gitarama, (lines 169-178) and Rusatira, (lines 258-163). He concludes by saying that this is because he considers education as of most importance to the society.

*Summary for description of type two*

To summarise for the above description of type two which is “Institutional profile to ensuring church visibility in school management”, was described by use seven quality aspects related to the seven criteria of this study. From this regard, Criterion 1 - Focus of the profile, its related quality aspect was “Ensuring church involvement in school management”, and this was used in this description of type two. In this criterion, interviewees like Ruhashya, (lines 30-43) and Maraba (lines 62-69) are underlined by giving their perceptions to how the church was involved in school management. For criterion two – “School values”, “church’s commitment for development of the school and its regularity in school daily life” was used as its related quality aspect used in the description, and interviews like Mbazi (lines 104-109) and Ruhashya, (lines 55-61) were extracted to illustrate its related subjective theories.

For criterion 3 – “Instructional activities”, Church support in enhancement of activities like that promote students’ acquisition” was used in the description. Interviews extracts used to illustrate related subjective theories include, as example, Rusatira, (lines 275-281), Byumba, (lines 139-147) and Kinazi, (lines, 19-24). Concerning criterion 4 – “Relationship”, its related quality aspect used in this description is “Church support in promotion of unity and partnership”. Interview extracts used to illustrate this quality aspect include Gitarama, (lines 63-74), Kinazi, (lines 19-24), Karama, (lines 88-85), and Rwaniro, (lines 22-30). “School leadership”, which is criterion 5, had “Church support in promotion of unity and partnership” as its related quality aspect used in the description. Interviews extracts used to illustrate related subjective theories include Maraba, (lines 70-77) and Ruhashya, (lines 46-50).

Even though the focus of this type to ensure church visibility in school management, this focus will not be reached, unless challenges faced by school leaders in this process (Kibungo, lines 128-134 & Kibayi, line 43-50) are successfully faced and if efficient use the proposed measures (Karama, lines 206-217 & Rwaniro, lines 215-219) to face those challenges are taken and efficiently applied. The main challenges faced include insufficient

support of the church in school management and taking schools as income generating projects. In regard to measures proposed or those used to solve challenges faced, they are summarized into two quality aspects, which are “Enhancement of church regular follow-up to schools” and Financial support to schools” which have to be retained among churches’ priorities.

#### 4.3.3 Type three: Social-spiritual profile

The socio-spiritual profile is the name given to the third type of profile which emerged from the analysis of the interviews of the present study. Its main focus is promotion of social-spiritual life that results into change of behaviour and life in harmony within the school community. Its description will be done by use of quality aspects which emerged from the analysis of the interviews perceptions from school leaders, and in relation to the focus of this type three, as mentioned previously. The following lines give this description in details:

##### *Criterion 1 - Focus of the profile: Ensuring harmony and cooperation*

In type three, ensuring harmony and cooperation emerged as a quality aspect related to focus of the profile. Perceptions related to it have been identified in different interviews, like Ndora, when he/she was answering to the question of interview about what was done to promote harmony and cooperation in his school. He gave such perceptions as seen in the following citation:

“The first thing we sit together and we prepare action plan together and then from that action plan we start implementing what we have planned and then at a certain period maybe after one semester we sit together again what we have achieved, what we have not achieved why on this objective maybe we have failed, what have been the causes what new strategies can we take to face this challenge? etc. Another thing we do is transparency and collaboration working together as a team. In this way in this spirit of collaboration nobody works alone and in what we do everyone has been given task to achieve I myself also I have my tasks in a way even when we make strategies for new students, we share responsibilities and everybody is given a task to accomplish.” (Ndora, lines 155-164).

In this citation, Ndora sitting together and sharing responsibilities based the school action plan. He says that this strategy of sharing responsibilities and use of transparency and collaboration between different categories of the schools help to reach to the objective fixed by the school each school year. This has been also underlined by Maraba in the same interview extract:

“I normally see that the first characteristic of protestants the first one is that students have to be characterize by a spirit of prayer thus there is prayer for believers in Christ as Saviour of humans, there is also obedience to God and collaboration and these characteristics should be found in all levels those which are feasible in different office have to be done in collaboration they can collaborate in learning but also in sharing what they have school material and other things that can be shared in different levels of school these should characterize protestant schools.” (Maraba, lines 185- 191).

In this citation taken from the interview done with Maraba, harmony and cooperation is promoted by use same approaches like theories likes the ones said by Ndora, but Maraba adds that values like good behaviour and collaboration promoted though prayer and interaction between teachers and students help have a great impact in teaching and learning process.

To conclude this criterion one in type three, different approaches are used to promote harmony and cooperation such sharing tasks and responsibilities between school administrators, teachers and students’ representatives and collaboration. They ae promoted also by working in the same spirit and by use of prayer, which help to develop good behaviour from students which leads to students’ success. Other interviews with such perceptions include (Kibuye, lines 24-34), where praying together without distinction of religion of provenance help students to develop their spiritual lives and their unity in their daily lives.

*Criterion 2 - School values: Promotion of ecumenism and religious tolerance*

Promotion of ecumenism and religious tolerance emerged as a quality aspect related to school values. Perceptions related to it have been seen in

different interviews conducted with school leaders. In the interview conducted with Rwaniro, he talked about promotion of values like, religious tolerance, ecumenism and unity as they appear in the following citation:

“We also train chaplains to send in schools; we may take for example a person from one protestant church to work as chaplain in schools of another church, and we tell him that even if you are from this church, we have not sent you here to represent your church, as if you are working for your church. But you have been sent there and serve all students without any preference nor favouritism, because you serve students from different churches. You have been sent there not to promote your church but to promote ecumenism and unity of Christian churches. In fact, our responsibility is like chaplaincy in protestant schools at national level.” (Rwaniro, lines 92-100).

This citation shows how ecumenism, unity and tolerance are promoted through chaplaincy services, where chaplains are trained at national level before being sent to work in schools. While being sent, they are recommended to promote unity and tolerance and avoid favouritism or segregation based on religious provenance. Same perceptions showing that unity and tolerance were promoted through chaplaincy services were given by Gitarama as follows:

“Every morning before we start teaching activities we have a moment of prayer In this way we meet together and sing we share the Word of God led by me or a student and then we pray after we go out every student go to his/her class We meet normally all together and we pray without considering denominations where children come from and every student pray without considering if he is Muslim Catholic Protestant or a Jehovah Witness everybody has right to give testimony any time he wants everybody can lead in those moments of pray he is only requested to ask for permission the comity in charge of prayer because sometimes we have many students who want to lead the service or to preach. Praying is not compulsory but during morning prayers every student has to be present because we use that moment also to give some communications to students. Everybody pray freely when it is time for thanksgiving or praising a student can request for singing giving a testimony or saying what God has told him without any condition (small silence) everybody is free to pray and to lead others if he is gifted in praying.” (Gitarama, lines 25-38).

The above perceptions of Gitarama show that ecumenism and tolerance were ensured in chaplaincy services through different programs of reli-

religious activities, where all students participate without distinction of religions that students belong to. These services and activities include giving testimonies to colleagues and/or other members of the school community, leading morning devotions without consideration of churches where students come from, except non-Christians ones, like Muslims, because they can lead services of Christians. For them the school reserves a special time of prayer for them only. They promote ecumenism and tolerance also by formation of a management committee of religious services made of students representing others who organize those different religious services, supported by the chaplain. This committee has as well right of giving authorization to a colleague student who request for leading a morning devotion service. Same perceptions were also seen in the interview conducted with Kibuye (lines 24-34), where the program of teaching religion is made by all students even though they are coming from different church denominations. As a way of promoting religious freedom and tolerance, all students coming from their different Protestant denominations organize their own service on Sunday under supervision of the chaplain. There is also a general assembly organized every morning for all students and staff, where there is a short prayer followed sometimes by communications from the school authorities.

To conclude on this criterion two, different school leaders showed in their perceptions how they promote unity and ecumenism in schools through morning assemblies and devotions organized in schools by students under supervision of the chaplain. They also show in their perceptions that in all those spiritual and social activities there is neither distinction nor favouritism based on religious categories or other sources of differences among students. To highlight consideration of religious freedom, they reserve a special time of prayer to Muslim alone. Similar subjective theories are also found in the interview conducted with Huye (lines 40-56).

*Criterion 3 - Instructional activities: Enhancement of cooperation and mutual respect*

Enhancement of cooperation and mutual respect emerged from the analysis of the interviews as quality aspect related to criterion three in type three. This criterion three has three sub-criteria and each of them has its related quality aspects. These quality aspects include promotion of learning communities and continuous professional development related to teaching and learning which is sub-criterion one, enhancement of collaboration for social and educational needs satisfaction related to co-curricular activities which is sub-criterion two. They also include insurance of spiritual and social guidance through religious activities as a quality aspect related to monitoring and follow-up, as sub-criterion three of criterion three in type three. These quality aspects are going to be used in the following description of type three for criterion two.

*Sub-criterion 1 - Teaching and learning: Promotion of learning communities and continuous professional development*

As already mentioned in the above introduction of instructional activities, promotion of learning communities and continuous professional development was generated from the analysis of interviews as a quality aspect related to teaching and learning in type three. Gisamvu gave such perceptions in the interview conducted with him as it can be seen in the citation below:

“Good, it is collaboration with partners especially I and my colleagues doing research so that education is well done and I am not working alone because everybody has what to do in their responsibilities; brief everybody has objectives of working together in peer learning, and sometimes we meet and share knowledge and experiences. We work together and our leader helps us to meet together at national level as I have told you, and each one of us learns from colleagues so that all in our classes we collaborate and improve our teaching quality.” (Gishamvu, lines 242-249).

In these words, Gishamvu shows how enhancement of collaboration and working together in professional learning communities was promoted to improve quality teaching. This is done by teachers and head teachers who

meet regularly and share expertise and knowledge. It is also promoted by helping headmasters to meet at national level and to share about their work as leaders of protestant schools and how they may take strategies together to solve challenges they encounter in schools. In the same perspective, another school leader named Rusatira talked about good relationship between different categories of people within the school community. He talked about that in the following interview extract:

“There is a good relationship between teachers and the school administration and between teachers and students. Normally, here we work together as team with teachers in whatever we do especially in student’s discipline. There is also a good relationship between teachers and students because as I have told you before, each year we have a time for thanking students who perform well.” (Rusatira, lines 231-238).

In the above citation, Rusatira gives same perceptions as Gishamvu by explaining how working together in their school was promoted and says that such kind of relationship and collaboration is also between teachers and the school administration. He says that this collaboration helps them to maintain and to ensure students ‘discipline. Another school leader with perceptions which emphasise is Kibuye, (lines 108-111) who says that in their school they promote collaboration between the school administration comity and the comity of parents to solve different problems that face the school.

#### *Sub-criterion 2 - Co-curricular activities: Promotion of religious friendship and cultural activities*

Promotion of religious friendship and cultural values came out from the analysis of interview perceptions as quality aspect related to co-curricular activities, which is sub-criterion two of instructional activities in type three. Perceptions related to this quality aspect were seen in the analysis of interview conducted with school leaders, like Gikongora, who expressed himself about that in the following interview extract:

“The main activities we do as I told you from Monday to Friday we teach and students study and also we go to clubs students go in clubs what is clearly seen is that students work for themselves they clean the school they cultivate in our garden

actually maize is being harvested students help in that activity this school has also many cups gained in different competitions inter-schools we have football team for girls which goes and comes with cups but others also play we are really performing well concerning prayer we have the chaplain who is in charge of that except that we have special events which need our presence otherwise prayer is the duty of the chaplain when we finish teaching we go home but students pray Friday and Sunday during the week every morning they meet they have meeting with the headmaster and the headmaster read the Bible they pray he gives them announcements and then they go to start lessons.” (Gikongoro, lines 59-69).

In these above words, Gikongoro talks about the place given to co-curricular activities, especially entertainments, to promote social relationship and spirituality in schools. They use different strategies like participation in clubs, cleaning the school doing agricultural activities together, participation in interschool sport competitions and participating together in prayer at schools. he adds that such activities help in improvement of performance. Relative perceptions were also given by Mukura as shows the citation from the interview conducted with him:

“Certainly I myself even any other given parent can say it you find that protestant values have impact in life of this school They prepare teachers and students to be humble praying together with students and teachers, taking food together with them and sharing with them the word of God is a sign of humility and respect of teacher to the students For example if I myself I sit with students and I remove my shoes and pray with students this is a sign of humility and consideration to those students and this also create self-confidence and it create friendship between staff members and students and between staff members themselves These moments of prayer in our churches has a positive impact in school life This spirit of prayer helps us also in paying school fees because when you are saved you know automatically that paying school fees is your duty as Christian of obeying our authorities It creates trust among staff and students because each one sees the other as his brother and sister in Christ.” (Mukura, lines 208-219).

In this citation, Mukura underlines the importance protestant values and prayer by saying that protestant values and prayer help students to be humble and self-confident, and help in strengthening friendship among the school community. He emphasizes that promotion of a prayer spirit in the school community develop trust among staff and students. The same perceptions are also found in the interview conducted with Ngoma, (lines 54-78).

*Sub – criterion 3 - Monitoring including follow up: Enhancement of spiritual and social guidance through religious activities*

In monitoring including follow up which is sub-criterion three of criterion two, insurance of spiritual and social guidance through religious activities emerged from the analysis of interviews as its related quality aspect. Perceptions related to it were given by different school leaders, like Rusatira when he was responding to interview questions about the role of the church in school management, in the following citation:

“Yes! it has an impact because the church, apart from selecting school leaders, it continues to follow activities they offer at school and give them advice, and even concerning spiritual life the church has a great role. The church for example helps in opening of the school year by coming and praying for students. The parish pastor visits students regularly and prepares for them an evangelical campaign every year and we find that this helps them to change behaviour and receive Christ as their saviour. Even some of the students with bad discipline start changing their behaviour; and we find that this is helpful to the school administration and has impact on students’ performance as I told you.” (Rusatira, lines 88-100).

In these perceptions, Rusatira shows the impact of follow up and monitoring done by church leaders in schools where they help to promote social and spiritual values in schools. Church leaders visit schools to follow and monitor how school activities are done and give advice to students and to teachers about how they can improve in discipline and in performance. Rusatira says that follow up done by church leaders has impact on student’s performance and on their discipline. Other perceptions showing promotion of spirituality and social guidance were given by Karama, conforming to the great role played by the church in everyday school activities as follow:

“Aha the first thing is the morning prayer Every morning we cannot enter into classes without praying We have a morning assembly where all students and teachers meet students’ choirs prepare songs and they sing awe prepare someone to give us the word of God and then we give announcements and after students and their teachers enter into schools to continue with teaching and learning activities Another important thing we consider is that here at school no body is allowed to bring alcohol drinks It is not allowed everybody knows students, teachers and even other workers of the school ... The last element I want to tell you is that here religion is taught as a subject and we have a chaplain in charge of teaching religion

and organizing all spiritual activities to be done here at school We organize prayers Friday evening and Sunday also they pray such that everybody who comes here may know that it is a protestant school because we consider protestant values.” (Karama, 59- 66 & 72-77).

In the above words, Karama talks about promotion of social and spiritual activities in schools. He says that they promote prayer through morning assemblies and other moments of prayer, where students present their songs and listen to the word of God. According to him, these prayers help in promotion of protestant values and this serves as mark for visitors of the school to know that they are in a protestant school.

In conclusion to this criterion three, enhancement of cooperation and mutual respect emerged as a quality aspect related instructional activities in type three. It has three sub-criteria and each of them is related to one of those three sub-criteria. Those quality aspects were used in the above description of type three for criterion three and include promotion of learning communities and continuous professional development related to sub-criterion one, promotion of religious friendship and cultural activities related to sub-criterion two. They also include insurance of spiritual and social guidance through religious activities related to sub-criterion three in type tree of the present study. Other interviews with the same subjective theories include Ruhengeri, (lines 52-62).

*Criterion 4 - Relationship: Promotion of sociability and partnership*

The promotion of sociability and partnership emerged as a quality aspect related to criterion four which talks about relationship. It has two sub-criteria which were used in the description of this criterion in type two as well. These quality aspects include promotion of harmony and spiritual life as a quality aspect related to sub-criterion one and enhancement of collaboration for social and educational needs satisfaction as a quality aspect related to sub-criterion two. These quality aspects will be used in description of type three for criterion four.

*Sub-criterion 1 - Relationship within the school community: Promotion of harmony and spiritual life*

Concerning the relationship within the school community, promotion of harmony and spiritual life emerged as a quality aspect related to sub-criterion one of criterion four in type three. The following citation gives perceptions of Mukura when he was answering to the question of interview about the importance of the protestant school profile.

“Those saved students I select them and they form a group of mentors to train others and we choose a time of meeting once a semester and they choose their own leaders when they meet we pray but when we meet for such prayers we share food and we drink and we find that this strategy has been helpful for the school management those overnight prayers have been opportunity of preaching to students and it becomes for them occasion of repentance they change behavior and this is helpful in discipline of students and in their daily life and the general atmosphere of the school You find that even other students recognize them as saved students You find that it has a positive impact in school life.” (Mukura, lines 178-187).

Perceptions in this citation show how living harmoniously at school is developed through different mechanisms like in prayers done by students and staff together, where when they meet, they share food and drinks and the Word of God. Mukura says that after listening to the word of God students have the occasion of repentance and this leads to change of behaviour, which helps to improve the school discipline and the general atmosphere of the school. Other school leaders like Rusatira in the interview conducted with him, show other mechanisms used to develop relationship among the school community members as follows:

“Concerning promotion of protestant values we have here a school chaplain who help students in spiritual activities like prayer sessions teaching religion and serve also as a counsellor of the school one and main values we consider here is to treat equally all students, without any distinction or preference based on religion or any other people belongingness We have here therefore students from different churches those from catholic church others from different protestant churches and even here we have often Muslims students from the Catholic Church have their time for payer the Seven day Adventists also pray on Saturday and Sunday reserved to prayer for all students living here we have also morning prayer session every morning from Monday to Friday for all students teachers and school leaders

We focus on Unity of Christians in a way that everybody feel himself in whatever activities done here at this school.” (Rusatira, lines 20-30).

This citation shows the importance of promoting spiritual life and unity among students and within the school community. This helps them to live in harmony and in God relationship. Subjective theories related to this quality aspect are also found in Gikongoro, (lines 72-76), where the school leader says that promotion of prayer help to improve discipline and students’ success.

*Sub-criterion 2 - Relationship with partners: Enhancement of collaboration for social and educational needs satisfaction*

The enhancement of collaboration for social and educational needs satisfaction emerged as quality aspect related to sub-criterion two in criterion three of type three. Byumba gives related perceptions in the interview extract below, when he was talking about the importance of the relationship with partners in the interview conducted with him:

“The importance in school life is there of course! I can even say that it is in the whole life of people who have access to school. Because people gain a lot when they come to school, I can say what I said before related to international compassion project, where children come and study in protestant schools but also get support of school fees and other kind of support because these compassion projects help the whole population! Another example I can say is when the church has visitors, they sometimes visit also the school and the give message to students. Some students have relationship with other students or families from abroad facilitated by those visitors. I have even been told that there are two students who got scholarships of studying abroad because of those contacts with visitors from the church. And as you see these projects of the church and people who visit the church in many cases help students in learning well.” (Byumba, lines 160-171).

From these perceptions of Byumba, the importance of relationship with partners in school life is highlighted. He gives example of the international compassion where children studying in protestant schools under support of the international compassion project through its partnership with protestant churches get support for school fees and other supports in their studies. Byumba gives another example of relationship with partners where when the church has guests, those guests visit schools and

give messages to students, and sometimes some students create relationships with other students or other families from abroad, facilitated by those visitors. This school leader ends by saying that relationship help students in learning well. Kibuye on his side talks about the importance of relationship with external partners as follows:

“First I thank protestants because they have different boards and associations which have a certain relation to education, where they meet together. I can give CPR as example of a department of education for all protestants because even the book I am actually using in teaching religion at advanced level was written and given by them. I think the one use at ordinary level is also their product. I do not know if that department of education is only concerned with religion. I think they should ask them to see how they can prepare teacher training about teaching of other subjects. I know they do it sometimes but they should see how they can organize training for special categories of people working in their schools like for example those in charge of discipline or headmaster of schools in order to show them that they give importance to their schools. This can create a very good impact in protestant schools.” (Kibuye, lines 167-177).

For Kibuye in his perceptions, the example given to show the importance of relationship with partners is the great role played by the Protestant Council of Rwanda (CPR), through preparation and facilitation of meetings of headmasters from different parts of the country. The role played by the Protestant Council of Rwanda is seen also in his support to schools in providing books of teaching religion and in organization of trainings for teachers or other categories of staff in protestant schools.

To conclude with this criterion four, promotion of sociability and networking emerged from the analysis interviews as a quality aspect related to criterion four in type three. Two quality aspects related to its two sub-criteria emerged from the same analysis and these are promotion of harmony and spiritual, as well as enhancement of collaboration for social and educational needs satisfaction related respectively to sub-criterion one and sub-criterion two of criterion four in type three. Other interviews with similar subjective theories have been given also by (Gishamvu, lines 242-248), where he underlines the importance of enhancement of collaboration by giving the example of collaboration of protestant churches through the Protestant Council of Rwanda (CPR) which by the support of partners

facilitate school leaders to meet and work together, share knowledge and experiences and says that this strategy help in improvement of teaching quality in protestant schools.

*Criterion 5 - School leadership: Implementation of a shared leadership style*

For school leadership, which is criterion five in this study, implementation of a shared leadership style emerged from the analysis of the interview material as a quality aspect related to it. School leaders with perceptions related to this quality aspect include Gisenyi. When he was answering to interview question about his weekly activities as head teacher of the school and how those activities are planned and implemented. His ideas related to this quality aspect are shown in the following interview extract:

“Other activities done within the week are visiting classes, like I for one, as headmaster because I do not teach I visit teachers in classes , we do not visit them at the same time because we have a program to follow, usually I give to the deputy head teacher this activity of visiting teachers in classes to see how teaching activity is done because this is his responsibility of supervising teaching process, but even when she does not visit them because of some reasons I do it and see how teaching is being done, to verify if teachers are not absent, how they prepare their lessons, I see if those who are absent have been replaced, and even when I am not around the deputy head teacher is there to replace me, like for example if I am invited to attend a meeting or when I have gone to the district offices for different reasons the head teacher remains here to replace me.” (Gisenyi, lines 120-130).

These perceptions of Gisenyi show how the headmaster and other members of the school administration share responsibilities in school. This is done not only by sharing of activities, but also by use of delegation or replacement, especially when the headmaster is called for other duties. In such cases, his regular attributions are done by the deputy headmaster. Other perceptions related to the present quality aspect include a shared leadership style as said by Ndora in the following interview extract:

“The first thing we sit together and we prepare action plan together and then from that action plan we start implementing what we have planned and then at a certain period after maybe after one semester we sit together again to review what we have achieved what we have not achieved, why this objective maybe has failed, what have been the causes what new strategies can we take to face this challenge etc.

another strategy we use is transparency, collaboration and working together as a team. In this way this spirit of collaboration nobody works alone, and in what we do everyone is given a task to achieve. I myself also have my tasks in a way even when we make strategies for new students we share responsibilities and everybody is given a task to accomplish.” (Ndora, lines 155-164).

In his perceptions Ndora highlights sharing of responsibilities, and working together in planning and in implementing activities. He says that they sit together after a semester and see what has been achieved and what has not been achieved, what have been the causes for activities not achieved, and they discuss which strategies to use and to solve problems. He is saying also that they use transparency, collaboration and working together as a team to plan or to find solutions to problems and everybody is given a responsibility to accomplish. In conclusion to this criterion five, a shared leadership style characteristic of the leadership. School leaders say that activities are shared in schools among different categories of school staff and members of the school administration, involving even students’ representatives in organs which take decisions. Similar subjective theories were given also by (Kibayi, lines 104-115), who says that in his school decisions are taken by organs in charge of a given activity and that all supervision of school activities during the week are together with members of the school administration and teachers that when he is not around because of other school duties he delegates his deputy to work on his behalf.

*Criterion 6 - Challenges: Underestimation, misunderstanding and ignorance of the protestant school profile*

Concerning challenges which is criterion six in this study, underestimation, misunderstanding and ignorance of the protestant school profile emerged from the analysis of school leaders’ perceptions as its related quality aspect. Ruhashya gives his views on challenges hindering application of the protestant school profile in the following citation:

“When a protestant school is led by a non-protestant person, there is a challenge when it becomes to question of applying protestant values in that school. When the headmaster is not a protestant you look at those values and you do not find

them. If you go to the school of the church led by a protestant Headmaster / headmistress, you will find those values, you find students praying, student know even those values because the headmaster knows them and trains students to respect them. But we have other schools where headmasters are for example from the Catholic Church. You cannot find those protestant values because the headmaster does not know them and he cannot guide students to respect them. You find that some catholic teachers in our schools are willing to apply in our schools some rules and regulations applied in catholic schools. .... Actually, we are dealing with such problems we try to appoint protestant school leaders in our school and we hope that we shall achieve this objective.” (Ruhashya, lines 120-128 & 133-134).

In this citation, Ruhashya describes challenges met in protestant schools in regard to applying the protestant school profile, especially in schools led by non-protestant persons. In such cases, those school leaders do not apply the protestant school profile because of ignorance or because they underestimate it. Some of those school leaders may want to promote doctrines of churches where they come from, and this becomes a big hindrance to the implementation of the school profile. Kibungo on his side says that he is not aware about the existence of the protestant school profile. Similar perceptions were given also by Kibungo in the following citation:

“I am asking myself if those values do exist and if there is somewhere we can find them. As for me I think they do not exist in schools because I do not know them. It is my first time to hear someone talking about them. I request therefore that if you have them, you prepare a seminar for us, I mean for all school leaders of our diocese and teach us about those protestant values so that everybody among us can know them.” (Kibungo, lines 258-262).

For this school leader, the protestant school profile is not known even by him as a school headmaster, at the level of wondering if protestant values do exist. Such perceptions about underestimation and ignorance of the protestant school profile were given by other school leaders like Kanshi (lines 126-132), who talks about the challenges caused by confrontation of different beliefs in schools. This leads to resistance in the implementation of the profile, or to false teaching from teachers who do not have enough knowledge on it. There are also perceptions where some school leaders and students who want to apply beliefs and practices in protestant schools

and school leaders and teachers want to implement beliefs and practices and protestant schools. One example is given in the following words.

“We cannot lack challenges; we have them because I can tell you that the first challenge is false beliefs or false teachings false teachings because you see! our schools are working between other schools and those other schools teach other values different from ours And even though we build our schools but those schools we build receive all students without distinction of religion; we receive other students who come from other churches and even non-protestant churches And you find that those students who have other belief form the majority of our students Therefore, this become a challenging factor for us to apply easily our protestant values. In addition to that as I have already told you, we have some school leaders in our schools who do not implement protestant values even though they have been taught them and asked to implement them and this become also a big challenge.” (Kansi, lines 125-135).

In conclusion to this criterion related to challenges, perceptions of protestant school leaders contain different types of challenges which include mainly confrontation of different beliefs which leads to misunderstanding and underestimation of the protestant school profile or to a total ignorance of it. These challenges lead some times to resistance of implementing that profile in schools or imposing a discipline based on beliefs of the church school owner as shown in the previous citation. Other interviews with same subjective theories include Kibungo, (lines 258-262) who is wondering if there exist protestant values or what it means protestant profile, and wish a training on protestant profile so that everybody knows them and be able to apply them in schools.

*Criterion 7 - Mitigation measures: Organization of teacher-training on protestant school profile and making criteria for selection of protestant school leaders*

Considering measures to face challenges met, promotion of training of protestant school leaders and teachers in the protestant school profile and making criteria for selection of school leaders emerged as a quality aspect related to criterion seven. Different school leaders gave perceptions related to it showing teacher training, specifically on the protestant school profile as an efficient measure to face the challenge that have teachers

have reflecting insufficient knowledge on the profile of their schools. One of those school leaders is Kansu who gave such perceptions as follows:

“I find that there should be a program and a strategy of making known protestant values and a plan that schools should follow to implement them, and then maybe after one year there would be an evaluation to check how schools stand in applying those values and then there may be a performance list showing how different schools have implemented that program.” (Kansu, lines 213-218).

This school leader talks about a need of planning for a program of training of school leaders in the protestant school profile, and follow up to see if this profile is being applied in all protestant schools. For Mukura in his perceptions about the challenges related to weakness of school leaders who do not apply the profile of protestant schools, church leaders should make criteria to consider in the selection of protestant school leaders, as it appears in the following citation:

“I have some suggestions. First, I find that we need to know that before appointing a person for a post in a given school, they should take somebody well known after being sure that they know and have protestant values and to know if they have leadership quality especially leading schools. But what we have seen is that they take anybody basing only on qualifications, emotions and maybe relations they have with that person. I find that there should be assessment to see if the person meets the requirements established to lead a school. They should also consider protestant values and see if that person knows and has them. There should be a document of whatever size small or big but containing protestant values about those requirements for a person to be appointed on a post of leading a protestant school.” (Mukura, lines 298-307).

From the above citation, this school leader sees that church leaders should make criteria to consider when they want to select persons for posts of leadership in protestant schools. For him, those criteria should consider protestant values and those who do the selection should choose a protestant person who knows protestant values, and who has leadership qualities. He adds that there should be a document where everybody who needs to know the requirements to be fulfilled for a post of leading a protestant school may find them.

In conclusion to this criterion seven, organization of teacher-training on protestant profile and making criteria for selection of school leaders

emerged as a quality aspect related to measures. These measures should be taken to face challenges faced by protestant schools in the implementation of protestant profile. Other perceptions related to measures to be taken to face challenges in type three have been given by Huye (lines 259-265), who repeat what said Mukura above, that protestant churches should be careful in selection of persons to be appointed on school leading posts.

*Summary for the description of type three*

As a summary of type three, seven quality aspects related to the seven criteria mentioned in the above description have been used. These seven quality aspects include “Ensuring of harmony and cooperation” related to criterion 1 - “Focus of the profile”, where interview extracts used to illustrate related subjective theories include Ruhemgeri, (lines 51-54) and Karama, (lines 273-279) The second quality aspect, which was “Promotion of ecumenism and religious tolerance” was related to “School values” as criterion. Interview extract related to it used include Rwaniro (lines 100-107) and Huye (lines 98-112). The third quality aspect used was “Enhancement of cooperation and mutual respect” related to criterion 3 – “Instructional activities”. Interviews extracts used to illustrate related subjective theories include Gishamvu, (lines 264-268); Rusatira, (lines 233-238), Ngoma, (lines 169-175) and Karama, (lines 66-71). Quality aspects used in the description of type three include also “Promotion of sociability and partnership” related to “Relationship” which was criterion 4. Its related interview extract selected to serve as samples for subjective theories related to this quality aspect include Mukura, (lines 195-200), Byumba, (lines 176-188) and Kibuye, (lines 179-185). School leadership which was criterion 5 and had “Implementation of a shared leadership style” as quality aspect used in description of type 2. Related interview extracts used to illustrate it include Gisenyi, (lines 131-144) and Ndora, (lines 175-185). Quality aspects related to challenges faced by school leaders in their schools and those related to measures proposed to face those challenges were also used in description of type three. These quality aspects include “underestimation and ignorance of protestant profile by school leaders

and teachers” related to challenges and “organization of teacher-training on protestant profile and making criteria for selection of protestant school leaders” related to “mitigation measures” to the mentioned challenges. Interview extracts used to illustrate these subjective theories include Ruhashya, (lines 135-149), Kibungo, (lines 281-286) and Gisenyi, (lines 169-177) for challenges, while Kansi, (lines 223-235) and Mukura, (lines 224-231) and Mukura (lines 259-265) for mitigation measures to those challenges.

#### 4.4 Summary of results

In the beginning of this chapter, a description of criteria and types which reached to the description of abduction, showed how the analysis of data gave out seven criteria, some of them with sub-criteria; which were used to describe types of profile. These types are the perceived protestant school profile of school leaders. They are not the real types but ideal ones. The criteria were generated through the process of abduction, where portraits of interviews were compared to codes and categories, with consideration of research questions to generate seven criteria. These criteria, together with the mentioned research data (portraits, codes and categories), with consideration of research questions were used to generate three types of profiles in the process of abduction (3.4.4). This process of abduction continued by use of criteria and consideration of other mentioned research material to describe types of profile and to give the main perceptions of protestant school leaders on the research to topic. The seven criteria mentioned include focus of the profile as criterion 1, school values as criterion 2, and instructional activities as criterion 3, Instructional activities has three sub-criteria; namely teaching and learning, co-curricular activities and monitoring including follow up. The fourth criterion was named relationship, and has two sub-criteria; namely relationship within the school community and relationship with partners. Criteria include also school leadership as criterion 5, followed by challenges which designate criterion 6 and mitigation measures which is criterion 7. Concerning types of pro-

file, three types were generated as mentioned above and these include vocation-based profile, institution-based profile and socio-spiritual profile. These three types are ideal types, as indicated earlier, and these will be used in this summary of results which gives the main perceptions of protestant school leaders. The summarised results are shown in the following section by distinction of the mentioned three types of profile.

#### 4.4.1 Summary of results - Type one: Vocation based profile

The introduction of this section explained that these types represent the main perceptions of school leaders it has been mentioned in the description of abduction (4.3) and are as well tree school profiles which resulted from the present study. The first type focuses on promotion of quality education and approaches used to reach to that purpose. These approaches include, for example encouragement of teachers to improve quality teaching and other schools' activities that may help in students' learning. School leaders think that values that help to prepare learners for good performance include learning for excellence, honesty and hardworking which may characterise protestant schools. On these values they add promotion of equality and equal treatment of students which may also characterise protestant schools. They think that with this spirit of working in a good atmosphere among students and among teachers, it will be helpful to apply competence-based approach in teaching which will help to achieve good results.

School leaders also express about instructional activities as teaching and learning oriented to students' performance at output level was seen as the main quality aspect promoted in teaching and learning. To achieve this objective, they express about making enough efforts in availing laboratory equipment and enough books for the school library, for students' success in national examination. In addition to that, entertainment activities which help in student learning were also to be promoted. In this perspective, competitions among students to show their talents in different disciplines like sciences, literature, traditional and modern dance and poems are some of the approaches used for good performance. To attain all

of this, a regular monitoring and follow up was taken as an appropriate measure to ensure efficient use of the above-mentioned strategies. This implies monitoring of all teaching and learning activities and checking how problems faced by teachers are solved.

Concerning the criterion of relationship, either within the school community or with partners, school leaders showed approaches used to ensure that. These approaches include working together as a team and ensuring good relationship between school leaders, teachers, and students, adopted as approaches that help to strengthen students' discipline, which help also in their success. Organization of teachers' training under support of partners was also taken as a way of strengthening relationship with partners who help schools to become self-sustainable for a future development. As far as school leadership was concerned in type one, school leaders use mainly a leadership style centred on one person, the headmaster. He is the one who plays the role of coordination of all activities and the one who intervene in solving different problems arising in his school.

Concerning challenges faced in schools, the perceptions of school leaders show the case of many changes done in education which led to lack of adaptation for teachers and leaders of schools. These challenges include for example change of the medium instruction from French to English without preparation of teachers. They include also lack of / or insufficient teacher salary, especially in private schools, and incentives given to teachers of day schools which were suppressed. For measures to be taken to face the mentioned challenges, they talked about enhancement of entrepreneurship by initiation of small income generating projects and revision of laws governing schools with intervention of the department of education in the Protestant Council of Rwanda (CPR). Even though some of these challenges are not particular to protestant schools, school leaders may have mentioned them because they are among challenges which disturb the efficient application of the profile of protestant schools.

#### 4.4.2 Summary of results - Type two: Institution-based profile

This ideal type focuses on a visible role of the church in the whole management of schools by its involvement in school activities. In regard to focus of the profile which was the first criterion of this study, school leaders talk about different activities done by churches to give their support in the management of schools. In this perspective, school leaders think that the role of the church in school management should be visible. They appreciate the contribution of the church in the general school life and talk about different activities run in schools, where the church gives enough support, like maintenance of infrastructures and building new ones, commitment of the church by its involvement in school management by regular visits and organization of evangelical campaigns. Concerning instructional activities, school leaders talk about the role played by the church in helping to build schools and to repair those which exist already. They talk about different approaches used by the church to collect funds that could help schools to solve problems related to students' enrolment. One example given here is a fund for education opened at church level to support school projects without the need of waiting for support from other partners. School leaders appreciate as well the support given by the church to schools by the appointment of chaplains who help schools in religious activities. School leaders add to this support given by the church to schools, the role played by the church in follow up of school activities and in checking-up on students' regularity and failure, as well as their success.

As far as relationship is concerned in this type two, school leaders say that this is promoted through appointment of chaplains in schools and giving them mission of promoting unity and equality in schools, instead of favouritism based on the church where one may belong. They talk about promotion of friendship and unity, encouragement of integration of new teachers and new students, where in some schools they use prayers and other religious gatherings to give messages for good relationship and collaboration. Promotion of relationship is not limited to the school community, but it is also extended to partners of schools through churches. This is done by giving support in organization of teacher trainings and by

giving school fees to students as support to continue their studies. In regard to school leadership, church leaders support schools through regular visits to schools. They use those visits in organization of meetings in schools, and use such opportunities to give advice to school leaders and teachers about how they may improve quality teaching and learning. Church leaders also play a significant role in school leadership by selecting candidates to school leading posts and by signing contracts of performance for teachers and school leaders.

About challenges and strategies, church leaders are accused for little or lack of support in schools' management and for taking schools as income generating projects in some churches. School leaders proposed some strategies to face those challenges, like church visibility in school management, setting guidelines to follow in selection of protestant school leaders, and insurance of church follow up to all school activities, including teaching and learning.

#### 4.4.3 Summary of results - Type three: Socio-spiritual profile

In the summary of description of this type, it has been mentioned that this type focuses on promotion of social-spiritual life in schools, that results into change and life in harmony within the school community. This summary will follow the order of the seven criteria used in the description of types (4.3), as it has been done in the summaries of type one and type two. In regard to "Focus profile" as criterion one, approaches used to ensure it include ensuring harmony and cooperation and other approaches like the use of spiritual activities, moments of prayer sessions and activities which help students to improve their lives. In regard to school values in this type, school leaders talk about promotion of ecumenism and insuring harmony and cooperation which emerged as a quality aspect related to focus of the profile and tolerance through chaplaincy services as some of the values promoted to ensure ecumenism and religious tolerance. This is done through different programs of religious activities, where all students participate without distinction of religions that students come from. In addition to those services, ecumenism and harmony

were promoted by formation of student's committees that represent others in organization of different religious services. Concerning instructional activities, promotion of learning communities and continuous professional development were promoted and helped school leaders to maintain discipline of students and to help them to reach success. Spiritual and social activities were also promoted in schools through prayer and messages from the Bible during morning assemblies and in other spiritual gatherings.

Concerning relationship, living in harmony in schools was ensured. It is done by the use of different mechanisms like prayers done by students together with staff and this leads to improvement of students' discipline and to a good general atmosphere at school. Good relationship is also promoted between school leaders and parents in management of schools and by solving together problems arising. School leaders promote as well good relationship with partners, and this helps schools to get support for payment of school fees, which helps students to study and to succeed. Relationship with partners helps also by organization of teacher trainings and by providing books of teaching religion and in other support given to schools by those partners. In regard to school leadership, a shared leadership style is implemented, where activities are shared among different members of the school administration. This is done by sharing together all school activities and by use of delegation, especially when the headmaster is called for other duties.

Perceptions related to this type three are characterised also by some challenges met in protestant schools. Those challenges include mainly underestimation and ignorance of protestant school profile by some school leaders and this become a hindrance to implementation of protestant school profile. School leaders in their perceptions proposed some measures to face those challenges which include planning for a program of training of school leaders on the protestant school profile and a follow up to see if this profile is being applied in all protestant schools. In addition to this strategy, school leaders request church leaders to make criteria to consider when they want to select a person for a post of leader-

ship in protestant schools. The following table shows the summary of results by use of types and criteria as it has been described in (4.3). The identified criteria and generated types of protestant profile in Rwanda are summarized in the following table:

Table 5: Summary of results presented in the abduction table

Types		Vocation-based profile	Institution-based profile	Socio-spiritual profile
Crite- ria	Sub- criteria			
Fo- cus of the pro- file		Quality educa- tion improve- ment	Church in- volvement in school man- agement	Harmony and coopera-tion
Scho- ol val- ues		Hardworking and co-curricu- lar activities	Church’s commitment for partici-pa- tion in school activities	Ecume-nism and religious tolerance
In- struc- tional activ- ities	Teach- ing and lear- ning	Orientation to students’ per- formance- out- put	Making avail- able infra- struc-tures	Promotion of working to- gether and con- tinu-ous teacher training
	Co-cur- ricular acti-vi- ties	Organization of learning-orient- ed co-cur-ricu- lar activities (i.e., club)	Church sup- port to edu- cation-orient- ed co-cur-ric- ular activi-ties	Promotion of reli-gious, so- cial and cul- tural activities

	Monitoring including follow up	Follow up of teaching and learning by a school leader	Follow up of student 's performance and teachers' punctuality by the church	Enhancement of spiritual and social guidance through religious activities
Relationships	Within the school community	Promotion of working together and mutual respect	Church support in promotion of friendship and unity	Promotion of harmony and spiritual life
	With partners	Projects and exchanges for school development	Collaboration with partners for supporting teachers' trainings as well as teaching and learning	Enhancement of collaboration for social and educational needs
School leadership		Coordination of school activities, management of finance and human resources	Church involvement in school administration	Implementation of a shared-based leadership style
Challenges		Instability of educational policy and difficult living conditions of teachers	Limited church support in school management and taking schools as income generating projects	Ignorance of protestant profile by school leaders

Mitigation measures		Collaboration with educational partnership and promotion of entrepreneurship	Enhancing of church regular follow up and financial support to schools	Teacher training on protestant school profile and clarification of criteria for selection of protestant school leaders
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Source: My own design from empirical data

## 5 Discussion of Results

As indicated in the introductory chapter (see chap. 1), this study aims at exploring perceptions of protestant school leaders on the profile of protestant schools in relation to quality education in Rwandan secondary schools. Using the qualitative approach via theoretical sampling with semi-structured interviews and content analysis (chap. 3), three types of protestant school profile were generated (4.3) through the lenses of the identified criteria (4.2). In the present chapter, I start by giving the summary of results (5.1) and I proceed with the discussion by reflecting on the empirical results of this study in light of the existing discourse (5.2).

### 5.1 Summary of results: School leaders' perceptions on the protestant school profile and on quality education

The present study is framed in the overall reflections of educational quality especially perceptions of school leaders about protestant profile in secondary schools in Rwanda. The overall objective of this study is to enrich the scientific discourse by availing the perceptions of school leaders about protestant school profile as well as its impact on quality education in secondary schools. In the first chapter, the study context was described, where, a part from a look on Protestantism and education throughout history (1.1.1), a significant role played by protestant schools in Rwandan education system in terms of access was highlighted (1.1.2). For example, one quarter of primary and secondary schools in Rwanda is owned by Protestant churches (Rwanda Education Board, 2019). Secondly, it is known from research that the protestant education profile aims at promoting education quality (Sovoessi & Rwambonera, 2016, p. 9; EKD, 2013, pp. 233 & 238). However, research about perspectives of school leaders on protestant school profile is quite missing in the educational discourse. This was described in the second chapter reserved to the literature related to the research topic. Accordingly, this study aimed at filling this gap by answering the following main research question: What are the perceptions of protestant school leaders on the profile of protestant schools and on quality education? Its four sub-questions are: 1) What meaning do

protestant school leaders have on the profile of protestant schools? 2) What perceptions do they have on quality education? 3) Wat relationship do they see between these two concepts? 4) How do they perceive challenges faced and what strategies proposed to face them? (1.3). It is worth to note that the interviewees theoretically sampled include head teachers and deputy head teachers. It includes also heads of education departments in six mainline churches members of the Protestant Council in Rwanda, which own most of the protestant schools in Rwanda.

To answer the aforementioned research questions, a qualitative approach and semi-structured interviews were adopted to collected data (3.3) from twenty-five school leaders (Glazer & Strauss, 2012; Silverman, 2014, pp. 62-63; Savin-Baden & Major, 2013). Data were analysed using of qualitative content analysis (Savin-Baden & Major, 2013, p. 235, Cohen et al., 2011) with the support of the software MAXQDA. The data analysis followed the iterative process of deduction-induction-abduction (3.4.5). From this analysis emerged seven criteria which include focus of the profile, school values, instructional activities, relationships, school leadership, challenges and mitigation measures. After emergence of criteria, the same process of data analysis continued and generated three types of profiles. They include vocation-based profile, institution-based profile, and socio-spiritual profile. Each type was described by use of the mentioned criteria and coded segments from the interviews, with consideration of research questions as well (4.2). This section (5.1) gives the summary of results in respect to the research questions of the study. All these methodological technics were covered in the third chapter about methodology and methods (chap. 3). The previous chapter about results described the main results generated from the process of data analysis (chap. 4), followed by the present one about discussion of results (chap. 5), where two main sub-chapter are involved, the first one about the summary of results basing the main research question (5.1), and the second about the discussion of results on perceptions of protestant school leaders on their school profile and its relation with quality education in the educational system of Rwanda (5.2).

### 5.1.1 Understanding of the protestant school profile

According to results from the present study, the understanding of school leaders on the protestant school profile is described in the above-mentioned types. This is summarised in four main points. Firstly, the protestant school profile is viewed as interpersonal values i.e., collaboration, mutual respect, hardworking, collaboration, mutual support. Secondly, the protestant school profile is understood by school leaders as religious practices and ceremonies (see types of institution-based profile and socio-spiritual profile). Thirdly, the protestant school profile is understood as church visibility in the general school management (see types of institution-based profile and socio-spiritual profile). Fourthly, the protestant school profile is understood as moral and religious discipline with tendency to normative fundamentalism (see types of institution-based profile and socio-spiritual profile). Each of these points is developed in the following sections.

#### *The protestant school profile as interpersonal values*

This title was given to the understanding of school leaders on the protestant school profile which show it as interpersonal values, grouped into two categories. The first category concerns spiritual values, like promotion of ecumenism, equality and collaboration. Moreover, they include also mutual respect, self-responsibility, autonomy, hardworking, discipline, life in harmony, tolerance, good service and discipline. School leaders said that these values are promoted, because there are among characteristics of the protestant school profile, and that they can contribute to the promotion of quality education as well as internal and external partnership. Other values promoted are related to the Rwandan national values, such as patriotism, entrepreneurship and good service. School leaders said that all these values help to enhance quality education. However, the results contain school leaders' perceptions which criticise some protestant values like freedom and autonomy qualifying them as source

of indiscipline in protestant schools. School leaders with a such understanding say that freedom and autonomy are source of students' indiscipline and their non-respect to teachers and to other school leaders.

*The protestant school profile as promotion of religiosity through religious routines*

School leaders interviewed think that the protestant school profile is characterized by routines of religious ceremonies in schools. These ceremonies are divided into two main types. They include intra-school activities organized by students under guidance of the chaplain and inter-school activities organized church leaders or by protestant schools through mutual visits between student's choirs. Inter-school activities include also evangelical campaigns organized in one protestant schools by school leaders or by church leaders owning schools. Noting that many religious activities are organized within schools, and these include celebration of the holy communion for students and staff school members, administrations of other ceremonies like baptism and confirmation of students, and prayers or thanksgiving. Most of these ceremonies are organized in the beginning of the academic year to reward best performers in national examination, and to pray for new ones enrolled in schools. Ceremonies organized in schools include also prayers for student candidates for the national exam. Other religious routine activities include Sunday services organized and led by students themselves or chaplains, repetition or practices of choirs and prayers sessions gathering students. They include also regular spiritual and religious activities like the morning worship organized every morning before the beginning of classes, teaching religion and prayers organized by the school in collaboration with the church once a week during school hours. In these prayer sessions, the word of God is preached and the message from choirs of students in choirs is given. According to school leaders, religious and spiritual activities organized in protestant schools are among the main characteristics of the protestant school profile.

*The protestant school profile as church visibility in school management*

In regard to the church visibility in school management, its involvement is summarized, on one side, in three main categories: The first concerns the church pedagogical involvement, which concerns the monitoring teaching and learning through regular visits of church leaders in schools, the second addresses the church participation in administrative activities like monitoring students and staff regularity and punctuality in teaching and learning activities, while the third category is related to the church contribution and participation in development, maintenance, and rehabilitation of school infrastructures. On the other side, the church is criticized for its limited or lack of participation in school management due to consideration of schools as an income generating church projects as described above.

As far as the first category is concerned, the church is appreciated for its great role in the school life. School leaders appreciate the church intervention in schools by regular visits in which advices are given to school leaders and to teaching staff through meetings held with them. Sometimes, church leaders hold such meetings with students and give them advices about how they should conduct themselves as students of protestant schools. Church leaders intervene also in monitoring of teaching, about teachers and students' regularity at schools, and take information from school leaders about the students' performances. The church is also appreciated for its regular monitoring of how infrastructures are kept in terms of their maintenance, and contribute in their maintenance or in their reparation.

On the other side, the church is criticised for its insufficient contribution in school's management. For school leaders with such perceptions, the insufficient support of the church in the management of its schools is source of lack of quality education in those schools. In such schools, church leaders are criticised for taking their schools as another source of income for the church. School leaders with such perceptions think that church leaders may reserve a special regular support to their schools.

Such churches are accused of opening schools with objective of using them as another source of getting money to run church projects.

*The protestant school profile as compliance to moral and religious discipline approach with tendency to normative fundamentalism*

On this point, the perceptions of school leaders on the protestant school profile are described as a religious discipline approach with tendency to normative fundamentalism. This profile is understood as rules and regulations of the school strictly and unreflectively followed by all students and teachers. This includes fundamentalism like denying alcohol drinks in the school compound and organization of religious ceremonies by non-protestant churches in schools. There is also denying images and objects which characterise non protestant churches. On this understanding school leaders interviewed give the catholic church images as a typical example. They suggest that these rules and regulations should be followed in all protestant schools. They highlight the importance of enforcing respect of those rules by giving reference to what is done in schools belonging to other churches and denominations like the Roman Catholic Church schools and the Seventh Day Adventist Church.

In summary, participants see the protestant profile in the sense of fundamentalism in the perspective of compliance to subjective and normative formalities. Moreover, tolerance to diversity of religiosity is visible and leads to exclusion.

### 5.1.2 Understanding of quality education

From the analysis of school leaders' perceptions on quality education, two main points were identified. They include quality education as standardized input and output described in type one and quality education as improved and promoted co-curricular activities, described in both type one, type two and type three.

*Quality education as standardized input and output*

In regard to this point, the analysis of school leaders' perceptions on quality education were seen as standardized input as required by the ministry of education in Rwanda. In such perceptions, school leaders explain quality education in their schools by showing how schools were equipped in teaching and learning materials. School leaders think that a school where quality education is appreciated has to be well equipped, with all the necessary material for teaching and learning like books, laboratories and comfortable infrastructures (chap. 4). This school use well qualified teachers, and use active teaching methods. On this point, school leaders highlight the use of competence-based teaching approach and active methods of teaching (chap. 4) to ensure the expected output.

School leaders describe also quality education as output oriented, focusing specifically on results of students from the national examination. For them, having a great number of students who succeeded in the national examination is sign of quality education in a school, while a smaller number of students who succeeded is sign of lack of quality education. This is why when they want to show a bad or a good performance of their students and how is quality education in their schools, they talk about technics used to improve students' results from exams, specifically students' results from the national examination (chap. 4). The best performers students are oriented in boarding schools, while the remaining students who succeed, are oriented in day schools<sup>10</sup>. school leaders talk also about the number of students who failed in the national examination to give reference of a school where quality education is worse. For school leaders, when majority of students have succeeded, it is a sign that quality education was insured. There is also another category of understanding quality education, where school leaders explain it by talking about infrastructures, material of teaching, teachers' qualification etc.

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<sup>10</sup> Day schools are also called 9 years' basic education for those of lower secondary education, and 12 years' basic education for those of upper secondary education.

*Quality education as improved and promoted co-curricular activities and sport*

In perceptions of school leaders about co-curricular activities as element /characteristic of quality education, they describe cultural and entertainment activities that serve as instructional to students. They talk about competitions among students to discover talents in different disciplines like sports and in other disciplines, like sciences, literature, traditional and modern dance, fine arts, music etc. These activities include also participation in the national cultural club (Itorero in our mother tongue), where students are taught the culture of ancestors, patriotism, integrity, honesty and good service.

In addition to the mentioned activities, school leaders talk about spiritual and religious activities organized by the school chaplain and activities administered by other religious officers. They mention for instance, praying for students when they are about to do the national examination and when they come back after publication of results in the beginning of the school year. For this occasion, they organize an evangelical campaign of thanksgiving for the success of students. They pray also for beginners' students in each level of the school, for teachers and for members of the school administration. They pray for God's guidance during the new academic year and for success (chap. 4). They underline that in those religious gatherings the messages from different school authorities and local government representatives are given to the audience present. School leaders underline the importance of such activities and say that it is not only to strengthen the social and spiritual life among students but also to help them in their relationship. They conclude by saying that this helps in students' learning and performance (chap. 4).

### 5.1.3 Relationship between the protestant school profile and quality education

In talking about the relationship between the protestant school profile and quality education, school leaders talk about characteristics of the protestant school profile, which; according to them, contribute to the improvement of quality education. They talk about values like hardworking,

collaboration, self-responsibility and discipline and say that these values help students to study and to perform well in their exams and tests (chap. 4). This relationship is described in both three types: type one, type two and type three. They say, for example that when a students have a good discipline and is responsible for himself in his learning, he/she understands what he/she learns and perform well. They continue saying that because of collaboration and hardworking, the student engage himself with his effort, and with a such engagement and collaboration between others, he/she understands easily what has been taught and perform well in tests and exams.

School leaders show this relationship between the two concepts by mentioning other characteristics of the protestant school profile like prayer and other spiritual and religious activities where students participate, and say that participation in prayer sessions and in spiritual activities contribute in making students ready to study and in turn, to perform well. They say, for example that when a student has prayed and listened to the word of God, he is stable in mind and study well, in a way that he/she understands what he learns and get good results. It is the same for other spiritual and religious activities like participation in religious choirs, and other religious gatherings, like religious campaigns, which also, according to school leaders, contribute positively to students 'performance (chap. 4). Another characteristic of the protestant school profile which contribute to quality education improvement is the visibility of the church in school management. School leaders say that when church leaders are regularly present at school and when they are regularly doing follow up in the ongoing of school activities, teachers are regular at schools and keep respect to times of starting lessons and / or ending them. They say that because of church leaders' involvement in school management, all the planned activities are well implemented and this contribute to quality teaching and learning, because of regular advices and support in school management (chap. 4). School leaders say as well that the church visibility at school contribute to quality education, because its presence helps in maintaining school infrastructures in a good state. The church intervenes

also in initiating and strengthening partnership between students and external partners and helps to ensure the support given by the government to schools and its efficient use.

#### 5.1.4 Challenges and strategies for improvement

The main results from the analysis of school leaders' perceptions on the topic of the present study include challenges encountered in the implementation of the protestant school profile, and appropriate mitigation measures. The main challenges include the passive involvement of the church in school management (type two), the ignorance of the protestant school profile from school leaders and their resistance to apply it in schools (mainly in type three). School leaders talk also about difficult living conditions of teachers (type one). For the first challenges, school leaders accuse protestant churches for their non or insufficient involvement in the management of their schools. Explanations given by school leaders in describing this challenge focus specifically on an insufficient support of churches in school management and in development of school infrastructures. School leaders say that even where this support is given, it is not sufficient. Church leaders are criticised that instead of reserving this particular support to their schools, they take them as income generating projects (chap. 4). Churches are accused of opening schools with objective of using them as another source of getting money to run church projects.

For the second challenge which concerns school leaders who do not understand the protestant school profile and those who resist to applying it, school leaders explain that this is caused by lack of trainings to help school leaders and teachers to gain knowledge of it (chap. 4). School leaders say even that some of their colleagues resist to apply the protestant school profile and attempt to introduce profiles from their own churches. Concerning the third category of challenges which concerns the living conditions of teachers, this was a challenge in all schools in Rwanda during the time of data collection and data analysis of this study. But from the beginning of September 2022, salaries for all government and aided school teachers were increased in primary and in secondary schools. The

problem remains in private schools because the increase of teacher salary was only done for Government and aided schools.

Concerning strategies proposed to face the first category of challenges, school leaders suggest that the active church involvement in the running of school activities may help to face those challenges (both type one, type two and type three) Interviewed school leaders think that this strategy may be fulfilled by use of different approaches which need involvement of church leaders. These approaches include principally promotion of entrepreneurship in schools by their church owners (chap. 4). Results show that this approach may help in initiating and running small projects of schools and strengthening collaboration between churches and their partners, including the state. Results show also that this strategy may help not only to face the first challenge mentioned, but also the second and the third challenges. Results highlight that collaboration may help in reparation of schools and their equipment, in training of teachers and school leaders, and other possible small projects which can be run in schools. The fully involvement of the church in schools' management may also help in solving challenges related to the confrontation of different beliefs in schools; where church representatives during their visits in schools may use this occasion to talk with school leaders about the profile of protestant schools and its implementation.

Concerning challenges related to living conditions of teachers, school leaders suggest that church leaders may discuss with government representatives to see how this challenge may be faced in order to improve those living conditions (Types one and type two). According to school leaders, protestant churches owning schools may help in solving to face such challenge, by strengthening collaboration with partners. Collaboration with partners (type 1, type two and type three), like the state for example, may also help in revision of laws governing schools, specifically revision of criteria used in selection and appointment of protestant school leaders, where results show non-respect of the existing criteria by local organs of the government and non-respect of the right reserved to protestant churches in this appointment (chap. 4). Collaboration between protestant

church leaders and the Government may also help in preparation and implementation of programs of teaching religion in schools.

## 5.2 Discussion of results: Protestant school profile and its impact on quality education in Rwanda

In the present second part, the study results are discussed in light with the existing literature related to the research topic (chap. 2). I discuss specifically five selected points and adopted with consideration of the research topic and research questions. I chose to discuss the protestant school profile in regard to the following five points: the protestant school profile and theories of quality education (5.2.1), the protestant school profile and the protestant theology (5.2.2), the protestant school profile and religious plurality (5.2.3), the protestant school profile and its contribution in the economic development of Rwanda (5.2.4), and the protestant school profile and its contribution in the process of unity and reconciliation in Rwanda (5.2.5). In the discussion the starting point is presentation of the main results related to the concerned point of discussion, and continuation by showing the scientific literature related to the point under discussion, and confrontation of the study results and related scientific discourse, ending by showing the contribution of the present research to the scientific discourse.

### 5.2.1 The protestant school profile and theories of quality education

The results of this study underline the likelihood of positive impact of the protestant school profile on quality education in general, particularly on students' performance. I focus on the pedagogical aspect of the protestant school profile, starting by reviewing the main highlights of quality education. I continue by discussion of results in relation to the two main traditions of quality education, such as the behaviourist and the humanist traditions. The results of the present study have been first described in the three types of protestant school profile (5.1). In this perspective, it has been noticed that all these three types show different dimensions of quality education. Accordingly, the first type, institution-based profile, focuses

on the promotion of excellence, innovation and collaboration, both taken as culture in schools as well as the promotion of values which may characterise protestant schools and the school community. A great importance is put on regular follow up, monitoring and evaluation which have to be ensured, as well as, promotion of partnership and collaboration between churches and external partners, and collaboration between churches and the state (4.4.1). In this way, results related to this type covers almost all the dimensions of quality education which include quality context, quality input, quality process and quality output (UNESCO, 2005; p.23). Unfortunately, the dimension of quality outcome seems to be unclearly emphasized.

In relation to the discourse of educational quality especially competence-based education whereby outcomes in terms of competences matter (Krogull et al., 2014; Vavrus et al., 2011); this shows a limited understanding of educational quality by the interviewed school leaders as far as competence-orientedness is concerned. In the second (institution-based profile) and the third (social-spiritual profile) types, dimensions of quality education (UNESCO, 2005) are not directly reflected, particularly quality process and quality outcome. In this regard, the second type which focuses on a visible role of the church in school management and its involvement in school activities distinguishes two opposing perceptions of church's role in school management. On one side, the church is appreciated for its positive role played in school management. On the other side, the church is criticised for its irresponsibility and invisibility in management of its schools. Results reveal also that the sufficient contribution of the church in school management helps in promotion of quality education on the pedagogical side, while its insufficient intervention leads to non-achievement of objectives set to promote it.

Concerning the third type of profile, the focus is on promotion of intermingled religious and social life in schools. It is ensured by promotion of activities which may lead to life in harmony within the school community by use of strategies, like promotion of ecumenism and tolerance through chaplaincy services. As previously mentioned, type two and type

three do not directly intervene in all dimensions of quality education, specifically the pedagogical aspect, like quality process and quality output, but their contribution helps in the accomplishment of these dimensions. In this way, I have deduced that promotion of spiritual and social activities constitutes an important quality context which may have a positive impact on quality education. This is because there is a likelihood that students who participate in such activities learn with a well-prepared mind and perform well in formative and summative evaluations (chap. 4).

Particularly in regard to the understanding of quality education, two aspects of understanding were highlighted in the analysis of school leaders' perceptions. The first aspect is the understanding of quality education in terms of output. Quality education was understood as performance of students in terms of results from exams, either at school level or at national level. To explain how was quality education in schools, the reference was always made to number of students oriented in boarding schools to show a lower or or a higher performance of students. Their understanding of quality education reflects the behaviourist theory of quality education (UNESCO, 2005) which solely focusses on classification of students and schools according to performances in knowledge-based tests. This theory does not give importance to the student's capability of building his own knowledge.

In contrary, it gives more privilege to the teacher who has to work hard to achieve the set objectives. Revelian and Tibageza (2022) explain that this theory was established by Watson and Skinner in 19<sup>th</sup> century with focus on observable, quantifiable events and behaviours which are related to quantitative performances of students in the case of this study. They also cited the Western Governors University (2020), which explained behaviourism as a prevalent concept that emphasizes on how students learn and advance, and explain this theory as focusing on the impression that all behaviours are learned through interaction with the environment. They say that behaviours are learnt from the context, while inborn factors have little impact on one's behaviour (p. 193). This theory is quite similar to the traditional teaching approach where the teacher plays the great part in the lesson, while the learner is not encouraged to transform knowledge

into competences, and does not much consider the context and characteristics of the learner (UNESCO, 2005, p. 33). This is similar to the Paul Freire “banking concept”, in which the author criticises the traditional narrative character of education. The teacher is taken as depositor of money while the learners are the depositories (McCloskey, 2020, p. 205).

This is different to what promote the humanistic theory on quality education, where the objective of education is to facilitate the development the student to achieve self- actualisation (Aung, 2020). In this theory, the learner is encouraged to build his/her own knowledge, while the teacher plays the role of guide and facilitator (Raharijaona, 2023). According to Edward (1989), humanism is a school of thought believing that human beings are different from other species and possess capabilities not found in animals. The humanist teacher is a facilitator, not a disseminator of knowledge and should give priority to the participatory and discovery method instead of the traditional dictatorship one (Aung, 2020). This approach of teaching is known as learner centred teaching, typified by the child taking responsibilities for their education and their learning (Krogull et al., 2014, pp. 116-120; Kamundu, 2021, p. 169). This recall also what teaches us the constructivism perspective of learning, where the teacher is invited to help students build their own knowledge (Gagnon & Colly, 2006, Mutugi, 2014), and the competence-based teaching approach which encourages the learner to transform knowledge into competences (Republic of Rwanda 2013) under facilitation of the teacher.

In the second aspect of understanding, school leaders explain quality education by giving different strategies used in teaching and learning, availability of infrastructures, material of teaching, qualification of teachers, to name few. They talk also about the impact of prayer, some protestant values, and students’ discipline. In comparison to the existing literature, school leaders touch other dimensions of quality, like quality context, quality process and quality output (Barret et al., 2006, p. 19). In this way, they embrace here the humanistic approach of explaining quality education, which places as well more emphasis on the educational process (Barret et al, 2006, p. 2). This approach considers also the learner’s autonomy, his needs and motivation and gives the central place in his/her

learning to facilitate his active participation in building his own knowledge. In this approach, the teacher plays the role of a facilitator and encourage the learner for his self-evaluation.

In the humanistic tradition, a great importance is also put to the socio-constructivism of the learner where the learner is encouraged to build his own knowledge and to consider the role of the surrounding society (UNESCO, 2005, p. 32). This approach put also a great importance on attitudes and values acquired in schools, and thus similarity to approaches like learner-centred pedagogy (Vavrus et al., 2011) and democratic school governance (Karlsson, 2002; Suzuki, 2002), as well as inclusion (UNESCO, 2005), as notions of quality education (Barret et al., 2006. p. 3). Basing on this discussion, it is clear that the interviewed school leaders have a limited understanding of quality education in terms of context, input and output. However, aspects of quality outcomes which are likewise necessary in the context of competence-based education are quite missing in their perceptions of quality education.

### 5.2.2 Relationship between the protestant school profile and the protestant theology

This section about the relationship between the protestant profile and the protestant theology has been adopted with consideration of the topic of my research study which aims at exploring perceptions of protestant school leaders on their school profile and on quality education. Basing on this research topic, I found it important to consider the role played by the protestant theological principles in the development of education throughout its history. The order followed is the same as the one indicated in the introduction of (5.2.1). The discussion will be based on different categories of school leaders understanding of quality education.

Therefore, the study results show the understanding of the protestant school profile in four mains points, all having relationship or based on the Christian theology. First, the protestant school profile is perceived as interpersonal values such as mutual respect, collaboration, mutual support, ecumenism, good behaviour, life in harmony, tolerance, good service and

others (chap. 5). When we look at the protestant theology, we find that these values are similar to protestant principles developed from the five Solas by the reformation pioneers, specifically Martin Luther and Jean Calvin. As example, one of the Five Solas is the universal priesthood, which implies equality of all believers before God (Assedullah, 2023). This leads to mutual respect, autonomy, life in harmony, human rights and others, already mentioned among the protestant principles (Kim et al., p. 40).

In regard to quality education, these Christian values which result from the Christian principles may have inspired today's educationists to set principles of quality education like inclusion, gender balance, equality, promoted in today's education. Therefore, inclusion, equality and gender balance are among the Sustainable Development Goals (SDGs) especially in relation to education, where education does not accept segregation based on gender or social status of families where students come from (UNESCO, 2016). Another example is the protestant doctrine of the Bible's authority, which led to the need for an educated membership able to read and understand the Holy Bible for themselves and for reflection together on the message received (Hanko, 1979, Sheremeta & Smith, 2017, p.8). This doctrine may have also inspired today's educationists for promotion of autonomy and democracy (Kang, 2012, p. 154), learner centred teaching approach and competence-based teaching approach which emphasize the central role of the student in learning and the role of the teacher as facilitator or guide (Muller, 2006, p. 1468, Mushagalusa, 2019, p. 59).

Second, the protestant school profile is understood as religious ceremonies and practices at school as they are organized by the church or by school chaplains or students' spiritual representatives. The results show that religious ceremonies organized in protestant schools are seen as signs of the protestant profile because they show the protestant faith in the same schools. It is worth to note that the protestant/Christian faith in school is one of the principles of the protestant school profile as shown in the literature on the protestant education (EKD, 2013, p. 237). The stu-

dents' self-organization of religious activities and administration of religious ceremonies in schools is also a sign of the protestant school profile, because, the protestant theology teaches that every Christian has freedom as a gift from God, and is invited to promote it within the community. As this is the right to all Christians, it is also the right of students to benefit God's grace and his unconditional love through sacraments, like the Holy Communion and the Baptism, even when students are at school (EKD, 2017, pp. 11- 17; EKD, 2013, p.237).

Third, the protestant school profile is perceived as church visibility in the general school management, where, according to the empirical results of this study, this profile is manifested by the presence the church in school management. Results shows also that when there is a limited involvement of the church in school management, there is no or less visibility of the protestant school profile. Therefore, the church intervention in school's activities helps and motivate school leaders in the implementation of the protestant school profile through advices given to school leaders and to teachers through meetings held with them and support in finding solutions to possible problems arising in schools. Results show also that the church visibility in schools contributes to quality education improvement because this presence can contribute to ensuring efficient teaching and learning, and then improvement of students' performance (Cfr chap. 4). For school leaders, the role of the church in quality education improvement is important and necessary. However, they see the contribution of protestant churches unsatisfactory in that regard especially in terms of performance of students. Hence, there is likelihood that there is a relationship between the church's role in school management and quality education in protestant schools.

The fourth point highlighted in the study results related to the point under discussion is the perception of the protestant school profile as a moral and a religious discipline approach with tendency to normative fundamentalism. With this understanding, the protestant school profile is perceived as rules and regulations followed by all students and teachers in protestant schools per se. Some of those rules are in contradiction to the religious freedom (Muller, 2006, p. 1468, Mushagalusa, 2019, p. 59)

which should characterise those schools as already highlighted on the first section of this point. School leaders talk about some rules which, according to them, have to be compulsory followed by all students and staff; like denying alcohol drinks in the school compound and organization of religious ceremonies by non-protestant churches in protestant schools. Consequently, the instrumental understanding of protestant school profile in terms of compliance to hierarchical rules and regulations may negatively impact on originally stated principles of Protestantism i.e., autonomy, self-responsibility (Muller, 2006, p. 1468) and may lead to fundamentalism.

### 5.2.3 The protestant school profile and religious plurality

In the present topic study results, promotion of ecumenism and religious freedom is highlighted. Therefore, the interviewed school leaders talked about promotion of religious and social life in schools and say that this is ensured by promotion of activities which may lead to life in harmony within the school community. They talk about approaches used in social-spiritual activities like promotion of ecumenism, tolerance and unity through chaplaincy services (chap. 4, p. 62). From this understanding it may be deduced that for protestant school leaders, promotion of religious plurality is one of the characteristics of the profile of protestant schools. This complies with the existing literature like (Mushagalusa, 2019, p. 21, EKD, 2013, p. 237), where protestant schools are invited to places where students live freely their faith be given opportunity of expressing their faith in accordance to their own churches.

Another element which shows the relationship between the profile of protestant schools and religious plurality is the role of the chaplain in protestant schools. The study results show that the chaplain has in charge: teaching religion and ensuring organization of religious ceremonies in schools, promotion of unity and religious freedom among students who join schools from different religious confessions. These chaplains are sent by the Protestant council of Rwanda (CPR), a Christian body composed by majority of protestant churches in the country. Those chaplains are sent in schools with directives of serving as mediators between different

protestant churches and not as representatives of their own churches. Notifying that, according to school leaders, religious plurality is also ensured through promotion of partnership and collaboration between churches and external partners, and promotion of unity among the school community members by use of the Bible messages. In addition to that, school leaders interviewed talked about promotion of unity and spiritual life in schools and say that this is done through spiritual activities where, students and other members of the school community meet and listen to the word of God (chap. 4). They add that this is an occasion to participants in those spiritual activities for repentance, which lead to change of behaviour and to improvement of students' discipline and good relationship among them. In this way, religious plurality is seen as a characteristic of the profile of protestant schools.

Compared to the existing literature; ecumenism and religious plurality are highlighted as among the main principles which may characterise protestant schools, where for example, these schools are recommended to be characterized by freedom coming from the principles of the protestant school profile, saying that education in protestant schools has to build on freedom given by God as gift (EKD, 2013). The literature says also that protestant schools have to be places, where students live freely their Christian faith. This implies promotion of students' freedom in their faith at school, with respect to religious belongingness of everybody. Members of the school community have the right for opportunities of expressing their faith in accordance to their respective church denominations (EKD, 2013, p. 21).

Another principle of Protestantism related to this point under discussion and which need to be promoted in protestant schools is ensuring social justice; a value which may be achieved by caring for every student, specifically those with disabilities or those with special challenges related to their backgrounds. From this principle, protestant schools are invited to promote values like inclusion, gender balance, equity and equality among students and other members of the school community. School leaders have to make effort at promoting reconciliation, trust and freedom (EKD, 2013, p. 23).

These two examples taken from the literature show the basic foundation of promoting religious plurality in protestant schools and confirm the above hypothesis that the protestant schools profile promote religious plurality. However, the study results show an element which make difference between them and the existing literature. In this regard, the study results show an understanding of the protestant school profile as a moral and a religious discipline approach with tendency to normative fundamentalism (chap. 4). With such understanding, school leaders advance some rules and regulations followed by all students and teachers in some protestant schools, like denying alcohol drunks in the school compound and denying organization of religious ceremonies by non-protestant churches in schools. School leaders suggest that such rules and regulations should be extended and applied in all protestant schools. To mean that such a perception of the protestant school profile is sign of its misunderstanding by protestant school leaders. Therefore, school leaders did not consider the protestant profile principle about Freedom (EKD, 2013), which include also freedom in faith matters. Extending practices like denying of alcohol in all protestant schools as these perceptions from school leaders say would be against religious freedom (cfr. chap. 2).

From this point under discussion, the study results show that the protestant school profile promotes religious plurality, but also, the same results deviate from the previous statement by showing an understanding of the same profile as a moral and a religious discipline approach with tendency to normative fundamentalism.

#### 5.2.4 The protestant school profile and the process of unity and reconciliation in Rwanda

Before entering in the discussion of this point, I judged important to underline that the present research was conducted in a country which endured a tragedy of Genocide against the Tutsi in 1994, which left to more than one million of Tutsi killed within one hundred days only (Nikuze, 2014). From July 1994 up to present, the country is in the process of its reconstruction in all sectors of life, more importantly on the social life of

the Rwandan community (Gaparayi, 2001, Buckley-Zistel, 2011). In relation to the results of the study, promotion of friendship and unity are among the main results of the study as characteristics of the protestant school profile (chap. 4). Perceptions of school leaders ensure that promotion of these values help to strengthen life in harmony among students. School leaders think also that the above-mentioned values are promoted through religious and spiritual activities like prayer sessions and other religious gatherings where students share the word from the Bible and, according to school leaders, this helps them to strengthen relationship among students (chap. 4). The study results talk also about promotion of ecumenism, tolerance and freedom, where students are encouraged to participate actively in planned services without distinction of religious belongingness.

The confrontation of these results with the existing literature related to the present research topic, remind what was written by scholars in this matter that the above-mentioned values which help to strengthen unity and good relationship among students were generated from the protestant principles as seen in chap. 5. 2.3. Promotion of values like equality, unity, friendship and mutual respect (Kim, et.al, 2018, p. 20, chap. 4. pp. 51-52 & 61-69), are among the main principles of the protestant school profile. As example, the protestant doctrine of faith does not need to pass through the priest to benefit God's forgiveness. It is only faith in God, that leads to dignity, autonomy and freedom based on personal conscience (Sheremeta & Smith, 2017, p.8; Dorn, 2019; John 3:16: Eph.3: 8).

Another example is the protestant doctrine of priesthood for all believers which leads to equality of all believers before the Creator and between themselves, regardless of their historical background or natural differences based on gender, family's social and economic status, or differences based on races or ethnicity (Kim, et.al, 2018, p.40). It is also known from the existing literature that another main pillar of protestant education is promotion of social justice in schools (EKD, 2017). Every student, including those with disabilities or with special needs, have to be considered and offered facilities which enable them to benefit all services they

need. Schools are encouraged to promote inclusion and values like equity, equality and gender balance, and become places of reconciliation and development of freedom of speech and trust (Kim, et.al., 2018, p. 20). It is therefore obvious that a student developed with a such education may militate for unity and reconciliation among his / compatriots; and this is in accordance with the present point of discussion.

As we are interested on the role that can be played by the protestant school profile in the process of unity and reconciliation in Rwanda, it is also important to highlight that some of the values that characterize the protestant schools' profile are shared with the Rwandan cultural values such as justice, peace, tolerance, mutual respect, solidarity and democracy (ISP, 2004, p. 56; GoR, 2020) which are important in the mentioned process of unity and reconciliation in Rwanda. To mean that promotion of such values in schools can contribute to the reconciliation processes in Rwanda in the post-genocide context. In conclusion to the present point under discussion, there is a likelihood that promotion of the protestant school profile especially values-orientedness in schools could be a contribution to the process of unity and reconciliation in Rwanda.

#### 5.2.5 The protestant school profile and the economic development of Rwanda

From the present study results, there is a possible impact of the protestant school profile on country's development, even though this is not explicitly demonstrated. Therefore, the results contain values promoted in protestant schools which help students to reach to good performance. These values include for example, hardworking and collaboration, which, once promoted in a school, help students to reach to good performance (chap. 4). This is because, as explain school leaders, when these mentioned values are promoted among students, they may help them to study and succeed, and graduates to serve usefully in solving daily life problems they may face and those faced by the society. Other principles which may help graduates from protestant secondary schools to contribute efficiently in country's development include promotion of entrepreneurship (chap.

4) and implementation of a shared leadership style, which involves sharing of responsibilities in the implementation of planned activities. The comparison of this to the existing literature shows that there is a relationship between the protestant school profile and quality education because this is one of the priorities in protestant schools (EKD, 2017, p. 15). In this perspective, the literature shows protestant schools as good quality schools in different countries (Kang, 2012, p. 541, Becker & Woessmann, 2009, p.7). This recognition of protestant schools as good quality schools justifies the positive impact of this profile on quality education as found in the present study results.

For the case of protestant education in Rwanda, even though protestant schools are not taken as the best quality schools, they play an important role in the country's education. For instance, in the whole country protestant schools represent 18,4% in secondary schools and 22,5 % in primary schools (Rwanda education Board, 2019). In addition to that; in relation to the process of development of Rwanda, promotion of quality education, specifically in secondary schools was recommended by the Economic Development and Poverty Reduction Strategy (EPRS II 2013-2018) as a priority (Republic of Rwanda, 2013). This strategic plan highlights the importance of making more effort in the improvement of quality education in secondary schools, basing on the important contribution expected from this level of schooling in the country's development (1.2). This important expectation from secondary schools was specifically based on the adoption of universal education in Rwanda; where the aim was that graduates from the basic education, which covers actually 12 years, be well equipped with skills enabling them to offer a productive work after the end of secondary schools and contribute in the country's development (Verspoir, 2008; Uwajiyabo, 2021, p. 9; Republic of Rwanda, 2013, p. 62).

In relation to the present point under discussion, the possible impact of the protestant school profile on the country's development was highlighted in the study results, as seen in the first lines of this discussion. The same study results underline values promoted in protestant schools which help to reach to good performance, mentioned in the first lines of this point under discussion. When these values are promoted in a school,

this helps students to perform well in exams and in other evaluations (Trohler, D., 2020, Boppart, Falkinger & Grossmann, 2014)). This is because, as explain the results; when the mentioned values are developed in students, these one may serve usefully by use of protestant principles developed in them in schools. To mean that graduates from protestant schools would be able to serve efficiently in solving their daily life problems and specifically to contribute in the country country's development. Looking at different policies of the Rwandan government, the mentioned values match with values that guide the Rwandan government and its population in the process of development.

In this regard, one of the objectives of education in Rwanda are to transform the Rwandan population into human capital for development through acquisition of developed competences (ISP 2004, p.56). We can also reinforce the veracity of the present point under discussion by referring to what underline Sheremeta & Smith (2017) about the Impact of reformation on the Economic Development of Western Europe, where they cite Max Weber as the first person to recognize this mentioned impact of Reformation, underlining the existence of correlation between Protestantism and positive economic outcomes; even though , as add Sheremeta and Smith (2017); the discussion about the pathways connecting Reformation to economic growth was still in process.

Because our discussion focusses on the role of the protestant school profile on the country's economic development, it seems also important to notify that in showing the mentioned causal pathways, education comes on the second rank, after religious freedom, and work ethics on the third place (Sheremieta & Smith, 2017, p. 5). These two researchers continue by citing Max Weber claims that Protestantism cultivated preferences for hard work, and mentioned that this resulted in greater economic posterity (Sheremeta & Smith, 2017, p. 9). Consequently, these argumentations of Sheremeta and Smith are similar to the topic under discussion that the protestant school profile may contribute to the economic development of the country, the case of Rwanda in the present study. Hence, the

contribution of my research to the Rwandan community on the educational discourse is that enhancement of the protestant school profile may help in the process of the country's economic development.

## 6 Implications of Study

This chapter gives the implications of the study to the scientific discourse (6.1) and addresses recommendations to different stakeholders in the domain of protestant education in Rwanda (6.2), basing on the findings (chap. 4) and their discussion (chap. 5). The chapter provides also a description of the study limitations (6.3), with proposed measures to be taken for further related researches.

### 6.1 Implications for research

In the present sub-chapter, I compare theories developed in the literature review (chap. 2) and the present study results (chap. 4). The reflection will be guided by different research types such as historical, empirical, systemic, and conceptual ones.

#### *Implications for historical research*

The results of the present study showed that protestant education is still dominated by the traditional method of teaching. This method of teaching was inherited from the Europeans missionaries who came with colonial powers who facilitated to implement a such system of education in Rwanda (chap. 4). The teacher was the provider of knowledge and the master in class, while the role of the student was to execute the master's orders and to obey him, and this system of teaching continues to influence teachers and school leaders in Rwandan protestant education. However, this education system was against the principles of the protestant school profile which promote the child autonomy of thinking and his right to express his ideas, as highlighted in this study. But the situation is as such, while promotion of competence-based teaching approach (CBC), where the learner is at the centre of teaching and the main actor in the lesson was adopted from 2016. Noting that the traditional teaching system in Rwanda favoured the propagation of the divisionism ideology in Rwanda which led to the 1994 genocide against the Tutsi. From this regard, a historical study on the implications of the colonial-missionary education on

today's Protestant education in Rwandan is needed. This study may generate appropriate strategies to deracinate the previously said divisionism and miss consideration of the learner's importance in today's protestant education. Historical research may be also done on the role of protestant education in the Rwandan history from the time of colonization to 1994 to generate weaknesses and strengths which may help implementers to take appropriate mitigation measures.

### *Implications for empirical research*

For the empirical research, three main points are considered. First; the present study generated three types of profile which include the vocational, the institutional and the social spiritual profiles (chap. 4). Nevertheless, these three types emerged from the analysis of perceptions of protestant school leaders on the profile of their schools in the context of Rwanda. With consideration of this, we do not know what types could be generated if the study was conducted with protestant school leaders from a different context. From this regard, another empirical research with school leaders from another context to verify this hypothesis. Second, we don't know if the three types are the only ones that can be generated if the research changes the sample and concentrates, for example, on the perceptions of teachers whose important role in students' learning is well known (Hattie, 2012; Branch et al., 2013). Research may be also done to explore perceptions of parents whose importance of their implication in learning and success of children is as well known (Hattie, 2009, p. 69). Parents are also the main advisors of students in the choice of schools for orientation from primary to secondary education and from lower secondary to upper secondary levels. Third there is a need of a research with church leaders on the challenges they may face in running protestant schools to verify causes of the two opposing perceptions of school leaders on the church leaders' role in the implementation of their schools' profile (chap. 5).

*Implications for conceptual research*

From the results of the present study, it has been remarked that school leaders do not understand or have a limited understanding of the protestant school profile. The concept of profile of protestant schools is mainly understood as protestant values, practices and ceremonies. According to the same results, there is no explicit relationship between the protestant school profile and school leadership, while this relationship is underlined in the literature (chap. 2). There even no research done in Rwanda on this relationship, while results from it may awaken protestant church leaders on their direct role in school leadership. Research on the relationship between these two concepts in the context of protestant education in Rwanda is needed. This may be conceptual research on perceptions of protestant church leaders on their role in school leadership may help to face the challenge of two opposition perceptions of school leaders about protestant church leaders' contribution on the implementation of their schools' profile.

*Implications for systemic research*

In regard to the systemic research, the implications of the study at hand address specifically the teaching and the communication systems between the teacher and the students. From this point of view, the educational teaching system in Rwanda is still influenced by the traditional teaching system, where the teacher was seen as the champion of knowledge and the students were the recipients present in the class room to listen and to execute the teacher's orders, without any contribution of their own reflection (Freire, 1967; 2008; Kamundu, 2021, pp. 160-161; Uwajiywabo, 2021, pp. 14 & 23). This is in contradiction to what say the scientific literature on the protestant school profile, where this one calls for promotion of values like freedom, self-responsibility, creativity and free expression (Kim et al., 2018, p. 40; Muller, 2006, p. 1468; Mushagalu, 2018, p. 59). Results of this research revealed also an underestimation and an ignorance of the protestant school profile (chap. 4); which, according to school leaders, this profile leads to students' 'indiscipline and

to their disobedience towards teachers and other school leaders. It has been found as well that the protestant school profile promotes the learner-centred teaching pedagogy, in detriment to the teacher-centred teaching one. This is similar to the actual Rwandan policy of education, where the competence-based teaching approach is adopted as a policy to be promoted in schools from primary to higher learning institutions. But even though the situation is as such, results of this study showed the characteristics of the traditional system of teaching in secondary protestant schools in Rwanda. As an example, questions of evaluation prepared by teachers are mainly output oriented (chap. 4). All these mentioned challenges form results of this study imply systemic research to explore perceptions of school leaders in Rwanda on the role of the protestant school profile in promotion of learner centred education system in their schools.

## 6.2 Implications for practice

The results of the present study help to discover certain aspects which need a special intervention from different stakeholders in the domain of education and other partners interested quality education improvement in Rwanda, particularly by quality education in protestant schools. Aspects which need a special intervention at practical level include teachers and school leaders' knowledge in the protestant school profile and in quality education, living conditions of teachers in protestant non-aided institutions, protestant school leadership and ownership, the protestant schools' infrastructures, the partnership between protestant churches and the state in education, and the implementation of competence-based teaching approach. In the following lines, recommendations are addressed to different stakeholders, depending on which intervention is needed.

### *Recommendation to school owners*

It is known from the literature that the role of teachers and school leaders is great in teaching and learning and in the implementation of school activities (Branch et al., 2013; Hattie, 2009). In addition to that, results of this study demonstrated the importance played by the protestant school

profile in promotion of quality education in all its dimensions and the insufficient knowledge of school leaders in this profile and in its implementation in schools. The study results underline that this may be resulting from appointment of non-protestant school leaders in protestant schools and / or non-competent school leaders as one of the obstacles for the implementation of the protestant school profile. This implies a need for training of protestant school leaders and teachers on this profile and on strategies to be taken for its efficient implementation. Another training for them is needed on the understanding of quality education and on the efficient implementation of competence-based teaching approach. This is because from the study results, the understanding of school leaders on quality education and the applicability of competence-based teaching approach in schools need to be revisited. Therefore, the understanding of school leaders of quality education is expressed in terms of output from formative and summative evaluations. Aspects of output which is oriented to competence-based teaching is quite missing. From this regard, church leaders are recommended to plan, organize and finance trainings for school leaders of their schools. Church leaders owning protestant schools should also ensure a regular follow-up of school activities to ensure that protestant principles are reflectively applied in order to reach to the expected quality education. In case of the absence of the top leaders of churches to ensure this follow-up, church leaders at local level may assume this responsibility. Protestant church leaders are also invited to multiply efforts in development of infrastructures and in selection of competent school leaders, able to ensure an efficient application of the protestant school profile and to take efficient strategies for quality education improvement. Church leaders are also invited to intervene for improvement of living conditions of teachers in protestant private schools. They may use of their own resources or promote the partnership with other organizations who may intervene in payment of teacher salaries in private schools.

*Recommendation to school leaders*

It has been observed from the results that school leaders interviewed were not well knowledgeable in the understanding of quality education as already mentioned in (6.2.1). The study results show that the common understanding of school leaders on quality education focusses specifically on output or on results from formative and summative evaluations. In addition to that, the understanding of school leaders on the protestant school profile was very limited, where their main focus was prayer and religious ceremonies. The study results revealed also that there was a misunderstanding of this profile and its effects in schools, where protestant values like freedom, self-responsibility and democracy are taken by school leaders as source of indiscipline in protestant schools. This is why, school leaders are invited to participate in their trainings on the profile of protestant schools organized by church leaders and to implement it in their schools. School leaders are also invited to deploy enough effort in follow-up of school activities and in ensuring monitoring of teaching and learning, specifically the use of competence-based teaching approach. This is because results showed that there still lack of enough strategies to implement it in protestant schools.

*Recommendations to the Protestant Council of Rwanda (CPR)*

The Protestant Council of Rwanda (CPR), through its department in charge education in Rwanda (BNEP) has contributed greatly in training of teachers and school leaders of protestant schools in the use of the Participatory and Active Pedagogy (PAP), as already mentioned in (6.2.1). The BNEP has also helped in the preparation of the program of teaching Religion in primary and secondary schools in Rwanda. Although this great recognized contribution of this Department, till nowadays, there still a need of teachers and school leaders training on the implementation of competence-based teaching approach as mentioned in (6.2.2). The results of the present study highlighted also a challenge of living conditions of teachers, based specifically of a low salary in most of protestant private

schools. This is why the department of CPR in charge of protestant education (BNEP) is recommended to advocate for protestant churches to advocate for protestant schools to the Ministry of education about how the government can reserve a special support to protestant non-aided schools in payment of a part of teacher salary, by consideration of the good contribution of non-aided schools in the country's education, as mentioned in (chap. 1). The advocacy of the department of CPR in charge of education for protestant schools can be done by discussing with the Ministry of education about the government support in reparation and construction of new schools. This is because the study results showed that infrastructure in protestant schools are among the areas which need an urgent intervention to boost the state of their quality.

Another intervention needed for the Protestant Council of Rwanda concerns the application of the law governing schools and its application, where this council may represent protestant churches and discuss with the Rwandan government about the applicability of the law governing schools and the contract signed between the Rwandan government and churches. This is because schools' leaders interviewed talked about districts that do not respect the signed contract; and, one of the bad consequences of this was the appointment of non-protestant persons and / or non-competent persons to lead protestant schools. This was seen also as one of the sources of non-applicability of protestant school profile in protestant schools. The Protestant Council of Rwanda (CPR) is also recommended to reinforce the discussions with government representatives to revise the law governing schools in regard the said selection and appointment of school leaders and about changes to be made in the educational system without enough preparation of stakeholders. The typical example mentioned was the change of the medium language of instruction from primary to universities without enough preparation of teachers and school leaders. These are however, the implementation of such decisions cannot be possible without teachers and school leaders.

*Recommendation to the Ministry of Education in Rwanda*

When we look at challenges faced by protestant schools in the implementation of the protestant school profile principles, as showed the study results, we find that some of them may be addressed at the level of the Ministry of education. Some of those challenges include the place given to teaching religion on the weekly teaching time table, the payment of chaplains in charge of teaching religion and ensuring the services of religious teaching and other religious services. This shows the role important played by chaplains in protestant schools. Basing on this, the ministry of education should include chaplains among the staff of schools and reserve a salary for those who assume this responsibility in protestant schools. This may go with the number of hours allowed to teaching religion in primary and secondary schools, because teaching religion and religious activities are important characteristics of protestant school profile as showed the study results.

Another recommendation to the ministry of education concerns teachers' salary in non-aided schools which include some protestant on-aided schools, and this has become a burden to protestant private schools. Because of lack or low teacher salary, good teachers leave private schools to government and aided schools. This is why the Ministry of education It would be should to support protestant private schools in payment of part of teacher' salaries and leave the remaining part to those private schools highlighted in (chap. 4, 5, and 6) of this study. This may be an answer to challenges of difficult living conditions of teachers in private schools (chap. 4). This recommendation goes with the one related to development of infrastructures, where some non-aided schools do not have enough rooms to teach and to host the number of children joining them. The Ministry of education is required to reserve a regular support to private institutions to develop their infrastructures and to build new ones, to ensure quality education offered in those schools.

### 6.3 Limitations of the study

The present subchapter aims at underlining that; even though this study was conducted and took to its end with the expected results in relation to its objectives, and with guidance of research questions, some limitations have been experienced, and this was judged useful to be mentioned for the attention of the readers. These limitations are shortly presented in the following lines.

The first challenge was related to the method used for collection of data; where a semi-structured interview was used. Based on the Rwandan culture of reservation and carefulness in what is to be said, this was a barrier to the interviewee to give too open perceptions on questions asked, a gave sometimes too short ideas. This why some interviews are short, while others are too long. This challenge was based on the fact that qualitative research which asks for perceptions of individuals is not familiar in Rwanda. As an example, one headmaster refused to be recorded, and I was obliged to interview him together while taking notes of what he was answering, although I ensured him for ethical considerations already mentioned in (3.4.6). This led to a too long duration of the interview and to lost some important elements of the interview like exclamations and other reactions of the interviewee that could be considered in the data analysis process. To face a such limitation, I re-announced ethical measures taken at the beginning of each interview, even though and fortunately, on other interviewee refused to be recorded in interviews which followed.

A second limitation faced was due to the qualitative design used in of this research, where; even though the results expected were found but the readers of this thesis doesn't know how these types were given in reality. Therefore, these types are ideal types, as they were generated form perceptions of school leaders. This is why a call for quantitative research on the same topic was recommended to verify this hypothesis (chap. 6).

There was also a limitation based to the fact that the three types emerged from the analysis of perceptions of protestant school leaders in the context of Rwanda. But nothing can ensure if the same types may be

generated if the study is conducted with school leaders but in another context different from Rwanda. The same question about the present study results is about to know if the same results may be generated if perceptions were given by teachers, whose important role in students' learning is well known in the literature (Gauthier, 2004; Vavrus, 2011).

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### **Protestant profile, the cornerstone of protestant education**

In the chapter of literature review (2.4), it has been mentioned that the profile of protestant schools is rooted from the main principles of Protestantism, which generated the main protestant values (EKD, 2013; Mushagalusa, 2019, p. 59; Muller, 2006, p. 1468). It has been underlined also in the existing literature on protestant education that promotion of the protestant school profile contributes in quality education improvement in schools. This impact of the protestant school profile in the improvement of quality education was confirmed by the present study results (chap. 4).

In the same order of thinking, as I mentioned in the introduction of this study, quality education improvement was the main aim of the present study through promotion of the protestant school profile as one of the contributing strategies for its enhancement in our country. In reference to what says Archibon (2013) that quality education does not occur miraculously but can be achieved through continuous and improved efforts by stakeholders in education enterprise, the main concerned stakeholders to deploy such improved efforts are protestant school leaders. This is because of consideration of the great their role in improvement of quality education in schools (Andron, 2013 pp. 81-82; EKD, 2013, p.239; Scheunpflug & Wenz, 2015, p. 5). From this regard, I found worth to invite school leaders in all levels of protestant education to multiply their effort in promotion of the protestant school profile and to take it as the cornerstone of protestant education.

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## Appendices

### Appendix 1: Interview guide questions

The interview guide shows the main questions, followed by sub-questions which will be asked, depending on the answers given to the main questions

The interview action will follow the following four steps:

#### *2.1 Initial questions*

1) I am interested to know about your school; tell me about your main activities in this school!

#### *2.2 Follow up stimulations:*

2) A ha! And anything else!

- You mentioned different moments of prayers of students. Can you explain more how this operates?

#### *2.3 Narrowed in regard to my topic:*

3) Uhuu! Your school is a protestant school; what does this means?

- Do you see any importance of that in school life? Explain me more about that!

- Is there any role of the church owner of the school in the daily school life? Explain me!

- Can you tell me about the school performance in different school competitions (national examination results, sport records, etc.) and other information like school dropout rate, etc.

4) You are really a leader of a lot of energy, how do you do to improve the school for doing better?

- Do you see any common characteristics between what you are doing and other protestant schools?

- What about teaching and learning process and the protestant profile?

#### *2.4 Concluding stimulation*

5) Do you have anything else to add to what you have said which can help me to understand more teaching and learning quality in your school?

Tell me!

*Additional considerations during interview operation*

Item	Answer		
Age			
Gender	Male	Female	
Function in school leadership			
School status and research identification	Status	Conventional.	Research identification
		Private	
Location of the school	Urban	Semi-urban	Rural
School attendance mode	Boarding		Non-boarding
Protestant denomination			

## Appendix 2: Interview guide questions in Kinyarwanda

Ibi bibazo bigenderwaho mu kubaza abayobozi b'amashuri birerekana ibibazo by'ingenzi bikurikirwa n'ibibazi bibishamiliyeho byanditse aho cyangwa yse bitahanditse bibazwa bitewe n' ibisubizo bigenda bitangwa ku b'ibazo by'ingenzi, biba byabajijwe

Igikorwa cyo kubaza ibibazo gikorwa gcyigendeye ku by Iciro bine mu buryo bukurikira:

*2.1 Ikibazo gitangira*

1) Ndifuzaga kumenya ibirebana n'iri shali ryanyu; wambwira ku birebana n'ibikorwa by'iri shuli n'ibikorwa byawe by'ingenzi ushinze muri ryo?

*2.2 Ikibazo gicukubura ibisubizo bitanzwe mu kibazo cya mbere*

2) Aha! Nta kindi se?

- Wavuze ku bihe bitandukanye byo gusenga bikorwa n'abanyeshuli: wansobanurira byimbitse uko bikorwa?

*2.3 Ikibazo kirebana n'ingingo yibandwaho mu kubaza:*

3) Uhuuu! Uvuze ko ishuli ryanyu ni ishuli ry'Abaprotestanti; ibyo se ubwo bisobanura iki?

- Ese ubona hari ibyo bifite mu buzima bw'ishuli? Nsobanurira ibyo mu buryo burambuye!

- Ese ubona hari uruhare itorero rashinze iri shuli muri ibyo umaze kuvuga? Nsobanurira neza?

Ese hari cyo wambwira ku birebana n'imitsindire y'abanyeshuli mu marushanwa atandukanye ahuza amashuri? (Ndavugaga nk'ibirebana n'imitsindire mu bizamini bya Leta, Uko ishuli ryanyu ryitwara mu marushanwa y'imikino ihuza ibigoby'amashuri, n'ibindi), ndetse wampa n'amakuru ku birebana n'ikigero cy'abanyeshuli bata ishuli, n'ibindi

4) Ndumva uri umuyobozi w'ishuli witanga mu by'ukuri, None se mubigenza mute kugirango ishuli ryanyu rirusheho kuzara urwego rw'imitsindire muri ayo marushanwa yose?

- Ese ubona hari ibintu by'ingenzi biranga iri shuli ryanyu mu mikorerere biritandukanya n'andi mashuri?

- Ibirebana n’imyigire se ndetse n’imyigishirize ndetse n’umurongo rusinge ugenderwaho mu madshuli y’abaprotestanti byo ntacyo wabimbwiraho?

2.4 *Ikibazo cyigendaye no gusoza ikiganiro*

5) Haba se hari ikindi ufite cyo kwongera ku byo umaze kunsubiza gishobora kumfasha kurushaho gusobanukirwa ireme ry’imyigishirize n’imyigire muri iri shuli ryanyu?

Ibibazo by’inyongera bibazwa muri icyi cyiganiro

Ibibazo	Ibisubizo	
Imyaka		
Igitsina	Igitsina gabo	gabore
Umurimo ashinzwe mu buyobozi bw’ishuli		
Imiyoborere n’imicungire y’ishuli	Ishuli ryigenga	Ishuli Ryigenga kandi rifashwa na Leta
Ryubatswe mu muji cyangwa mu cyaro	Mu muji	Mu cyaro
Ricumbikira cyangwa ntiricumbikira abanyeshuli	Rirabacumbikira	Ntiri-bacumbikira
Itorero riraricunga rikanariyobora	Rimwe mumatorero 6 y’ingenzi y’Abaprotestanti mu Rwanda	

## Appendix 3: Sampling criteria and participants

Sampling criteria		Participants (frequencies)
Age	31-35	7
	36-40	5
	41-45	7
	46-50	4
	51+	2
Gender	M	21
	F	4
Experience/years	0-3	1
	4-6	11
	6+	13
Qualification	A0	20
	Master	5
Function	Headmaster	10
	Dep. head.	6
	Accountant	3
	Church. Rep.	6
Category of school	Aided school	16
	Private school	9
Boarding/Non-B.	Boarding	15
	Non-boarding	10
Location of school	Urban	5
	Semi-urban	8
	Rural	12
Church owner	CPR1	7
	CPR2	6
	CPR3	4
	CPR4	2
	CPR5	3
	CPR6	3

Source: My own study and design

N.B. The frequencies for some participants are very few compared to others.

Examples: - The number of interviewee females is very few compared to males. This is due to their small number in school leadership posts in our country. More schools are in rural area compared to urban areas because majority of Rwandans are in rural areas even though the tendency actually is to shift from rural areas to urbans. The inequalities among schools visited by church owners is due to the same inequality which exist between numbers of schools owned by each of those churches.

## Appendix 4: Coding System

Topic: Protestant profile and quality education: Perceptions of Protestant school leaders

Sub-topic	Categories	Su-categories	Codes
Protestant profile	Characteristics	Religious Christian education	Religious teaching
			Chaplaincy services
			<b>Diaconal services</b>
		Christian life at school	Religious ceremonies
			<b>Christian associations</b>
			Ecumenical spirit
			<b>Evangelical campaigns</b>
		Protestant values	Autonomy
			Democracy
			<b>Inclusive education</b>
			<b>Religious freedom</b>
			Promotion of friendship
			Tolerance
			<b>Hardworking culture</b>
			<b>Social solidarity</b>
Gender balance			
Reading culture			
<b>Culture of cleanness</b>			
<b>Environment protection</b>			
Quality education	Characteristics	School performance	Results of students form evaluation
			Good school performance
			Efficient time use

			Efficient classroom management
			School climate
			Motivation of students and staff
			Promotion of innovation
			High quality teaching
			School discipline insured
			Promotion of partner
			Promotion of sport activities
			Promotion of cultural activities
			Efficient classroom management
			School climate
		Good relationship within the school community	
		Regular meetings with students and with staff	
		Collaboration with the surrounding community	
		Providing constructive feedback	
		Support to vulnerable students	
		Promoting good service offering and transparency	

	Challenges	Infrastructures	Enough and good state of Classrooms
			Sufficient school material and equipment
			Enough and good state of administrative offices
			Good state of the Kitchen and students' dormitories
			Good state of sport and leisure infrastructures
			All staff members qualified
			Majority of them qualified
			Few of them qualified
		In-service training frequency	Done through professional learning communities
			Organized by the church
			Organized by the State
			Organized by other partners
		Teaching Methodology and learning	Competence based
			Learner centered
			Teacher centered
			Examination oriented
			ICT promoted
			E. Learning promoted

			Regular forms of evaluation
	School leadership		Dictatorship
			Shared leadership
			Discriminatory leadership
			Involvement of parents
			Involvement of the church
			Decentralized leadership
			Promotion of ownership among teachers and students
	Related to churches / school owners		Ignorance or misunderstanding of the protestant profile
			Insufficient financial support to schools
			<b>Taking schools as income generating projects</b>
			<b>Lack of qualified candidates to school leadership posts</b>
	Related to school administrators and teachers		<b>Misunderstanding or little knowledge on protestant profile</b>
			<b>Lack of interest on religious activities by staff</b>

			<b>Influence of roman Catholic profile among staff members</b>
	Related to the Government		<b>Suppression of Religion as a teaching subject</b>
		<b>Unsatisfactory teacher salary</b>	
		<b>Little support to protestant private schools</b>	
		<b>Repeated education reforms</b>	
		<b>Heavy teaching workload</b>	
		Related to parents	
	Non-payment of school fees		
	Non or rare visits to students at school		
	Non- payment of school materials for students		
	Students 'characteristics		Dropout
		Health problems related	
		Family background	
		<i>Early pregnancy and drug</i>	
			<i>Resistance to change</i>

		Teachers' characteristics	<i>Lack of knowledge on protestant profile</i>	
			Lack of regular teacher training	
			<i>Difficult living conditions of teachers</i>	
	Mitigation measures	School administration's role	Church's role	<i>Planning for religious activities</i>
				<i>Promotion of Protestant profile</i>
				<i>Participation in religious activities</i>
				<i>Collaboration with church leaders</i>
				Promoting professional learning communities
				Promotion of partnership
				Promotion of income generating projects
				Promotion of an autonomy-based discipline
				<i>Improvement of enrolment strategies in Private school</i>
				Promoting competence-based teaching methodology
Regular training of administrative and teaching staff				

			Regular follow up to spiritual activities in schools
			<i>Enough financial support to chaplaincy services</i>
			Support to teachers' professional development
			Follow up and support in school management
			<i>Opening church funds for education</i>
			<i>Keeping church's visibility in protestant schools</i>
		<b>Parents' role</b>	<i>Follow up to students at schools</i>
			<i>Participation in parents' assembly</i>
			<i>Support of students self-learning</i>
			<i>Involvement in students' discipline at school</i>

Source: Own design and empirical data

N.B: Codes in bold represent inductive codes.

## Appendix 5: Anonymized interviewees

No	Names of interviewees	Identification
01	Butare	Ancient Prefecture of Rwanda
02	Byumba	Ancient Prefecture of Rwanda
03	Cyangugu	Ancient prefecture of Rwanda
04	Gikongoro	Ancient Prefecture of Rwanda
05	Gisenyi	Ancient Prefecture of Rwanda
06	Gishamvu	Sector of Huye District
07	Gitarama	Ancient Prefecture of Rwanda
08	Huye	Sector of Huye District
09	Kansi	Sector of Gisagara District
10	Karama	Sector of Huye District
11	Kibayi	Sector of Gisagara District
12	Kibungo	Ancient Prefecture of Rwanda
13	Kibuye	Ancient Prefecture of Rwanda
14	Kigali	Ancient Prefecture of Rwanda
15	Kinazi	Sector of Huye District
16	Maraba	Sector of Huye District
17	Mbazi	Sector of Huye District
18	Mukura	Sector of Huye District
19	Ndora	Sector of Gisagara District
20	Ngoma	Sector of Huye District
21	Ruhashya	Sector of Huye District
22	Ruhengeri	Ancient Prefecture of Rwanda
23	Rusatira	Sector of Huye District
24	Rwaniro	Sector of Huye District
25	Tumba	Sector of Huye District





The present study was conducted to investigate the perceptions of protestant school leaders on the relationship between the protestant school profile and quality education in Rwanda. The choice of the topic was based on the recognized contribution of the protestant school profile to quality education improvement and on the research gap on this relationship in Rwanda. The research process was guided by the following main research question: What are the perceptions of protestant school leaders on the protestant school profile and its relation with quality education? To achieve the study objective, a qualitative research approach was adopted using a semi-structured interview to collect data by use of theoretical sampling. For data analysis, qualitative content analysis was used. Through the abduction process, three types of profiles were generated, including vocation-based, Institution-based, and socio-spiritual profiles.

The discussion of the results in light of the existing literature highlights a positive contribution of the protestant school profile to quality education, limited to quality output. Additionally, the discussion demonstrates a positive contribution of the protestant school profile to the promotion of unity and reconciliation in Rwanda, to the economic development of Rwanda, as well as to the promotion of religious plurality.

Finally, recommendations are addressed to different stakeholders in protestant education in Rwanda including school leaders, school owners, the protestant council of Rwanda, and the Ministry of education.



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