

**RELIGIOSITY AND MORAL BEHAVIOUR AS A BASIS FOR GOOD
GOVERNANCE: A CASE OF DISTRICT COUNCILS IN MWANZA
REGION, TANZANIA**



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**A THESIS SUBMITTED IN FULFILMENT OF THE REQUIREMENTS FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY OF SOKOINE UNIVERSITY OF
AGRICULTURE, MOROGORO, TANZANIA.**

2018

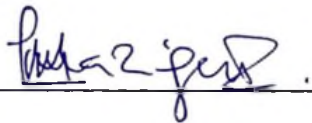


ABSTRACT

Many efforts to enhance good governance for sustainable development have been undertaken by the government since independence, but the level of development has not been as it was expected. The overall objective of this study was to examine the influence of religiosity and moral behaviour on good governance in Tanzania, using district councils in Mwanza Region as a case study. Specifically, it sought to identify the status of religiosity and moral behaviour of key actors in district councils; examine the status of good governance in district councils; examine socio-economic factors influencing good governance in district councils and finally examine the perceptions of respondents on the influence of religiosity and moral behaviour on good governance. Primary data were collected through questionnaires and checklists whereby quantitative and qualitative data were collected. Secondary information was collected from literature reviews and the internet. Quantitative data were subjected to descriptive and inferential analyses, while qualitative data were analyzed using content analysis. The results indicated that the actors had low levels of religiosity and moral behaviour. According to the results, the district councils under study exhibited poor governance situations. It was also found that the influence of religiosity (standardized beta = 0.210) and moral behavior (standardized beta = 0.424) on good governance was statistically significant at 0.05% level; contributing 0.634 (63.4%) of the standardized beta value to the variation of the dependent variable i.e. good governance. The results indicated also that sex (standardized beta = -0.295) and gender balance awareness (standardized beta = -0.132) were statistically significant. It was revealed that religiosity and moral behaviour had the highest positive influence on good governance. It was concluded that religiosity and good moral behaviour should be considered when recruiting key actors. Finally, it was strongly recommended that in order to attain good governance, morally upright and highly religious key actors should be employed in the district councils as well as in other sectors of the economy.

DECLARATION

I, LAURENT MAZIGE MUNYU, do hereby declare to the Senate of Sokoine University of Agriculture that, this thesis is my own original work, done within the period of registration and that it has neither been submitted nor being currently submitted in any other Institution.



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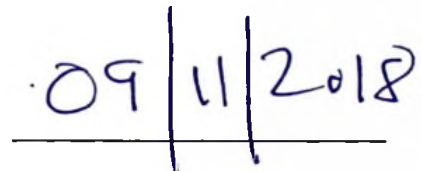
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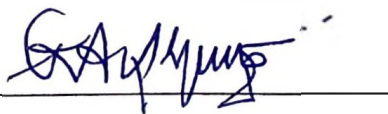
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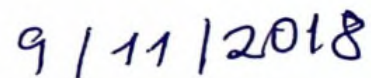
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DEDICATION

Sincerely, I honourably dedicate this work to God the Almighty, for planting the seed of insight in me and enabled me to come up with this kind of a thesis. Specifically, I dedicate this work to the people of Tanzania - my beloved country to which the findings of this study are aimed to benefit. I also dedicate it to all those well-wishers who make every possible effort to bring the people of Tanzania to the highest point of prosperity through good governance endeavours now and for the generations to come for ever more.

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LIST OF ABBREVIATIONS AND ACRONYMS

ACF	Arewa Consultative Forum
AIDS	Acquired Immune Deficiency Syndrome
CAG	Controller and Audit General
CBCN	Conference Bishops' Conference of Nigeria
CDA	Concern for Development in Africa
CED	City Executive Director
CEDA	Commission on Effective Development in Africa
CEI	Corporate Ethical Identity
CEO	Chief Executive Officer
CF	Conceptual Framework
CFP	Corporate Financial Performance
CHDCS	Centre for Human Development and Community Support
COO	Chief Operating Officer
CPS	Corruption Perception Survey
CRDD	Curriculum Research and Development Division
CSO	Civil Society Organizations
CWM	Construction Waste Management
DAS	District Administrative Secretary
DCs	District Commissioners
DEDs	District Executive Directors
DV	Dependent Variable
EA	East Africa
EPA	External Payments Arrears
FGDs	Focus Group Discussions
GDP	Gross Domestic Product

GG	Good Governance
HoDs	Heads of Department
HDI	Human Development Index
HIV	Human Immunodeficiency Virus
IFAD	International Fund for Agricultural Development
IMF	International Monetary Fund
IVs	Independent Variables
LAAC	Local Authorities Accounts Committee
LGAs	Local Government Authorities
LGRP	Local Government Reform Programme
MDGs	Millennium Development Goals
MED	Municipal Executive Director
MPAC	Moslem Public Affairs Centre
MR	Multiple Regression
MS Excel	Microsoft Excel
NACSAP	National Anti-Corruption Strategy Plan
NAO	Native Authorities Ordinance
NBS	Household Budget Survey
NGOs	Non-Governmental Organizations
NSGRP	National Strategy for Growth and Reduction of Poverty
OECD	Organization for Economic Co-operation and Development
PAC	Public Accounts Committee
PCCB	Prevention and Combating of Corruption Bureau
PRSP	Poverty Reduction Strategy Paper
PSC	Public Service Commission
PSM	Public Service Motivation

RAS	Regional Administrative Secretary
RC	Regional Commissioner
REPOA	Research on Poverty Alleviation
SAP	Structural Adjustment Policies
SPSS	Statistical Package for Social Sciences
SS	Stakeholder Satisfaction
SSA	Sub-Saharan Africa
SSNs	Social Safety Nets
SUA	Sokoine University of Agriculture
TI	Transparency International
TI-CPI	Transparency International's Corruption Perception Index
TRA	Tanzania Revenue Authority
UN DESA	United Nations Department of Economic and Social Affairs
UN	United Nations
UNDP	United Nations Development Programme
UNESCAP	United Nations Economic and Social Commission for Asia and Pacific
UNICEF	United Nations Children's Fund
URT	United Republic of Tanzania
USA	United States of America
USD	United States Dollar
VIF	Variance Inflation Factor
WB	World Bank

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background

Good governance is recognized as an essential part in the development process (Morita and Zaelke, 2005). The establishment of good governance has now become central in the discourse among development workers, social researchers, international development agencies and scholars. However, initiatives for achieving good governance have not been equally initiated all around the world (Waheduzzaman, 2010). Most scholars, policy makers, aid agencies and aid recipients recognize that good governance is a fundamental ingredient of sustained economic development (Kaufmann and Kraay, 1992). As observed by Kerandi (2008), poor governance is increasingly being cited as one of the most important factors contributing to poor economic performance in most developing countries. Grindle (2004) noted that, for many reform-minded citizens in developing countries as well as for academics and practitioners in the international development community, good governance has also become an imperative to poverty reduction as it has become to development.

However, good governance is deeply problematic as a guide to development (Grindle, 2004). According to her, getting good governance calls for improvements that touch virtually all aspects of the public sector—from institutions that set the rules of the game for economic and political interaction, to decision-making structures that determine priorities among social problems and allocate resources to respond to them, to organizations that manage administrative systems and deliver goods and services to citizens, to human resources that staff government bureaucracies, to the interface of officials and citizens in political and bureaucratic arenas. Getting good governance at

times implies changes in political organization, the representation of interests, and processes for public debate and policy decision making. Advocating good governance raises a lot of questions about what needs to be done, when it needs to be done, and how it needs to be done (Grindle, 2004). As Ssonko (2010) observed, malpractices involving public officials have often captured world attention. He maintained that most of these malpractices are a result of the deteriorating ethical behaviour of public officials who have indulged into all sorts of malpractices. There is, therefore, a genuine demand that the public sector institutions should strengthen ethics, integrity, transparency, accountability and professionalism in order to protect public resources and enhance governance performance for sustainable development.

1.1.1 Good governance in a global perspective

In a global perspective, good governance, being a necessary ingredient for sustainable development and poverty reduction has gained widespread recognition, especially among international organizations. It is referred to as an agenda for reducing poverty and improving lives that world leaders agreed upon at the Millennium Summit in September 2000 in Doha, Qatar. Good governance can be instrumental in achieving poverty reduction. It is important both as a social goal and for its role in supporting an equitable pattern of growth (United Nations, 2005). Recent policy statements from bilateral and multilateral donors stress the importance of good governance, both as a desirable end or component part of development itself, and as a means through which to achieve greater economic growth which will in turn contribute to sustainable development (Earle and Scott, 2010). According to Earle and Scott (2010), poor governance has been identified by international development agencies as a major obstacle to economic growth and to improved welfare in poor countries. Good governance is one of the targets of the

Sustainable Development Goals (SDGs) for reducing poverty and improving livelihoods (Punyaratabandhu, 2004).

1.1.2 Good governance in African context

In the African context, lack of good governance is seen to be a particular problem in poverty reduction efforts and economic development. Broadly viewed, in Africa poor governance has led to poor economic growth and it is manifested through corruption, political instability, a lot of dictatorial leaders, non-free media and undemocratic elections, ineffective rule of law and weak institutions (World Bank, 2005).

While underdevelopment has multiple and complex causes, Africa's experiences with the adverse consequences of governance problems have been very clear. The absence of good governance has proved to be particularly damaging to the corrective intervention role of governance. Indeed, programs for poverty alleviation for example, have been undermined by corruption, lack of public accountability and participation of the beneficiaries (Fallah, 2006). The general consensus among economists and policy analysts at the World Bank (WB), the International Monetary Fund (IMF) and other international agencies is that corruption is a universal problem, particularly in African countries. It is argued that public sector corruption and the use of public office for personal benefits has hindered Africa's economic, political and social development (Owoye and Bissessar, 2012).

Transparency International (TI) estimates that corruption in Africa siphons off 20 to 30% of funding from basic service provision. Additionally, many foreign newspapers and studies have reported that African leaders extract billions of dollars every year from their economically strapped countries. In 1991, the United Nations (UN) estimated that the ruling elites drained more than \$200 billion out of Africa. Ayittey (2002) and

Lawal (2007) agreed that this sum was more than half of African foreign debt, and that it exceeded the amount of foreign aid to Africa. They maintained that African leaders are selfish who tend to take key government institutions to serve their own personal needs rather than that of their people. Bräutigam and Stephen (2004) pointed out that Africa's development problems are due to crisis of governance. They argued that poor quality institutions, weak rule of law, absence of accountability, tight control over information and high levels of corruption characterize many African states today.

Further, Afegbua and Adejuwon (2012) argued that governance is one of the most observed and least understood phenomena on earth. A call for a focus on leadership and governance is timely, important and topical, reflecting the thrust towards political and economic liberalization. Throughout the whole world, there has been an urgent desire among various people and government for unity, justice, peace and stability. The resurgence of this desire is not only explicable through their political policies alone, but also it is reflected in the social and economic policies. In fact, they argue that most constituted governments in Africa have been undergoing serious and deepening politico-economic crises. These problems that have bedevilled Africa call our attention to the problems of leadership and governance in the continent. In other words, the staggering wave of violence, insecurity, increasing crime wave, economic recession, coupled with the breaking in law and order are the attributes to the problem of leadership and governance in Africa. Therefore, the quest for good governance is a *sine-qua-non* for governance and sustainable development (Afegbua and Adejuwon, 2012). Tindifa (2009) maintained that, as current studies suggest, corruption has reached endemic levels in developing countries, specifically in Africa. He insisted that as long as the backbone of development is good governance, where there are weak public institutional structures and mismanagement, citizens are denied the opportunity to realize sustainable development.

In Sub-Saharan Africa, it is evident that not only does corruption lead to unnecessary misallocation of scarce resources, but it is also a persistent problem for the region. Bissessar (2009) found that the percentage of countries in the most corrupt category rose sharply, and that a significant percentage of middle corrupt countries had transitioned to high corruption over the period. They declared that policymakers in the region face daunting development goals because Africa has a very large percentage of highly corrupt countries. According to Kerandi (2008), poor economic performance in most developing countries, particularly in Sub-Saharan Africa (SSA), is attributed to *poor governance*. Luiz (2006) pointed out that the economic growth performance of SSA over the past few decades has confounded economists.

Poverty in SSA has many dimensions and causes, both of which are internal and external. Certainly, part of its underdevelopment is attributable to bad luck, initial conditions, and an unfavourable international economic environment. However, he argued that the region has to accept much of the responsibility for its plight because its present state is also largely an outcome of poor policy choice and poor governance in particular. As Ssonko (2010) argued, a study carried out by the United Nations Department of Economic and Social Affairs (UN DESA, 2001) in 10 African countries found that this realization has been supported by the emergence of a consensus that good governance and sound public administration underpin sustainable development.

With regard to East African countries, Tindifa (2009) reminded that the region has not been able to escape from the outstanding syndrome of corruption of which the public institutions have become part and parcel of the problem. He confirmed that corruption is a disease still very prevalent in many public institutions in East Africa. In the same line, Manrique (2014) argued that whilst many countries in the region enjoy abundant natural

resources (including oil) have recorded strong economic growth, they have failed to bring about structural transformations or to spur sustainable development. Among many obstacles preventing East Africa (EA) from realizing its full potential, two of the most important causes are poor governance and armed conflicts.

1.1.3 Good governance perspectives in Tanzanian context

1.1.3.1 General overview on good governance

As the case stands for Tanzania, according to the URT (1999), Vision 2025 aims at achieving a high quality livelihood for its people to attain good governance through the rule of law and develop a strong competitive economy. It is envisioned that good governance and the rule of law are among the three main targets of the Tanzania Development Vision 2025 out of which the following specific achievements should be attained:

- (i) Desirable moral and cultural uprightness,
- (ii) Strong adherence to and respect of the law, and
- (iii) Absence of corruption and other vices.

As far as Tanzania is concerned, according to the World Economic Forum Global Competitiveness Report (2012), corruption is a huge problem and a major public issue. Despite the fact that Tanzania is endowed with varieties of natural resources that if carefully managed and harnessed would help transform the economy of the country for the better; yet 28.2% of Tanzanians (33.3% in rural areas) are still poor, according to the 2011/12 Household Budget Survey (NBS, 2014). Tanzania needs investors (local and foreign) to invest and transform the potential natural resource base into wealth and income for development. According to the report, the country has no choice but to fight corruption and enhance good governance performance. Huddock (2014) argued that

Tanzania has the potential to contribute in a meaningful way as an engine of Africa's growth. But if that growth is to have a true impact on people's lives, then greater attention needs to be paid to good governance and accountability.

1.1.3.2 Current situation of good governance in the country

Despite the Tanzanian government efforts in promoting good governance, there are a number of reports from various sources in the country showing evidence that ensuring good governance in different sectors of the economy have not been sufficiently successful. Corruption and other vices in society have been on the increase, and the rule of law and the voices of the people in the development process have tended to be weak. Indeed, the momentum and the level of progress made in development processes have not been equal to expectations. The underlying factors which have been persistently impeding development include lack of good governance (URT, 1999). In the forestry sector for instance, Thomas (2005) reported that millions of dollars worth from timber revenue in the sector were lost each year in Tanzania because of poor governance and rampant corruption. In another context, Mande (2008) reported on unethical practices by top government and political leaders claiming that nepotism has become a serious issue indicating failures in good governance in the country.

While various sources have reported incidences of poor governance, yet URT (2010) reports strategic interventions under the cluster of "Good governance and Accountability" that aims at three broad outcomes; these include; ensuring good governance and the rule of law, accountability of leaders and public servants to the people, and that democracy, political and social tolerance should be deepened while cultivating and sustaining peace, political stability, national unity and social cohesion. It is argued that although good

progress has been realized in several areas, there are many governance challenges which need to be addressed.

One important question remains: what leads to the failures in good governance, corruption practices and persistent poverty situation in our society? Certainly, several observations and comments in trying to answer such an important question have been provided by several authors. It is argued that, with reference to the increasing role of the state in modern societies, bureaucratic control in social and economic fields and the increasing use of administrative discretion in various matters, scholars and development partners have put emphasis on the quality of its governance based on religiosity and moral behaviour of key actors (Noor, 2008).

1.1.3.3 Strategic measures to enhance good governance

Currently, good governance in Tanzania is viewed as the bedrock for economic growth and reduction of poverty (URT, 2005). The National Strategy for Growth and Reduction of Poverty (NSGRP) that was introduced in 2005 states that in order for a broad-based growth and improvement of quality of life and social well-being to take place, good governance has to prevail. The focus on good governance centres on economic structures and processes such as public resources (financial, information and natural resources) management systems, personal security, tolerance and inclusion, and participation in decision making, such as through local government reform processes, school committees, cooperatives and farmers associations and ensuring that the structures and systems of governance are representative and accountable. Human rights, a functioning and fair justice system and war against corruption are key elements of good governance (URT, 2005). Tanzania cherishes good governance and the rule of law in the process of creating wealth and sharing benefits in the society and seeks to ensure that her people are

empowered with the capacity to make their leaders and public servants accountable (URT, 1999).

In order to ensure good governance at the grassroots level, the Local Government Reform Programme (LGRP) was established in 1999. The overall objective of the LGRP in promoting good governance was to improve the quality of, and access to, public services (Ngwilizi, 2002). The LGRP came up with a number of recommendations including devolution of powers, finances and responsibilities to local governments. These are important instruments to enhance distribution justice of income within the society (Hildebrand, 2008). The changes and efforts made by the government were expected to lead to realization of the goals of development plans and programmes, hence better living standards of the people.

1.1.3.4 Local government authorities as key players

According to NACSAP II (2010) Progress Report, local governments (of which district councils of Mwanza region are integral parts) are key providers of public services to the people with respect to education, health, water, infrastructure and financial transactions. Moreover, they do undertake many other governmental functions and programmes. Many studies indicate that corruption, misuse of power and authority and the breaking and disregard for human rights are rampant in local authorities. Thus, a lot is needed at the local level to improve the situation of service delivery to the people, improvement of democratic governance at regional, district, and village level and the need to bring about public awareness in the fight against corruption and other vices. Therefore, efforts must be made to foster transparency and accountability in LGAs so that they can handle and deliver quality services efficiently and effectively.

1.1.4 Religiosity and moral behaviour as basic requirements for good governance

Good governance is a function of several factors. It is argued that although religiosity and moral behaviour are popular, complex and intensely controversial concepts, yet they underlie the basis for good governance. While religiosity refers to commitments to supernatural beings, the sacred and ritual behaviours, moral behaviour is viewed as a natural phenomenon that is a converging product of both genetic and cultural inheritance. At the broadest level, moral behaviour is conceptualized as an interlocking sets of values, virtues, norms, practices, identities, institutions, technologies and evolved psychological mechanisms that work together to suppress or regulate self-interest and make cooperative societies possible. Arguments about what religiosity has to do with moral behaviour have been debated for a long time. It is pointed out that the ideas that religiosity facilitates acts that benefit others at a personal cost have a long intellectual history in social sciences (Norenzayan and Shariff, 2008).

According to Noor (2008), experts argue that while making decisions, public bureaucracy always faces two conflicting situations between serving the personal or group interest and serving public interest. Therefore, for keeping the behaviour of public officials (key actors) congruent with public interests, along with various institutional checks, the question of morality of administrators becomes a principle concern in modern administrative process. However, according to Mishra and Armstrong (2002), various theories have indicated that attainment and existence of good governance is possible in any society only if those who are involved in governance possess good standards of moral behaviour. Authors also postulated that the realization of good governance in any society depends upon public servants' moral dealings. Good governance actors, it is argued, are said to be those who uphold the principles and standards of right and moral conduct in the administrative sphere (Livened *et al.*, 1990; Hunt, 1997 in CHDCS, 2003).

In the light of the above conceptualization, it can be drawn that the creation of a society in which good governance is recognized as an essential ingredient in development processes requires the influence of religious guidance and values (Peng, 2004). Commitment to religion (religiosity) creates awareness that the use of power and performing responsibility with utmost honesty, sincerity and for public interest is not only obligatory for organizational interest, but also a religious virtue. Religiosity thus provides an anchor giving meaning to various forms of human experiences, life and actions. It contributes to good governance through the nurturing of human conscience for honesty, transparency, and the common good (Ogbonnaya, 2011). Experience from various countries include a recent instance whereby Nigerian Muslims were asked to vote according to their conscience and elect God-fearing leaders based on the candidates' track-records and competencies insisting that Nigeria needs a dynamic, dependable and God-fearing person as its leader (Salau, 2015).

Another typical experience of the influence of religiosity on good governance can be derived from the USA whereby the founding fathers and preceding Presidents were deeply and typically religious and acknowledged the Almighty God. For instance; President Dwight D. Eisenhower, the 34th President of the United States of America (1953-1961) once declared:

“Without God there could neither be American form of government, nor an American way of life. Recognition of the Supreme Being is the first, the most basic, and expression of Americanism. Thus, the founding fathers of America saw it, and thus with God's help, it will continue to be.”

According to Peng (2004), solid religious guidance is crucially needed to guide the moral priority and moral value systems which are important in promoting good governance.

Based on the growing importance of morality in good governance in the context of an increasing role for the state and bureaucratic control in social and economic fields, religiosity is viewed as an important source of an impersonal ethical code strong enough to establish universal basis for achieving uniformity in human behaviour (regarding rightness and wrongness), especially in the sphere of institutions and governments (Noor, 2008). Similarly, Devonish (2006) indicated that moral values are positively related to religiosity such that religious affiliation positively impacts on moral reasonings. In this line of thinking, it is perceived that in the absence of such values, good governance is most unlikely.

1.2 Problem Statement and Study Justification

1.2.1 Problem statement

Many efforts to enhance good governance for sustainable development have been undertaken by the government since independence, but the level of development has not been as expected. Many scholars indicate that a failure in good governance has been one of the causes of underdevelopment and poor service delivery. As Kerandi (2008) observed, poor governance is increasingly being cited as one of the most crucial factors contributing to poor economic performance in most developing countries including Tanzania. According to URT (2013), Tanzania is among many African governments facing governance crisis and poor service delivery capability. Ngware (2005) argued that both petty and grand corruption exist at different levels in many LGAs throughout the country. As Lee (2014) asserted, we are demanded to ask ourselves if these failures of procedures and administration are compliance, or the outcome of some unknown fundamental socio-economic and cultural perspectives? Are there ways in which the ethical foundation of public administration could be reinforced to help preserve the integrity of public service and address greater public accountability? Besides, in response

to these questions, Ulimwengu (2014) highlighted that, as the debate on what has been the root cause of poor governance practices (such as corruption) in Tanzania roars on, there have been various opinions on whether corruption (i.e. poor governance) in the country is a result of moral decay or just willingness of some people to perpetrate their own ill-intended motives.

Besides, several studies (Malik *et al.*, 2007); Abdon, 2005); Samuel, 2007); Walters, 2009) and Anelo, 2006) have also indicated that religiosity and moral behaviour are known to be fundamental to good governance. In this regard, deviant practices (such as corruption, abuse of public property, leaking of examinations, signing shoddy contracts, use of positions for self-enrichment, bestowing favours on relatives and friends) done by officials in LGAs (and in other sectors of the economy) may be partly associated with disregarding both the acceptable religious and societal moral values. Basically, this study is guided by the hypothetical thinking such that “religiosity and moral behaviour of key actors have significant influence on good governance performance”.

Many authors have indicated that the attainment of good governance is a function of several factors (OECD, 2004; Epelle, 2014). The influence of religiosity and moral behaviour has also been reported to be crucially important in governance practices, but in different thinking/perspectives. Several authors provide concrete and positive connection between religiosity and moral character towards good governance. For instance, Engineer (2006) suggested that religious values are believed to serve in moulding moral character connected with matters of good governance. In the same line, Anello (2006) supported that moral values provide guidance to decision-making and action and, therefore, being moral implies fulfilment of good governance. Samuel (2007) maintained that since spirituality plays an important part in the happiness and well-being of the people, it plays

a crucial role in keeping the system of governance honest and transparent, serving both as a model and operative strategy for the transformation of human character by strengthening the genuine and substantive will to serve the common people. Sommer *et al.* (2011), who critically studied relationships between religiosity and moral behaviour, found that religion is related to levels of malpractices such as corruption. Ko and Moon (2014) argued that religiosity is relevant to explaining corruption, suggesting that the causal link between religion and corruption is more closely related to religious commitment than to type of religion.

To the contrary, Samuel (2007) claimed that religion on the other end has often been instrumental in preserving and promoting unjust hierarchies and oppressive regimes. Duriez (2000) suggested that religiosity is negatively related to moral behaviour and supported the ideas of Kohlberg (1981) who argued that religiosity and morality are absolutely unrelated because they are two distinct areas of human concern. Similarly, Shabbir and Anwar (2007) showed that the level of malpractices (e.g. corruption) is not affected by religiosity. Hauser and Singer (2005) presented the idea related to the ancient positive atheism who argued that there is no relationship between religiosity and moral behaviour and thus good governance. Harris (2006) argued that there is no evidence to support that there is a relationship between religiosity and moral behaviour. Wang (1997), in his study, revealed that religious beliefs have no correlation with ethical behaviour. Further, King (2000) contended that a growing literature suggests that there is a strong spiritual reality to people's lives. Some authors argued that a connection between morality and God is unnecessary to make sense of life. However, others contended that religious faiths and spirituality are the foundations of ethical decision-making.

In the light of such controversial research findings and literature presented above concerning religiosity and moral behaviour as a basis for good governance, the need for further empirical investigation in order to derive feasible conclusions arose, hence the argument upon which this thesis is based. This is congruent with Ko and Moon (2014) who revealed that the causal links used to explain the relationship between religiosity and governance practices requires further theoretical and empirical testing. Similar arguments as presented by Satiene and Toleikiene (2007) also revealed that there is lack of obvious empirical research findings in the connection between unethical behaviour and corruption practices. Further, ITAD and LDP (2011) declared that empirical evidence on causes and drivers of corruption (bad governance by implication) in Zambian context remains extremely limited.

To this end and under such circumstances, none of the studies to date seems to have precisely focused on the influence of religiosity and moral behaviour on good governance. Neither have these factors ever been considered as basic requirements for good governance, particularly in LGAs and other sectors of the economy. Therefore, the information on the influence attributable to these factors as far as good governance is concerned has never been clearly explained or documented. In this regard, information on how religiosity, moral behaviour and good governance are connected is limited. In the light of this understanding, the study on which this thesis is based was designed to bridge this knowledge gap. The study also seeks to explore the influence of other associated factors influencing good governance in the study district councils as well as strategic remedial measures. The basic assumption is that the religiosity and moral behaviour of key actors form a fundamental ingredient in good governance performance.

1.2.2 Study justification

Good governance, in a global context is one of the targets of the Millennium Development Goals (MDGs) which include 8 goals and 21 targets whereby the eighth goal aims at developing a global partnership for development and which includes a commitment to good governance, development and poverty reduction - both nationally and internationally (UNICEF, 2014). It is currently a global issue considered useful in the mobilization and utilization of available resources for sustainable development (Santiso, 2001). According to Kofi Annan, "Good governance is perhaps the single most important factor in eradicating poverty and promoting development" (Oniang'o, 2009).

This is in relation to the most current 16th Sustainable Development Goals (SDGs) which advocates the promotion of peaceful and inclusive societies for sustainable development, provides access to justice for all and builds effective, accountable and inclusive institutions at all levels. It includes promotion of the rule of law at the national and international levels and ensures equal access to justice for all, substantial reduction of corruption and bribery in all their forms, develop effective, accountable and transparent institutions at all levels, ensures responsive, inclusive, participatory and representative decision-making at all levels. Further, it intends to broaden and strengthen the participation of developing countries in the institutions of global governance (UN, 2015).

In Tanzanian context, good governance was instituted as one of the pillars necessary for achieving sustainable development outlined in the Arusha Declaration and is currently viewed as the bedrock for economic growth and reduction of poverty (Kafumu, 2012; URT, 2005). Since Tanzania aims at a high quality livelihood for its people, attain the rule of law, develop a strong and competitive economy and achieve good governance by the 2025, according to the Tanzania Development Vision 2025 (URT, 1999), the

government of Tanzania requires that good governance should have permeated the national socio-economic structure thereby ensuring a culture of accountability, rewarding good performance and effectively curbing corruption and other vices in the society.

Although local government authorities (LGAs) are key organs handling the welfare of both poor urban and rural communities, it is reported that they are severely corrupt government institutions. According to Mwamkasi (2007), poor governance is the biggest problem in LGAs whereby embezzlement of public resources, low accountability, corruption practices and poor service delivery capability have been on the increase. Many scholars indicate that poor governance has been one of the causes of underdevelopment and persistent poverty conditions. Since many authors have indicated positive relationship existing between religiosity and moral behaviour towards good governance and since the information on their influence is still limited, the study on these factors is imperative and cannot be underestimated.

Furthermore, the study gains its importance during this period when the reported and rampant unethical practices by public officials and an alarming erosion of good morals in our society have exhibited widespread manifestations. On the other end, this particular study is critically important during this era when poor governance is a serious problem and a critical hindrance to development and service delivery in LGAs as well as in many other sectors of the economy in the country (Plumptre and Graham, 1999; UNDP, 1997; Ahmed, 2007; Corps, 2010; Morita and Zaelke, 2005). Most importantly, this study is crucial and timely in this era of many scandals in the public service and during when Tanzania is undertaking serious measures to enhance good governance for better service delivery and sustainable development.

Also, this study is crucial and timely in this era of many malpractices in the public service and during when Tanzania is undertaking serious measures to enhance good governance for better service delivery and sustainable development. The study is also important due to the fact that, in the light of this knowledge gap, it is legitimate to revisit the merits of the proposition that religiosity and moral character do matter highly for good governance practices. In this context, it was the purpose of this study to explore the factors that influence good governance, with a particular search for the merits of religiosity and moral behaviour as fundamental qualities for good governance necessary for better service delivery, poverty reduction, improved livelihood and attainment of sustainable development. In a strict sense, findings from this study are anticipated to be used by policy makers, educators, employers, researchers as well as other development stakeholders. The findings from the present study are specifically anticipated to fill the existing knowledge gap in the sense that the best key actors should be sought not only according to traditional criteria (such as academic or professional qualifications and job experiences), but also with reference to non-traditional considerations including religious and moral uprightness points of view.

1.3 Research Objectives

1.3.1 Overall objective

The overall objective of this study was to explore the influence of religiosity and moral behaviour on good governance, in district councils in Mwanza region as a case study.

1.3.2 Specific objectives

The specific objectives of the study were to:

- i. Identify religiosity and moral behaviour of key governance actors (heads of department).

- ii. Examine the status of good governance in the district councils.
- iii. Examine socio-economic factors influencing good governance in the district councils.
- iv. Examine the perceptions of respondents on the influence of religiosity and moral behaviour on good governance.

1.4 Research Questions

- i. What are religiosity and moral behaviour statuses of key governance actors (heads of department) in the district councils?
- ii. What is the prevailing good governance situation in the district councils with reference to departments? What are the key immoral practices and root causes for poor governance?
- iii. What are the socio-economic factors influencing good governance practices?
- iv. Do religious commitment and moral behaviour of key actors influence good governance?

1.5 Conceptual Framework

The conceptual framework is a key part of the study design. Miles and Huberman (1994) defined a conceptual framework as a visual or written product, one that explains either graphically or in a narrative form, the main aspects to be studied - key factors, concepts, variables and the presumed relationships among them.

The term good governance in this study adopts the definition by the World Bank as the manner in which power is exercised in the management of a country's economic and social resources for development (IFAD, 1999). In this study, it is taken to mean how key actors in LGAs exercise power in the management of city, municipal and district

councils' resources, measured to the extent to which they observe principles of good governance. Many factors contribute to failure or success. This is in line with Lincoln (1994: 83) in Mkandawile (2010) who argued that "governance is influenced by many factors in the society ranging from political, social, economic and cultural perspectives".

The variables religiosity, moral behaviour, education level, professionalism, ethics, motivations, gender awareness, patriotism, age and sex of respondents are assumed to have a bearing on good governance practices. The study conceptualizes that the status of religious commitment and moral behaviour of an individual may be positively related to governance. Adoption of religious values may result in inducing good moral character to an individual, and hence spill over effects to good performance in governance. With respect to education, a highly educated person is most likely to be very critical in thinking and well equipped with high skills, becoming professional, hence assumed to execute good governance. It is anticipated that education is the key to every aspect that pertains to development. This is consistent with CEDA (Commission on Effective Development with Africa) (2008) which supported that good schools and well-educated population are necessary ingredients for economic growth, development of democratic societies with gender equality and good governance. But also many educated people tend to disregard religious issues. Professionalism, as an outcome of education, connected to ethics attained, is an important factor playing a critical role in governance. A professional person in leadership skills is most likely and expected to be a good governance actor. Regarding ethics, good governance can be ensured only if those who govern observe professional ethics. Meanwhile, abiding by work ethics is subject to moral behaviour as it is believed that ethics is always an expression of moral behaviour. Patriotism spirit is an outcome of educational training leading to likelihood of one becoming committed to national interests, rather than personal benefits. It is argued that to build a better country,

citizens have to love and be faithful to their history and culture, for these factors help to enhance their spirit to work for their country (Yantao, 2012). Education is a fulcrum for patriotism, professionalism, ethics and gender sensitivity (awareness) all of which are ultimately connected to good governance. With regard to age, youths may lack wisdom and life experiences in dealing with public issues as compared to the elderly ones with higher likelihood of acting more ethically than their young counterparts, hence fulfilling requirements for good governance. In terms of sex, as the literature suggests, females are more ethical than males; hence they are perceived to be good governance actors (Devonish *et al.*, 2006). Therefore females are more likely to be more effective than their male counterparts. Gender awareness is critical to good governance. Educational attainment may lead to gender sensitivity which most likely prompts equitable distribution of available resources and opportunities, hence the fulfilment of good governance. It is therefore anticipated that positive effects of these factors ultimately lead to the attainment of good governance as illustrated in Fig. 1.



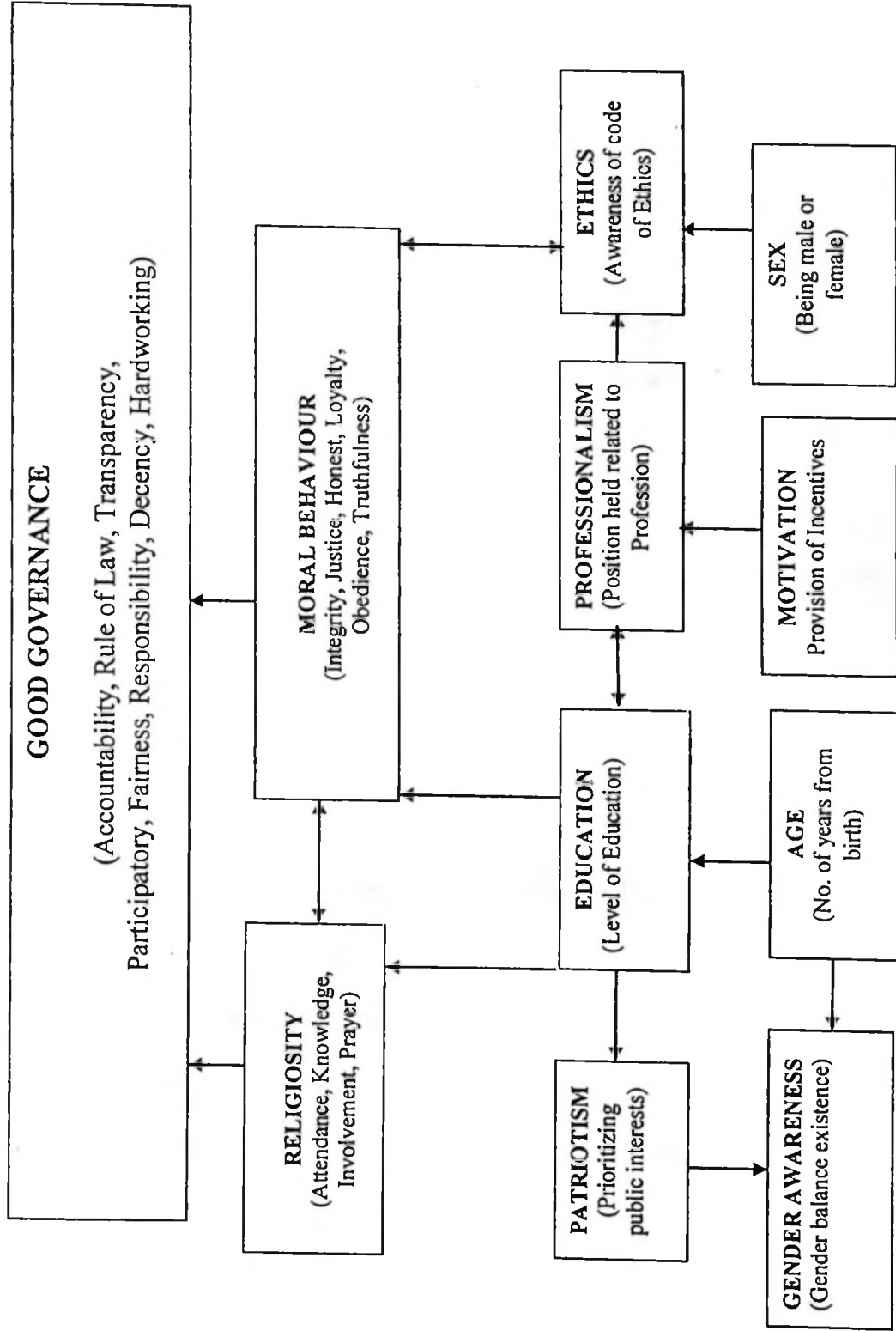


Figure 1: Conceptual framework underlying good governance.

1.6 Limitations of the Study

Limitations are shortcomings, conditions or influences that cannot be controlled by the researcher that place restrictions on the methodology and conclusions. According to Lusambo (2009), in a robust, detailed and empirical study such as the present one, limitations cannot be underestimated and, therefore, they are concisely worth acknowledging. The following paragraph points out constraints encountered during data collection process. Although a number of strategies were employed to reduce the limitations so as to ensure close approximation of the situation, restraints in the reliability of data on which the conclusions are based must be kept in mind. In the present study, therefore, several limitations were noted. These include:

- (i) Dishonest disclosure of facts and secretive behaviour of respondents when required to give personal views and/or of other fellows on the inquired issues (e.g. moral characters). This might have caused having some discrepancies in the collected data. This was checked by probing with intelligent questions in different forms. In some cases incentives (e.g. money and drinks) were provided to the respondents during or after the interviews or discussions.
- (ii) Ineffectiveness of approximation (or examining) of the responses due to lack of efficient tools for measuring human behaviour might have lowered the ability to determine the actual situation. This was controlled by grouping the levels ranked into two main categories. That is, poor status of moral behaviour was represented by low, moderate and high; while good status was represented by very high ranking. This was important so as to increase effectiveness in determining the status of moral behaviour.

- (iii) Misunderstandings between respondents and the researcher (i.e. not understanding the questions well and not understanding the answers respectively). This was checked by having the questionnaire administered by the researcher himself to ensure reliability of data.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Overview on Local Government Authorities (LGAs) in Tanzania

2.1.1 Definition and historical perspectives of LGAs in Tanzania

Local government authority refers to that part of the government of a country operating at a local level, functioning through a representative organ, known as the council, established by law to exercise specific powers within a defined area of jurisdiction (URT, 1999). Tanzania Mainland has a long history of functioning local governments, starting with the Native Authorities Ordinance (NAO) in 1926. In 1972, about ten years after independence, local government authorities were abolished and were replaced by direct central government rule. The re-introduction of the local government occurred in the beginning of 1980s when the rural councils and rural authorities were re-established. Local government elections took place in 1983 and the establishment of functioning councils in 1984 (URT, 2006).

The process of local government reform is still on-going to promote democratic, accountable and autonomous local government authorities, with wide discretionary powers and a strong financial base implemented in 2011. However, according to Makorere (2012), local government authorities were established in Tanzania through Act No. 8 of 1982 with the responsibility of maintaining law, order and good governance. Furthermore, they are charged with a role of promoting economic and social welfare of the people, ensuring effective and equitable delivery of qualitative and quantitative services to the people within their areas of jurisdiction. These services include health, education, water supply, and transport infrastructure.

2.1.2 Departments and functions of LGAs

According to URT (2006), the head of the paid service is the District Executive Director in the district authorities and the Town, Municipal, City Director in the urban authorities. Typically, below the Director, there are a number of heads of departments. The departments are many and may include: Personnel and Administration, Planning and Finance, Engineering or Works, Education and Culture, Trade and Economic Affairs, Health and Social Welfare, Agriculture, Irrigation and Cooperatives, Livestock Development and Fisheries, Community Development as well as Lands, Natural Resources and Environment.

According to URT (2006), the central government authority appoints the chief officers through the process of open bidding. City Council Directors are appointed by the President while Directors of town, municipal and district councils are appointed by the minister responsible for the local governments. The minister also appoints the heads of departments after a recruitment process. The responsibility to recruit and dismiss senior officers has, at the moment, been devolved to the local governments.

2.2 General Work Performance in LGAs in Tanzania

Generally, work performance in most LGAs has been questionable. Several observations concerning the existing situation in terms of accountability for development activities report unsatisfactory performance. The Policy Forum (2010) reported that the service delivery performance continues to be undermined by widespread inefficiencies, waste, inequality and corruption. It is argued that even the Controller and Audit General (CAG) reports for the review period (2014/2015) show a serious deterioration in LGAs performance on most criteria. There is evidence of systemic misuse of development grants at the local level, including channelling money intended for local development

programs into spurious expenses. The Citizen correspondent (Fredy, 2014) reported on the rejection of the development report of Mwanza city council by the Parliamentary Local Authority Accounts Committee (LAAC) after finding it short of information on the unexplained misuse of funds. The committee in its second tour of Mwanza city found there was obvious disregard of financial regulations leading to misuse of public funds during implementation of many development projects. The committee also uncovered corruption and financial mismanagement in most district councils in Mwanza Region. The IPP Media (2014) reported on the new findings from the Corruption Perception Survey (CPS) released by Concern for Development in Africa (CDA) indicated an increasing level of corruption in the country to over 50% following a survey conducted in 44 LGAs in 11 regions of Tanzania mainland in 2010.

According to Mwakyusa (2013), the CAG revealed that the embezzlement of public funds in local government authorities had landed some 866 officials in courts of law, district councils' disciplinary committees and Public Service Commission (PSC) for actions between 2011 and 2012. According to the author, the officials who suffered the wrath of swindling taxpayers' money included 52 District Executive Directors, 65 Heads of Department and 749 other officials in district councils countrywide. Additionally, one of the reports claimed existence of 100 officials suspended in local government clean-up drive in 2005 whereby at least 10 District Executive Directors (DEDs) and 105 high ranking council officials were suspended countrywide over alleged multimillion shilling "ghost workers" scam (Ngware, 2005). Similarly, the 'ghost workers' scam that have been identified in the mid-2010s indicates poor governance records in all LGAs throughout the country.

Further, according to the CAG report as narrated by Mbashiru (2014), confirmed the embezzlement of public funds for the period of 2013/2014. The report laid bare the massive rot in local government authorities that continued to bleed billions of shillings in taxpayers' money. The report revealed how suspect transactions and questionable purchases by state corporations and public companies fuelled the theft of tens of billions of shillings by public officials. The report indicated that 329.95 billion that was allocated to development projects was not spent even though the primary goal of the funding was to improve the lives of the people. The report further indicated that many workers, who died, resigned or retired continued "receiving" salaries that ended up in the hands of unscrupulous officials both in local and central government. Moreover, the statutory contributions of the ghost workers continued to be disbursed to the National Health Insurance Fund and Tanzania Revenue Authority (TRA) (Mbashiru, 2014).

2.3 Governance Perspectives

2.3.1 Definitions of governance and its components

According to UNESCAP (2007), the concept of "governance" is not new. It is as old as human civilization. Simply put, "governance" means: the process of decision-making and the process by which decisions are implemented (or not implemented). Governance can be used in several contexts such as corporate governance, international governance, national governance and local governance.

The definitions of governance abound since there are differences of views about what it actually means (Plumptre and Graham, 1999). Most writers about governance agree that it has to do with taking decisions about direction. Governance is the art of steering societies and organizations. It involves the interaction among structures, processes and traditions that determines how power is exercised, how decisions are taken and how citizens or

other stakeholders have their say. Fundamentally, it is about power, relationship and accountability; who has influence, who decides and how decision makers are held accountable.

Corps (2010) asserted that governance is the process of decision-making and how those decisions are implemented. She stressed that governance is good when the systems and processes are accountable, transparent, just, responsive and participatory. The concept may usefully be applied in different contexts – global, national and local, societal and institutional. Governance is thus a central part of the development landscape. Ahmed (2007) defined governance as the process of decision – making and the process of implementing that decision through different institutions in the management of the resource endowment of the state. Lee *et al.* (2008) stressed that governance is vital to the success of any organization from small domestic organizations to large international organizations as far as service delivery to citizens is concerned.

Governance in its simplest form refers to group decision-making that addresses shared problems. According to Plumptre and Graham (1999), governance is concerned with how power is exercised among different sectors or interests in society. Governance as defined by Hassall (2004) is the exercise of political, economic and administrative authority to manage nation's affairs. Governance embraces all the methods-good and bad that societies use to distribute power and manage public resources and problems. According to McGinnis (2002) in Kajembe (2002), governance is the way society as a whole manages the full array of key management institutions of laws, policies and norms. Governance is further defined as the exercise of authority through formal and informal institutions for the common good of the society. It is argued that adherence to good governance is essential to make strategies for basic service provision and poverty reduction effective and sustainable (Plumptre and Graham, 1999).

Governance is a dynamic connotation which, according to the Oxford Advanced Learner's Dictionary, means, the way in which a country is governed (Wehmeier, 2000). In a simple language, governance can be taken to mean the activities or processes of managing public affairs. Governance is thus a qualitative expression and a normative concept. The idea entered into the landscape of public administration in late 1980s and early 1990s as the Neo-Liberal Oriented Structural Adjustment Policies (SAP) failed to produce expected results in developing countries (Cheema, 2000).

It was first highlighted in a World Bank report on Sub-Sahara Africa in 1989 (Jenkins *et al.* (2008). A 1992 World Bank (WB) book defines governance, as the manner in which power is exercised in the management of a country's economic and social resources for development. The Bank further identified the following three key aspects of governance: the form of a political regime; the process by which authority is exercised in the management of a country's social and economic resources and the capacity of governance to design formulate and implement policies and discharge functions. In line with the above, governance, is seen as the process of authoritative management of a country's resources through well-designed, formulated and implemented policies for the welfare of the people. The effort encompasses institutional and structural arrangements, decision making processes, policy formulation and implementation capacity, development of personnel, information flows and the nature and style of leadership within a political system because governance is largely about problem identification and solving; and the extent to which the society's problems are solved or not depends on how good or bad the governance is (Kaufmann and Kraay, 1992).

The essential duty of governance, as Gaur (2014) asserted, is to effectively and equitably implement what is called the social contract. Hence, it demands a highly competent, well informed and good administration. It envisages the government institutions to become

innovative, participatory and have a good deal of sound policy formulation, open-mindedness, and distinct citizen orientation. In most cases, governance failure has been marked as the prime hindrance towards development. In this sense, based on the development experience in the African countries, the World Bank argued that much of the failure in the development process is highly related to the crisis of governance. Governance is the exercise of authority through formal or informal institutions for the common good (Ostron, 1990). Governance is about who has influence, who decides and how decision-makers are held accountable. Again, Mgumia (2014) referred governance as the process of decision-making and the process by which decisions are implemented or not implemented. It is about how decisions are made in practice rather than how they are defined as formal procedures, and it needs to take power relationships into account. By its nature, governance involves the use of power to make and enforce decisions.

According to Van Assche *et al.* (2014), governance entails taking collectively binding decisions for a community by governmental and other actors. Governance is about any attempt to govern reality. It includes many actors in shifting relationship. It also includes a great variety of institutions, both formal and informal, that coordinate interactions, transactions and distribution and use of resources. It includes various forms of knowledge and expertise upon which governance practices are based. A growing literature stresses that governance, broadly defined, is the traditions and institutions that determine how authority is exercised in a country matters to economic development. Several cross-national empirical studies have found a positive relationship between the quality of institutions and governance structures and economic growth. In this context, it is not surprising that a broad consensus among growth economists, development experts and international policy-makers has begun to view good governance as a pre-requisite to sustained increases in living standards (Kaufmann *et al.*, 2000; Knack 2003).

According to Avellaneda (2006), researches on the empirical determinants of economic growth have exploded in the last decades, as many cross-national studies have been undertaken to approach the elusive and ever-important question of what causes growth and the prosperity of nations. He asserted that although economists have traditionally focused on the effects of physical and human capital accumulation, total factor productivity, technological innovation, the process of knowledge creation and diffusion, and international economic integration, experts have increasingly recognized that politics and institutions are key to the process of economic growth by affecting the incentives to accumulate, innovate and accommodate change. Although literature has made important advances in governance-matters approach to development is not without problems. Cross-national studies showing that good governance is a key determinant of economic performance can be challenged on the grounds of causality problems, measurement errors, missing-variable considerations and conceptual vagueness. It is argued that most decisively, the new political economy of growth still lacks a proper grasp of the channels through which institutions affect growth and of the political sources of good institutions. One of the most difficult issues in the field of governance is the imperfect understanding of how politics shapes governance and development outcomes (Avellaneda, 2006). According to ODI Briefing Paper (2006), in the governance realm, there is recognized inherent political character of activities. Literature on political processes and practical experience highlight six main 'arenas' of governance:

- (i) Civil society, where citizens raise and become aware of political issues;
- (ii) Political society, where societal interests are aggregated;
- (iii) Government, executive stewardship of the system as a whole;
- (iv) Bureaucracy, where policies are implemented;
- (v) Economic society, refers to state-market relations; and
- (vi) Judiciary, where disputes are settled.

Weatherbee (2004) accounted that the tasks of governance touch nearly every aspect of public life. We can evaluate the quality of governance by the success or failure in attaining the major goals of governance. These include, mentioning only a few of the most important ones:

- (i) securing and defending the integrity of the state;
- (ii) providing for public order and domestic security;
- (iii) promoting political, social, and economic policies in the interest of the public good;
- (iv) implementing those policies fairly and uniformly to the boundaries of the state and inclusive of all elements of the population; and
- (iv) mobilizing and deploying the resources necessary to perform the tasks of governance.

2.3.2 Ethics and quality of governance

2.3.2.1 Ethics in governance

Ethics is derived from the Greek word *ethos*, which means custom or character (Mintz, 2010). This branch of philosophy deals with values relating to human conduct with respect to the rightness or wrongness of certain actions. It is argued that justice is the heart of ethics. The parallel word of justice in the Greek language is *dikeia*, which means convention, law and good judgment, right and just (Noor, 2008). Therefore, a just person is one whose behaviour reflects all those ethical qualities. It is argued also that the concept of being a just person means a virtuous person with ethical and strong moral behaviour (Noor, 2008). Thus ethics determines an expected mode of behaviour in society and organizations. It is a guidance system to be used in making decisions.

According to Gaur (2014), the promotion of ethics and moral values in good governance implies legality of government action, rationality in policy and decision making, evolving a sense of responsibility, ensuring accountability, strengthening work commitment, creating excellence, facilitating spirit of individual and organizational goals, developing responsiveness, showing compassion, protecting the national interests, safeguarding the spirit of justice, bringing transparency and elevating integrity. Gaur (2014) concluded that the overall objective of ethics is to ensure good governance with prime concern for ethical principles, practices and behaviour.

In administrative context, ethics involves the application of moral principles to the conduct of officials in organizations (Raines, 2011 cited in Thompson, 1985). One may, therefore, ask what changes are needed in the attitudes and work practices of public officials. In response to this question, it is advocated that public officials need to behave as follows:

- (i) To serve citizens and be fair and friendly in that particular service;
- (ii) To be accountable for what they do to the management, clients and the public at large; and
- (iii) To remain vigilant against corruption and not allow a conflict of interest in their duties.

These are ethical or moral issues which must be addressed by the civil servants in ensuring public interest. Therefore, the spirit of good governance lies in ethics and morality, and it demises with the erosion of values, moral deviation, aberration and corrupt behaviour and actions. Anelo (2006), commented on advocacy through moral leadership by suggesting that possibly the most effective means of adopting and application of a new ethical framework and code of conduct is through moral leadership

of key actors. Their example in applying ethical framework and code of conduct in their professional and personal lives sets the standards for all to follow. If they demonstrate in action that they are walking their talk, it will convey a powerful message throughout the institution that all are expected to follow.

2.3.2.2 Corruption as a mark of poor governance

Corruption is one of the most serious unethical practices that undermine trust and confidence of public officials (Ssonko, 2010). It is argued that perhaps the most obvious mark for governance is the degree to which public interest is subverted by corruption. The ADB (1998) defined corruption as abuse of public or private office for personal gain. This means it is any behaviour in which people in the public or private sectors improperly and unlawfully enrich themselves or those close to them or induce others to do so. This is a relatively narrow definition attuned to the economic requisites of development. In a broader sense corruption also comprehends the unlawful manipulation of the political system through “money politics” or intimidation (Weatherbee, 2004).

The costs of corruption in terms of good government are high. Corruption encourages inefficiencies in the allocation of scarce economic and social resources. Resources intended for the public good are lost or squandered. Corruption degrades the performance of the political system as a whole. It causes a loss of confidence in the government and promotes a broader avoidance of obligations and regulations. It leads to a breakdown of institutional and bureaucratic command, control and accountability thereby undermining the *sine qua non* of good government and hence the rule of law. According to the Tear fund International Learning Zone (TILZ, 2015), corruption is one of the major outcomes of poor governance. It undermines the well-being and quality of life, particularly for the poorest and most vulnerable people. Ssonko (2010) insisted that corruption threatens the

economic and political fortunes of developing countries. He further argued that bribery, conflict of interest, and illegal deals impose heavy costs on the economy while distorting development policies and undermining confidence in public institutions. Owoye and Bissessar (2009) pointed out that corruption sands the wheels of development in the African countries.

According to UN (2000), experience has shown that the costs of poor performance and corruption in the public service are too great to bear. This is true not only for the public service but also for the entire public sector, political leadership, and other strata of society. Financially, public officials' diversion of funds into their own pockets means less money for the development of nations and people. Politically, the erosion of public confidence in and cynicism toward government can break down fragile peace and order in a society. Economically, a lack of predictable public institutions and a sense of fair regulations will deter investment and trade. It is further argued by UN (2000) that empirical evidence based on cross-country comparisons does indeed suggest that corruption has large; adverse effects on private investment and economic growth. Socially, all these factors will lead to a general deterioration of trust among citizens. These effects take a toll on countries, many of which are already straining to grow under severe resource constraints and weak institutions.

2.3.3 The concept of good governance

Narrowly defined, good governance can simply mean the effectiveness with which a government performs its work and promotes the public good (Nyong'o, 2001). The term good governance is now fully part of the language of development. Whereas bad governance is broadly recognized as a root cause of poverty, good governance is often seen as a way to cure all ills. Donors and companies are increasingly basing their aid and

investments on countries' governance conditions or plans for reform. Some equate governance failure with global trends such as climate change or the youth bulge as a force able to rapidly undo development efforts, whereas governance success has the potential to quickly leverage and sustain development gains (Corps, 2010). Referring to Kofi Annan, a former Secretary General of the United Nations (1997-2006) he emphasized that good governance is perhaps the single most important factor in eradicating poverty and promoting development.

Kajembe (2006) contended that good governance should be understood in the broadest context, not only in terms of actions and decisions of the government but also includes those of other stakeholders as well. He pointed out that non-state actors like non-governmental organizations (NGOs), civil society organizations (CSOs), religious organizations and the private sector have important roles to play in promoting good governance.

According to Ahmed (2007), good governance was originally articulated in a World Bank (WB) Publication in 1989. Good governance is now increasingly used as a basis for aid and loans by major donors and international financial institutions. The author argues that there are many countries in the world that have the same resource base, but the degree of good governance makes the difference in cases of economic growth and poverty reduction. Good governance according to him is an efficient management of nation's resources and affairs such that it is participatory, equitable, accountable, transparent and responsive to people to enable them earn a decent livelihood, their access to state resources and opportunities and help them lead a long and productive life. It encompasses the mechanisms, processes and institutions through which citizens and groups articulate their interests, exercise their legal rights, their obligations and resolve their differences.

Good governance requires that institutions and processes try to serve all stakeholders within a reasonable timeframe. Ahmed (2007) argued that good governance is imperative for development. He stressed that when good governance in a society is ensured, then corruption should be at minimum levels and the views of minorities and the most vulnerable section of the society should be reflected in decision making.

According to ADB (2001) good governance among other things is participatory, transparent, accountable, effective, and equitable and promotes the rule of law. Good governance assures that political, social and economic priorities are based on broad consensus in society and that the voices of the poorest and the most vulnerable are heard in decision making over the allocation of development resources. In essence it concerns norms of behaviour that help to ensure that governments actually deliver to their citizens what they promise they will deliver.

According to Abdullahi (2012), there is a significant degree of consensus that good governance relates to way and manner in which power exercised in the management of social and economic resources, political and institutional processes and outcomes that are deemed necessary to achieve the goals of development. Good governance is the process where public institutions conduct public affairs, manage public resources and guarantee the realization of human rights in a manner essentially free of abuse and corruption and with due regard for the rule of law. UNDP (1997) described that governance, relates to the mechanism, structure and process that guide political and socio-economic relationship of a country. It is a holistic approach comprising of three interconnected spheres of government: political, economic and administrative. Everywhere citizens' demand for good governance is bringing new standards for public servants-which include quality service, fair treatment, transparency, accountability, participation and for strong measures to reduce corruption.

There are more or less ethical requirements as far as the concept of good governance is concerned. For example; the ten principles of ethical code prescribed include responsiveness, accountability, transparency, legality (rule of law), and leadership (including strategic vision) just like the governance principles (Noor, 2008) in Saner, Marc and Wilson (2003). This ethical code, however, also encompasses the traditional ethical ideas of personal integrity, honesty and mutual respect - concepts which deserve considerations in governance framework as well. Thus ethics becomes the new priority agenda for the public service. Good governance is but a means of achieving wider goal of public interest. This requires experts and professionals in public bureaucracy to be achievement-conscious as well as pro - people and value caring. Good governance must also lead to greater efficiency and effectiveness in delivering public goods and services and reducing corruption (UNDP, 1997). In this study, the term good governance has also been used to refer to pursuing ethics and values in public administration/governance.

2.3.4 Why promoting good governance

According to Power (2014), addressing good governance is critical to achieving the MDGs and it is fundamental to poverty reduction efforts. Good governance can yield a powerful development dividend and it is ultimately about enhancing people's rights: the right to security, to a decent life, to basic needs such as education, health and clean water, the right to vote, to organize and freely express opinions and the right to be treated with respect. According to ODI Briefing Paper (2006), promoting good governance is critical because it is perhaps the single most important factor in eradicating poverty and promoting development. Of all the ills that kill the poor, none is as lethal as bad government. The issue of good governance lies at the core of all of Africa's problems. Plumptre and Graham (1999) argued that adherence to good governance is essential to make strategies for basic service provision and poverty reduction effective and

sustainable. The question of why address governance according to Power (2014), becomes easier to answer when we consider some important key reasons at play; firstly, curbing corruption problems and associated consequences and secondly, meeting basic needs and eliminating social exclusion.

2.3.4.1 Curbing corruption and its associated consequences

It is no doubt that corruption is a major obstacle to poverty reduction. Both a symptom and cause of poor governance, it subverts the democratic process and the institutions of the government, undermines the rule of law and erodes public confidence. According to Power (2014), it discourages investment, reduces economic growth and impacts negatively on service delivery. In particular, it affects the poor by diverting scarce resources from poverty reduction and by increasing inequalities. Epelle (2014) contended that good governance should curb corruption, listen to the opinion of the minorities in the society in decision-making; be sensitive to the protection of lives and properties of the people, and be sensitive to the need of *posterity* (i.e. future generations) in the management of the wealth of the nation. Rasheed (1996) observed that practices such as corruption, abuse of public property, leaking of examinations, signing shoddy contracts, use of positions for self-enrichment, bestowing favours to relatives and friends and many other immoral practices are currently a common manifestation in LGAs and in many sectors of the economy. As a result, development stagnation and rampant poverty among the people have been the main features emanating from poor governance pursuits in LGAs and Tanzania at large regardless of abundant resources.

An insecure environment often leads to the breakdown of law and order and can undermine the institutions of the state. Moreover, it inhibits economic development and discourages investment. Competition for natural resources drives conflicts and corruption,

and at times, it is argued, undermines governance (Power, 2014). However, according to Makorere (2012), poor social service delivery (including education service) has an implication to the citizens' level of satisfaction and trust which makes people to lose confidence in the ability of local authorities to ensure access to public services. Moreover, corruption in public services existing in LGAs is another component that lowers levels of popular trust in the government. By distorting the delivery of public services, corruption decreases the efficiency and efficacy with which public administration performs its official function of enhancing the public good. Also, the violations of fairness whether through frequently reported scandals, purposively long delays in the delivery of public services, and public officials who demand bribes in exchange for services tend to undermine citizens' trust in political institutions (Makorere, 2012).

Furthermore, when public trust in government is low, citizens become reluctant to participate in governance processes, something which can weaken the cohesiveness of society and its ability to effectively address common problems. In the same line, low trust to the government may create problems including tax evasion, since people have the perception that revenue collected is not spent on public services which makes it difficult for local governments to raise their own revenue hence facing problems in terms of service provision (Fjeldstad, 2004).

2.3.4.2 Meeting basic needs and social exclusion

Governments should have the capacity to provide essential services to their citizens and promote the environment conducive to pro-poor economic growth (Power, 2014). It is argued that certain groups can be excluded from decisions that affect them, especially women, indigenous communities and people living in chronic poverty. The benefits of development and economic growth need to be distributed equitably in order to reduce

poverty. Good governance has an important role to play in fostering gender participation and inclusiveness for marginalized groups of people.

2.3.5 Why study good governance?

In the development of a country, one of the most important factors is good governance (Koh, 2009). Without good governance, a country with abundant natural resources will not succeed. Good governance is the only mechanism available to provide for the basic social needs of communities within a normative and ethical paradigm (Maharaj, 2010). Poor governance is one of the key causes of development stagnation. It is argued that good governance is imperative for development (Ahmed, 2007). The concept of good governance is currently being seen as a panacea to developing countries. In most cases, governance failure has been marked as the prime hindrance towards development. It is argued that good governance is now an acceptable goal for public servants in developing countries who have been required, besides striving for professional excellence, to be more transparent and fair in all their transactions and respond with integrity to the demands of the citizens (UNDP, 1997). This study gains its importance now following the prevailing problems in poor governance and persistent poverty conditions in the country whereby unethical practices including corruption are on the increase (Ngware, 2005). Accountability is generally on the decline while poverty is rampant despite the availability of abundant resources.

2.3.6 Contemporary good governance perspectives in Tanzania

Tanzania cherishes good governance and the rule of law in the process of creating wealth and sharing benefits in society and seeks to ensure that its people are empowered with the capacity to make their leaders and public servants accountable. By 2025, good governance should have permeated the national socio-economic structure thereby

ensuring a culture of accountability, rewarding good performance and effectively curbing corruption and other vices in society (URT, 1999). Either, governance must be made an instrument for the promotion and realization of development, equity and peace buttressed by the rule of law and involving public participation in the war against corruption and other vices in society. Good governance must permeate the modalities of social organization, coordination and interaction for development. This can be achieved by an institutional framework which is capable of mobilizing all the capacities in society and coordinating action for development. Good governance must be cultivated by promoting the culture of accountability and by clearly specifying how incentives are provided for and related to performance and how sanctions are imposed (URT, 1999).

On the other end, according to URT (2016), as far as good governance is concerned, the government has continued to uphold democratic principles as evidenced by the past four competitive, free, fair and peaceful multi-party general elections. This trend has been well acknowledged by global governance indices. Tanzania is ranked 15 out of 52 countries in the Mo Ibrahim Index of African Governance (IIAG) with an overall score of 56.7 (out of 100) in 2014, which is higher than the African average of 50.1, and also higher than East Africa's average of 44.3. Over the past decade, increasing freedom of speech and expression, political participation, positively changing social values and rapid urbanization have combined with enhanced democratic values to raise public expectations and demand for accountability. Such demand has led to a matching response by the government by ensuring that its actions address needs and aspirations of the citizenry in terms of both quality and time (URT, 2016). With regard to structures and systems of governance, URT (2010) pointed out that implementations of numerous political, economic, legal and social reforms over the past decade, Tanzania is a functioning democracy with political stability, peace, respect for human rights and rule of law.

This has enabled Tanzania to get a satisfactory rating on good governance by experts, international agencies and citizens, including those in the private sector.

According to URT (2010), several initiatives have been undertaken to strengthen good governance and accountability in the country under the National Framework on Good Governance and other relevant policies. Notable progress has been made such as the completion of investigation of 706 cases associated with corruption; compliance level to the Public Procurement Act by both public and other procuring entities was 60 % in 2008/09 and the central government procuring entities compliance was at an average of 57 %. However, it was pointed out that compliance for LGAs was unsatisfactory. Despite these notable achievements, it was observed that the state of public finance management, public administration and service delivery; business environment and the policies, legal and regulatory framework still call for deeper and concerted efforts in reform and implementation measures (URT, 2010).

2.4 Principles of Good Governance

2.4.1 Core principles of good governance

Many equate good governance with a Western model of liberal democracy. To go beyond this ethnocentric perspective, it is necessary to relate good governance to a set of universal principles. According to ODI Briefing Paper (2006), six core principles widely accepted by researchers and governance stakeholders in developing and transitional societies around the world include:-

- (i) Participation: the degree of involvement by affected stakeholders;
- (ii) Fairness: the degree to which rules apply equally to everyone in society;
- (iii) Decency: the degree to which the formation and stewardship of the rules is undertaken without humiliating or harming people;

- (iv) Accountability: the extent to which political actors are responsible to society to what they say and do;
- (v) Transparency: the degree of clarity and openness with which decisions are made and
- (v) Efficiency: the extent to which limited human and financial resources are applied without unnecessary waste, delay or corruption.

Morita and Zaelke (2005) maintained that good governance promotes accountability, transparency, efficiency and rule of law in public institutions at all levels. They argue that it allows for sound and efficient management of human, natural, economic and financial resources for equitable and sustainable development. Under good governance, they argue, there are clear decision-making procedures at all levels of public authorities. According to UNDP (2002) core characteristics of good governance are said to be participation, rule of law, transparency, responsiveness, consensus orientation, equity, effectiveness and efficiency and accountability.

Similarly, the UNESCAP (2007) reveals eight major characteristics of good governance. It is participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable & inclusive and the rule of law. It assures that corruption is minimized, the views of minorities are taken into account and that the voices of the most vulnerable in society are heard in decision-making. It is also responsive to the present and future needs of the society (Fig. 2).



Source: Strategic Planning-NMJ Mombasa (2013).

Figure 2: Model of core principles of good governance

2.4.2 Evolution of good governance as a key policy tool

According to Sebududu (2010), good governance has been recognized over the past two decades as a major policy consideration that makes a difference to development. A democratic government is more responsive to the needs of the population such as in providing opportunities for education, health and social welfare, better housing, equitable distribution of development projects including roads and other infrastructure development. Such physical projects taken to local communities and different regions usually provide employment opportunities even though some may be temporary and business opportunities which enhance people's quality of life.

Good governance is one of the essential preconditions for development and poverty reduction. For instance countries like Botswana, Mauritius and Namibia, which follow good governance, normally device pro-poor policies and programmes to educate children of the poor and disadvantaged groups. Such policy measures tend to generally improve people's capabilities as with better education and health they are often able to experience progression in the social structure better than was possible during their parent generations. Such beneficiaries then provide additional Social Safety Nets (SSNs) to their families and siblings who might not had been able to make a break from the poverty cycle of their parents. The Botswana case is illustrative in this regard. The first three decades of independence saw many young educated people from extremely poor backgrounds making it to higher levels of education ladder and subsequently making rapid occupational mobility and substantially higher incomes and social status than their parents. This new mobile class has been a backbone to poverty reduction in their families and their relatives. The consideration of (good) governance as part of the top of the policy agenda in the last two decades of the twentieth century came from the experience of the crisis that bedevilled many developing countries in general and particularly Sub-Saharan Africa in the 1980s (Sebududu, 2010).

2.4.3 Good governance as a critical policy requirement for successful poverty reduction and human development processes

It is argued that successful developed countries have shown that their superior performance in their economic growth and superior performance is due to good governance (Kaufmann, 2005). According to Sebududu (2010), good governance is a critical policy requirement for a successful poverty reduction strategy and human development progress of any country. Where governance is poor it is difficult to imagine how equitable development can take place and where there is inequality the chances that

some sections of the society will be left to live in abject poverty and misery are high. Indeed, evidence from the past three decades since 1980s show that exception of a few countries such as China, Malaysia and Singapore where some considerable economic progress has been realized under autocratic or semi-dictatorial regimes, in the majority of countries in Africa, Asia and Latin America poor governance has been a cause of continuous poverty and underdevelopment situations. Many of these countries are endowed with rich resources, yet the majority of their citizens live in conditions of squalor (Sebududu, 2010).

In South Asian context, Bangladesh is frequently used as a case of how poor governance affects its overall development processes. According to Camp (2005), Bangladesh's significant problem with corruption and poor governance have threatened democratic stability and impeded economic growth. He asserted that poverty, lack of education and endemic corruption combined with porous borders and lack of public faith in elected government have increased the appeal of radicalism. It should be noted however that in order to facilitate good governance, which is a long term goal, there is a need for a good government. This would result in a government that is responsive to the needs of the people. This is to say good governance is credited for responsiveness to the needs of the wider population especially the poor and vulnerable sections that normally benefit from pro-poor policies and programmes (Sebududu, 2010).

2.4.4 Good governance as perceived by employees

Previously, there is lack of study that examines the area of good governance in the context of individual since the concept of good governance itself has been explained and discussed famously in the context of organizations. (Azmizam *et al.*, 2010; Haikio, 2007; Rasian, 2009; Shiplay and Kovaks, 2007; Siddiquee, 2008). However, it is revealed that

the roles of employees are essential and become the main element and the actual indicator that represent the performance and achievement of organization (Edgar and Geare, 2005). Thus, in the area of good governance, the direct impact on the criteria of action, practice, attitude and behaviour of the employees have to be explored in identifying more specific about good governance performance by the employees. In consequent, there will be easier, more direct and more accurate for the researchers to share the actual occurrence of employees' good governance in organization and also to recommend for the significant improvement of good governance to be performed by the employees.

Relatively, in the context of individuals, good governance is also related to the staff or employees empowerment (Anuar-Zaini, 2000; Zulkarnain, 2000) which the empowered employees take the responsibility for their own development and performance by practising the characteristics of good governance within an enabling framework provided by the organization (Anuar-Zaini, 2000). Moreover, through empowerment, the process to perform good governance at work will be more easy, inclusive and realistic since the employees at different levels take part to succeed it. Basically, employees empowerment in good governance is parallel to the concept of governance that emphasizes the distribution of rights, obligations and power that underpin the organization (OCED, 2000) and governance also involves the manner in which the members of the organization community including employees who have interest and stake in the organization contribute to the governance system (Anuar-Zaini, 2000). Therefore, the definition of good governance as above mentioned in the organization context is applicable to define good governance in the context of individuals which is the characteristics of the exercise of power by the empowered employees of various levels in the government. Indeed, good governance has the characteristics that are interpreted as be

in effective, honest, equitable, transparent and accountable employees in government organizations (IOG, 1999).

Similarly, for LGAs, employees who succeed in good governance are depicted by the employees who seriously practice the particular characteristics. For example, they must be transparent in interpersonal communication that involves co-workers and clients, accountable for any action taken in avoiding conflict, effective in doing the job that meets the goal and committed to the stated vision. As mentioned above, these valuable characteristics of good governance affect better performance of employees' service delivery and eradication of corruption and other misconduct to be done by employees. This is because among employees; they have mutual understanding, no personal interest, and good cooperation, clear target to be attained and strong loyalty to the organization. Consequently, successful good governance will drive the manageable resources of organization which makes the organization become stronger for future growth. Strong organizations of public sector with good governance mainly will contribute to the investors' confidences in attracting them for the business expansions in this country. It has been proven that countries such as Sweden, Singapore and Australia with high level of good governance indexes are able to maintain their strong economy through intense business investments as well as less corruption cases (Transparency International, 2011). Therefore, it is obvious that good governance must be well performed at individual employee level through the practices of related characteristics to ensure the excellence of public sector organizations (such as LGAs) in order to serve for the country benefits finally.

In relation to that, it is realised that few researches have studied the area of characteristics that is relevant for good governance in the context of individual. The researches focused

mainly on limited characteristics such as transparency (Rogers, 1987), accountability (Hochwarter *et al.*, 2003), effectiveness (Quinn, 1988), efficiency (Van de Ven and Ferry, 1980), integrity (Mayer and Davis, 1999) and commitment (Cook and Wall, 1980). However, these characteristics can be combined as dimensions of good governance in a latter study for examining more deeply and closely on their roles that represent good governance. Hence, all the findings and discussions from the separated past studies of these characteristics are beneficial to support the latter study.

2.5 Factors Underlying Good Governance

2.5.1 Educational level

The Commission on Effective Development in Africa (CEDA) (2008) highlighted that good schools and well-educated population are necessary ingredients for economic growth, development of democratic societies with gender equality and good governance. Dryden-Peterson *et al.* (2014) empirically showed that there is a stronger relationship between high levels of education and good governance. They argued that there are multiple relationships between universal education and good governance, and that they may be cyclical and mutually reinforcing. Of particular interest are the characteristics of education systems and the content of education, which may mediate the effects of universal education on governance. According to them, there are three key mechanisms by which universal education might promote good governance:

- (i) The development of a more informed citizenry promotes voice and accountability: Education can be essential for citizens to access and act on information. The ability to access information relates not only to literacy rates; it also relates to other school-acquired knowledge required to comprehend and analyse information and to act civically.

- (ii) The socialization into norms, including attachment to the state, helps control corruption: Education socializes citizens. It can do so in ways that lead both toward and away from good governance. It can lead people to feel greater attachment to the nation state. This greater attachment brings with it greater expectations for honest government, which is associated with increased state capacity, or strong institutions. These strong institutions are less likely to exhibit corruption (and they also feed back into strengthening education). On the other hand, the content of education can serve to distance citizens from the nation state: curriculum can reveal explicit or subtle discrimination toward particular ethnic, religious, or political groups and can increase social distance between diverse groups, while rationalizing or reproducing intergroup grievances. In this way, education can build greater mistrust within government institutions thereby perpetuating weak governance.
- (iii) Increases in economic equality can reduce political instability and violence: Education can lead to greater productivity, which in turn can create conditions for economic equality. Greater economic equality leads back into more demand for education, which in turn leads to stronger demands on the state by more citizens and decreased elite power, resulting in lowered corruption. Greater economic equality is also associated with political stability and lack of violence. Unequal access to education or lack of access to quality education, however, does not increase economic equality.

Oni (2006) studied the relationship between levels of education and perception of democratic governance in Nigeria. The main objective was to determine the relationship between educational level and perception of democratic governance among school leavers. The dependent variable was taken to be the perception of democratic governance

while the independent variables were taken to be education level, sex, age and location (rural or urban) of respondents. The research findings revealed that there is no significant relationship in the perception of democratic governance by different groups considered by the study. It was therefore concluded and recommended that for democracy to thrive in any nation, every citizen irrespective of tribe, status, sex, environment, age and religion must be given equal opportunity to participate actively in democratic processes.

Furthermore, education is a vital social institution that provides man's positive outlook towards ideas and issues and contribute to the advancement of social welfare for evolving a harmonious life. It was suggested by Oni (2006) that building democratic government in which every person would be involved in governance requires reforms in all institutions including family and schools that will further shape values and behaviour and develop intrinsic ability in people to engage in democratic governance.

2.5.2 Leadership

Good governance and effective-ethical leadership are the essential requirements for an organization to be considered successful in the eyes of all stakeholders in the 21st century. As Burns (1987) suggested, leadership is one of the most observed, but least understood phenomena on earth. According to him, "Leadership is a process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent. Legas (2016) pointed out that leadership is a process whereby an individual influences a group of individuals to achieve a common goal. In general, leadership is about relationships. Above all, he asserted that it is about working with and guiding people in new directions; it is about integrity and trust; achieving the most positive interaction between leaders and followers, customers, employees, shareholders etc.

2.5.2.1 Leadership training

Leadership development is vital because organizations take on the personality of their leaders. Leadership training and development can maximize productivity, shape a positive culture and promote harmony. To achieve this, key people must lead individuals and teams using an appropriate leadership style. It is argued that leaders are not born, but developed (Tracy, 2016). An effective leadership requires its own essential quality. For instance, competence (both professional and leadership training) is among the essential qualities of effective leadership. A leader without having competency may not be effective and efficient in leading an organization. If a leader lacks competency about what he is doing he may not be effective and efficient in discharging his responsibility which results in misuse of public resources (Legas, 2016). Miladi (2014) examined the causal relationships between training of employees and the organizational culture and performance and found statistical significance at the 5% level; hence concluded that there is positive relationship between training and job performance.

Bella and Bloom (2003) conducted a study on the impact of early childhood leadership training on role perceptions, job performance and career decisions. The main objective was to determine the long-term outcomes of training on participants' role perceptions, job performance and subsequent career decisions. The study sought to determine if those feelings of personal empowerment were sustained after the training. The dependent variable was taken to be the impact of early childhood leadership training and the independent variables included the current job status and motivations for staying in or leaving the field, perceived short and long-term outcomes from having participated in leadership training, continuing professional development resources and feedback on the design and delivery of training. Demographic information also was included as independent variables as current job title, years of experience, age, gender, race/ethnicity

and educational level. The findings revealed that the training provided them with the opportunity to refine their knowledge base and expand their repertoire of administrative skills. The study results provided a compelling evidence of how leadership training can change the early childhood profession. The results of the study underscored the need for systematic, intensive and relevant focused on the unique needs of early childhood leaders. It also provided a better understanding of what systemic and structural supports are needed to improve the stability of the workplace and maintain the quality improvements.

2.5.2.2 Leadership experience

Molly (2009) asserted that there is a need to recognize the complex challenges of modern administration in various spheres of activity. Meeting such challenges require domain expertise and long experience in the sectors in question. There is also need to foster excellence in the public system. Miladi (2014) studied on the impact of the experience of leaders towards organizational culture. In examining the causal relationships, it was found that the relationship between experience of a leader and culture of the organization was statistically significant at 5% level, hence concluded that the experience of the leader has a direct and positive impact on the organizational culture and performance.

Aaron (2005) investigated the responsibilities and leadership styles of Radiologic Technology Program Directors in USA attempting to identify implications for leadership development. To accomplish this task, a total of 284 Program Directors were interviewed from which 13 Program Directors responded to the quantitative portion of the study. The main objective of the study was to identify the responsibilities of Radiologic Technology Program Directors with their current leadership skills as related to their responsibilities. Specifically, the study sought to:

- (i) To identify responsibilities of Program Directors those which are most important in the function of their department.
- (ii) To ascertain the level of satisfaction of Program Directors with their leadership skills as they relate to their responsibilities. The dependent variables were responsibilities and level of satisfaction with leadership skills of the Program Directors.

The independent variables were taken to be leadership style, program type, and institution type, sex, and discipline of highest degree and years of experience. The findings of this study identified two responsibilities of Program Directors for professional development; budget and resources and faculty affairs. Additionally, relationships between Program Directors' ratings of the level of importance of the responsibilities and leadership style, institution type and program type were discerned. Finally, relationships between Program Directors' levels of satisfaction with their leadership skills in relation to the responsibilities and leadership style, years of experience and highest degree completed were established.

2.5.2.3 Public service motivations for leadership promotion

According to Hijazi (1999), good governance cannot be achieved without taking into consideration the motivation of key role actors. Unless the employee is motivated enough and his motivation is in line with the objective of the organization he cannot deliver good governance. Government employees derive great satisfaction from the exercise of power and control over affairs. Sometimes this lies in his inaccessibility which ultimately adversely affects the performance of his department. Various groups of workers/actors provide specific challenges in terms of motivation. For instance motivating professionals differs from motivating low-skilled service workers. A typical government employee is

more likely to be a highly trained professional with a college degree than a blue collar factory worker.

Hijazi (1999) asserted that professionals are typically different from non-professionals. Professionals receive intrinsic satisfaction from their work and they tend to be well paid. They have a strong and long-term commitment to their field of expertise. Their loyalty is more often to their profession than to their employer. To keep current in their field, they need to regularly update their knowledge, and their commitment to their profession means they rarely define their workweek in terms of eight to five or five to six days a week. What motivates professionals? They need to be reasonably paid and they enjoy what they do. In contrast, job challenge tends to be ranked high. They like to tackle problems and find solutions. Their chief reward in their job is the work itself. Professionals also value support. They want others to think what they are working on is important. Although this may be true for all employees, because professionals tend to be more focused on their work as their central life interest, non-professionals typically have other interests outside of work that can compensate for needs not met on the job (Hijazi, 1999).

Vandenabeele (2007) attempted to study on leadership promotion of public values. He conceptualized the public service motivation as a leadership strategy in the public sector. The main objective was to investigate the relationship between leadership and public service motivation. The dependent variable was public service motivation (PSM) and the independent variables were taken to be the public service values including importance of politics, importance of public interest, compassion and democratic governance including demographic variables: sex and grade of employment. The findings revealed that leadership promotion of public service values was shown to have positive effect on PSM development. This process was positively enhanced by satisfaction of

basic psychological needs of security, autonomy, competence and relatedness in a work environment.

2.5.3 Ethics

Ethics is a set of values and principles that help guide behaviour, choice and action. Organizations as well as individuals have certain ethical standards. Civil servants have a special responsibility because they are entrusted with managing resources on behalf of the community, delivering services to the community and taking decisions that affect a citizen's life. The community, therefore, must be able to trust the integrity of the civil service decision-making process (Moily, 2009).

According to UN (2000) ethics in the public service are broad norms that delineate how public servants should exercise judgment and discretion in carrying out their official duties. These values and norms are better reinforced if there exists a system of administrative policies, management practices, and oversight agents that provide incentives and penalties to encourage public servants to professionally carry out their duties and observe high standards of conduct.

Tribo *et al.* (2005) studied the corporate ethical identity as determinants of firm performance in Spain. The purpose of the study was to empirically assess the impact of the corporate ethical identity (CEI) on the firm's financial performance. The authors argued that firms with a strong ethical identity achieve greater degree of stakeholder satisfaction (SS), which in turn, positively influences the firm's financial performance. The dependent variable was the firm's financial performance and the independent variables included corporate ethics identity, which was divided into two components – corporate revealed ethics and corporate applied ethics. The gap between ethics and

performance was bridged by the satisfaction of stakeholders. Results from data analysis showed that a strong CEI was positively related to high levels of SS. In turn, SS had a positive influence on the financial performance of the firm. It was concluded that the relationship between CEI and corporate financial performance (CFP) was mediated by SS. The study showed that ethics is good in terms of social performance as it provides greater degree of satisfaction to stakeholders. Thus, effective management of corporate ethical identity can play a significant role in the overall performance.

Okpara (2003) conducted another study on ethics and behaviour in Nigeria. He attempted to investigate whether corporate ethical code of conduct can influence behaviour. The purpose of the study was to investigate the influence of corporate code of ethics on financial managers' behaviour. The dependent variable was taken to be the presence of codes of ethical conduct while the independent variable was the behaviour of managers. It was revealed by the study findings that the presence of corporate ethical codes of conduct is an important tool that could guide managers in making better ethical decisions. The highest levels of commitment were observed in those organizations with codes of ethics. Furthermore, results indicated that the presence of corporate codes of ethics had no influence on employee willingness to report observed wrongdoings.

According to Okpara (2003), it was concluded and recommended that top management should recognize the influence of written codes of ethics on employee's behaviour and develop strategies to promote ethical behaviour by creating training programs on ethical decision making and by developing guidelines on how to enforce ethical codes when violated. Furthermore, a full time ethics officer should be employed to give advice on ethical issues to top management, disseminate a code of conduct, investigate alleged ethics violations and oversee ethics training programs. Promotions, salary increase and

other incentives programmes were strongly recommended as these procedures may promote high ethical standards among employees who may want to take the advantage of these benefits. The expectations of top management and efforts related to ethical issues should be publicized in hand books, newspapers, and television and radio commercials.

2.5.4 Gender balance

Manowong and Perera (2007) investigated the construction of waste management (CWM) system from a gender perspective in Thailand. One of the main objectives was to investigate the current attitudes, perception and expectation of the people directly or indirectly involved with construction activities, towards the management of construction waste. Attitudinal differences among men and women towards the management of waste generated by construction activities were also examined. The dependent variable was management of construction waste while independent variables were attitudes, perceptions and roles of men and women in the construction.

Findings presented the comparison of differences among groups of respondents as well as the gaps between male and female respondents. It was reported that women were generally more concerned with management of construction waste but were in the environment that allowed less power to manage or make decisions. More women participated as labourers but they were less concerned about waste management due to less encouragement and incentives. It was recommended that the application of these findings may be useful for improving attitudes and perception of construction stakeholders. Furthermore, increased awareness and recognized responsibility play important role in driving the well-designed CWM policy and plan to be widely accepted, economically viable and successfully implemented.

2.5.5 Professionalism

Within the context of this study, public service professionalism embraces the notion that those people who join the public service need to be inculcated with shared values and trained in basic skills to professionally carry out their official duties. According to Ssonko (2010), this is in accordance with Article 21 of the Charter for the Public Service in Africa which states that:

“Professionalism manifests itself in the public service employee’s behaviour at work and in his/her constant effort to improve, reinforce and update his/her knowledge, refine the skills that are necessary for carrying out his/her tasks and enhancing his/her output and productivity”.

The rationale behind professionalism is that public servants should be neutral, impartial, fair, and competent and serve the public interest in carrying out their duties. They should be top people who are fairly remunerated and adequately trained to perform their work (Ssonko, 2010). According to Sarji (1995), professionalism, in a sense means excellent work culture, and in a benign sense, is an internalized duty to do well. It is a kind of performance ethic, close to a noble calling, by which professionals simply are called to do their best, for anything less would be embarrassing to them. It is an ingrained pride in performance. He added that professionalism is adherence to a set of normative and behavioural expectations usually embodied in a code of ethics. Moily (2009) opined that civil servants are expected to maintain high standards of professionalism, responsiveness and impartiality.

2.5.6 Patriotism

Patriotism is a kind of emotion, will, thought theory and behaviour as a whole. The reaction of the complex relationship between individuals and country value system is

formed in the process of social history, and it is developed and consolidated in the process of the history of human society, it is a kind of thought and feeling of loyalty and love to their motherland. Patriotism is of realistic significance on safeguarding national sovereignty and interests. Patriotism is the common feeling of human society, the citizens of a country for their love of the motherland is a natural emotion (Wang and Jiang, 2014). Several studies have found patriotism to be a good and positive feeling about one's nation and that it's the ability to view across borders which can be positive. Emotional feeling about traditional customers, symbols, values and about national attributes can be part of the idea (Morse and Shive, 2011). Patriotism relates to the loyalty to one's country (Kosterman and Feschbach, 1989).

Referring to Nigeria, Ben (2005) opined that it is a well-known fact that, most of the developed countries of the world today attained greatness, partly as a result of patriotism shown by their citizens. He insisted that low levels of patriotism of citizens have contributed to the development of the country negatively. Abe and Adetoye (2014) asserted that socio-economic and political development of any country depends largely on the ability of its leadership to facilitate, entrench and sustain good governance. They emphasized that essentially, good governance is a function of committed, disciplined and patriotic leadership.

2.5.7 Age and sex

It is a common perception that the old people fail to do certain tasks at the efficiency of the younger people. For example old persons can't run at the rate of a teenager. But at certain tasks the older people can do better than youngsters (Belal *et al.*, 2010). For example old people can give better advices against the young ones in general. It is again a common observation that male and female differ in their behaviour in many ways.

Studies indicate also that there are certain differences in the functioning of the male and female employees (Winter *et al.*, 2001).

These differences in age and sex indeed affect the leadership behaviour of the individuals as well. There are many studies on the influence of age and sex on the leadership style of the individuals (Ojode *et al.*, 1999). With a growing (advanced) age people are capable of understanding their fellow men better and hence can deal with them in a more positive way. Leadership is concerned with understanding their followers better in order to accomplish the destined task. So, naturally the elder people can be better leaders than the ones in general. Many studies on leadership are in agreement with this statement (Mirani *et al.*, 2003). Even due to sex differences too, there are notable differences in the leadership behaviour of the individuals (Babcock, 2008).

It is possible that males and females might lead from different perspectives. Winter *et al.*, (2001) claimed that “Current psychological research on leadership and team interaction suggest that men and women exhibit different leadership styles and interpersonal communication styles in a variety of small-group situations from student problem-solving situations to industry and community situations”. According to Lantz (2008), “women executives are much more likely than males to be a department head or to fill some other staff position, whereas men are much more likely to be a chief executive officer (CEO), chief operating officer (COO), president, or vice president” (Lantz, 2008). Babcock (2008) stated that “Rather than intentional acts of bias, second-generation gender biases reflect the continuing dominance of traditionally masculine values in the workplace”. According to common perception, women are more emotional and less competitive than men. For example, some authors have written that “Women are

significantly more risk averse, tend to be less overconfident and behave less competitively oriented” (Beckman and Menkhoff, 2008).

Kotur and Anbazhagan (2014) studied the influence of age and sex on the leadership style of workers in the Chittoor Sugar factory, located at the Chittoor town of Andhra Pradesh, South India whereby the broad objectives of this research were:

- (i) To study the different leadership styles of workers; and
- (ii) To study the influence of the two variables – age and sex- on the leadership style of workers.

For the purpose of this study, only three leadership styles were chosen; these included autocratic (authoritative) leadership style, democratic leadership style and laissez-fair leadership style.

Based on the cross tabulations and statistical tests, the findings of the study were:

- (i) The study revealed that all the leadership styles are not equally present in the employees, inherently. The democratic leadership style is more dominant among the employees, the laissez-faire comes next and the autocratic style of leadership is exhibited by least number of employees.
- (ii) Some significant difference existed between male and female workers in terms of exhibiting their leadership styles in the sample studied. The female employees are more autocratic to some extent than their male counterparts.
- (iii) The study showed that age too affects leadership styles of employees. Individuals start with more of the autocratic leadership style and then move towards democratic in their middle ages and then at the later stages turn towards the laissez-faire leadership style.

In conclusion, Kotur and Anbazhagan (2014) highlighted that the two variables chosen for this study, age and sex, indeed have their respective influence on leadership styles of workers. The study indicated that the democratic leadership style is dominant among workers and with increasing age, workers tend to exhibit lesser authority and that female employees are more autocratic in nature.

2.6 Religiosity and Moral Behaviour Perspectives as a Basis for Good Governance

2.6.1 Religiosity perspectives

As stated previously, religiosity influences moral behaviour of individuals and society in general. Religiosity according to Wikipedia Encyclopaedia (2008) is perceived as a comprehensive sociological term used to refer to numerous aspects of religious activity, dedication and belief. In its narrowest sense, religiosity deals with how a person is religious in terms of practicing certain rituals or accepting certain doctrines about deities after life. According to Johnson (1991), religiosity may be defined as the nature and extent of a person's religious beliefs and behaviour. It is a complex concept containing multiple dimensions.

Landmark (2006) maintained that religiosity is a very complex phenomenon with many components. He pointed out that the concept of religiosity has been more defined in several components. Hadley *et al.* (2006) identified six dimensions of religiosity; which have been adopted in the present study. These include participation, religious knowledge, salience, denomination, prayers and studying the Holy books. However, an empirical study undertaken by Warland *et al.* (1976) identifies six dimensions of religiosity. These include belief, experience, religious practices, religious knowledge, individual moral consequences and social consequences.

2.6.1.1 Role of religion in governance

It is argued that religion creates among the administrators/governors the feeling and awareness that, as the vice-regents of God, the power and responsibility entrusted on them is derived from the Almighty. It creates awareness that the use of power and performance of responsibility with utmost honesty and sincerity and for public interest is not only obligatory for organizational interest, but also a religious virtue. Besides institutional obligation, religiously committed public administrators/governors, it is believed, would be aware that they will have to account for their deeds to the Almighty Lord on the Day of Judgment. This sort of feeling and awareness among public officials works as a mental check up against corruption and maladministration. For this reason, it has been emphasized in academic discourses to include religious teachings in the study of public administration (Anisuzzaman *et al.*, 2002).

Heady (1986) in his study of comparative public administration identified some positive benefits of religious education in the civil service training. According to his findings, the Swiss bureaucrats are more conscious about honesty and responsible behaviour because of their Protestant orientation. The Chinese bureaucrats are found more courteous in their dealings with the public because of their Confucius teachings. These findings support the views of early observations done by Waldo and Friedrich (1965; 1968) that besides certain common characteristics, bureaucratic behaviour in a particular culture is influenced by its own environment, belief and values (Noor, 2008). They concluded that to change one variable is to change the other.

2.6.1.2 Different world religions with teachings about the role of religion in human life

Different religions have similar teachings about the role of religion in human life. In India for instance, the word “Dharma” is used to mean “religion”. Dharma comes from the root “Dhre” which means “to sustain”. Thus, Dharma is the greatest sustaining force and the binding force of the society. The goal of Dharma is to create mental and spiritual fellowship among all men and to regulate their relation with all living beings. It thus tries to keep the world in perfect equilibrium (Barua, 2008). Hinduism, according to Gandhi, is the most tolerant and liberal religion. It contains ethical and spiritual outlook. Gandhi said that the chief value of Hinduism lies in holding the actual belief that all lives are one, that is, all lives come from one universal source and that source is Allah (God).

Islam also has personal and social code of behaviour, not only code of behaviour related to their behaviour to God but also to human beings. In the Qur’an there are rules and regulations for virtues like righteousness, generosity, gratitude, contentment, humility, kindness, courtesy, purity, good speech, respect, wisdom, tolerance, justice, mercy, dignity, courage, firmness, frankness, hope, patience, perseverance, discipline, self-restraint, moderation, prudence, unity, frugality, sincerity, responsibility, loyalty, trustworthiness, honesty, repentance, and spirituality (Da’wah Group, 2010). One of the five pillars of Islam, such as Zakat encourages Muslims to look beyond themselves and help the needy through giving alms to the poor particularly during the month of Ramadan (Zahid, 2010).

Christianity itself is not all about God and his relations to human beings and how human beings are related to Him but it is all about love. It is believed that God sent His begotten son Jesus Christ into the world to save humankind from their sins because of love.

God loves human beings, thus He sent his only son to be a human being to save human beings. In return, human beings must love God and his fellow human beings too which is summarized into the greatest commandment, that is, love your God with all your mind, heart and soul and love your neighbour as you love yourselves. Such commandment is the source of inspirations on how Christians carry their lives every day. Thus Christian moral life is based on trying to live and treat others well as Jesus did (Jakoblich, 2007).

According to Macionis and Plummer (2002), it was contended that all religions have models of life by which people can organize their activities. One of these models includes theodicy – a tale about how evil and suffering is to be found in the world and a broad vision of the ethical life - how people should behave. Macionis and Plummer (2002) further express their views that religions have a major importance for the functioning of society and that each theoretical paradigm suggests ways in which religions affect social life.

According to Asad (1986), with regard to the relationship between religion and ethics, if we acknowledge that people's perception regarding right or wrong, good or bad is related to people's or group's interest and to the changing social customs and environment, these cannot be the dependable guide to our behaviour. Therefore, he highlighted that the universal basis for achieving uniformity in human behaviour regarding good and bad should be some impersonal ethical code, which can only be received from superhuman revelation i.e. religion. King (2000) contended that a growing literature suggests that there is a strong spiritual reality to people's lives. King (2000) highlights that some may, however, argue that a connection between morality and God is unnecessary to make sense of life while others contend that religious faiths and spirituality are the foundations of ethical decision making. Despite the philosophical differences of different religions, the

central message of every religious doctrine is to create the feeling among people that the existence and happenings of the universe are the result of the desire of a conscious and creative universal force. Another related realization is that man has got spiritual relationship with this divine force. Owing to this realization, man has been asked to differentiate between right and wrong or good and bad.

It is argued that without the existence of such a realization, people's perception of ethics is bound to be smoky and would become dependent on expediency. As man's requirements are dependent on ever changing social environment, it becomes difficult to determine any stable ethical standard. But religion encourages man to be acquainted with such an ethical standard which would be free from personal or social influence (Asad, 1986). For example, in order to free an administration from the influence of patronage or hatred in applying administrative discretion, the Holy Qur'an gives to its believers the following directives:

"O ye who believe! Be ye staunch in justice, witness for Allah, even though it be against yourself or your parents or your kindred, the case be of a rich man or a poor man, or Allah is nearer up to both than you are and if ye lapse or fall away, then lo! Allah is ever informed of what ye do (Sura Nissa, 4:135)".

"O ye who believe! Let not hatred of any people or community dissuade you from dealing justly. Deal justly, for that is closer to Godliness (Sura Maida, 5:8)".

"And O my people! Give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intend to do mischief (Sura Hud: 85)".

“O David! We did indeed make thee a vice-regent on earth; so judge thou between men in truth and justice; nor follow thou the lusts of thy heart, for they will mislead thee from the path of Allah; for those who wander astray from the path of Allah, is a penalty grievous, for that they forget the Day of Account (Sura Saad, 38:26)”.

In the above verses, God has emphasized the impersonal value of public bureaucracy for the sake of establishing justice in society. These impersonal principles have become the human tradition in the management of government and administration. The above verses further prove that the Holy Qur’an is not meant for a special community, but it is the common heritage and universal guide for all mankind, irrespective of time and place (Asad, 1986).

2.6.1.3 How religiosity influences a person’s moral behaviour

Religion is likely to influence a personal morality. It is argued that although different religious groups (Christians, Jews, and Muslims etc.) have different views about exactly what or who God is, they all usually agree on moral and ethical issues. Religious groups usually believe and teach that aggressive acts like crime, murder and assault are wrong. It is also argued broadly that religion can improve world conditions because it teaches a system of ethics that would be beneficial to all the people. Religious practices meet the needs of reducing psychological discomfort because the individual gets clear knowledge of the behaviours and beliefs that are acceptable (Hood *et al.*, 1996; Paloutzian, 1996 in Watkins, 2003).

Watkins (2003) emphasized that religion fosters an understanding of one’s relationship and responsibility to others through numerous moral and ethical messages present in religious teachings. He stresses further that religion needs to be studied in a social context

in order to fully understand its role in regulating social behaviour. He argues that religious activities undertaken by a person such as prayer is associated with some positive effects. According to Watkins (2003), it was revealed from the survey that people who pray more often will have more internalized religious values and will feel closer to and more influenced by God. Due to this greater internalization of values, prayerful people are more likely to do the right things. He further supported Durkheim (1951) views who argued that religion aids in the maintenance of social order by offering a set of values and beliefs that can be collectively held.

The moral commitments that these values foster and their internalization tend to decrease the likelihood that a person will engage in deviant behaviour. Participation of a person in religious activities reinforces and strengthens moral commitments and aids in the internalization of values. Many of the values taught through religious activities are reflections of societal norms for proper behaviour. It is stressed that religion and worship of God teaches people to respect authority, follow the rules and conform to societal standards (Brenda *et al.*, 1983 in Watkins, 2003). In this particular line of thinking, it follows that people who believe in religion and worship God and follow a general set of religious principles tend to abide by the rules and procedures that are set forth by the authorities. Therefore, religious people are more likely to follow the rules and avoid doing things like committing crime, or acting aggressively, things which are discouraged by all religions (Ellis, 1985 cited by Watkins, 2003). Green (1968) further pointed out three universal functions of religion. First is to rationalize and make bearable individual suffering in the known world; second, to enhance self-importance; and third, to knit the social values of society into a cohesive whole.

In a similar perspective, Kumar (2008) pointed out that the purpose of religion is to give a new direction to human life style, keeping in mind the immediate future and contemporary point of view. He maintained that religion contains many eternal values as a basis for direction out of which one remains principled and in socially acceptable uprightness. Looking into such understanding, he further insisted that we cannot deny the role of religion in human life. It is believed that religion is committed to general human welfare. It was needed not only in the beginning of human beings but it is also needed today for human life. It urges for unity and cooperation to build conducive environment for all human beings to stay (Kumar, 2008).

The idea of religion's involvement in human life was further emphasized in a definition of religion as coined by Reza (1998). He defined religion as all around movement in the light of faith in Allah (God) and a sense of responsibility for the formation of thought and belief, for the promotion of high principles of human morality for the establishment of good relations among members of the society and the elimination of undue discrimination. This definition, as Reza (1998) reminded, provides a clear role of religion in human life particularly on human morality. According to him, we need religion to provide the principles of morality like justice, peace, honesty, righteousness, brotherhood, equality, virtuousness, tolerance, sacrifice, help the poor and others. He argued that these are the virtues without which our life will lose its order, normalcy and turn into chaos.

2.6.1.4 Why firm religious belief is an indispensable ingredient

Reza (1998) highlighted that although it is possible to acquire moral values without religion, but certainly in the absence of firm religious belief, those values appear to lose their meaning and become a mere piece of advice which can be accepted or rejected. These qualities (religious beliefs) are based on internal feelings and faith and are naturally

beyond ordinary law. It is believed that it is only God who cultivates the values within man and impels him to automatic righteousness and adherence to duty. As Will Durant, a philosopher, in his book, "Pleasures of Philosophy", suggested that "without the backing of religion (or rather religious values), morality is nothing more than arithmomancy, as without it, the sense of obligation disappears" (Reza, 1998).

In a similar perspective, Damianus and Cajindos (2012) conducted an empirical study in Philippines with the aim of finding out the role or the effect of religion toward human life, particularly, the moral life of college students. The study aimed to determine the relationship between religion and morality. They concluded that religion, religious awareness and morality are connected and both religion and religious awareness affect the level of morality of the students. It was found that the more religious students are, the higher their morality. They pointed further that all religions help the formation of morality of students. In other words, religion enhanced moral awareness of the students. It was concluded that religion is important for moral development in the Philippines context. However, the study revealed that religion alone without religious awareness would not increase the level of morality. They observed that even though morality can exist without religion; religion and religious awareness assisted to improve the level of moral awareness of students. Furthermore, it was revealed that religion provides deeper reasons as to why someone has to be moral all the time.

2.6.1.5 Religion, governance and economic growth

The importance of religion goes as far as economic issues are concerned. Malik *et al.* (2007) argued that numerous research-based studies by economists have proved positive relationship between economic growth and religion. It is argued that religion plays a crucial role to an individual's life as well as to the entire society. Kijanga (1977) viewed

religion, culture and ethics as interwoven and form the most crucial means by which an individual, a community or the whole society asserts its independence. He argued that it is impossible to separate culture and ethics from religion. Religion, he claimed, acts as armour such that it is both creative and deterrent force for economic progress. Malik *et al.* (2007) in McCleary and Barro (2003) pointed out that the presence of a state religion is positively related to the religiosity measures; therefore religion may promote good governance.

2.6.1.6 Religion as a motivation for socio-political changes

Samuel (2007) pointed out that historically religion plays a critical role in social and political changes. She argued that every continent offers numerous examples of faith-based and faith-motivated individual groups and institutions. Recent examples range from the high visibility of the African church and its leaders in the anti-apartheid struggle in South Africa to the liberation theologians of Latin American countries who engaged in social reform and political action in response to the human need and social injustices they observed around them. A typical example of the influence of religion according to Ghana Country Report (2008) can be derived from Ghana experience whereby the society is deeply religious. In Ghana, a West African State, no politician can survive politically without portraying himself as a devout religious person.

However, religion plays the role in positive social transformation; for instance through advocacy. The strong political component of advocacy involves actions which aim to safeguard political, economic and social rights through the processes of civil society. The processes of civil society including building social capital, ensuring good governance and promoting human rights are critical to religion's understanding of participation in advocacy (Samuel, 2007). It is also argued that since spirituality/religiosity plays an

important part in the happiness and well-being of the people, it plays a crucial role in keeping the system of governance honest and transparent. Spirituality, it is argued, can lead to mastery over our impulses such as greed, exploitation, abuse of power and mistreatment of people since it requires self-discipline, humility and absence of arrogance in holding public office. Furthermore, spirituality/religiosity enables people to centre their values on the notion that there is a cosmic ordinance and divine law which must be maintained. It serves both as a model and operative strategy for the transformation of human character by strengthening the genuine, substantive will to serve the common people (Samuel, 2007).

If our goal is to serve and protect the common good, then spirituality can provide the incentive for public officials to serve the public with dignity and respect. Although spirituality is supposed to be an integral part of our religious traditions and beliefs, its secular dimension is crucial in governance, especially with respect to public service ethics and values. Furthermore, Samuel (2007) argued that the duty and social obligation to fellow man is central to most world religions. In the Christian faith, for instance, biblical themes such as social justice, grace and good stewardship provide a framework for social action. The key Christian instruction to love God and love neighbour also serves to underscore the importance of social obligation. In Islamic faith, the third pillar, Zakat (defined as obligatory charity or alms) describes social obligations. It implies that one is obliged to pay dues to the community; to support the weaker members of society and that one has a social responsibility towards others.

The participation of faith-based individuals in advocacy is fundamentally a question of what boundaries one places on one's moral and social obligations. It is argued that the value systems and sense of justice instilled in people can be a strong driving force for

social change and political action, moving people's private faith into public expression-including matters of good governance (Samuel, 2007). A German sociologist, Emile Durkheim (1965, original, 1915), in Macionis and Plummer (2002) maintained that religion has a major role to play for the operation of society by providing room for social control. Religious doctrine and rituals, he insisted, establish rules of "fair play" that make organized social life possible. He asserted that every society uses religious imagery and rhetoric to promote conformity. Beyond behavioural norms, religious systems cover legitimacy on the political system. In Tanzania for instance, according to a Daily News magazine reporter (2005) during the 2005 general election, Christian communities launched their influence in the political arena by declaring that Jakaya Kikwete was the right Presidential candidate. At the same time, the Presidential candidate; Jakaya Kikwete also demonstrated his liberal stand concerning religious aspects during his massive public acceptance and ultimately won the election.

2.6.1.7 Religion as viewed globally, in Africa and its recognition in Tanzania

Haar (2007) argued that development practitioners need to pay attention to religion, the emerging language of community in Africa. The role of religion in public life should be considered not only by religious believers but also by anyone who is thinking hard about development. It is for that reason religion has a role to play in development, a process that must be assimilated into people's ideas about their relation to the past and the future of their societies. Development planners and theorists are finally giving thought to the role of religion as a potential agent of development.

It is argued that religious commitment varies by country among people of all ages. Nevertheless, some global patterns are clear whereby the most religious countries are in Africa, the Middle East, South Asia and Latin America, while people generally are less

religious in Europe, North America, East Asia and Australia. However, levels of religious commitment vary widely around the world, as well as between countries within the same geographic area. In fact, religious identity itself is often conceived of differently in East Asia, where observance is more a matter of culture and tradition as opposed to membership in a particular group. Religion is very important to most people in Africa, the Middle East and South Asia. In Sub-Saharan Africa, on the other hand, the people who consider religion very important in their daily lives is much larger, ranging from a high of 98% in Ethiopia to a low of 71% in Botswana.

In Tanzania, religion is viewed as a way of life through which the Tanzanian population has found a vision and context to human existence in this world. In this regard, religion has become part and parcel of Tanzania's state affairs (Kassala, 2002). According to the author, the following five manifestations confirm the recognition of religion and the value placed to it by the government of Tanzania:

- (i) Tanzania's national anthem and the opening prayer of the Legislative Assembly Sessions;
- (ii) New office bearers invoke God's help and assistance when assuming new offices;
- (iii) Participation of state officials in religious functions and ceremonies;
- (iv) Religious education as part of school curriculum; and
- (v) Recognition and registration of religious organizations.

Kassala (2002) concluded that it is difficult to think of the democratization process based on the search of values, identity and security without implicating religion in the process. This is because the importance and value of religion in the daily state affairs is critically important.

2.6.1.8 Call (need) for God-fearing men and women to occupy leadership positions

In recent years there has been an increasing demand for God-fearing leaders (actors) to take charge. This concern is crucially important so as to improve world conditions following the prevailing immoral leadership problems which have embraced several communities. In such regard, several observers maintain that God-fearing leaders (actors) seem to be the sole solution to solve the prevailing leadership problems. In Nigeria for instance, the Apex body of the North, Arewa Consultative Forum (ACF), asked Nigerian leaders to be God-fearing in the governance of the country. The Forum, in a goodwill message to mark the Muslim's Eid-el-Kabir, said it was time for all Nigerians to fervently pray, in the face of the current security challenges, for peace to reign in the country. Consequently, the ACF appealed to governments at all levels to be God-fearing, just, sincere and responsible in discharging their duties (Isenyo, 2014).

According to Salau (2015), notwithstanding the intrigues trailing the forthcoming general elections, the Muslim Ummah in Nigeria have been urged to exercise their franchise with fairness to vote God-fearing leaders irrespective of political affiliation. The Muslim Public Affairs Centre (MPAC) in its Guidelines to Elections advocated that the Nigerian Muslim constituency takes its vote seriously as a means to contribute to the emergence of responsive and ethical leaders that will lift the nation out of its present woes and miseries and provide the citizenry with the tangible benefits of good governance. On different aspects of the Nigerian nation, the Archbishop stated that the country's politicians have the legitimate right to have ambition to be in power but regretted that politics in the country is a selfish agenda and not about rendering service to the people. He added that as the country was moving towards the 2015 General Elections, what the people needed are committed leaders who would offer selfless services for the people (CBCN, 2015).

In Tanzania, the then Vice-President, Dr. Mohammed Gharib Bilal, also pointed out that 'God-fearing' should be the main criterion for voting into office the next President of Tanzania. He made this call in a speech during consecration of Bishop BeatusKinyaiya of the Dodoma Catholic Archdiocese. He pointed out that "a good leader should be God-fearing; now that we are going for elections, this year 2015 whereby there are divided views regarding the aspirants" (Daily News Reporter, 2015). Again, Bernard Membe, the then Foreign Minister, told the gathering that religions have a critical role in creating a God-fearing community with high values. He added and insisted that religions are duty-bound to mould capable and God-fearing national leaders who focus on integrity, love and humility (Adventist Today, 2015).

2.6.1.9 The role of religion in society and governance: two contrasting schools of thought

It is argued that many people wonder why self-confessed religious nations such as Christian nations, Islam nations and Hinduism nations have not become better countries in terms of morality with respect to corruption, killings, gambling, cheating, abortions and many more immoral practices. These immoralities raise the question in the mind of many people: does religion have no influence to the moral life of people? While this is the case, at the same time, some nations that claim to have no religion are advanced and less corrupt. The question about the effect of religion towards morality has been raised by many people. "Does religion has any effect toward moral life of every individual?" This question might have been triggered by the fact that there is violence in the world initiated by persons in the name of religion. At the same time there are so many people relentlessly trying to advance human welfare in the name of religion. Such confusing picture deserves an investigation (Damianus and Cajindos, 2012).

A system of governance may be derived from religious doctrines pertaining to welfare of humanity. Kassala (2002) described five fundamental values of religion in human life. He contended that religion teaches people to accept their great limitations, it gives people a way of life for everyone, gives people a way of understanding the world in which they live, it provides human beings with moral values by which to live and finally, it marks key moments in the life of an individual and society. Religious values are said to contribute both positively and negatively to issues concerning governance performance.

2.7 Different Schools of Thought on the Impacts of Religion on Development

Processes

2.7.1 Positive school of thought on the impacts of religion on development processes

2.7.1.1 Role of religion in the development processes

The importance of religion goes as far as economic issues are concerned. Malik *et al.* (2007) argued that numerous research-based studies by economists have proved positive relationship between economic growth and religion. Malik *et al.* (2007) in McCleary and Barro (2003) pointed out that the presence of religion; for instance a state religion is positively related to the religiosity measures, therefore religion may promote good governance. According to Abdon (2005), religion is identified as a potential force in the promotion of ethics in the civil service. He suggested that the influence of religion should be harnessed in order to enhance ethics in the civil service. This promotes the search for the role of religion and religious institutions as moral-bearing social and cultural institutions as regards to good governance. The relationship between religiosity and good governance can be derived from USA experience where the founding fathers and the preceding heads of state were deeply religious and acknowledged God in their Supreme Presidential undertakings. This kind of serious religious affiliation tended to inspire the entire American society to also become typically religious. Typical examples of the

sovereign government actors of the United States of America concerning insightful connection between religiousness and good governance are manifested in the following declarations and quotes:

President George Washington emphasizing on religious affiliation and practices, once he said, “You do well to wish to learn; above all, the religion of Jesus Christ (in our schools)”.

He insisted that it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore his protection and favour. In the same understanding, these founders installed the famous phrase; “IN GOD WE TRUST” as the US national motto.

Abraham Lincoln, the 16th U.S. President acknowledged religion and said, “but without the Bible, we could not know right from wrong”. The President, during inaugural address on March 4, 1861 he said, “Whereas, the Senate of the United States, devoutly recognizing the Supreme Authority and just Government of Almighty God, in all the affairs of men and of nations, has, by a resolution, requested the President to designate and set apart a day for National prayer and humiliation...“Intelligence, patriotism, Christianity and a firm reliance on Him (God) who has never yet forsaken this favoured land, are still competent to adjust in the best way all our present difficulties”.

John Adams-President of the United States of America, First Vice President, Signer of the Declaration of Independence, Signer of the Bill of Rights and Signer of First Amendment had several insights together with his wife, Abigail Adams. Here are their memorable quotes:

- ❖ “The general principles on which the fathers achieved independence were the general principles of Christianity. I will avow that I then believed, and now believe, that those general principles of Christianity are as eternal and immutable as the existence and attributes of God”.
- ❖ “Our Constitution was made only for a moral and religious people. It is wholly inadequate to the government of any other”.
- ❖ “The Fourth of July ought to be commemorated as the day of deliverance by solemn acts of devotion to God Almighty”.
- ❖ “As the safety and prosperity of nations ultimately and essentially depend on the protection and the blessing of Almighty God, and the national acknowledgment of this truth is not only an indispensable duty which the people owe to Him”.
- ❖ “The scriptures tell us that righteousness exalteth a nation (Abigail Adams, wife of John Adams)”.

Ronald Reagan, the 40th President of the United States of America (1981-1989), also provided several quotes concerning the same. He proclaimed that:

- ❖ “Of the many influences that have shaped the United States into a distinctive nation and people, none may be said to be more fundamental and enduring than the Bible”.
- ❖ “Deep religious beliefs stemming from the Old and New Testaments of the Bible inspired many of the early settlers of our country, providing them with the strength, character, conviction and faith necessary to withstand great hardship and danger in this new and rugged land. These shared beliefs helped forge a sense of common purpose among the widely dispersed colonies - a sense of community

which laid the foundation for the spirit of nationhood that was to develop in later decades”.

- ❖ “The Bible and its teachings helped form the basis for the Founding Fathers’ abiding by belief in the inalienable rights of the individual, rights which they found implicit in the Bible’s teachings of the inherent worth and dignity of each individual. This same sense of man patterned the convictions of those who framed the English system of law inherited by our own Nation, as well as the ideals set forth in the Declaration of Independence and the Constitution”.
- ❖ “For centuries the Bible’s emphasis on compassion and love for our neighbour has inspired institutional and governmental expressions of benevolent outreach such as private charity, the establishment of schools and hospitals, and the abolition of slavery”.
- ❖ “The Congress of the United States, in recognition of the unique contribution of the Bible in shaping the history and character of this Nation and so many of its citizens, has by Senate Joint Resolution 165 authorized and requested the President to designate the year 1983 as the ‘Year of the Bible’”.
- ❖ “Inside the Bible’s pages lie the answers to all the problems that mankind has ever known. I hope Americans will read and study the Bible”.

2.7.1.2 Religion and sustainable development in Africa

Ogbonnaya (2011) observed that in contemporary discussions of ways to attain sustainable and authentic human development, there is a reluctance to consider the influence of religion. The reason for this stems from the divisiveness and intolerance among various religious groups. Development institutions and agencies often refer to wars of religions and their attendant consequences as reasons for a total neglect of religion in discourse, or for preferring civil religion, devoid of creed, code and cult –

committed humanism - as partners in development. In addition, he asserted that when religion is involved through faith-based organizations in alleviating hunger by various forms of charity, contemporary development discourse finds itself in a dilemma as to what form their relationship with religion ought to be, in promoting development, especially at the grassroots level. Since religion promotes integral development that goes beyond mere economic globalization, the paper defends the thesis that religion plays a very important role in the sustainable development of Africa despite conflicts (at times violent), arising from religious intolerance. Drawing from Africa's religious worldview, religious groups in Africa are urged to inculcate in their adherents the importance of hard work and industrialization in the quest for the sustainable development of Africa (Ogbonnaya, 2011).

Religion can be involved in influencing the progress to a better world. In view of its innumerable adherents and its common belief in the dignity of the human person under God, religion is committed to the promotion of the human good so as to provide basic human needs, guarantee protection of human rights and promote integral development of the globe. Thus, neglecting religion, the source of normative meaning that grounds the architecture of infrastructural and super-structural institutions of society, is misunderstanding the world process as a whole for religious people. As long as secular discourse continues to exclude religion in its analysis of globalization, progress and development of people, the results of its analysis will always be defective. As Max Stackhouse asserts:

“The neglect of religion as an ordering, uniting and dividing factor in a number of influential interpretations of globalization is a major cause of misunderstanding and a

studied blindness regarding what is going on in the world”(Stackhouse, 2009; Goheen and Erin, 2009).

At various times in the not too distant past, the recognition of the indispensability of religion in the development discourse has given rise to changes of attitude leading to a series of dialogues between religion and various agencies concerned with the promotion of sustainable development. For instance, within the context of the food and energy crisis of the 1970s major world religions met at the Interreligious Peace Colloquium on Food and Energy (1975) and declared food and energy as a basic human right. They issued a statement urging structural changes in world societies in order to alleviate hunger and malnutrition (Gremillion, 1978). Lessons of that conference bring to the fore the complexity of such simple acts of charity like feeding the hungry as well as the interdependency of the basic organs of society for the realization of integral development: technological, economic, ideological and political will, religious and cultural values for world peace.

On another occasion, with the gradual onset of economic globalization accompanying the call for a New International Economic Order, select leaders of the major world religions particularly monotheistic ones, Judaism, Islam and Christianity in an Interreligious Peace Colloquium (1977) in Lisbon Portugal reiterated the importance of religion in the emerging world order. They proposed a comprehensive grasp of the politico-economic, religio-cultural ethnic, faith communities and ideologies as necessary for peace in the new human order, especially as all these transnational actors in the world scene are significantly affected by faith dimensions (Gremillion, 1978).

Furthermore, the World Faiths Development Dialogue (WFDD) set up in 1998 continues the dialogue of religion and development agencies such as the World Bank and the International Monetary Fund (IMF) (Belshaw, 2001; Tsele, 2001). The result of such dialogue has been an emphasis on 'integral development', that is, development that is not merely economic but one that includes the political, social, cultural, economic, technological as well as the religio-spiritual aspects of human life. Such development must focus on the human person involved in development and promote his overall development: social, cultural, personal and religious. Institutions now appreciate the position of faith-based groups: that "economic development programmes will not be sustainable, even within their own terms of reference, unless they incorporate the spiritual as well as the cultural, political, social and environmental dimensions of life" (Tyndale, 2011). According to Ogbonnaya (2011), James Wolfensohn, former President of the World Bank foresaw the need for closer collaboration of the World Bank and other development institutions with religion and remarked:

"Religion is an omnipresent and seamless part of daily life, taking an infinite variety of forms that are part of the distinctive quality of each community. Religion could thus not be seen as something apart and personal. It is, rather, a dimension of life that suffuses whatever people do. Religion has an effect on many people's attitudes to everything, including such matters as savings, investment and a host of economic decisions. It influences areas we had come to see as vital for successful development, like schooling, gender quality, and approaches to health care. In short, religion could be an important driver of change, even if it can be a break to progress" (Wolfensohn, 2011).

As a result of such dialogue there is a realization that the religious faith of people help shape their view of development and their life in general. Religion provides the unifying

power that grounds the socio-political, economic, technological, cultural and moral dynamics of a culture. This is particularly true for Africans for whom life is an intricate web of the sacred and the secular (Ogbonnaya, 2011).

In African thinking there is no division between religion and life, body and soul, natural and supernatural as one sees in Western thought. What this means is that humankind is best seen as a life-force interacting harmoniously with life forces in the universe namely: God, the deities, the founding ancestors of different clans, the ancestors and other living/dead of the family and tribe. According to Mbiti (1969), it is religion, more than anything else, which colours their understanding of the universe and their empirical participation in that universe, making life a profoundly religious phenomenon. That is the philosophical understanding behind African myths, customs, traditions, beliefs, morals, actions and social relationships.

Ogbonnaya (2011) argued that Africans eat religiously, dance religiously, trade religiously and organize their societies religiously; but this is done in a holistic manner, without any dichotomy of the material and the spiritual. Since Africans are “incurably religious”, the major question is whether religion in Africa helps or hinders sustainable development. If African religious values promote the human good by its emphasis on the good of the community, does the modern religious value arising from the three aforesaid religions in Africa promote or retard sustainable, integral development? A brief examination of Africa’s condition will shed some light on the role religion possibly plays in this area.

Religious fundamentalism whether arising from Christianity, Islam or African traditional religions is an abuse of religion and therefore is abhorrent. Genuine religious spirituality

respects human dignity under God; advocates for peace and tolerance; justice and fairness; progress and development; protection of lives and property; promotion of the common good and creation of conditions conducive to human freedom, civil and religious. The level of violence arising from religious conflicts brings to the forefront the importance of interreligious dialogue. Religion also impedes sustainable development by tacit collaboration in corruption and mismanagement of the economy mainly because religious leaders have failed to challenge the unjust structures that give rise to bad governance, corruption and social malaise (Ogbonnaya, 2011).

According to Ogbonnaya (2011), it is argued that in spite of the factors inhibiting the contribution of religion, it still remains an important agent for sustainable development. This religiousness can be harnessed for the development of the country. Ideally, instead of impeding sustainable development, religion ought to promote it, because faith addresses the ultimate concerns of human beings and permeates all aspects of human life: vital, social, cultural, personal and religious. In the light of their numerous contributions to sustainable development, religions should be integrated into the development agenda not as recipients of the country's wealth, but as educators to contribute to the industrial development of the country. In this way religion will help overcome the ignorance responsible for the disconnection they often make between their faith and their civic duties and the promotion of the common good. Because they have direct access to the people, religions must emphasize the importance of hard work; the role of science and technological advancement; a workable good of order; the importance of good governance for sustainable development of the peoples. While they are involved in national development through their Faith Based Organizations (FBOs), religious leaders must fight against corruption and injustice. Their influence in public policy must be to promote the common good and sustainable development (Ogbonnaya, 2011).

2.7.2 Negative school of thought of the impact of religion on development processes

Despite positive views on the impact of religion on individuals and society, Cavannaugh (2006) described its negative contributions to social change. He argued that although religion can make a valuable contribution to political life, it can also be of a pernicious influence, as liberals rightly highlight. It is often absolutist, self-righteous, arrogant, dogmatic and impatient of compromise. It arouses powerful and sometimes irrational impulses and can easily destabilize society, cause political havoc and create a veritable hell on earth. He concluded that religion often breeds intolerance of other religions as well as internal dissent and has a propensity towards violence. This is in line with Samuel (2007) who reminded that on the flip side, religion has often been instrumental in preserving and promoting unjust hierarchies and oppressive regimes. As noted previously, there is violence in the world initiated by persons today in the name of religion (Damianus and Cajindos, 2012).

2.8 Moral Behaviour

2.8.1 Definition and importance of moral behaviour in governance

Gert (2008) described that moral behaviour can be taken descriptively to refer to a code of conduct put forward by a society or some other groups such as religion or accepted by an individual for his/her own behaviour, or normatively to refer to a code of conduct that given specified conditions would be put forward by all persons. Gaur (2014) argued that the overall objective of morality is to ensure good governance with prime concern for moral values, practices and behaviour. These moral values are inculcated in an individual by her parents, teachers, religion, society and the environment of workplace. He insisted that moral behaviour in the public sector is the fundamental ingredient for public governance.

Mishra and Armstrong (2002) contended that citizens across the globe demand increased accountability and responsiveness from governments. They argued that good governance reforms which are being introduced in various countries in order to achieve desired outcomes, should underpin moral behaviour as the key focal theme. It is claimed that globalization has indeed caused greater pressures on public servants to behave with high moral, although there still exists a wide gap between actions and aspirations. It is important that not only should political and bureaucratic leadership be committed, but public sector institutions also have to re-organize their roles in recognizing an essential moral dimension to their activities. To complete this cycle, it is argued that an educated, vigilant and responsive civil society is highly essential (Mishra and Armstrong, 2002).

According to Rivas (2012), moral behaviour bears three principal meanings. In its first descriptive usage, moral behaviour means a code of conduct held to be authoritative in matters of right and wrong. Morals are created by and defined by a society, philosophy, religion or individual conscience. In its second, normative and universal meaning, morality refers to an ideal code of conduct, one which would be espoused in preference to alternatives by all rational people, under specified conditions. In its third usage, morality is synonymous with ethics, the systematic philosophical study of the moral domain. Ethics seeks to address questions such as how a moral outcome can be achieved in a specific situation, how moral values can be determined, what moral people actually abide by, and what the fundamental nature of ethics or morality is. Moral behaviour indicators (elements) include justice, honest, loyalty, obedience, integrity and truthfulness.

Rivas (2012) maintained that the source of moral behaviour is embedded in religious perspectives. The degree of religiosity is generally found to be associated with higher ethical attitudes. Religious belief systems usually include the idea of divine will and

divine judgment and usually correspond to a moral code of conduct. Many religions claim that religion and morality are intimately connected. For example, the Roman Catholic church maintains that although morality can be derived from unaided reason as it is simply the “right ordering” of man’s actions, ultimately it derives from God because God created man and nature and that the ultimate sanction for immorality is the loss of relationship with God.

2.8.2 Influence of moral behaviour on governance

Moral behaviour of leaders is crucially important in governance performance. According to Walters (2009), the twining of ethics and leadership that would lead to good governance rests upon three pillars:

- (i) The moral character of the leader;
- (ii) The ethical values embedded in the leader’s vision, articulation and program which followers either embrace or reject;
- (iii) The morality of the processes of social ethical choice and action that leaders and followers engage in and collectively pursue.

Anelo (2006) maintained that moral values have to do with what is believed to be good and of primary importance to human civilization. Moral values inform judgment by defining right from wrong and good behaviour from bad. Ethical principles are just operational expression of moral values and provide guidance to decision-making and action. Along this line of thinking, these concepts are related to public service because moral values are believed to be essential for good governance. A conscious and sincere commitment to moral values is a source of motivation that is capable of sustaining efforts and perseverance in serving the common good. The power of intrinsic motivation should not be underestimated. It can empower public servants with a commitment to ethical

principles that enables them to resist the materialistic inducements offered by corrupt practices. Therefore, being moral implies the fulfilment of good governance.

2.9 Relationship between Religiosity and Morality

Arguments supporting the relationship that exist between religiosity and morality may be challenged by several life realities. It is revealed that many people may claim to be religious and yet, in reality they are far from godliness. Hauser and Singer (2005) argued that religion is not related to morality. They claimed that there is no connection between religiosity and morality. They argued that there are millions of people who participate in no religion who live moral lives. This indicates that it is possible to live a moral life without participating in any religion. Thus religiosity is not absolutely necessary to live a moral life.

Harris (2006) argued that there is no evidence to support that there is a relationship between religion and morality. If religiosity was necessary for morality, he emphasized, there should be some evidences that atheists are less moral than believers. He concluded that there is no difference in moral thinking and moral behaviours of religious and non-religious people. Furthermore, he suggested that religious societies are not more moral than those that are more secular in their cast.

The argument of Hauser and Singer (2005) also presented the idea related to the ancient positive atheism who argued that there is no relationship between religiosity and morality. He argued by asking a set of questions: are we to believe that if we had never received revelations from God or even if there were no belief in God, a mother would have never learned to love her child? Again, men and women would never have loved each other? Also, human beings would never have placed any value upon honesty, truthfulness or loyalty? After all, he continued, we have seen an animal mother caring for its young, even

to the extent of risking its life for it. We have also seen animals defend each other from a common enemy and join together in running down a prey for a common meal.

This argument, he continued, is also related to the previous ancient arguments promoted by Christian Wolff way back in 1754 who argued that we are obligated to do what will make us and our condition, or that of others, more perfect. He pointed out that this is the law of nature that would be binding on us even if God did not exist. With the same argument, Wang (1997) conducted a study on the relationship between religious beliefs and ethical behaviour. The study concluded that religious beliefs have no correlation with ethical behaviour. The ethical behaviour of people who claim that religion is essential to their lives has often no distinguishable ratings from the behaviour of those who describe religion as unimportant factor in their lives.

In another instance, Duriez (2000) attempted to undertake a research on the relationship between religiosity and morality. In his study, he formulated and tested hypotheses regarding the relation between religiosity dimensions and moral attitudes and moral competence. The relation between religiosity dimensions on one hand and moral attitudes and moral competence on the other was investigated. In all samples he found that being religious as such was unrelated to both moral attitudes and moral competence. This suggests that religiosity is negatively related to morality. In this view, Duriez (2000) concluded that the results obtained support the ideas of Wahrman (1981) who argued that the apparent religiosity-morality relation can probably be explained by dogmatism, and support the ideas of Kohlberg (1981) who also maintained that religiosity and morality are inherently unrelated because they are two distinct areas of human concern. Amid such controversy, Wang (1997) suggested that we are challenged to find out the reality in real life, if there is a relationship or no relationship between religion and morality.

Thus, we have to go down to the reality of life and ask people to suggest how religion affects their moral life or if there is no effect at all.

2.10 Theories Underlying Good Governance

Various theories have been established in relation to matters concerning good governance. For the sake of this study, the following theories have been reviewed as put forward by various scholars.

2.10.1 Social control theory

According to Watkins (2003), sociologists have always studied the way in which belief systems influence behaviour of members of a society. In social control theory, Watkins (2003) discussed conformity as a possible moderator or influencing factor to deviant behaviour. People are more likely to conform to societal norms and this makes them less likely to engage in deviant behaviour. This is because people who conform to social norms are closely bonded to society and its moral order. Watkins (2003) described four main areas through which people bond to society and build moral behaviour. These include attachment, commitment, involvement and belief. According to him, attachment refers to a person's interest in other people. The bond of commitment is defined as the time, energy and effort a person places on conventional activities that bond them to society's moral and ethical norms. Involvement addresses an involvement in conventional societal activities such as school, family or recreational involvement. The bond of belief deals with a person's acceptance of society's value system, which includes respect for laws and the people and institutions that enforce such laws.

These four areas, according to Watkins (2003) can all be found in and fostered by religion and religious involvement. Concerning deviance theory, he further argued that social

bonds change over time as a person's social interactions, socialization and other processes change. He asserted that weak bonds to religion, institutions or others may make a person more susceptible to act defiantly due to the belief that there is no one to be answerable to. Strong bonds to religion, institutions or others cause a person to feel responsible to society and other people for his or her actions, so deviance is less likely.

2.10.2 Theory on leadership (behavioural theory)

While many different theories have emerged, most can be classified as one of eight major types known as behavioural theory: behavioural theory of leadership based upon the belief rooted in behaviourism. This leadership theory focuses on the actions of leaders, not on mental qualities or internal states. According to this theory, people can learn to become leaders through teaching and observation (Wagner, 2005).

2.10.3 Max Weber's theory

According to Nikezi *et al.* (2012), Max Weber's leadership theory formulated way back in 1920, identifies three types of leaders: bureaucratic, charismatic and traditional. He argued that leadership itself is situational in nature and that true leaders need to move dynamically from one type of leadership style to another to remain successful. He believed that there are two basic paradigms within leaders' work—transactions and transformation. Weber believed that transactional leaders are those that work within the existing systems or environment to achieve results. For example, he theorized that the bureaucratic leader is transactional leader that is effective in using his/her knowledge or legal authority to get things done. Charismatic leaders were transformational leaders in Weber's model. These types of leaders are almost divine in nature and are often compared to heroes. A transformational leader is not afraid to approach things from entirely

different perspective and in Weber's theory of leadership; they use personal charm and charisma to help them achieve their goals.

According to Nikezi *et al.* (2012), Burn's leadership theory of leadership aligns with some of the thoughts of Weber and added to them his own insights into leaders and how they operated. While both theories described above recognized transactional and transformational leadership types, Burn created an overarching dimension of moral leaders versus amoral leaders, the latter of which he felt not true leaders.

2.10.4 Buddhadasa's socialism theory

In response to rapid change in Thailand, Buddhadasa, a contemporary Thai Buddhist thinker of South East Asia interpreted Buddhism not only from religious point of view but also from a socio – political perspective thereby presenting his unique theory of Buddhist socialism. According to Puntarigrivat (2004), Buddhadasa based his theory on nature. To him, nature represents the state of balance for survival and well-being of human beings, animals, plants and the ecology of the world.

In the state of nature, every being produces according to its capacity and consumes according to its needs; no being whatever form hoards surplus for its own sake. Buddhadasa calls this balanced state of nature socialistic. Problems arise, however, when human beings begin to hoard a surplus for the sake of their own profit. This leaves others facing scarcity and poverty.

Philosophically, Buddhist socialism theory is based on the principle that none of us should take more than we really need. We should share whatever extra we have with those who have less. Social problems are fundamentally a result of greed. Buddhadasa's individualistic approach to social and economic problems is implemented via the personal

practices of generosity and self-restraint, which consists of keeping precepts and being self-disciplined. Within the modern economic situation, however, it remains to be seen whether such an approach can address the issue of scarcity and poverty at the structural level caused by the global market economy. Buddhadasa proposes that a just government could be obtained by having moral rulers who care for the welfare of the people rather than for themselves. Buddhist ethical principles of leadership given as generosity/charity, high moral character, sacrifice everything for the good of the people, honesty and integrity, kindness and gentleness, austerity in habits, non – violence, patience, forbearance, tolerance and understanding and non–opposition. According to Puntarigrivat (2004) Buddhadasa declares that the character of the ruler is crucial in the concept of good governance. He concluded that if a good person becomes a ruler then the whole system will be good.

2.10.5 McGregor's theory X and Y of human motivation

Theories X and Y of human motivation created and developed by Douglas McGregor in the 1960s, have been used in human resource management, organizational behaviour, organizational communication and organization development. They describe two very different attitudes toward workforce motivation. In theory X, management assumes that employees are inherently lazy and will avoid work if they can. In this sense, workers need to be closely supervised and comprehensive systems of control developed. A hierarchical structure is needed with narrow span of control at each and every level. The theory X of management believes that employees do not really want to work, that they would rather avoid responsibility and that it is the manager's job to structure the work and energize the employee (Stewart, 2010). Assumptions in theory X according to Likert (2008) include:-

- (i) Due to their dislike for work, most people must be controlled and threatened before they will work hard enough;

- (ii) The average human prefers to be directed, dislikes responsibility, is unambiguous and desire security above all.

Theory Y of management assumes employees may be ambitious, self – motivated and exercise self – control. It is believed that employees enjoy their mental and physical work duties. To them, work is as a natural as play. They possess the ability for creative problem solving, but their talents are underused in most organizations. Given proper conditions, theory Y of management believes that employees will learn to seek out and accept responsibility and to exercise self–control and self–direction in accomplishing objectives to which they are committed (Stewart, 2010). According to Likert (2008), theory Y assumes that:

- (i) The expenditure of physical and mental effort in work is as natural as play or rest;
- (ii) Control and punishment are not the only ways to make people work, man will direct himself if he is committed to the aims of the organization; and
- (iii) The average man learns, under proper conditions not only to accept but to seek for responsibility.

2.11 Theories Adopted in this Study

In view of the five theories reviewed, two theories were adopted by the present study. These include “Social control theory” and “Socialism theory of good governance”. This was due to their relevance to the concepts of religiosity and moral behaviour in relation to good governance. In other words, the question of religiosity and moral behaviour are well entailed (captured) in the two theories when explaining good governance as compared to the rest of the reviewed theories.

2.11.1 Social control theory

As coined by Watkins (2003), this theory explains well on behavioural impacts of one being attached (affiliated) to social institutions. It declares that weak bonds to social institutions such as religion may make a person more susceptible to act defiantly due to the belief that there is no one to be answerable to. Whereas in contrast, strong bonds to such institutions cause a person to feel more responsible to society and other people for his or her actions, so deviance is less likely.

2.11.2 Socialism theory of good governance

The second theory is called “Socialism Theory of Good Governance” put forward by Buddhadasaas presented by Puntarigrivat (2004) who based his theory on nature. In the state of nature, he insisted, every being produces according to its capacity and consumes according to its needs; no being whatever form hoards surplus for its own sake. Buddhadasa calls this balanced state of nature socialistic. He argued that problems arise, however, when human beings begin to hoard a surplus for the sake of their own profit leaving others facing scarcity and poverty. The theory postulates that the character of the ruler is crucial in the concept of good governance such that if a good person becomes a ruler then the whole system will be good. Therefore, good governance could only be achieved by having moral rulers who really care for the welfare of other people rather than for themselves.

2.12 Governance and Corruption Records in Tanzania

According to Kamndaya (2015), Tanzania has performed poorly in a governance survey. Tanzania scored 56.7% in overall governance in the 2014 edition of the Ibrahim Index of African Governance (IIAG) which provides a comprehensive assessment of governance performance for each of the 54 African countries. Tanzania is now among 21 African

countries that have retrogressed in governance for which it is currently ranked 18th in Africa, down from 15th in 2013 when it scored 58.2%. According to the report, Tanzania, while ranking in the top half of the continent in overall governance, demonstrates a negative trend since 2011, reflecting weakened performance in three of the four categories of Safety and Rule of Law, Participation and Human Rights and Sustainable Economic Opportunity. As reported previously, the Corruption Perception Survey (CPS) reported by the Concern for Development in Africa (CDA) indicated 50% increase of corruption in the country in 2010 (IPP Media, 2014).

As far as corruption is concerned, Tanzania is among the most corrupt countries in the world, according to the 2013 Global Corruption Barometer (GCB) report. About 56% of the interviewed citizens, admitted to having paid a bribe to one or more government and non-governmental institutions that include political parties, religious organizations and media. However, there are many shortcomings that are eminent in Tanzania's endeavour to fight corruption. Enforcement continues to remain limited and capacity, staff, and resources are lagging. Nonetheless, change in the control of corruption is perceived and real. There are different indicators, one of them being that even "the big fish" have been discharged from major political offices. For instance in 2008, a corruption scandal led to the resignation of the Prime Minister. These revelations and actual changes demonstrate that corruption is becoming an act that is not tolerated by the population.

Tanzania remains a corrupt country although change is occurring and the country is taking on the path towards 'good governance'. However, in its trajectory, corruption might still increase for a certain period of time, but perhaps, over a long term; corruption is most likely to decrease.

2.13 The Concept of Poor Governance and Its Consequences

2.13.1 Concept of poor governance

Poor governance according to the World Bank (1992) has many features, among which are: failure to make a clear separation between what is public and what is private, hence a tendency to divert public resources for private gain; failure to establish a predictable framework for law and in government's behaviour in a manner that is conducive to development, or arbitrariness in the application of rules and laws; excessive rules, regulations, licensing requirements, etc., which impede the functioning of markets and encourage rent-seeking; priorities that are inconsistent with development, thus, resulting in a misallocation of resources and excessively non-transparencies in decision-making. When these features occur together, they create an environment that is hostile to development hence the essence of government is to engender development. In such circumstances, the authority of governments over their peoples tends to be progressively eroded; and as such, poor governance is represented by corruption, and lack of accountability and transparency, provides opportunities for the well-connected elites and interest groups in the society to corner for themselves a sizeable proportion of the society's resources at the expense of the masses. Thus, poor governance is contrapuntal to a nation's socio-economic and political development (Obadan, 1998, cited in Ogundiya, 2010).

Poor governance is associated with corruption, distortion of government budgets, inequitable growth, social exclusion, lack of trust in authorities. In Africa poor governance has led to poor economic growth and it is manifested through corruption, political instability, ineffective rule of law and weak institutions (World Bank, 2005). According to the African Development Bank (AfDB) Vice President for Operations, Dr. Zeinab Bakri, "Africa's major problem as well as its continued economic failure is the

absence of good governance. While underdevelopment has multiple and complex causes, Africa's experiences with the adverse consequences of governance problems have been very clear. The absence of good governance has proved to be particularly damaging to the corrective intervention role of governance. Programs for poverty alleviation for example, have been undermined by corruption, lack of public accountability and participation of the beneficiaries. Poor governance in Africa has not only had costly consequences for the productive use of resources but also constrained that ability of African countries in mobilizing resources. She commended Rwanda's President Paul Kagame for his continued seriousness about issues of governance as he represents a new generation of African Heads of State and Government, with whom the bank shares common vision about the importance of governance reform in Africa" (Fallah, 2006). Nyong'o (2004) insisted that, "rapid growth of poverty and paralysis of governments to deal effectively with it is partly due to poor governance in Africa."

2.13.2 Consequences of poor governance to society's livelihood

The consequences of poor governance to the society are many and can be manifested in various forms including poor service delivery conditions in the country. Since poor governance is the inability of a public institution to manage public affairs and public resources; failure of a government to meet the needs of society while making the best use of all resources, the following illustrates and represents the consequences of governance crisis in the country, Mwanza region in particular being a living example. Mwanza city encounters haphazard residences despite of available resources in the region (Plate 1).



Plate 1: Unplanned hilly residences in Mwanza City, Tanzania.

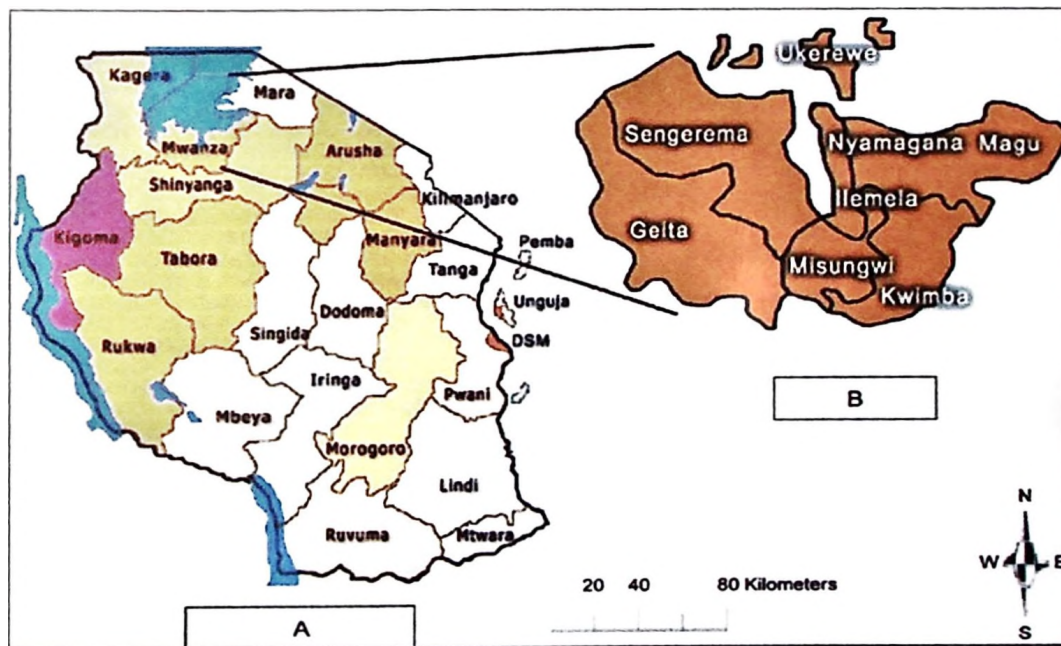
CHAPTER THREE

3.0 METHODOLOGY

3.1 Description of the Study Area

3.1.1 Geographical location

Mwanza Region is located in the extreme northern quarter of Mainland Tanzania between latitudes $1^{\circ} 30'$ and $3^{\circ} 00'$ South and longitudes $31^{\circ} 45'$ and $34^{\circ} 10'$ East of the Greenwich Meridian (Fig. 3). The region borders with Kagera Region to the West, Shinyanga Region to the South and East, and Simiyu Region to the North-East (Fig. 3).



Source: Mwanza Region Profile

Figure 3: A is the map of Tanzania; B is the map of Mwanza region (excluding Geita).

3.1.2 Justification for the selection of the study area

Mwanza Region was selected due to several important reasons. Firstly, according to Sida Report (2005), the percentage of people living below the poverty line of one dollar a day is 61 % while the national average is 52%. The region ranks the highest in population size with the highest population density apart from Dar es Salaam. It has been a vibrant business centre. Thirdly, Mwanza, being the second largest city in Tanzania, is of particular importance in terms of economic growth potential whereby the main sources of income include agriculture, fishing and mining. Least but not least, Mwanza Region is strategically located to play a key role in economic development due to a ring network of roads formed around lake Victoria which connect to Kenya and Uganda. It is generally anticipated that poor governance is one of the reasons for poverty situation in Mwanza Region. Reports on corruption practices and financial mismanagement in most district councils in Mwanza Region, and the fact that no such a study has been undertaken in the region justify the selection of the study area. These situations call for good governance if sustainable development and successful poverty reduction processes are to be realized.

3.1.3 Geographical description of Mwanza Region

Mwanza is a hub of commerce, transport, regional cooperation, and economic development in the Lake Victoria zone. The total surface area occupied by Mwanza Region is 25 233 square kilometres. Out of this area, 53.25% (13 437 sq. km) is Lake Victoria while 46.75% (11 796 sq. km) is dry land. Despite being the fourth smallest region in Tanzania in terms of dry land area, the 2012 national population and housing census (Table 1) indicated it had 2 772 509 people second to Dar-es-salaam Region (URT, 2013).

Table 1: Population in Mwanza Region

Name	Status	Year 1988	Year 2002	Year 2012
Mwanza	Region	...	2 058 866	2 772 509
Ilemela Municipal	Municipality	343 001
Kwimba	District	236 443	314 925	406 509
Magu	District	299 759
Misungwi	District	191 283	256 133	351 607
Nyamagana Municipal	Municipality	109 985	209 806	363 452
Sengerema	District	303 897	498 993	663 034
Ukerewe	District	172 946	260 831	345 147

Source: National Bureau of Statistics Tanzania (2013).

The region's altitude is between 1200 and 1400 metres above sea level, characterized by a moderate tropical climate. Its location and altitude ensure fresh breeze, very friendly humidity and a nice temperature throughout the year. The region experiences a bimodal rainfall pattern averaging 930 mm annually, with 1200 mm in the Ukerewe Islands and 750 mm in the south eastern parts.

Economic activities in the region revolve around agriculture with several other activities including fishing and mining. The region is estimated to have 11 796 sq km of cultivatable land which is dominated by smallholder agriculture by about 85% of the native population (Mwanza Investment Profile, 2013).

3.1.4 Socio-economic activities

The economy of Mwanza is dominated by smallholder agriculture employing about 85% of the region's population and complemented by an expanding fishing sector. Mining and Livestock sectors also command a recognizable share in the economy of the region. With respect to agriculture, Mwanza is the leading producer of cotton, which is one of the Tanzania's major cash crops for export.

In the forestry sector, Mwanza Region has about 25 natural forest reserves totalling to 129 621 hectares. There are also exotic trees planted as forest reserves, the biggest being Rubya and Buhindi with a total area of 14 510 ha. There are two types of natural forest reserves: those under central government and those under local government, i.e. district council and village councils. Those under central government are the biggest, and most of them are in Nyang'wale and Sengerema districts. The mining industry is not well advanced; there are lots of surveys and researches still going on in search for mineral deposits. Nevertheless, mineral production that is taking place is quite substantial. Mining activities are largely done by foreign companies. Mwanza Region together with Mara Region in the East and Kagera Region in the West form a ring of roads around Lake Victoria which connect to Kenya and Uganda. Mwanza Region is strategically located to play a key role in the development of such a ring network around the lake. Mwanza is connected to central Mainland Tanzania by a trunk road to Shinyanga and Nzega then branches to Tabora and Singida, Dodoma and Dar es Salaam.

The region is well served by marine transport making use of the waters of Lake Victoria that connect the region not only to Mara and Kagera Regions but also to the neighbouring Republics of Uganda and Kenya. Passengers and cargo services are carried constantly via the lake to various parts of the region and also to other areas that border with the lake. Mwanza City is an important and busy Central Railway line terminal since it is here that railway wagons ferry leave for Port Bell in the Ugandan Republic which uses the port of Dar es Salaam as its outlet to overseas.

Air transport is the Tanzania Mainland's third most important means of transport. Mwanza airport is located 881–Air km from Dar es Salaam. It is the quickest means of transport, connecting Mwanza to Dar es Salaam, Arusha, Bukoba and Musoma. Mwanza is the second region after Dar es Salaam in terms of trade and industries.

Health problems of Mwanza Region have their roots in poverty and ignorance owing to their prevalence in dietary imbalance, insufficient and unsanitary water supplies, low standards of communal hygiene, and lack of knowledge of basic personal health care. These conditions result in a predominance of respiratory, intestinal and skin infections. There is a remarkable expansion of education opportunities of the primary school age- going population to school. There are 1185 primary schools, 258 secondary schools, 8 colleges and 3 universities.

3.2 Research Design

A cross-sectional research design was employed. According to Simon (2008) and Bailey (1988), the design is one in which research subjects are assessed at a single point in time. In addition, it is fast and can accommodate a large number of study units at relatively low costs and efforts.

3.3 Site Selection

All the five rural district councils and two urban district councils of Mwanza Region were purposively selected for the study in order to ensure that the data to be collected represent the whole region. This was because, as it was indicated, district councils in the region encounter corruption and high mismanagement of financial resources. Also the majority citizens 61% live under poverty line compared to the national average (52%). Rural district councils involved Ukerewe, Magu, Misungwi, Sengerema and Kwimba while the urban districts involved Nyamagana (Mwanza city) and Ilemera municipality.

3.4 Sampling Procedure

Stratified sampling procedure was employed such that the population under study was divided into two sub-groups (strata). The first stratum comprised heads of departments

while the second one involved their subordinates. The rationale for stratified sampling approach was to be able to capture specific information (i.e. moral behaviour of heads of department) that could not be well provided through self-assessment except by their subordinates.

(i) Heads of Department

For the purpose of the present study, heads of department and assistants were selected as these are key actors in executing duties in district councils. The first stratum constituted 140 entities of the total population of heads and their immediate subordinates from various departments at the district level. In order to ensure that all departments were represented in the sample, a non-probability judgmental sampling technique was employed. From each district, 10 respondents were selected and therefore making a total of 70 respondents with a sampling intensity of 50% (Table 2).

Table 2: Sample size of heads from the study districts (n = 70)

Departments	Districts						
	1 Mwanza	2 Ukerewe	3 Magu	4 Misungwi	5 Sengerema	6 Kwimba	7 Ilemera
Agriculture and Livestock (AL)	AL	WT	HT	PL	ED	FN	CD
Water (WT)	LN	WK	AD	AL	WT	HT	PL
Health (HT)	ED	FN	CD	LN	WK	AD	AL
Planning (PL)	WT	HT	PL	ED	FN	CD	LN
Education (ED)	WK	AD	AL	WT	HT	PL	ED
Finance (FN)	FN	CD	LN	WK	AD	AL	WT
Community Development (CD)	HT	PL	ED	FN	CD	LN	WK
Lands and Natural Resources (LN)	AD	AL	WT	HT	PL	ED	FN
Works (WK)	CD	LN	WK	AD	AL	WT	HT
Administration (AD)	PL	ED	FN	CD	LN	WK	AD
Total	10	10	10	10	10	10	10

Key: AL (Agriculture and Livestock), WT (Water), HT (Health), PL (Planning), ED (Education), FN (Finance), CD (Community Development), LN (Lands and Natural Resources), WK (Works), AD (Administration).

(ii) Subordinates

The second stratum constituted 350 entities of the total population of subordinates. Based on simple random sampling method, 20 respondents (two from each department in order to obtain relatively balanced information from a particular department) were selected from each district to constitute 140 units of study. A list of names of all subordinates in each department was established. Each name was then assigned a unique number and all the numbers were mixed thoroughly well. Two numbers were randomly picked whereby the corresponding names were taken for interview making a total number of 140 respondents (Table 3). As Easton and McColl (1997) asserted, this technique provided each member staff of the department (subordinates) with an equal chance of being included in the sample in order to achieve an unbiased representation.

Table 3: Sample size of subordinates from the study districts (n=140)

Departments	Districts						
	1 Mwanza	2 Ukerewe	3 Magu	4 Misungwi	5 Sengerema	6 Kwimba	7 Ilemera
Agriculture and Livestock (AL)	2	2	2	2	2	2	2
Water (WT)	2	2	2	2	2	2	2
Health (HT)	2	2	2	2	2	2	2
Planning (PL)	2	2	2	2	2	2	2
Education (ED)	2	2	2	2	2	2	2
Finance (FN)	2	2	2	2	2	2	2
Community Development (CD)	2	2	2	2	2	2	2
Lands and Natural resources (LN)	2	2	2	2	2	2	2
Works (WK)	2	2	2	2	2	2	2
Administration (AD)	2	2	2	2	2	2	2
Total	20	20	20	20	20	20	20

(iii) Key informants

Further, the study involved key informants useful for providing requested information about their respective institutions selected on grounds of their leadership positions. As the Mountain States Group (1999) highlighted, key informants survey is an in-depth

interview of people focusing on a list of issues regarding a topic with which interviewees have first-hand knowledge whereas the primary goal is to obtain qualitative description of perceptions or experiences. This qualitative in-depth interview involved Executive Directors who have the first hand information concerning local government institutions (i.e. district councils). With their particular knowledge and understanding, they provided insights on the nature of problems and gave recommendations for solutions. Seven employers were purposively contacted, including five District Executive Directors for Kwimba, Misungwi, Magu, Sengerema and Ukerewe districts. It also involved two Executive Directors for Ilemera Municipality and Mwanza City Councils.

(iv) Religious leaders

Since this study intended to explore the experiences and capture insights regarding the relationship between religiosity and moral behaviour with respect to good governance, enquiries were made from the respected and influential segment of the population (i.e. religious leaders) available in the area of study. These were purposively involved because of their professional career relevant to the study objectives. In order to accomplish this task, all religious groups in the study districts were identified and listed, resulting in a total number of 117 groups. Using judgmental sampling method, dominant religious groups (denominations) located at district headquarters were selected mainly for two reasons. Firstly, to ensure maximum representation of respondents, and secondly to ensure effective accessibility to the respondents. In so doing, 9 religious groups were selected in Mwanza city (Nyamagana), 4 in Ukerewe, 5 in Magu, 7 in Sengerema, 6 in Misungwi, 3 in Kwimba and 8 in Ilemera municipality to comprise the sample size of 42 with a sampling intensity of 36% (Table 4).

Table 4: Sample size of religious leaders from the study districts (n=42)

District	Number of religious groups	Sample size	Sampling intensity (%)
Mwanza city (Nyamagana)	27	9	33
Ukerewe	12	4	33
Magu	14	5	36
Sengerema	18	7	39
Misungwi	15	6	40
Kwimba	11	3	27
Ilemera	20	8	40
Total	117	42	36

3.5 Data Collection Methods

3.5.1 Primary data collection

Primary data was collected involving both quantitative and qualitative approaches. Quantitative data were collected through questionnaire administration to heads of departments, subordinates and religious leaders. Qualitative information was collected using checklists for discussion with key informants and discussion guides for participants through focus group discussions (FGDs). Observational surveys were also undertaken to collect primary information. Observations were employed in studying non-verbal actions on causal phenomena as they occurred in real life situations in order to facilitate collection of first-hand data. The types of data generated through observation included attendance of key actors to their respective offices and their availability during work hours as well as to commitments in provision of services to the clients. This study adopted a wider qualitative approach. That is to mean a variety of qualitative methods were involved such as FGDs, key informants interviews and observational approach were made across the region) in order to capture insightful responses for all research objectives and questions.

Focus group discussions (FGDs) were conducted as part of primary data collection method. Six to ten teachers from six secondary schools were involved depending on the

availability of staff members. This is in line with Hesse-Biber and Leavy (2010) who highlighted that the recommended size for productive FGDs is between 6 to 10 participants in order to allow sufficient time for each participant to contribute to the group discussion and to enable diverse issues and experiences to be identified. In order to accomplish this task, public secondary schools located at district council headquarters were involved. Both the schools and teachers involved in FGDs were selected using judgmental sampling technique following that public secondary schools located at the district headquarters are much more aware of important information useful for the study. A judgmental sample, as Crossman (2014) suggested, is one that is selected based on the knowledge of a population sample and purpose of the study. In this view, selection of units was made based on their knowledge and professional judgment. Therefore, FGDs were conducted at Ngudu Secondary School (Kwimba), Misungwi Secondary School (Misungwi), Magu Secondary School (Magu), Nsumba Secondary School (Mwanza and Ilemera), Sengerema secondary school (Sengerema) and Bukongo Secondary School (Ukerewe).

3.5.2 Secondary data

Secondary data was collected from previous study reports, published and unpublished documents as well as other relevant literature sources including the internet in order to supplement primary data. Secondary data collection involved visiting LGAs offices at district levels where various information was collected. Secondary data was also obtained by access to information through electronic methods and reading various publications, official documents and books.

3.6 Data Analysis

In this study, data collected were subjected to both qualitative and quantitative analysis techniques.

3.6.1 Qualitative data analysis

Content analysis technique was used to analyse data collected through transcripts of key informant interviews and focus group discussions (FGDs). Opinions, recommendations and insights collected from respective respondents were summarized and presented accordingly. As Kothari (2004) asserted, content analysis technique helps to reduce verbal information from FGDs and key informants' interviews into smallest meaningful units of information. Data generated through observational surveys was presented accordingly including attendance of key actors to their respective offices and their availability during work hours as well as to commitments in provision of services to the clients.

3.6.2 Quantitative data analysis

3.6.2.1 Descriptive statistical analysis

The collected quantitative data were first converted into numerical codes to represent pertinent attributes so that quantitative analysis could be made. Data which were collected through structured questionnaires were coded, summarized and entered into SPSS computer programme version 16. The results were presented in the form of percentages, frequencies, charts and graphs.

3.6.2.2 Inferential statistical analysis

3.6.2.2.1 Chi-square test analysis

Using the observed frequencies and expected frequencies, Chi-square tests were employed to determine relationships were statistically significant. Further; the strengths of

different responses were determined using Cramer's Value approach/method with respect to Gravetter and Wallnau (2004; 2007). Cramer's Value (V) was computed from the formula:

$$V = \sqrt{\frac{\chi^2}{n(df^*)}} \dots\dots\dots(i)$$

Where, χ^2 is Chi-squared, n is the sample size, V is the effect size, and df^* (degree of freedom) is a smaller of either $(R-1)$ or $(C-1)$: R and C are numbers of rows and columns respectively, in the respective frequency distribution table. Given the standard values for interpretation of Cramer's V , as per Cohen guidelines, strengths of different responses were determined (Table 5).

Table 5: Standard values for interpretation of Cramer' V as per Cohen guidelines

df*	Cramer's Values	Strength
1	$0.10 < V \leq 0.30$	Small effect
	$0.30 < V < 0.50$	Medium effect
	$V > 0.50$	Large effect
2	$0.07 < V < 0.21$	Small effect
	$0.21 < V < 0.35$	Medium effect
	$V > 0.35$	Large effect
3	$0.06 < V < 0.17$	Small effect
	$0.17 < V < 0.29$	Medium effect
	$V > 0.29$	Large effect

Source: Gravetter and Wallnau (2004; 2007).

3.6.2.2.2 The Multiple Regression (MR) analysis

The Multiple Regression (MR) model was employed in examining the relationship between the dependent variable (Good governance) and the independent variables under investigation. According to Brace *et al.* (2006), MR is useful when predicting human behaviour. MR was adopted because good governance, the dependent variable (Y), was recorded at the ratio level (continuous) in terms of points scored on an index scale, which could be precisely tested and correlated to independent variables. Carton Pearson's

correlation analysis was adopted in order to determine the level of relationship between the dependent variable (good governance) and independent variables also recorded at the ratio (continuous) level. For the purpose of this study, the empirical model equation adopted as the basic regression model was presented as follows:

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \beta_5 X_5 + \beta_6 X_6 + \beta_7 X_7 + \beta_8 X_8 + \beta_9 X_9 + \beta_{10} X_{10} + \epsilon \dots \dots \dots (2)$$

Good governance indicators (13 items) were involved in the multiple regression analysis. These were used in a 5-Point index scale stated from low, medium, high, very high and extremely very high as indicated in Table 6 below:

Table 6: Good governance indicators used in a 5-Point index scale

Good Governance Items	Levels of abiding to items				
	1	2	3	4	5
Fairness in decision-making					
Effectiveness (doing exactly what is required)					
Transparency in all activities executed in the department					
Responsibility (execution of duties as required)					
Participatory (collective decision making – team work)					
Hardworking					
Listening ability					
Keen and considerate					
Rule of Law					
Social relationships					
Decency					
Ability of influence					
Accountability (being responsible for all duties executed)					
Total					

Key: 1 = Low, 2 = Medium, 3 = High, 4 = Very high, 5 = Extremely high

The predictor variables (good governance indicators) used in the multiple regression analysis was explained/described as indicated in Table 7 below:

Table 7: Predictor variables used in the multiple regression (MR) analysis

Variable symbol	Variable name	Explanation of the predictor variable
Y(constant)	Good governance	Adherence to good governance principles (Index number)
X ₁	Sex	Either being male or female (1=Male, 2=Female)
X ₂	Age	Number of years since birth to the period of interview
X ₃	Educational level	Number of years spent in formal education
X ₄	Religiosity	Religious commitment to own religion (Index number)
X ₅	Moral behaviour	Commitment to moral values in society (Index number)
X ₆	Patriotism	Serving for national (public) interest (1=Yes, 2=No)
X ₇	Gender awareness	Consideration of gender equality (1=Yes, 2=No)
X ₈	Ethics	Abiding by the code of ethics (Index number)
X ₉	Motivations	Provision of incentives for best workers (1=Yes, 2=No)
X ₁₀	Professionalism	Relation of position to profession (Index number)

Religiosity was measured by requiring respondents to indicate degree of commitment to the following four combined religious values (perspectives): attendance to worship sessions (houses), involvement in various religious activities (such as giving sacrifices and other contributions and influencing others to religion), and searching religious knowledge (such as reading Holy books such as Bible and Quran and various religious materials as well as watching or listening to religious programs) and prayers (personal prayers and joint family prayers). This is according to Hadley *et al.* (2008) who opined that religiosity has been measured by six dimensions: attendance, salience, denomination, prayer, studying holy books and religious activities. With respect to religiosity indicators, The degree of religious commitment was measured by requiring respondents to rank themselves in terms of five levels which were assigned numbers from one to five such that 1=Low, 2=Moderate 3=High 4=Very high and 5=Strongly high to every aspect (indicator). Based on descriptive statistical analysis; percentages and frequencies were used to deduce whether key actors were characterized by low, moderate, high, very high

or extremely high religiosity status. Chi-square statistics was involved to test levels of significance of responses using expected and observed frequencies. Strength of the differences (small, medium or large effect) of the responses was determined using Cramer's Value index approach (Table 5).

Likewise, moral behaviour was defined and measured using similar method using six indicators (i.e. practices of justice, honesty, loyalty, obedience, provision of services for the common good and being considerate). Numbers from one to five were assigned to describe the status for each aspect in terms of 1=Low, 2=Moderate, 3=High, 4=Very high and 5= Extremely high. Subordinates were asked to assess their heads of departments. Based on descriptive statistical analysis, percentages and frequencies were used to deduce whether key actors were characterized by low, moderate, high, very high or extremely very high levels of moral behaviour status. Chi-square statistics was used to test the levels of significance of the responses. Again, the strength of the differences (small, medium or large effect) of the responses was determined using Cramer's Value index method (Table 5).

CHAPTER FOUR

4.0 RESULTS AND DISCUSSION

This chapter presents the study findings and discussion pertinent to specific objectives of the study. It builds on the previous three chapters in that it seeks answers to questions and issues raised in Chapter One through the methodologies used as detailed in Chapter Three. Wherever relevant, this chapter reasonably draws facts from previous studies in order to provide meaning to the information presented thereof.

4.1 Religiosity and Moral Behaviour Status of Key Actors

Table 8 shows the responses in percentages and Chi-square values for religiosity and moral behaviours of the respondents with respect to their assessments done during the survey.

Table 8: Assessment of religiosity and moral behaviour of key actors (taken separately)

Variable	1	2	3	4	5	6	C. χ^2	T. χ^2	P	V
Degree of religiosity	1.4*	18.6*	28.6*	17.1*	24.3*	10.0*	28.93	11.07	0.05	0.64
Degree of moral behaviour	2.9*	35.0*	30.0*	20.7*	11.4*	-	34.59	18.47	0.001	0.49

Key: 1= Low, 2= Moderate, 3= High(represent undesirable poor status)
 4= Very high, 5 =Extremely high (represent desirable good status)
 6=Undecided

(i) * Figures of the responses in %

(ii) C. χ^2 =Calculated χ^2 ; T. χ^2 =Tabulated χ^2 ; P=Probability value; V=Cramer's value

(iii) Statistically significant if C. χ^2 > T. χ^2

4.1.1 Religiosity status of heads of departments

Heads of departments were asked to rank themselves with respect to personal religious commitments in terms of four religious perspectives (prayers, involvement in religious activities, knowledge and attendance to worship houses/services) which were aggregated to mean one variable namely Religiosity such that 1= Low; 2 = Moderate; 3=High; 4 = Very high; 5 = Extremely high; 6 = no comment to every aspect. Results showed that 1.4% ranked themselves low, 18.6% ranked themselves moderate, 28.6% ranked themselves high, 17.1% ranked themselves very high, 24.3% ranked extremely high and 10.0% did not give any comment (Fig. 4).

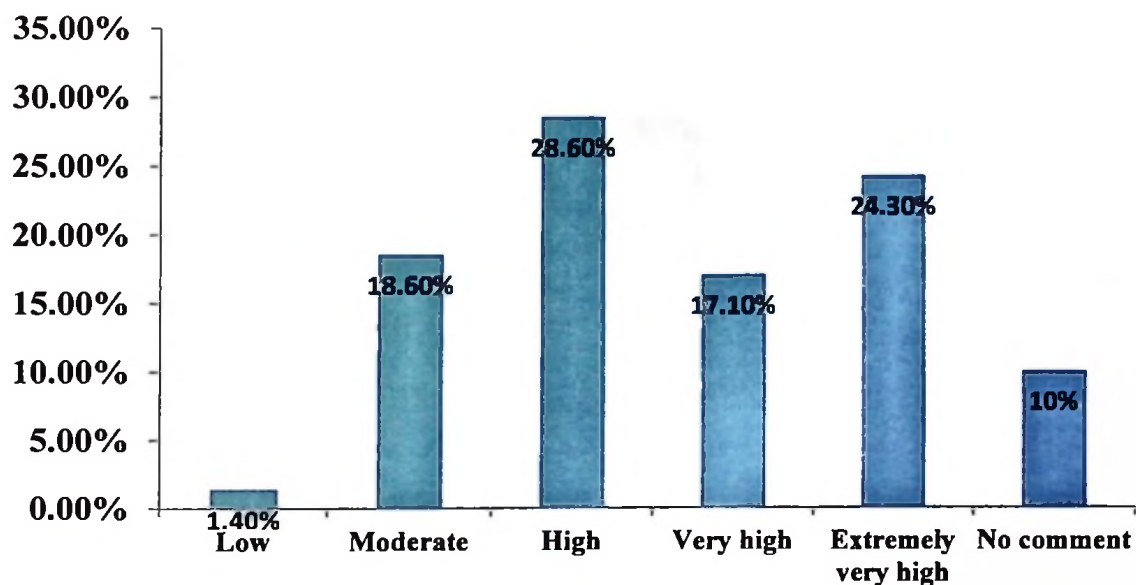


Figure 4: Degree of religiosity of heads of departments

According to the results, the majority of the respondents (28.6%) indicated to have high religious commitment, followed by those who indicated to have extremely high religious commitment (24.3%). Results indicated also that very few (1.4%) respondents indicated to have low religiosity. Generally, results showed that majority of the actors (48.6%) had low levels of religiosity.

When Chi-square (χ^2) of significance was computed using the expected and observed frequency values the results indicated that the calculated χ^2 was greater (28.93) than the tabulated χ^2 (11.07) at $P = 0.05$ hence accepting that the opinions of respondents on their status of religiosity were statistically significant (Table 8). According to the well defined scores for the low category of religiosity ranking (i.e. low, moderate and high), the majority of the respondents (28.6%) fell within the limits of poor religiosity status implying that they had low levels of religiosity. These results reflected generally that the actors had low levels of religiosity (i.e. unsatisfactory condition) for which effective good governance practices cannot be expected. As Rivas (2012) maintained, the degree of religiosity is generally found to be associated with higher ethical attitudes and actions. He reminded that religious belief systems usually include the idea of divine will and divine judgments which usually correspond to a moral code of conduct connected to good governance principles. Therefore, being a highly religious person implies the likelihood of one becoming a good governance actor. Hence, with such low levels of religiosity, the implication is that there is likelihood of poor governance performance in district councils.

In relation to this, despite that religiosity is believed to be an essential ingredient in good governance, Ogbonnaya (2011) observed that unfortunately, in contemporary discussions of ways to attain sustainable and authentic human development, there is a reluctance to consider the influence of religion. He commented that since religion is committed to promoting human good (so as to provide basic human needs, guarantee protection of human rights and promote integral development of the globe), neglecting it is like misunderstanding the world process as a whole.

It is argued that in spite of the factors inhibiting the contribution of religiosity, it still remains an important agent for sustainable development. This religiousness can be

harnessed for the development of the country, providing an anchor to various forms of human experiences, life and actions. In short, it is insisted that religion could be an important driver of change, even as it contributes to sustainable development through the nurturing of human conscience for honesty, transparency, and the common good. It is further argued that in the light of its numerous contributions to sustainable development, religiosity should be integrated into the development agenda in order to overcome the ignorance responsible for the disconnection often made between faith and civic duties and the promotion of the common good. In this sense, religiosity should therefore emphasize the importance of hard work, a workable good of order and the importance of good governance for sustainable development of the people (Ogbonnaya, 2011). It is commented that when religiously committed actors are involved in national development activities, through their faith they can be able to fight against corruption and injustice, influence the public policy and hence promote good governance for sustainable development.

Furthermore, the need for religiosity status of key actors in governance is in line with the findings of several authors including Isenyo (2014) who appealed to government officials at all levels to be God-fearing, just, sincere and responsible actors when discharging their duties. This is because religiosity is said to be an essential ingredient in the attainment of good governance. In line with such understanding, Asad (1986) supported that the universal basis for achieving uniformity in human behaviour regarding good and bad should be some impersonal ethical code, which can only be received from superhuman revelation (i.e. religion). Similarly, Asad (1986) also supported that religiosity encourages man to be acquainted with such an ethical standard which would be free from personal or social influence, hence increasing chances of actors to achieve good governance.

Samuel (2007) supported that argument since spirituality plays an important role in the happiness and well-being of the people; it plays a crucial role in keeping the system of governance honest and transparent.

In the same line, Haar (2007) also urged development planners and theorists to view the role of religion (religiosity) as a potential agent for development. Furthermore, Macionis and Plummer (2002), in favour with the influence of religiosity to good governance supported the fact that religion has a major role to play in society as it helps establishing rules of "fair play" that makes organized social life possible. In line with the results of the study, Watkins (2003) also supported the argument that religious activities undertaken by a person such as prayers are associated with some positive effects. He insisted that this is possible only because, firstly; religious practices create clear knowledge of the behaviours and beliefs that are socially acceptable, secondly; the participation of a person in religious activities reinforces and also it strengthens moral commitments and internalization of values. As such due to internalization of values, prayerful people are more likely to do right things such as adherence to principles of good governance.

In addition, in line with the findings, many of the values taught through religious activities are reflections of societal norms useful for proper behaviour. This is because religion fosters an understanding of one's relationship and responsibility to others through numerous moral and ethical messages present in religious teachings. Generally, it is argued, religion teaches people to respect authority, follow the rules and conform to societal standards (Watkins, 2003). Consequently, people who believe and worship God and follow a general set of religious principles tend to abide to the rules and procedures set forth by the authorities (such as good governance principles). Therefore, actors that are religious are potentially needed because they are more likely to follow good

governance rules and avoid doing wrong things (like committing crime, acting aggressively, etc.) which are generally discouraged by all religions.

In the same understanding, Samuel (2007) agreed that since it requires self-discipline, humility and absence of arrogance in holding public office, spirituality of governance actors is needed to take control of our human impulses such as greed, exploitation, abuse of power and mistreatment of people. Likewise, spirituality is essential as it enables people (actors) to centre their values on the notion that there is a cosmic ordinance and divine law which must be maintained. In such environment, as Samuel (2007) contented, religiosity serves both as a model and operative strategy for the transformation of human character by strengthening the genuine, substantive will to serve the common people. Since the main goal of enhancing good governance is to serve and protect the common good, then it is worth indicating that high religiosity status of actors can be an essential weapon to provide the incentive for public officials to serve the public with dignity and respect (Samuel, 2007).

In a similar perspective, Kumar (2008), supporting the role of religiosity pointed out that the purpose of religion is to give a new direction to human life style, keeping in mind the immediate future and contemporary point of view. In line with the findings, he maintained that religion contains many eternal values as a basis for direction out of which one remains principled and in socially acceptable uprightness. In the same line, Haar (2007) reminded that the role of religion in public life should be considered not only by religious believers but also by everyone thinking hard about development. This is due to the fact that religion has a role to play in development; a process that must be assimilated into people's ideas about their relation to the past and the future of their societies.

In political fields, Salau (2015) supporting the influence of religiosity to good governance pointed out that during general elections, the Muslim Ummah in Nigeria were urged to vote for God-fearing leaders based only on the candidates' track-records and competencies irrespective of political affiliation. Similarly, in Tanzania, the then Vice-President (2005-2015), Dr. Mohammed Gharib Bilal, also pointed out that 'God-fearing' should be the main criterion for voting into office the President (2015), adding that a good leader should be God-fearing person (Daily News Reporter, 2015). Again, Bernard Membe, the then Tanzanian Foreign Minister (2005-2015), commented that religions have a critical role in creating a God-fearing community with high values. He insisted that religions are duty-bound to mould capable and God-fearing national leaders who focus on integrity, love and humility (Adventist Today, 2015).

Looking into such understanding, we cannot therefore deny the role of religiosity in human life and good governance in particular because religion is committed to general human welfare. In particular, it is argued that religion, being identified as a potent force in the promotion of ethics in the civil service should be harnessed in order to enhance ethics in the civil service (Watkins, 2003; Abdon, 2005). Finally, in consistence with the findings, religion could be an important driver of change, even as it could be a break to progress" (Wolfensohn, 2011). This is particularly true of Africans (Tanzanians in particular) for whom life is an intricate web of the sacred and the secular (Ogbonnaya, 2011). Therefore, religiosity status of governance actors should be viewed as a crucial ingredient in the realization of higher standards of good governance in district councils and in other sectors of the economy as well.

4.1.2 Moral behaviour status of heads of departments

Subordinates were asked to characterize their heads of departments in terms of a combination of moral behaviour aspects (indicators) at work places using numbers assigned such that 1=Low, 2=Moderate, 3=High, 4=Very high. Results for these enquiries were obtained such that 2.9% ranked heads of department low, 35% ranked them moderate, 30% ranked them high, 20.7% ranked them very high while 11.4% did not give any comment (Fig. 5).

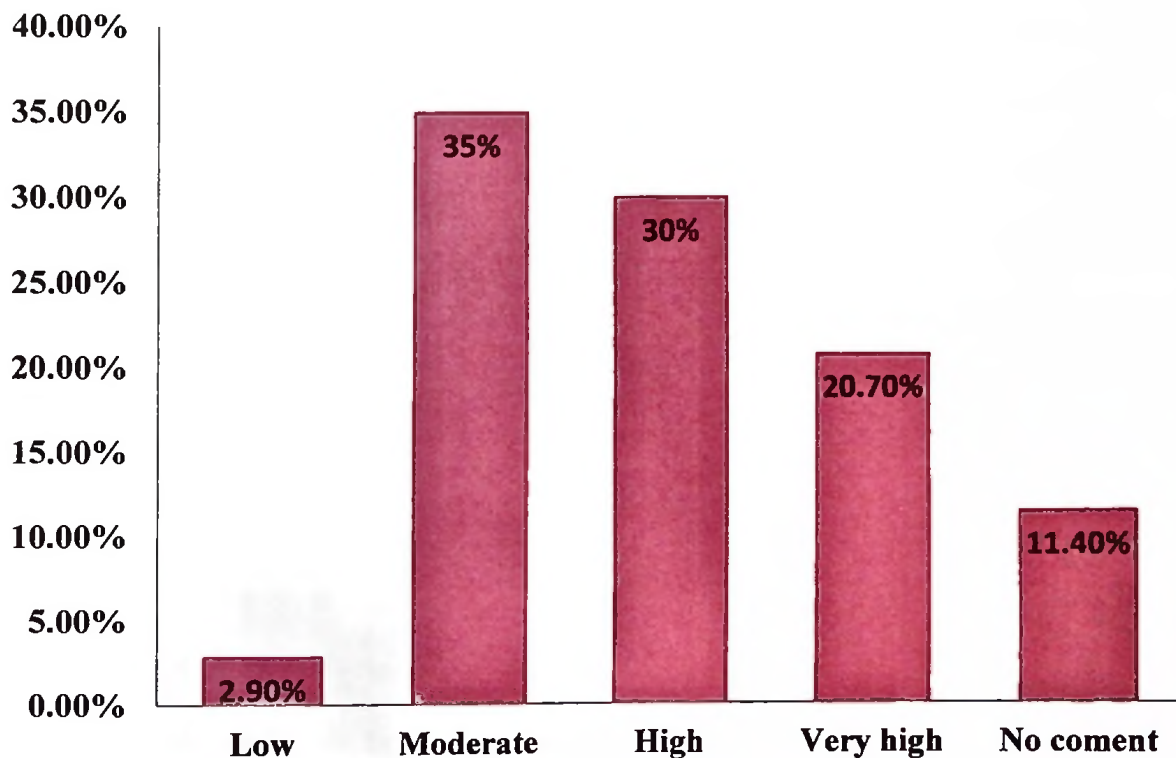


Figure 5: Status of moral behaviour of heads of departments

The results of these inquiries showed that majority of heads of departments (35.0%) as ranked by their subordinates scored moderate levels of moral behavior while only 20.7% scored very high levels.

When Chi-square (χ^2) test of significance was computed using the expected and observed the frequency values the results indicated that the calculated χ^2 was greater (34.59) than the tabulated χ^2 (18.47) at $P = 0.001$ hence the differences in opinions were statistically significant (Table 8). Since the majority (35.0%) fell under moderate level, this indicated that the status of moral behaviour was within established undesirable limit; that is; of poor moral behaviour and hence confirming that majority of the actors exhibited low levels of moral behaviour. This implied that much cannot be expected with respect to good governance.

These results are consistent with the ideas provided by several authors who realized the importance of moral behaviour of actors in relation to good governance practices. Authors such as Gaur (2014) argued in the same line of the findings. He supported that the overall objective of moral behaviour is to ensure good governance with prime concern for moral values, practices and behaviour. Furthermore, he reminded that moral behaviour in the public service is fundamental for public governance. In the same line, Anello (2006) supported that a conscious and sincere commitment to moral values is a source of motivation capable for sustaining efforts and perseverance in serving the common good. Like religiosity, it also empowers public servants (actors) with a commitment to ethical principles enabling them to resist the materialistic inducements offered by corrupt practices. Therefore, being moral implies the fulfilment of good governance.

Mishra and Armstrong (2002) insisted similar ideas that good governance reforms introduced in various countries today (Tanzania inclusive), should underpin moral behaviour as the key focal theme. Within the same context, they reminded that globalization has indeed caused greater pressures on public servants to behave with high moral standards. In the same line, Anelo (2006) suggested that possibly the most effective

means of adopting and application of a new ethical framework and code of conduct is through moral leadership of key actors as role models for others to follow.

Finally, results of the present study conform to the ideas given by Raines (2011) who also insisted that the spirit of good governance lies in ethics and morality, and it demises with the erosion of values, moral deviation, aberration and corrupt behaviour and actions of actors in governance. Further, the results are also congruent to Gaur (2014) who argued that the promotion of ethics and moral values in good governance implies legal actions of governance actors. It finally implies sense of responsibility, accountability, work commitment, excellence, facilitating spirit of individual and organizational goals, responsiveness, compassion, protecting national interests, spirit of justice, transparency and integrity.

In general perspectives, religiosity and moral behaviour are related and in-turn, both have potential influences on good governance. As Damianus and Cajindos (2012) empirically found, religion, religious awareness and morality are connected and both religion and religious awareness affect the level of morality, insisting that the more the religiosity, the higher the morality. This was also supported by Watkins (2003) who supported the connection existing between religiosity and moral behaviour revealing that religion and worship of God teaches people to respect authority, to follow the rules and conform to societal standards. This is because, they argued, many of the values instructed through religious activities are reflections of societal norms for proper behaviour. Likewise, Rivas (2012), presented similar ideas in line with findings of the present study. He supported that the source of moral behaviour is embedded in religious perspectives insisting that the degree of religiosity is generally associated with higher ethical attitudes. He argued further that religious belief systems usually include ideas of divine will and

judgment which correspond to a moral code of conduct connected with several aspects of good governance.

In line with the above understanding, Rev. Fr. Amponsah (2009) summarized supported and commented strongly that African countries will continue to be underdeveloped and majority of her people continue to wallow in extreme poverty unless many selfless and God-fearing actors are identified and mainstreamed in governance systems. In the final analysis, with respect to the findings and reviewed literature, it is objectively suggested that good governance can be ensured only by having in place highly committed religious actors characterised with substantial moral behaviour uprightness (along with other relevant institutional checks).

4.2 Good Governance Situation in District Councils

In order to examine the situation of good governance in the departments, key actors (heads of departments) and their subordinates were required to respond to the items of an index scale used to measure good governance, perceived as indicators for good governance. In this case, thirteen items (Table 6) were involved to measure the situation of good governance. Five scales involved were: low, medium, high, very high and extremely very high. Fig. 6 shows the results of responses from the pooled sample of respondents.

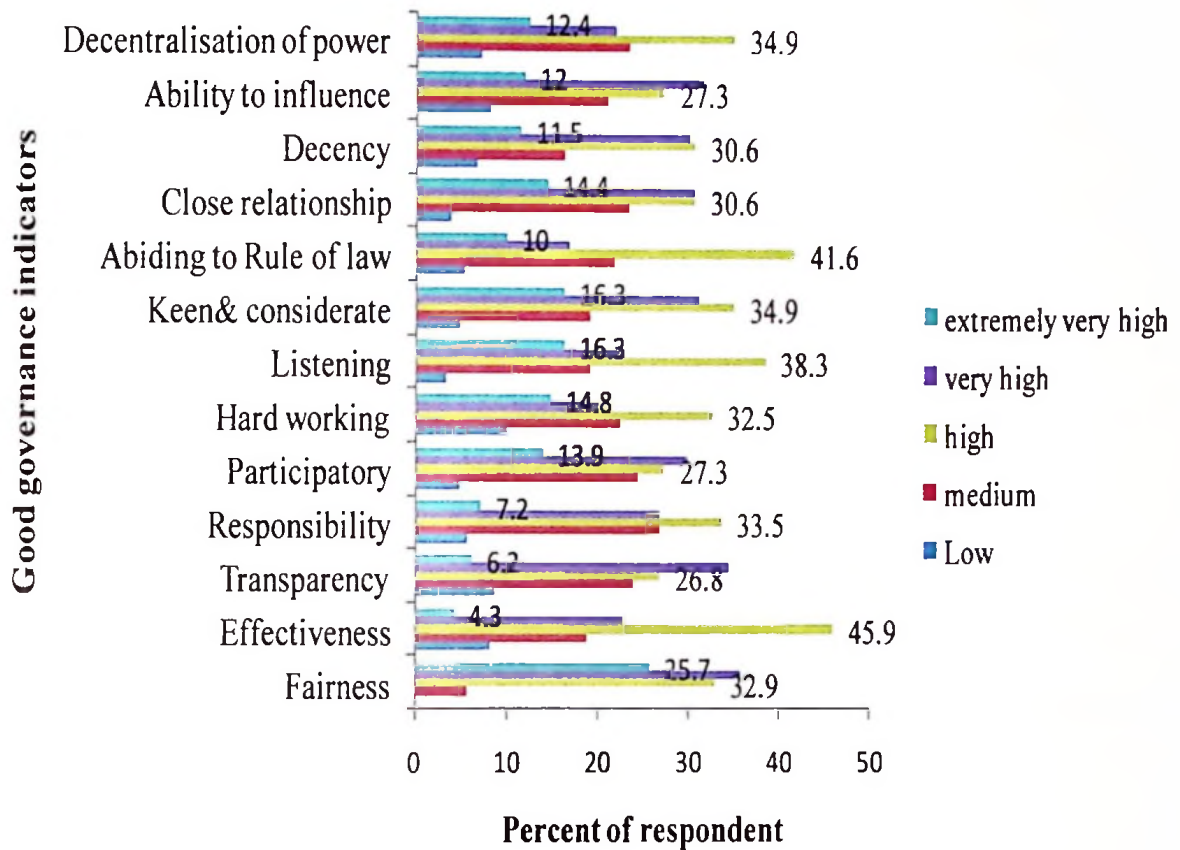


Figure 6: Good governance status: Pooled sample (heads and subordinates)

Key: Low, medium and high* (represent undesirable low levels of good governance)
 Very high, extremely high** (represent desirable high levels of good governance)

Generally, as indicated in Fig.6, the respondents scored high rank to the majority of good governance indicators (seven out of thirteen) whereby high scores lie within a well defined category of undesirable poor governance status implying that district councils were characterised with poor governance situation. According to the results, majority of the respondents (45.9%) said that good governance situation was high (effectiveness), followed by 41.6% who also said high (abiding by rule of law) and the ability to listen (38.3%) as well as power delegation (34.9%). A very high situation was ranked by only 25.7% (fairness) of respondents, followed by only 16.3% who also ranked it high (keen and considerate).

Based on the ranking, the results showed that the situation of good governance was poor because the majority fell within the established limits of low levels of good governance (Fig. 6). The results also indicated that, for each aspect, very high and extremely high levels of governance (i.e. the desirable good governance situations) were not scored by the majority implying that they are not yet realized by the majority of the respondents. While majority of the respondents indicated medium and low levels to almost all aspects, only four aspects (effectiveness, ability to listen, abiding by the rule of law and power decentralization) indicated high scores by the majority of the respondents indicating that the remaining larger number of aspects of good governance were assessed as low and medium, all of which indicate poor governance situations. As such, according to the results, governance situation in the study districts is poor and therefore the need to be improved.

Furthermore, when the comparison was made between heads of departments and subordinates, results indicated that heads of departments ranked themselves at very high scores (i.e. good governance situation) whereby their subordinates ranked them just at high scores (i.e. poor governance situation). This difference in scores portrays the likelihood that heads of departments might not have been honest enough to tell the truth and, therefore, ranked themselves higher than the real existing situation. Therefore, a pooled sample provides an optimal representation of the studied population (Fig. 6) as far as the situation of good governance is concerned.

On the other hand, from the results, self-ranking of heads of department indicated that governance situation is very high almost to all the indicators (Fig. 7). And this situation indicated there is prevalence of good governance situation in the study area.

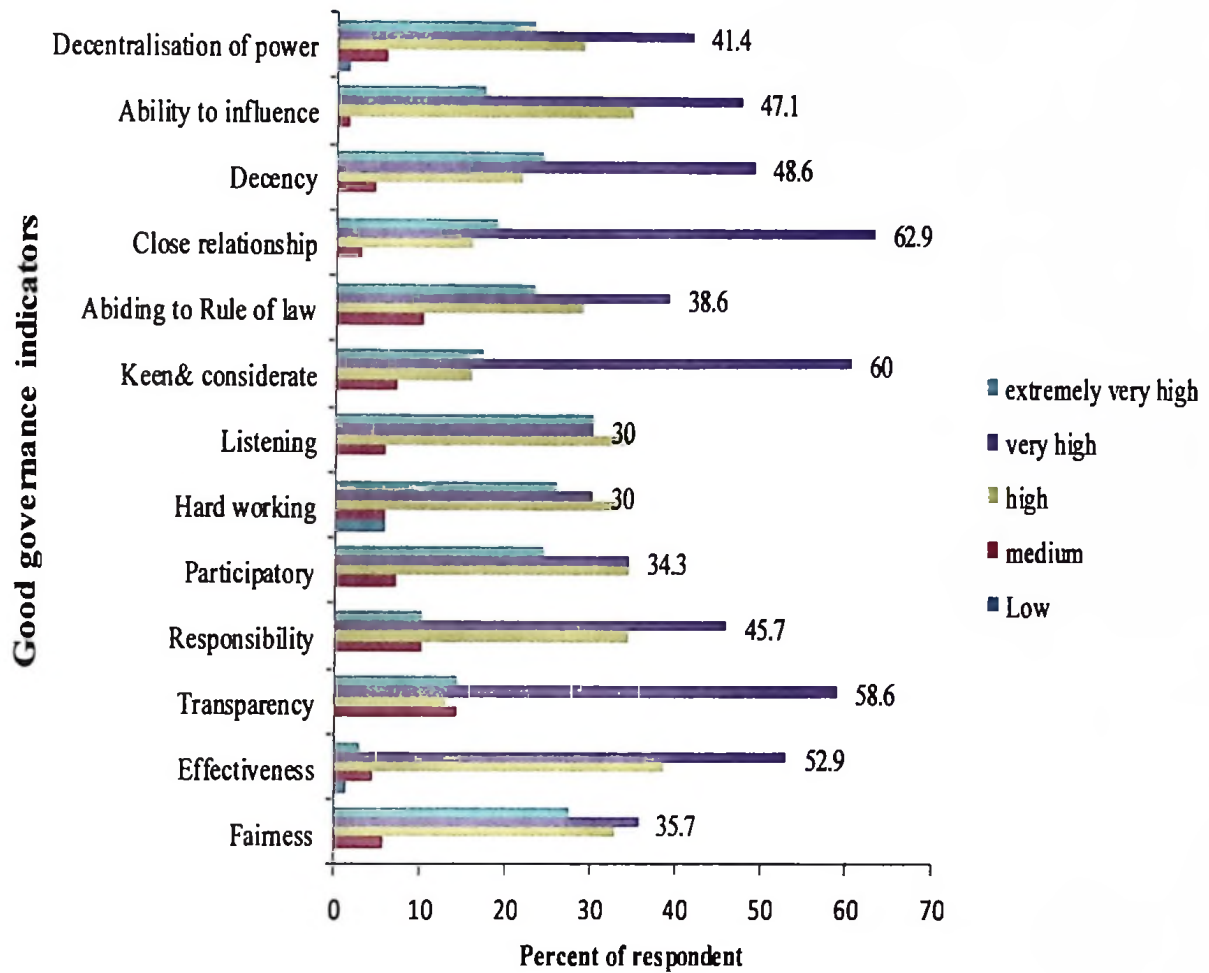


Figure 7: Good governance status according to Heads of Department

While self-ranking of heads of departments indicated very high status, the case was different when their subordinates ranked them with high scores almost to all indicators of good governance. (i.e. subordinates evaluated heads of departments). In this case, the results implied poor governance situation across the district councils under study (Fig. 8).

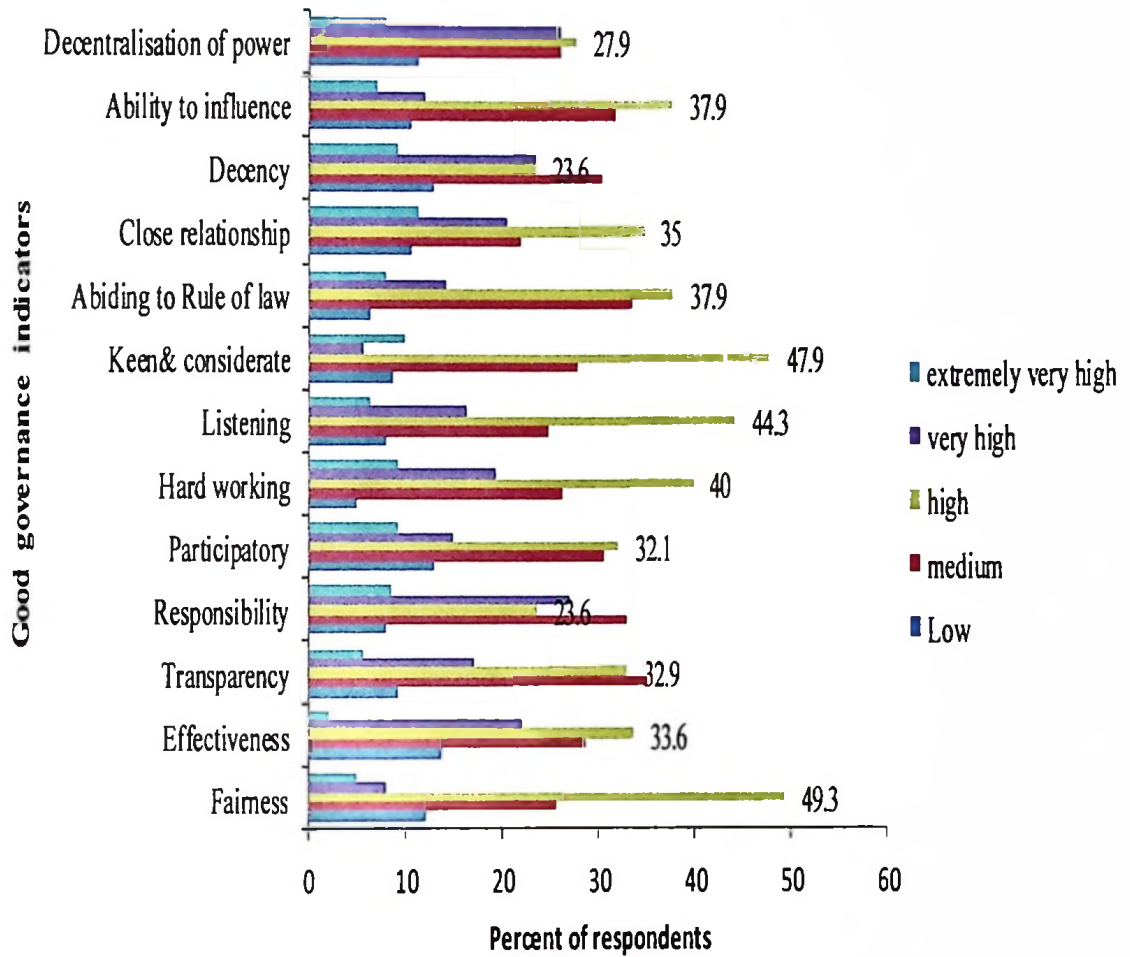


Figure 8: Good governance status according to subordinates

Generally, results indicate poor governance situation in the study district councils under study. These results are consistent with various current reports showing poor governance situations in LGAs whereby corruption and embezzlement of public resources associated with low levels of accountability have been prominent features (URT, 2013). The reports show that currently, according to Mwamkasi (2007), poor governance is the biggest problem in LGAs whereby embezzlement of public resources, low accountability, corruption practices and poor service delivery capability have been on the increase.

In fact, these findings conform to arguments that indicate poor governance as a serious problem and critical hindrance to development and service delivery in LGAs as well as in many other sectors of the economy in the country (Plumptre and Graham, 1999; UNDP, 1997; Ahmed, 2007; Corps, 2010; Morita and Zaelke, 2005). The prevailing poor governance situation as identified in the study area is also in line with the ideas given by Kerandi (2008) who observed that poor governance is increasingly being cited as one of the most crucial factors contributing to poor economic performance in most developing countries, including Tanzania.

Poor governance situation as revealed in the study area is also consistent to Tanzania Governance Review (2012) which reported that service delivery in LGAs continues to be undermined by widespread inefficiencies, waste, inequality and corruption. These results are consistent to the Policy Forum (2010) that presented the CAG reports showing a serious deterioration in LGAs performance on most criteria. A lot of evidence of misuse of development grants at the local level, including channelling money intended for local development into spurious expenses to local government leaders was reported. Similarly, Mwakysa (2013) noted the same by revealing the CAG report on the embezzlement of public fund in LGAs that had landed some 866 officials in courts for actions between the years 2011 and 2012. The report showed the officials who suffered the wrath of swindling taxpayers' money that included 52 district executive directors (DEDs), 65 heads of departments (HoD) and 749 other officials in district councils countrywide.

Additionally, one of the reports claimed existence of 100 officials suspended in local government clean-up drive in 2005 whereby at least 10 District Executive Directors (DEDs) and 105 high ranking council officials were suspended countrywide over alleged multimillion shilling "ghost workers" scam (Ngware, 2005). In a similar perspective,

'ghost workers' scam that has been identified recently (2016) indicate governance crisis in all LGAs throughout the country.

Further, according to the most recent CAG report as informed by Mbashiru (2014) revealed embezzlement of public funds for the period of 2013/2014 tabled in the Parliament uncovers massive rot in LGAs that continues to bleed billions of shillings of taxpayers' money. The report revealed transactions and questionable purchases and theft of tens of billions of shillings by public officials that was allocated to development projects. Again, the report showed that many workers, who died, resigned or retired continued "receiving" salaries that ended up in the hands of unscrupulous officials both in local and central governments (Mbashiru, 2014). These reports indicate the prevailing and serious governance problems in district councils just as the results of the present study suggest.

Furthermore, Ayittey (2002) and Lawal (2007) presented arguments to support the prevalence of poor governance in public institutions. They argued that most actors in African countries are self-aggrandizers and self-perpetuators who subvert and debauch every key institution of government to serve their personal needs and not that of their people. In the same line, Bräutigam and Stephen (2004) supported that Africa's most development problem is a crisis of governance. Also, Kerandi (2008), in line with the study findings asserted that poor economic performance in most developing countries, particularly in *Sub-Saharan Africa (SSA)*, is attributed to poor governance. Finally, it is also in line with similar arguments show that Tanzania is among many African countries facing governance crisis and poor service delivery capability (URT, 2013).

Based on focus group discussions (FGDs) governance situation in district councils was shown to be rampant. The fact that the discussants comprised of LGAs employees, consensuses pertinent to the central theme of discussion were made based on living examples and obvious daily experiences.

From the FGD conducted in Mwanza City Council, it was echoed that:

“Actors don’t really care about the interests of the people they are supposed to serve. They are not decent people since they are involved in doing many bad practices. Corruption, which is the most prominent behaviour of many city council workers, is found in almost every corner in the council offices”.

Explaining the situation of good governance, the FGDs in Ukerewe District Council, revealed that:

“The situation in some of the departments is even worse. For instance in the district hospital, workers are not responsible; you must have some hospital worker(s) who knows you well or you give a bribe in order to obtain medical services. In the education department the situation is just the same where extensive use of abusive language, ethnic segregation and severe corruption are common practices. For instance, for one to be accepted for a requested transfer; TZS 100 000 to TZS 200 000 is demanded and must be paid before one gets services required. Also, in several occasions, sex corruption is demanded as a condition for one who needs services, especially from the first appointees and young ladies so as to be posted to a better working place”.

One participant, supported by fellow members in Magu District pointed out that:

“To be sincere, good governance does not exist at all in this district council. Workers are harsh, mistreat other fellow workers, there is no transparency whereby corruption, biasness and favouritisms are prominent features. Really, it is an awkward situation”.

At Misungwi District, it was claimed during FGDs that:

“Governance performance is actually not good as it is required to be. This is due to one great reason, that is, accountability is lacking; corruption exists in all the departments; the situation is really bad!”

A consensus in Sengerema District was that:

“Actors have been doing things for their own benefits and interests for personal gains. They seem not to be responsible for fulfilling their obligatory tasks to the society.”

One participant explained giving a live example claiming that:

“In the Department of Works and in the Department of Lands; services are provided on the basis of ‘who knows who’. For instance, plots in towns are all provided not according to legal procedures; potential plots such as those close to social services are given to friends and to those closely related to the workers like friends and relatives and fellow land officers”.

In Kwimba District, participants remarked that:

“Service delivery is not satisfactory. For example, Human Resource officers are very bureaucratic and unfair. If you need to be promoted, for instance, you have to provide something (bribe). Favouritisms and other vices are high. Accountability is very low such as that tendency of not being available in offices during working hours but then no disciplinary actions are taken against them”.

Generally, across the study area, several features exhibiting poor governance situation were many and obvious. They included lack of transparency, accountability, trustfulness and responsibility and unnecessary delays in service provision. Also, prominent carelessness, use of abusive language, embezzlement of public resources and drunkenness behaviour during working hours was among many bad practices done by key actors thus exhibiting violation of good governance principles. Similarly, poor attendance of key actors to their respective offices, unreliable availability during working hours as well as poor commitments in provision of services to the clients (including delays and lack of seriousness in filling the questionnaires, many incidences of losing questionnaires) as observed by the researcher provided evidence on poor governance situation among key actors across the studied district councils.

These results, based on FGDs, are in line with that of Ngware (2005) who also provided similar insights and revealed that bureaucratic delays and corruption practices in many LGA offices are common practices. He found that this situation is due to institutional and technical problems such as low/poor living wages, frustrated manpower, poor working facilities, and high social service demands. With respect to the above observations, the UNDP (1997) insisted that good governance should now be an acceptable goal for public servants in the institutions of developing countries. Similarly, public servants are required, besides striving for professional excellence, to be more transparent and fair in all of their transactions and respond with integrity to the demands of the citizens.

From key informant interviews, it was realized generally that the existing situation of governance was good with respect to Heads of Department. As previously noted, principles of good governance under consideration included fairness, effectiveness, transparency, responsibility, participation, hardworking, listening ability, keen and considerate, abiding by the rule of law, good social relationships, decency, ability to

influence and devolution of powers. When key informants (the District Executive Directors) were required to give their general opinions, their responses were as summarized in Table 9.

Table 9: Governance situation as perceived by key informants (employers)

District Council	Respondent	Response
Mwanza City (Nyamagana)	CED	There are workers who are ethical and that are why nobody has been terminated from work. Here the situation is calm. There is no problem at all.
Misungwi	DED	Performance situation is good and work morale is high. In fact the situation is good and normal.
Magu	DED	Civil servants are working hard in fulfilling their responsibilities. Actually there are some workers who perform well but there are others who need to be forced to do so.
Ukerewe	DED	Civil servants observe laws, rules and regulations as well as sharing of experiences and there is succession plan. The situation is just good enough.
Sengerema	DED	No responses that were presented.
Kwimba	DED	Work performance is satisfactory. They are hardworking, skilful and proper use of time exists. Corruption and carelessness events have not yet been exhibited here.
Ilemera	MED	The situation is just good and satisfactory.

The findings from key informants (executives/employers) showed that governance situation as well as the general work performance in their respective districts was good generally, contrary to the results from FGDs (i.e. employees) and information from previous researches, various reports, general experiences and observations. Based on key informants' arguments, one may suggest that key informants were not honest enough to expose the existing poor governance situation. This tendency of employers hiding the reality was also highlighted by Manrique and Toledo (2010) who also revealed similar findings on the existence of managers with the same kind of behaviour. They argued that managers who believe that an individual may or may not be talented or skilled will be afraid of failure and risk, will be more likely to hide poor performance and to lie about

performance, and will not be able to take constructive criticisms and change their behaviour in response to those criticisms. They will not encourage people to practise, learn and grow, and will make it difficult for staff to express doubt or uncertainty. Yet; they argued that, it is by looking at problems as challenges rather than threats that we can create successful, flexible and strong institutions (Manrique and Toledo, 2010).

The results from key informants are also similar to the findings put forward by Mwamini (2014) who studied on “auditing practices and their contributions towards organizational efficiency in the context of LGAs in emerging and less developed countries such as Tanzania”. She found that despite a persistent decline in the performance of LGAs, various LGAs’ actors still claimed effective and efficient performance. She commented, therefore, that efficiency, effective and transparent LGAs cannot be achieved unless internal actors play their parts properly. But then, she argued further that personal and other interests always make executives use collusion and manipulation strategies to fulfil their own interests by hiding the realities. In similar perspectives, she concluded that the end product of collusions and manipulations strategy entertained by the executives leads to low productivity and underperformance in the LGAs.

Based on descriptive statistical results, governance situation of the pooled sample differed from governance situation of the segregated samples (i.e. Heads of Departments and subordinates taken separately). Results from both the pooled sample and subordinates indicated similar scores (high) with median values of 39.0 and 38.0 respectively (i.e. poor governance situation). But different results were obtained from heads of departments indicating very high scores; the situation with a median value of 48.5 (i.e. good governance situation). Table 10 summarizes descriptive results of the pooled and the segregate samples in terms of median and mean values.

Table 10: Summary of descriptive statistical results

Sample category	n	Median	Mean
Pooled sample	210	39.00	41.21
Heads	70	48.50	48.99
Subordinates	140	38.00	37.32

4.2.1 Key immoral practices and root causes of malpractices

Due to prevalence of unsatisfactory low levels of governance (poor governance) situations in the study area, identification of key immoral practices and the root causes of their occurrences were investigated. This was an important step in search for remedial measures to be undertaken so as to ensure good governance.

4.2.1.1 Key immoral practices at work places

Given the task of examining the situation of good governance in district councils, it was an important obligation to also identify the most common immoral practices exhibited by workers in district councils. Based on FGDs results, several immoral practices were identified in each district council as shown in Table 11 and Fig. 9.

Table 11: Key immoral practices identified

District Council	Common immoral practices
Mwanza City	Corruption, cheating, irresponsibility, selfishness and abusive language
Ukerewe	Corruption, favouritisms, embezzlement and irresponsibility
Magu	Irresponsibility, embezzlement, favouritisms, unfaithfulness, corruption, abusive language and selfishness
Misungwi	Abusive language, corruption, drunkenness and selfishness
Sengerema	Favouritism, irresponsibility, corruption and selfishness
Kwimba	Corruption, irresponsibility and cheating

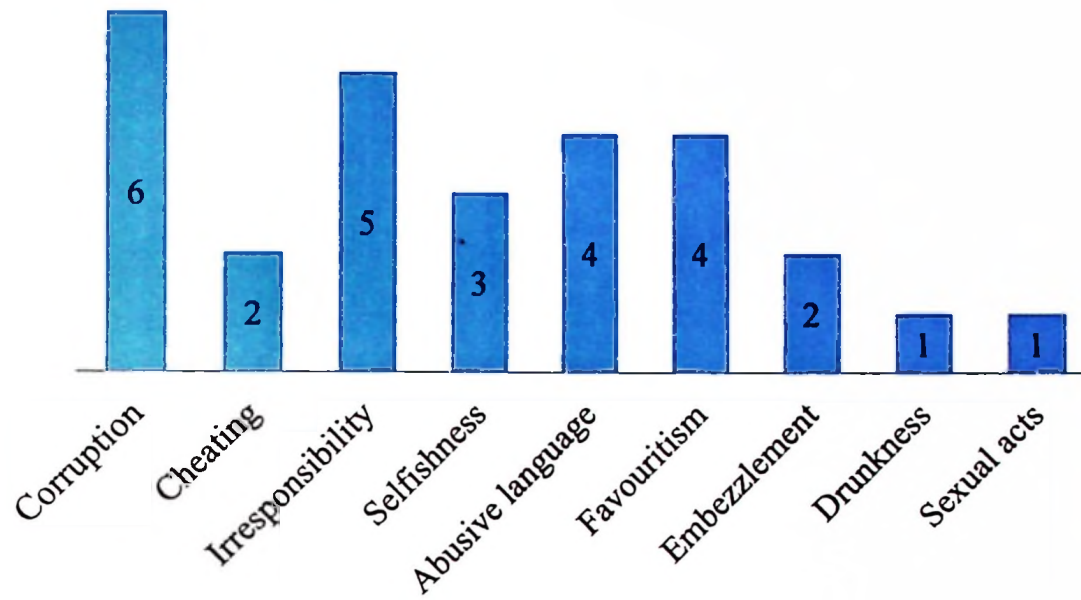


Figure 9: Key immoral practices in the study area

As shown in Fig. 9 (each number representing frequency derived from Table 11), the most common immoral practices at work places throughout the study area included corruption and irresponsibility behaviour of key actors. This is in line with findings by Ngware (2005) who reported that corruption exists at local government levels and at the sub-municipal/district levels as well. Individual officials engage in the malpractice using subtle and, at times, complex and sophisticated means to accomplish their misdeeds. Appendix 9 indicates the severity of corruption incidences from the study conducted in some LGAs in Tanzania. In the same line, Sotshangane (2012) supported that corruption and maladministration are among the most important unethical (wrong) conducts in the public sector.

Similarly, results are congruent to Mwamkasi (2007) who insisted that LGAs are the most corrupt institutions in the country and Ssonko (2010) who also revealed that corruption is one of the most serious unethical practices that undermine trust and confidence of public officials. He added that scandals involving public officials have often captured world attention and argued that most of malpractices (scandals) are a result of deteriorating ethical behaviour of public officials who indulge in all sorts of malpractices.

Similar ideas given by Otindo (2013) also confirmed that several reports have been made by both public and private sources claiming that: “there's a lot of corruption and embezzlement of public funds”. The findings are also consistent with findings by Mwakyusa (2013) who presented the Controller and Auditor General (CAG) report, indicating that embezzlement of public funds in local government authorities had landed many district council officials in courts. Further, the findings are in line with the CAG's report as informed by Mbashiru (2014) who reported on the embezzlement of public funds for the period of 2013/2014 about the massive rot in local (and central government) authorities that continue to misuse billions of shillings of taxpayers' money for personal gains.

4.2.1.2 Root causes of the malpractices

Further investigation was undertaken in an attempt to find out possible sources of malpractices within the study districts, and the findings are reported hereunder:

(a) Negative effects of cost-sharing policy in education

Respondents (heads of departments and subordinates) were required to give their views on the long-term effects of cost-sharing policy in the education sector. It was found that one of the root causes of poor governance performance has its origin way back to the

policy of cost-sharing in education sector in the sense that the scholars tend to personalize the acquired education and use it more for personal benefits rather than for public interests. This scenario stands as a detrimental consequence of scholars' vision and intention of attempting to recover the efforts and private resources incurred in acquiring education. The study found that 42.38% perceived and supported that cost-sharing in education (including private schools) contributes to attitudes of using education more for personal benefits rather than for public interests; 34.76% did not support while 27.62% remained undecided (Fig.10).

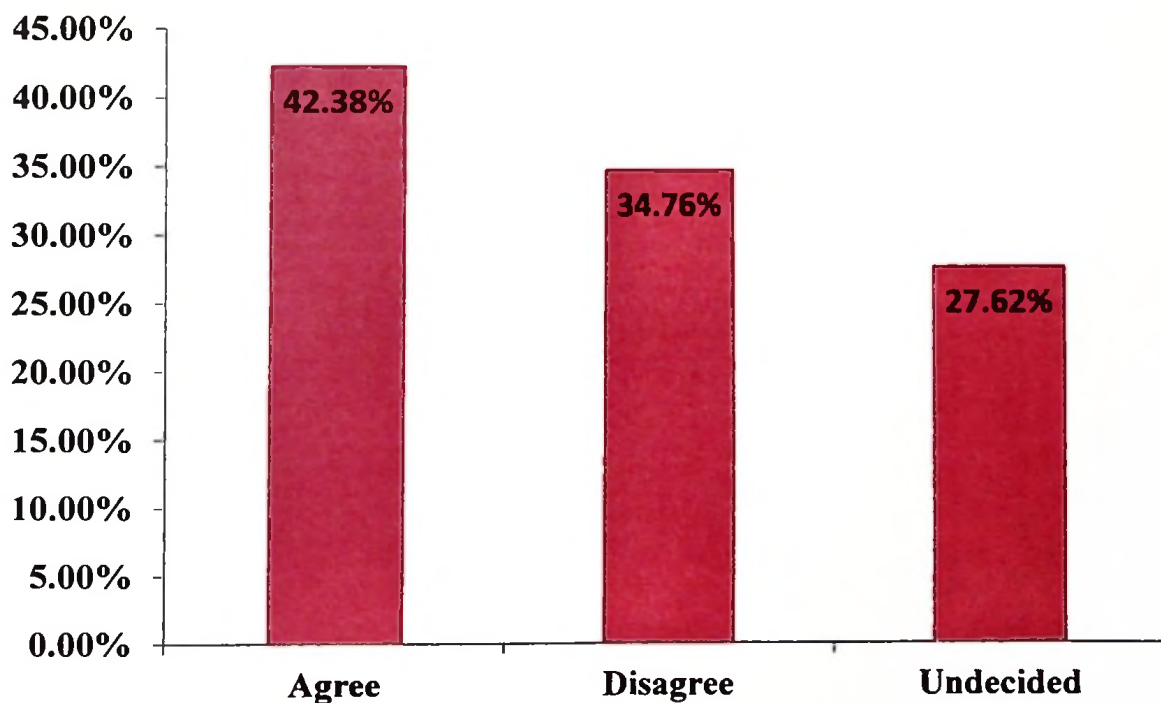


Figure 10: Perception on effects of cost-sharing in education

Table 12 shows the Percentages and Chi-square values for responses of respondents on the effects of cost-sharing policy.

Table 12: Negative effects of cost-sharing policy in education

Variable	Agree	Don't agree	Undecided	C. χ^2	T. χ^2	P	V
Cost-sharing effects	42.38*	34.76*	27.62*	3.5	5.99	0.05	

* Figures in % C. χ^2 =calculated χ^2 , T. χ^2 =Tabulated χ^2
 Statistically significant if C. χ^2 > T. χ^2

Since the value for the calculated Chi-squared ($\chi^2 = 3.5$) was less than the tabulated Chi- squared ($\chi^2=5.99$) as shown in Table 12, it indicated that the difference in perception of respondents was not statistically significant. Therefore, the majority of the respondents (42.38%) agreed that there is a negative effect of cost-sharing in education. It was not accepted statistically that free education contributes positively to good governance although logically it does. The perception of majority respondents (42.38%) above is in line with one of the most notable quotes as given by President Nyerere in 1960 who said that:

“Some of our citizens still have amounts of money spent on their education while others have none. Those who receive that privilege therefore have a duty to repay the sacrifice which the others have made. Those who receive this privilege therefore, have a duty to repay the sacrifice which others have made. They are like the man who has been given all the food available in a starving village in order that he might have strength to bring supplies back from a distant place. If he takes this food and does not bring help to his brothers, he is a traitor. Similarly, if any of the young men and women who are given an education by the people of this republic adopt attitudes of superiority, or fail to use their knowledge to help the development of this country, then they are betraying our union” (Legum and Mmari, 1995).

(b) Other root causes of malpractices

Based on focus group discussions, (FGDs) the results revealed some other root causes for malpractices as highlighted in Table 13. According to the results from FGDs, it was learnt that the prevailing situation of poor governance and prevalence of immoral practices have their origin in several other factors which must be addressed if good governance is to be realized in the studied district councils. With reference to the arguments as indicated in Table 13, lack of God's fear and selfishness behaviour, lack of morality, poor children up-bringing, and greed for wealth as well as poverty situation among governance actors are also positively related to poor governance situation.

In line with these findings, Ngware (2005) revealed and supported that the causes for immoral practices (e.g. corruption) are many, complex and at times may include simple human greed, immoral and un-ethical social behaviour, individuals who lack human and political integrity and inadequacy of service delivery. The findings are also congruent to arguments presented by Rev. Fr. Amponsah (2009) who generally portrayed that it is only when we have more selfless and God-fearing people in government that the majority of Africans (citizens) can have access to the basic necessities of life; otherwise African people will live in the midst of plenty but most of them will continue to wallow in abject poverty. This is because extremely selfish and greedy leaders (i.e. actors) have no sense of sympathy and shame for milking the masses to poverty and death.

Table 13: Possible other root causes for immoral practices

District	Possible root causes for immoral practices
Mwanza	<ul style="list-style-type: none"> • Improper recruitment procedures associated with favouritism, tribalism, nepotism and corruption • Incompetent and unqualified personnel • Low levels of education among the staff
Ukerewe	<ul style="list-style-type: none"> • Lack of God's fear among the staff • Lack of well-known defined rewards for best performers (while penalties for violators are well-known and defined) • Absence of codes of ethics /conduct at work places
Magu	<ul style="list-style-type: none"> • Lack of God-fearing spirit among the staff • Prevalence of selfish behaviour and greed among the staff • Lack of clear motivations for the best workers • Lack of patriotism spirit among the workers • Decay (erosion) of morals
Misungwi	<ul style="list-style-type: none"> • Workers being overloaded with many tasks (overburdened) • Lack of culture or mechanism of rejecting corrupt top worker and lack of enforcement of rules and regulations • Political and religious ideologies (influencing and interests)
Sengerema	<ul style="list-style-type: none"> • Severe poverty situations among workers • Lack of good governance skills • Lack of favourable life insurance for workers leading to uncertainties after retirement hence tend to seek possible alternatives as coping strategies
Kwimba	<ul style="list-style-type: none"> • Workers occupying positions not by merits but through favouritism and corrupt procedure • Inequalities in terms of fringe benefits among workers • Improper children up-bringing

Further, in the same line with the findings, Rev. Fr. Amponsah (2009) argued that Africa is still underdeveloped and that the bulk of her people are wallowing in poverty simply because we have had too many extremely greedy and selfish people (actors) in-charge of our national resources (2009). This idea is in line with that of Kofi Annan, Secretary-General of the United Nations (1997 to 2006) who also suggested presented the same ideas maintaining that: "Good governance will shape Africa's trajectory to prosperity ...but African leaders are so wicked, greedy, selfish and lack the fear of God."

On the other side of the same coin, according to the results from FGDs, religious ideologies may play part in causing prevalence of malpractices through poor involvement of religious leaders in governance issues. This is supported by Ogbonnaya (2011) who asserted that religion impedes sustainable development by collaboration in corruption and mismanagement of the economy mainly because religious leaders fail to challenge the unjust structures that give rise to bad governance, corruption and social malaise.

As far as lack of fear of God has been of concern as a contributing factor for malpractices related to poor governance situation, McNair (2009) supported the findings and reminded that God laid the ground rules for leadership thousands of years ago through prophet Moses delivered to the Israelites God's statute forbidding corruption of justice in government saying:

"You shall not pervert justice; you shall show impartiality, nor take a bribe, for a bribe blinds the eyes of the wise and twists the words of the righteous" (Deuteronomy 16:19).

In this regard, as the results suggest, God-fearing character remains to be one of the important engines to good governance. And by implication, lack of God's fear among actors may result into detrimental effects by having immoral actors and hence poor governance situations.

Moreover, findings from FGDs revealed that moral decay is one of the most crucial root causes of malpractices. This is in line with Musonda (2015) who insisted and supported, that declining of moral standards contributes to increased crime levels in the society, hence leading to detrimental consequences in governance. He supported adding that when societies are not governed by strong ethical values, acts of nepotism, favouritism, impartiality and generally corruption are likely to occur because people cease to respect the rights of others and ignore established systems and procedures.

In line with the findings, he reminded that at workplaces, without enforced ethical conduct, members of staff are likely to engage in various illegalities like getting bribes to offer a favour. Similarly, he insisted also that when moral sense declines, people begin to accept wrong doings (or actions) and do not even feel ashamed to side with corrupt people (Musonda, 2015). From these results, one can deduce reasonably that improved moral behaviour among key actors is critically essential to enhance good governance situation. In such views, it can be deduced that societal moral decay may be an important and critical root cause for poor governance.

4.3 Socio-economic Factors Influencing Good Governance in District Councils

Good governance, it is argued; is believed to be influenced by a number of socio-economic factors. As Mkandawile (2010) opined, multiple factors ranging from political, social, economic and cultural perspectives have a bearing on good governance. These factors may have either positive or negative influence towards good governance. In the present study, socio-economic factors presumed to influence good governance and which were subjected to the multiple regression model analysis involved age, sex, education level, religiosity, moral behaviour, patriotism, gender balance awareness, code of ethics, motivations as well as professionalism (Table 14). Further, multicollinearity was tested to check if there are independent variables influencing each other. It was found that the Variance Inflation Factor (VIF) is less than 10. According to Mela and Koppalle (2002) it was confirmed therefore that since the VIF is less than 10, then there was no multicollinearity problem (Table 14).

Table 14: Results from Multiple Regressions (MR) Analysis

Predictors	B-values	Standardized Beta Values	t- values	P- values	95% Confidence Interval for B		Collinearity statistics	
					Lower Bound	Upper Bound	Tolerance	VIF
(Constant)	19.059		3.115	0.002	6.985	31.132		
Sex	-0.184	-0.295	-2.650	0.009*	-0.321	-0.047	0.155	6.449
Age	-0.042	-0.070	-0.652	0.515	-0.171	0.086	0.167	5.979
Education level	0.281	0.085	1.699	0.091	-0.045	0.608	0.751	1.331
Religiosity	0.254	0.210	3.815	0.000*	0.123	0.386	0.638	1.567
Moral behaviour	0.520	0.424	5.639	0.000*	0.338	0.702	0.340	2.937
Patriotism	-0.350	-0.015	-0.291	0.771	-2.721	2.021	0.750	1.333
Gender balance awareness	-3.144	-0.132	-2.815	0.005*	-5.349	-0.940	0.872	1.146
Code of Ethics	0.127	0.077	1.171	0.243	-0.087	0.341	0.447	2.238
Motivation	-0.954	-0.040	-0.837	0.404	-3.205	1.296	0.836	1.197
Professionalism	0.051	0.030	0.573	0.568	-0.126	.0229	0.716	1.397

From the multiple regression results indicated in Table 14, the empirical model equation was presented as follows:

$$19.059Y = \beta_0 - 0.295X_1 - 0.070X_2 + 0.085X_3 + 0.210X_4 + 0.424X_5 - 0.015X_6 - 0.132X_7 + 0.077X_8 - 0.040X_9 + 0.030X_{10} + \epsilon \dots\dots\dots (3)$$

Where:

Y = dependent variable (good governance) to be predicted;

X₁, X₂ = independent variables (age, sex, education, religiosity, moral behaviour, patriotism, gender, ethics, motivation, professionalism, etc.);

β₁, β₂.....are coefficients that were standardized as beta values so as to be able to determine their degree of contribution to dependent variable;

β₀ = regression constant, and ε =error term

From the Carton Pearson's correlation analysis, the level of relationship between the dependent variable (good governance) and independent variables was determined (Table 15).

Table 15: Multiple Regression Model Summary of the Goodness of Fit

R	R -Square	Adjusted R- Square	Std. Error of the Estimate
0.760	0.578	0.549	0.62886

From Table 15 the adjusted R-square was 0.549(54.9%) implying that the level of relationship between the dependent variable (Good governance) and the dependent variables is relatively high (i.e. >50%).

4.3.1 Religiosity and moral behaviour as most significant variables

Based on standardized beta coefficients with respect to the multiple regression analysis results, it was found that religiosity ($\beta=0.210$; $p=0.000$) and moral behaviour ($\beta=0.424$; $p=0.000$) contributed more highly to the variation of the dependent variable, good governance. In this regard, the summation of standardized beta values for religiosity and moral behaviour ($0.210 + 0.424=0.634$) makes the contribution of 63.4%. This implies therefore that the remaining factors in the model contributed only 36.6% (Table 14). Moreover, based on the hypothesis of the present study, the findings indicated that the null hypothesis was true. Therefore religiosity and moral behaviour were confirmed with statistical significance as the most fundamental socio-economic factors influencing good governance.

From these results it is suggested that with highly committed religious actors, along with substantial moral uprightness, good governance can be ensured. The results also indicated that moral behaviour (in the MR model), contributed higher to good governance than religiosity does. This implies that more considerations should be made to improve moral characters of key actors if good governance needs to be realized.

With respect to high contribution of religiosity to good governance, the findings are in line with Asad (1986) who highlighted that the universal basis for achieving uniformity in human behaviour regarding good and bad (i.e. good and bad governance) should be some impersonal ethical code, which can only be received from superhuman revelation i.e. religion. This is possible due to awareness that serving with utmost honesty and sincerity is not only obligatory for public interest but also a religious virtue. Further, Asad (1986), supporting these findings, contended that man has got spiritual relationship with this divine force (religion). Therefore, owing to this realization, man can be able to

differentiate between right and wrong (or good and bad) actions and; without such realization, people's perception or practice of good standard ethical actions is bound to be smoky. Supporting the findings, he reminded that religion encourages man to be acquainted with such ethical standards which would be free from personal or social influence.

Further, since religion tends to foster moral commitments and internalization of values, ideas presented by Asad (1986) are in line with the findings of the present study supporting that there will be a decreased likelihood for a person to engage in deviant behaviour if one is really a committed religious person. In the same line, Kumar (2008) maintained that religion contains many eternal values as a basis for direction out of which believers remain principled and in socially acceptable uprightness. Likewise, Reza (1998) supported that we need religion to provide and maintain the principles of morality (like justice, peace, honesty, righteousness, equality, virtuousness and tolerance). In the absence of firm religious belief, he confirmed, those values appear to lose meaning and become a mere piece of advice which can either be accepted or rejected. This is because these qualities are based on internal feelings and faith and are naturally beyond ordinary law. He further insisted that "without the backing of religion, morality is nothing more than *arithmomancy*, as without it, the sense of obligation disappears" (Reza, 1998). Furthermore, as Damianus and Cajindos (2012) revealed, religion provides deeper reasons as to why someone has to remain moral all the time. In the same vein, Malik *et al.* (2007) in McCleary and Barro (2003) also supported that religion promotes good governance whereas Abdon (2005) confirmed that religion is identified as a potent force in the promotion of ethics suggesting that the influence of religion should be harnessed in order to enhance ethics in the civil service.

Samuel (2007) also supported that religiosity plays a crucial role in keeping the system of governance honest and transparent as it takes mastery over our impulses (such as greed, exploitation, abuse of power and mistreatment of people). According to him, it requires self-discipline, humility and absence of arrogance in holding public office. Further, in line with the findings of the present study, it is argued that religiosity is crucial in good governance because it enables people to centre their values on the notion that there is a cosmic ordinance and divine law which must be maintained and that the ultimate sanction for immorality is the loss of relationship with God (Samuel, 2007; Rivas, 2012). Finally, in consistence with the findings, religion could be an important driver of change, even as it could be a break to progress” (Wolfensohn, 2011). In short, this is particularly true of Africans for whom life is an intricate web of the sacred and the secular (Ogbonnaya, 2011).

With regard to moral behaviour as a factor influencing good governance, Gaur (2014) maintained that moral behaviour in the public sector is the fundamental ingredient for public governance. In line with the findings, he supported that the overall objective of moral behaviour is to ensure good governance. The results are also consistent with that of Devonish (2006) who suggested that moral behaviour is positively related to religiosity such that religious affiliation positively impacts on moral behaviour. In the same line of thinking, Peng (2004) argued that solid religious guidance is crucially needed to guide moral value systems in promoting good governance. Similarly, Gebrekidan (2011) also supported that civil servants should have the highest professional qualities along with relevant moral behaviour, both of which are the driving forces to put the public interest first rather than their own personal benefits when executing duties.

In the same views, Mishra and Armstrong (2002) also contended that good governance is possible in any society only if key players possess good standards of moral behaviour. The realization of good governance in any society depends upon public servants' moral dealings. To ensure good governance, it is recommended that those who uphold the principles and standards of right and moral conduct in the administrative sphere should be recruited (Livened *et al.*, 1990; Hunt, 1997 in CHDCS, 2003). Anelo (2006) in line with the findings insisted that being moral implies the fulfilment of good governance.

The results are consistent with the theories adopted in this study: "Social Control Theory", which entails that strong bonds to religion (or institutions) cause a person to feel more responsible to society and other people for his or her actions, so deviance is less likely. In relation to this theory, therefore, more religious people are most likely to do better as actors of good governance.

The second theory; "Socialism Theory of Good Governance" declares that the moral character of the ruler is crucial in good governance. Based on ethical principles of leadership (such as generosity, high moral character; sacrifice everything for the good of the people, honesty and integrity, kindness and gentleness), it proposes that a just government could be obtained by having moral rulers who care for the welfare of other people rather than for themselves. It emphasizes that if a good person becomes a ruler then the whole system will be good (Puntarigrivat, 2004). That is to say; as the results of this study suggest morally upright people are most likely to be the best actors in good governance.

Generally, the findings from this particular study contribute to the adopted theories by indicating that moral behaviour influences good governance more highly than religiosity. And the extent to which each factor contributes to good governance. This is the scenario which was not developed by the previous authors.

4.3.2 Other associated factors influencing good governance

Table 16 shows standardized beta and Y-values with associated P-values of other factors influencing good governance included in the MR model.

Table 16: Standardized beta and Y-values with associated P-values

Variable	Std beta value	Y- value ($Y=bi+xi$)	P
Sex	-0.295 (male=1)	18.764	0.009
	-0.295 (female =2)	18.469	
Gender awareness	-0.132 (aware=1)	18.927	0.005
	-0.132 (not aware=2)	18.795	
Education level	+0.0850 (nominal)	19.144	0.091
Age	-0.0700 (nominal)	18.989	0.515
Patriotism	-0.0150 (exist=1)	19.059	0.771
	-0.0150 (don't exist=2)	19.029	
Motivations	0.0400 (exist=1)	19.010	0.404
	0.0400 (don't exist=2)	18.779	
Code of ethics	+0.0770 (index number)	19.136	0.243
Professionalism	+0.0300 (index number)	19.089	0.568

4.3.2.1 Sex and gender balance awareness

From the MR analysis results, sex and gender balance awareness variables showed significant influence (at $\beta=-0.295$; $p=0.009$ and $\beta=-0.132$; $p=0.005$) respectively. Accordingly, gender balance awareness shows more magnitude of contribution to good governance than sex. In terms of sex, males show more variation to the dependent variable than females according to the regression equation.

Since the value of $Y_1 = 18.764$ (where 1 is for male) is greater than the value of $Y_0 = 18.469$ (where 0 is for female) (Table 15), it implies that males contribute more

significantly to good governance than females. The results are in line with those of Beckman and Menkhoff (2008) who argued that, according to common perception, women are more emotional and less competitive than men. For example; some authors have written that “women are significantly more risk averse, tend to be less overconfident and behave less competitively oriented”. This scenario is supported by Winter *et al.* (2001) who argued also that it is possible that males and females might lead (act) from different perspectives. Such arguments are congruent to the results of the present study.

Results from the present study indicate that the majority of departmental heads are males 80% while only 20% are females; thus expecting good governance status in district councils. Even though, the results revealed that governance status is poor despite that the majority of heads of departments are males. The results are contrary to what was pointed out by Lantz (2008) that women executives are much more likely than males to be departmental heads or to fill some other staffs position, whereas men are much more likely to be Chief Executive Officers (CEO), Chief Operating Officers (COOs), Presidents, or Vice Presidents. Even though, results from this study agree with Babcock (2008) who states that “rather than intentional acts of bias, second-generation gender biases reflect the continuing dominance of traditionally masculine values in the workplace”.

With respect to gender balance awareness where 1=gender balance exists and 2 = gender balance does not exist; it follows that the differences in the results of Y ; between $Y_1 = 18.927$ (a situation where gender equality is considered) and $Y_2 = 18.795$ (situation where gender equality is not considered), such that: $Y_1 (18.927) > Y_2 (18.795)$, suggests that gender equality considerations and awareness tend to promote good governance more

than when it is not considered. This is consistent with findings of a study conducted by Manowang and Perera (2007) who presented the gaps between roles of males and females. Similar to the results from the present study (i.e. there should be equal opportunities for both males and females), it was reported that women are generally more concerned with development projects (planning and implementation of activities), but they are in the environment that allows less power to manage or make decisions.

4.3.2.2 Age and education level as factors influencing good governance

Since age is a nominal variable with a negative sign of beta coefficient ($\beta = -0.070$; $p = 0.515$) it can therefore be deduced that age affects good governance in a negative direction (i.e. the older the age the poorer the governance). Putting it more clearly; young people are more likely to perform better in governance than the elderly. Therefore, actors with more advanced ages should not be involved if good governance is to be realized and promoted. This idea is contrary to Belal *et al.* (2010) who suggested that there are tasks that older people can do better than youngsters; for instance, old people can give better advice against the young ones.

In the same thinking, it is argued also that aged people are capable of understanding their fellow men better and hence can deal with them in a more positive way. Leadership is concerned with understanding followers better in order to accomplish the destined task. So, naturally, the older people in this sense can be better actors than the younger ones in general. Many studies on leadership are in agreement with this statement (Mirani *et al.*, 2003).

With respect to education level, which also was presented as a nominal variable ($\beta = 0.085$; $p = 0.091$), positive beta value attached to it explains that good governance

is positively related to education level possessed by actors. These findings are supported by several scholars. Dryden-Peterson *et al.* (2014) empirically showed that there is a stronger relationship between high level of education and good governance. They argued that there are multiple relationships between universal education and good governance, and that they may be cyclical and mutually reinforcing. Of particular interest, they argued, are the characteristics of education systems and the content of education, which may mediate the effects of universal education on good governance.

Further, in line with the findings, they supported that education is the key to every aspect that pertains to development and that good schools and well-educated population are necessary ingredients for economic growth, development of democratic societies with gender equality and good governance. Education is a fulcrum for patriotism, professionalism, ethics and gender sensitivity (awareness), all of which are ultimately connected to good governance (Yantao, 2012; CEDA, 2008). Similarly, Oni (2006) insisted further that education is a vital social institution that provides man's positive outlook towards ideas and issues and contributes to the advancement of social welfare for undertaking a harmonious life.

4.3.2.3 Patriotism and motivations as factors contributing to good governance

According to the multiple regression results, both patriotism and motivation taken as index variables (Table 15) indicated positive influence towards good governance (based on the computational evidence of the variation of the dependent variable, Y) with respect to patriotism (where 1 = existence of patriotism awareness and 2 = non-existence of patriotism awareness), it resulted to $Y_1 (19.044) > Y_2 (19.029)$. Therefore, it was deduced that awareness of patriotism contributes positively to good governance. Likewise, in terms of motivations (whereby 1 = provisions of incentives/rewards;

$Y_1=19.019$ and $2 =$ non-existence of incentives; $Y_2 = 18.979$), it was suggested that the provision of motivational aspects to the actors renders positive influence, hence promoting good governance.

In line with the results, several scholars have presented similar ideas supporting the importance of patriotism in relation to good governance and development processes. For instance, as Wang and Jiang (2014) argued, patriotism is of realistic significance on safeguarding national sovereignty and interests. Ben (2005) also supported that most of the developed countries have attained greatness, partly as a result of patriotism shown by their citizens. In line with the findings, he reminded how low levels of patriotism of citizens have contributed to the development of the country of Nigeria negatively; supporting that essentially, good governance is a function of committed, disciplined and patriotic leadership. Similarly, Yantao (2012), in favour of the findings, supporting the contribution of patriotism to good governance, suggested that it is the duty of every citizen to build the country with the spirit of patriotism.

With respect to provision of motivation, Hijazi (1999) asserted that good governance cannot be achieved without taking into consideration the motivation of key role actors. He supported that unless the employee is motivated enough and his motivation is in line with the objectives of the organization he cannot deliver good governance (or services). For instance, according to him, what motivates professionals is that they need to be reasonably and morally appreciated appreciation in order to enjoy what they do. Similarly, findings of the present study are similar to Okpara (2003) who also revealed and supported that promotions, salary increase and other incentives must be provided as they may promote high ethical and good standards governance among actors.

4.3.2.4 Code of ethics and professionalism

With reference to multiple regression results, code of ethics (beta = 0.077; p = 0.243) and professionalism (beta = 0.030; p = 0.568); taken as index variables, showed positive relationships with the dependent variable, good governance (Table 15). Positive signs associated with standardized beta coefficients are used to explain that abiding by the code of ethics as well as the essence of professionalism contribute positively to promoting good governance. Further, according to the results, it is indicated that abiding to the code of ethics contributes more to the variation of the dependent variable than it does professionalism as the beta value for code of ethics (0.077) is greater than beta value for professionalism (0.030).

Abiding to the code of ethics is crucial in determining good governance because ethics refers to a set of values and principles that help guide behaviour, choice and action of an individual. The community, therefore, must be able to trust the integrity of the civil service decision-making process (Moily, 2009). Findings from the study showing the influence of the code of ethics lie in the same vein with ideas generated from previous studies. For instance Tribo *et al.* (2005) pointed out that the code of ethics is good in terms of social performance as it provides a greater degree of satisfaction to stakeholders. Okpara (2003) through study findings agreed also that the presence of corporate ethical codes of conduct is an important tool that could guide actors in making better ethical decisions. He insisted that the highest levels of commitment were observed in those organizations with codes of ethics - the idea very consistent to the results of the present study.

With regard to professionalism, the findings comply with arguments provided by Ssonko (2010) and Sarji (1995) who argued that there is a need for a combination of ethics,

accountability, transparency, integrity and professionalism in the public service today. Further, they emphasized that professionalism is embedded in a code of ethics for governance excellent performance. In the same line, similar to the findings, Gebrekidan (2011) highlighted also that civil servants should have the highest professional quality and behaviour that put the public interest first rather than personal benefits. Consistent with the findings of the present study, this idea prompts and reveals substantial contribution of professionalism on good governance.

4.4 Perception of Respondents on Influence of Religiosity and Moral Behaviour on Good Governance

This objective attempted to investigate perceptions of respondents on the relationship between religiosity and moral behaviour towards good governance. Opinions were sought from various respondents on the relationship of these two factors on good governance in the study area in terms of other several aspects as indicated in sub-section 4.4.1 through 4.4.6.

4.4.1 Perception of key actors on the influence of religiosity on good governance

Key actors in governance (heads of departments and subordinates) with regard to the scope of the study were required to indicate whether they perceived that religiosity positively influences good governance. Results indicated that the majority 70.47% agreed that religiosity positively influences good governance; 15.5% did not agree and 13.55% had no opinion (Fig.11). The Chi-squared (χ^2) test was used to determine whether there were statistical significant perceptions on the influence of religiosity on good governance.

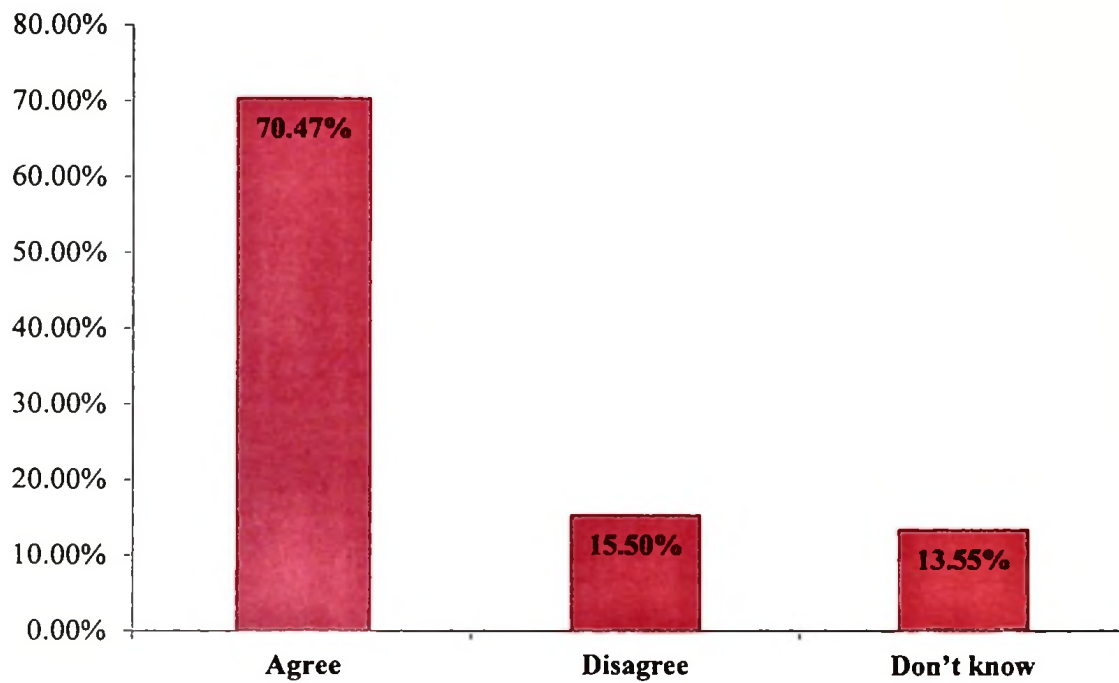


Figure 11: Perception of key actors on the influence of religiosity on good governance

Table 17 shows the percentages and Chi-square values for the responses of key actors on their perception on the influence of religiosity on good governance.

Table 17: Perception of key actors on influence of religiosity on good governance

Variable	Agree	Disagree	Don't know	C. χ^2	T. χ^2	P	V
Perception on influence of religiosity on good governance	70.4*	15.5*	13.55*	62.67	9.21	0.01	0.55

* Figures in %; C. χ^2 = calculated χ^2 , T. χ^2 = Tabulated χ^2 ; Statistically significant if C. χ^2 > T. χ^2 .

When Chi-square (χ^2) test of significance was computed using the expected and observed frequency values, the results showed that the value for the calculated Chi-squared ($\chi^2 = 62.67$) was greater than the tabulated Chi-squared ($\chi^2 = 9.21$). This suggested that the perception of respondents was statistically significant.

Therefore, it was accepted that the influence (association) of religiosity on good governance was statistically significant ($\chi^2_{(2, n = 210)} = 62.67, p < 0.01$). This implied positive perception of key actors on the influence of religiosity on good governance. Further, the strength of perception was computed using Cramér's V according to Gravetter and Wallnau (2004; 2007) and it was found that $V = 0.55$ suggesting that the perception of respondents on the influence of religiosity on good governance had large effect size (Table 5).

Again, religious leaders were also requested to indicate their perceptions on the association between religiosity on good governance. Their perceptions were captured by asking them to indicate the extent to which they thought religious commitment is associated with good governance. Results showed that the majority 73.2% said that the influence is extremely very high; 19.04% said that the influence is very high; 4.9% said the influence is high and again 4.9% said that the influence is moderate (Fig.12).

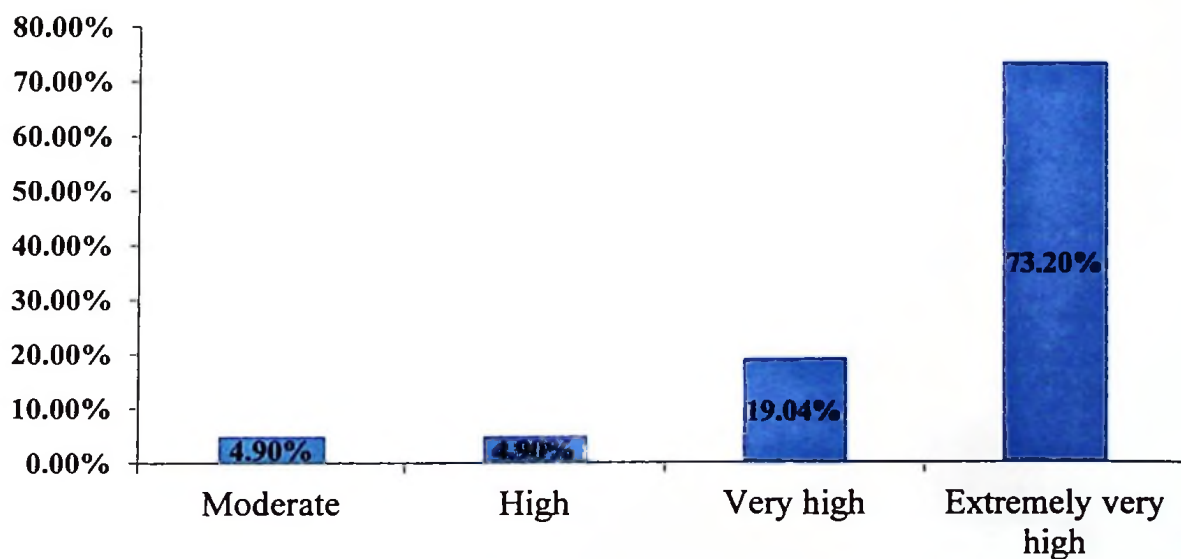


Figure 12: Perception of religious leaders on the extent of influence of religiosity on good governance

Table 18 shows the percentages and Chi-square values for perceptions of religious leaders on the influence of religiosity on good governance.

Table 18: Perception of religious leaders on the influence of religiosity on good governance

Variable	Moderate	High	Very high	Extremely high	C. χ^2	T. χ^2	P	V
Perception on influence of religiosity on good governance	4.90*	4.90*	19.04*	73.2*	126.67	16.27	0.001	

* Figures in % C. χ^2 = calculated χ^2 , T. χ^2 = Tabulated χ^2
Statistically significant if C. χ^2 > T. χ^2

When Chi-square (χ^2) test of significance was computed using the expected and observed frequency values. Since the value for the calculated Chi-squared ($\chi^2 = 126.67$) was greater than the tabulated Chi-squared ($\chi^2 = 16.27$), it was suggested that, according to the perceptions of the respondents, the association between religiosity and good governance was of statistical significance ($\chi^2_{(3, n = 42)} = 126.67, p < 0.001$). This implied that the perception of religious leaders on the influence of religiosity on good governance is positive. Further, the strength of perception was computed using Cramér's V according to Gravetter and Wallnau (2004; 2007) and it was found that $V = 1.73$ suggesting also that the perceptions of religious leaders on influence of religiosity on good governance has large effect size (Table 5).

Based on FGDs results, it was revealed that the relationship between religiosity and good governance is undoubtedly acknowledged. In relation to the opinions provided by key informants that God-fearing person can be more trusted, FGDs in Misungwi district revealed a similar and very appealing example by referring to the character of one of the teachers at Misungwi secondary school. This was used as an example in describing their

perceptions on positive relationship between religiosity and good governance. This is how she put it forward:

“For example at this school we have one of the teachers whom we have nicknamed Father Parish Priest (*baba paroko*) just due to his good moral behaviour associated with his religiosity character. And because of that character, we all highly trust him such that he has been appointed to deal with many school responsibilities. He is an academic master, discipline master and school food supervisor, things which require a person with highest moral behaviour standards for effective performance. The good news is that this teacher is performing all of them very well along with his teaching obligations. And all of us here acknowledge him. This is because he is really the most truthful person amongst other members of staff whose religious commitments are relatively poor”.

In Magu District Council, during FGDs at Magu Secondary School, the topic attracted attention of the entire group when one of the participants insisted about the relationship between religiosity and good governance. Explaining by telling an interesting story, this is how he presented the message:

“One day, a certain class teacher provided a dove and a knife to each of his pupils in the classroom. Then he instructed each one of them to go out of the class and hide somewhere in a very private place where nobody could see him or her and then kill the dove. Obeying the order of the teacher, everybody went out to find a very private place to hide. After a while, assuming that each one of the pupils has done it, he called them back to the classroom. All the pupils came back having their dove killed and proved to their teacher how obedient they were. Interestingly, there was only one pupil who spared the dove and presented it alive to the teacher. The teacher was embarrassed. When he asked the pupil

why he had kept the dove alive, the boy, in a very humble but courageous language said. Sir! It is true that I found a very private place where I could kill the dove without being noticed by an eye of any human being. But surely, I did not find a place to hide myself, a very private place where I could not be seen by God! That is the only reason why I kept it alive. Here is your beautiful dove....! The boy cried out bitterly as he was giving back the live beautiful dove to his teacher...!

After telling the story, the participants remarked and concluded as the consensus of the group: "The boy had spared the dove alive just because he just feared God! Today, they insisted, we need officials of this kind of behaviour to hold public offices with integrity in assuming their responsibilities and serving the nation with very high moral standards and the fear of God!"

As from key informants (Executive Officers) survey, an attempt was made in order to capture insights from them concerning the influence of religiosity towards good governance. Their opinions were captured by asking them to indicate if religiosity is likely to positively influence good governance. They were also asked to indicate if they would prefer having subordinates who are highly religious. The results showed that 85.7% perceived that good governance can positively be influenced by religiosity. Although key informants perceived positive relationship between religiosity and good governance, 57.14% accepted that they would prefer having highly religious subordinates (Fig. 13).

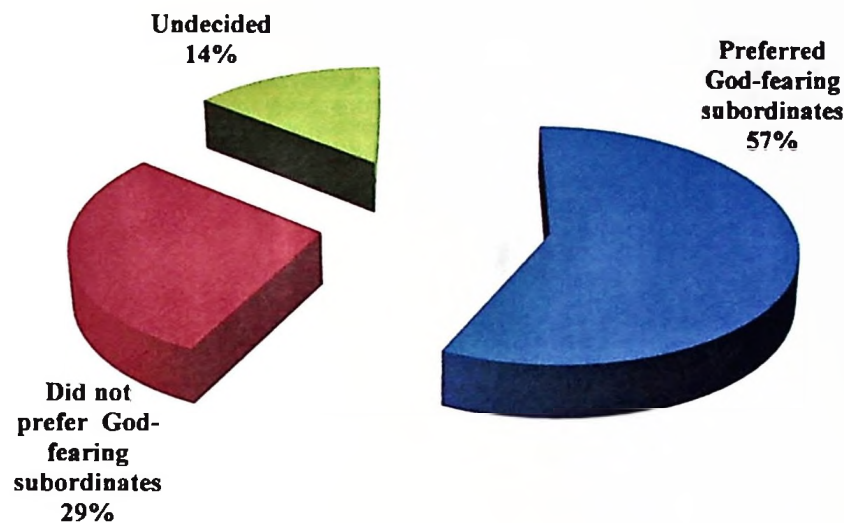


Figure 13: Preference for working with highly religious subordinates

Even though the results indicated generally that employers had the perception that religiosity and good governance are positively related, some of them attempted and were able to give reasons for the relationship by revealing that religious individuals (from any type of religion) are fundamentally socialized to practice love to other fellows, to behave compassionately and to take care of others' concerns.

Further, key informants commented that religious doctrines provide more emphasis on the philosophy: "deny self-centred interests for the sake of others". This philosophy is what makes them capable of resisting selfishness behaviour in everyday life and hence live by observing good standards of moral values. Others admitted that they would prefer such subordinates because they perceived that God-fearing people are always obliged to do the right things acceptable in society and that they are people that can be more trusted than the non-religious counterparts. Such perception is again consistent to the "Social Control Theory" adopted by the present study as coined by Watkins (2003) which clearly declares;

“Strong bonds to religion cause a person to feel more responsible to society, so deviance is less likely”. On the contrary, 28.57% of the key informants said they wouldn’t prefer such category of subordinates (i.e. religious subordinates) due to the reason that religious issues are so private such that they should, in no way or reason, be related to the public service.

4.4.2 Perception of key actors on inclusion of religiosity as one of criteria for recruitment

In virtue of the perception of key actors on the influence of religiosity on good governance, respondents (heads of departments and subordinates) were requested to indicate their opinions concerning inclusion of religiosity as one of the criteria to be considered in recruitment processes of key staff. It was found that the majority 40.0% agreed that religiosity should be taken into account as one of critical requirements; 34.28% do not accept; 25.71% had no opinion (Fig. 14). When Chi-squared χ^2 test was used to determine statistical significance between religiosity and its inclusion as recruitment criteria, the results are as indicated in Table 19.

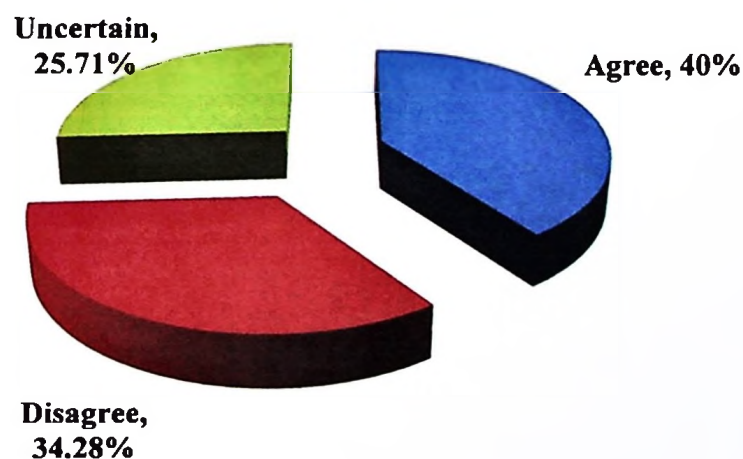


Figure 14: Perception of actors on religiosity as one of criteria for recruitment.

As previously noted, Table 19 shows the Percentages and Chi-square test results(values) for the perception of key actors on considering religiosity as one of the criteria for appointment.

Table 19: Perception of key actors on considering religiosity as a criterion for appointment

Variable	Agree	Disagree	Uncertain	C. χ^2	T. χ^2	P	V
Perception on including religiosity as a criterion for appointment	40.0*	34.2*	25.71*	3.10	5.99	0.05	

* Figures in % C. χ^2 =calculated χ^2 , T. χ^2 =Tabulated χ^2
Statistically significant if C. χ^2 > T. χ^2

Chi-square (χ^2) test of significance was then computed using the expected and observed frequency values. Since the value for the calculated Chi-squared ($\chi^2= 3.10$) was less than the tabulated Chi- squared ($\chi^2=5.99$), it suggested that the perceptions of the key actors on the inclusion of religiosity as one of the criteria in recruitment process were not statistically significant. Therefore, it was not accepted statistically to take into consideration the criterion of religiosity during recruitment processes.

Although the arguments from the literature presented above showed that religiosity is potentially associated with good governance, including it as a criterion for appointment of staff is not statistically significant (as per key actors'perception). Besides Chi-square test results presented above on the perception of respondents on the association of religiosity on good governance, still it can strongly be suggested that the relationship between religiosity and good governance can never be underestimated. Even though, several scholars have provided a good number of insightful conclusions which support the influence of religiosity in good governance as the findings of the present study suggest.

The following authors are few among many others that support religious criterion. First and far most, the Biblical story revealed that religiosity is one of the most important criteria necessary for good leadership. This was narrated by Jethro the Priest, father-in-law of Prophet Moses when he advised him concerning the course of appointing leaders to assist him. This is how he put it:

“Now let me give you some good advice and God will be with you. It is good for you to represent the people before God and bring their disputes to Him. You should teach them God’s commands and explain to them how they should live and what they should do. Moreover choose capable men from all the people, such as those who fear God, men who are trustworthy and who hate a bribe; and place such men over the people as rulers of thousands, of hundreds, of fifties, and of tens. And let them judge the people at all times.....” (Good News Bible: Exodus 18:21-22a).

Again, similar proposition was provided in the Holy Book indicating that if a ruler is a God-fearing person, then things become good. As it is written: “He who rules over men must be just, ruling in the fear of God. And he shall be like the light of the morning when the sun rises, a morning without clouds, like the tender grass springing out of the earth, by clear shining after the rain.” (Holy Bible: 2 Samuel 23:3-4).

This implies that as from the ancient Biblical times, for good governance to prevail, religiousness as well as moral uprightness of actors must be considered as fundamental qualifications. In a similar perspective, Abdon (2005) argued that religion is identified as a potent force in the promotion of ethics in the civil service. He suggested that the influence of religion should be harnessed in order to enhance ethics in the civil service for efficient social service delivery. This promotes the search for the role of religion and

religious institutions as moral-bearing social and cultural institutions as far as good governance practices of actors is concerned.

In view of the results (i.e. positive influence of religiosity on good governance), a typical example of the relationship between religiosity and good governance can be referred to referred to and drawn from the USA experience whereby the founding fathers and preceding presidents of such big and powerful nation were deeply religious and acknowledged God in their Supreme Presidential positions. Consequently, due to their perception and practices of religiosity in good governance underpinnings, that big, powerful and prosperous nation was established. Few examples include. In the same view, few examples include Hon. Dwight D. Eisenhower, the 34th President of the United States of America (1953-1961) who once declared:

“Without God there could be no American form of government, nor an American way of life. Recognition of the Supreme Being is the first, the most basic, and expression of Americanism”.

Consistent to the study findings, Anisuzzaman *et al.* (2002), it is declared that religiosity creates, among “governance” actors, the feeling and awareness that, as the vice-regents of God, the power and responsibility entrusted on them is derived from the Almighty and that the use of power and performance of responsibility with utmost honesty and sincerity and for public interest is not only obligatory for organizational interest, but also a religious virtue. A similar perception was presented by Isenyo (2014) who urged that governance actors at all levels to become God-fearing, uphold justice, and observe sincerity and responsibility in discharging their duties.

Furthermore, in consistence to the finding of this study, Devonish (2006) supported that moral behaviour is positively related to religiosity such that religious affiliation positively impacts on moral reasoning important in good governance. In the same line, Peng (2004) supported that solid religious guidance is crucially needed to guide the moral priority and moral value systems important in promoting good governance. He insisted that whether we are practising as religious people or otherwise, we cannot deny the fact that our up-bringing is influenced by the fundamental values espoused by religion. Hence, these values, among other things, promote social justice and good governance (Peng, 2004).

Again, similar to the findings of this study, Fagan (1996) reported insights of President George Washington (the 1st US President from 1789-1797) who reminded the importance of religiosity and moral behaviour to the new nation.

In his farewell address he remarked:

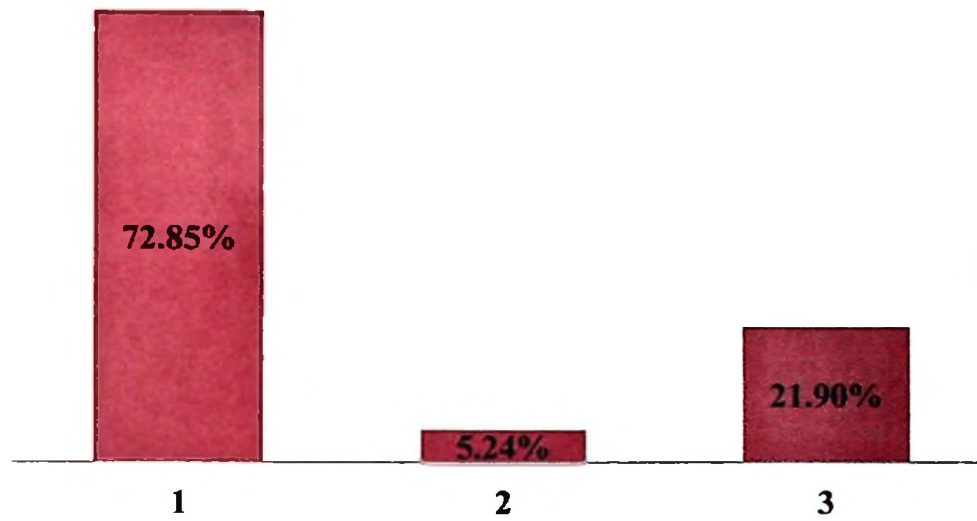
“Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labour to subvert these great pillars of human happiness? Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.”

Finally, in line with the findings, Isenyo (2014) pointed out that there has been an increasing demand for God-fearing leaders to take charge following the prevailing immoral leadership problems which have embraced several communities. In such a regard, several observers maintain that God-fearing leaders(actors) seem to be the sole

solution to solve the prevailing governance problems. Consistently, ruling in the fear of God has been clearly acknowledged by several verses in the Holy Books as it reads in 2 Samuel 23:4, "When one rules justly over men, ruling in the fear of God, he drawn on them like the morning light, like the sun shining forth upon a cloudless morning, like rain that makes grass to sprout from the earth". Again, Samuel (2007) pointed out that if our goal is to serve and protect the common good, then spirituality (i.e. religiosity) can provide the incentive for officials to serve the public with dignity and respect. In this sense, therefore, actors at all levels are urged to be God-fearing, just, sincere and responsible in discharging their duties so as to enhance good governance.

4.4.3 Perception of respondents on influence of moral behaviour on good governance

Heads of departments and their subordinates were required to indicate their perceptions on whether moral behaviour was positively associated with good governance or not. The results indicated that the majority 72.85% agreed that moral behaviour is positively associated with good governance; 5.24% did not agree and 21.90% had no opinion (Fig. 15). To determine whether moral behaviour was significantly associated with good governance; Chi-squared (χ^2) test was performed.



Key: 1=Support; 2=Do not support; 3=Undecided

Figure 15: Perception of respondents on association between moral behaviour and good governance

As such, it can be deduced that societal moral decay may be an important root cause for poor governance as a long-term consequence. Table 20 shows the Percentages and Chi-square values for the perception of actors on association between moral behaviour and good governance.

Table 20: Perception of the association between moral behaviour and good governance

Variable	Agree	Disagree	Uncertain	C. χ^2	T. χ^2	P	V
Perception on actors association between moral behaviour and good governance	72.85*	5.24*	21.90*	74.45	9.21	0.01	0.595

* Figures in %, C. χ^2 =calculated χ^2 , T. χ^2 =Tabulated χ^2 , Statistically significant if C. χ^2 > T. χ^2

Chi-square (χ^2) test of significance was computed using the expected and observed frequency values. Since the value for the calculated Chi-squared ($\chi^2 = 74.45$) was greater than the tabulated Chi-squared ($\chi^2 = 9.21$), it was evident that the perception of

respondents on the influence of moral behaviour on good governance was significant statistically. Therefore, the results imply that moral behaviour was perceived by the respondents as potential a factor influencing good governance ($\chi^2 (2, n = 210) = 9.21, p < 0.01$). The strength of perception determined using Cramér's V according to Gravetter and Wallnau (2004; 2007) showed that $V=0.595$ and therefore the strength of influence of moral behaviour on good governance was of large effect size.

Further, religious leaders were also requested to indicate their perception on the influence of moral behaviour on good governance. Their perception was captured by asking them to indicate the extent to which they think the decay of moral values contribute to poor governance. The results showed that the majority 46.3% said that the relationship is extremely very high; 31.7% said that the relationship is very high; 2.5% said the relationship is high; 19.5% said that the relationship is moderate (Fig. 16). Chi-squared (χ^2) test was used to determine if perceptions that the decay of moral values contribute to poor governance is statistically significant.

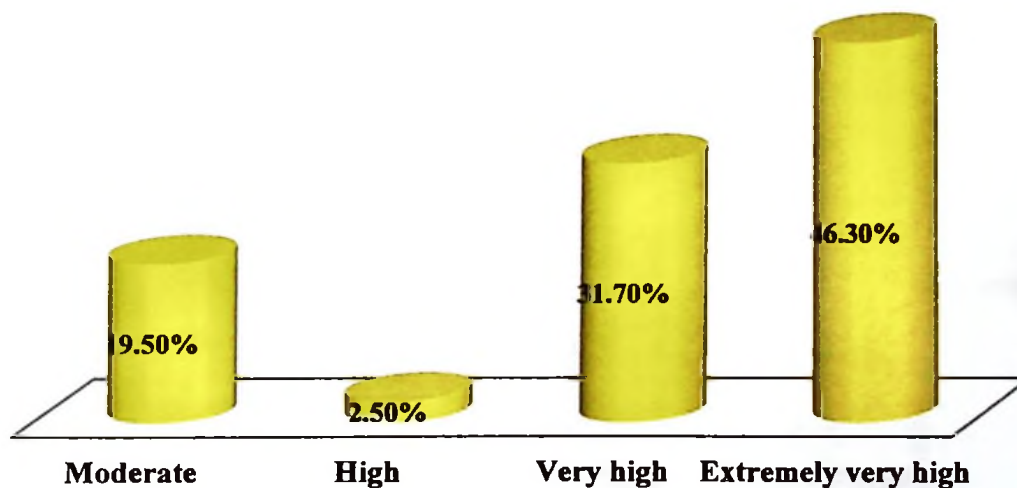


Figure 16: Perception of the extent of association between decay of moral values and good governance

Table 21 shows the Percentages and Chi-square (χ^2) values for perception of religious leaders on association between decay of moral behaviour and good governance.

Table 21: Perception of religious leaders on association between decay of moral behaviour and good governance

Variable	Moderate	High	Very high	Extremely high	C. χ^2	T. χ^2	P	V
Perception of religious leaders on association between decay of moral behaviour and good governance	19.50*	2.50*	31.70*	46.30*	41.3	11.35	0.01	0.518

* Figures in % C. χ^2 = calculated χ^2 , T. χ^2 = Tabulated χ^2
Statistically significant if C. χ^2 > T. χ^2

Chi-square (χ^2) test of significance was computed using the expected and observed frequency values. Since the value for the calculated Chi-squared ($\chi^2 = 41.3$) was greater than the tabulated Chi-squared ($\chi^2 = 11.35$), it was evident that the perception of religious leaders on the extent to which the decay of moral values is related to poor governance is statistically significant. Therefore, it was accepted statistically to suggest that the decay of moral values contributes potentially to poor good governance. Putting it more clearly; good moral character contributes significantly to good governance ($\chi^2_{(3, n = 42)} = 41.3$, $p < 0.01$).

The strength of perception was determined using Cramer's V, according to Gravetter and Wallnau (2004; 2007) such that $V = 0.518$ suggesting that the strength of the decay of moral values in relation to poor governance had a large effect size. These findings are consistent to Musonda (2015) who insisted that there is no doubt that declining standards of moral behaviour contribute to increased crime levels in societies. He showed that when societies are not governed by strong ethical values; acts of nepotism, favouritism and

corruption are likely to be witnessed, as people cease to respect the rights of others and ignore the established systems and procedures.

Based on FGDs results, association of moral behaviour on good governance was given much attention and was supported by participating teachers. Insightful observations pertinent to the perception of key actors about the relationship between moral behaviour and good governance were captured from FGDs in the study area as presented below. In FGDs at Bukongo secondary in Ukerewe District Council it was revealed that:

“Good moral behaviour of actors is indeed associated with good governance in many ways. For example: A leader with good moral behaviour is more likely to perform duties in a way that conforms to the principles of good governance. Therefore; such a leader is less likely to get involved in immoral practices such as bribery, use of abusive language, leaking confidential records and embezzlement of public property”.

Insisting on the importance of moral behaviour, FGDs in Magu district council and Mwanza city council reported that good moral behaviour of key actors is crucial in governance. This is how it was put forward in relation to the principles of good governance:

“Good moral behaviour is the only key factor to achieve good governance because it brings about transparency, accountability, free flow of information, freedom from nepotism, favouritism and corruption. It also causes one to listen and care for problems of other people. Good moral behaviour is a key factor to effective performance, an activator of what is expected to be performed in society. A leader with good character is a good role model in that particular society. Good moral behaviour makes a leader to gain acceptability and credibility in that very society. Good character influences one to be able

to apply or abide by the rules and regulations related to the principles of good governance”.

In Sengerema and Kwimba District Councils, FGDs revealed that:

“If a leader exhibits good character, the performance will be good and people will tend to listen and follow what that leader requires them to do. A leader with good morals becomes a role model to that particular society; which is a good thing. Good moral behaviour corresponds to good governance performance due to the fact that the extent to which people accept the ideas of their leader will depend much on the extent to which the leader respects (behaves) himself/herself. Good character promotes the essence of abiding by the rules and regulations related to the principles of good governance. It makes a leader gain acceptability and credibility in that society”. These perceptions and insights on the relationship between moral behaviour and good governance are supported by many authors including Gert (2002) who commented that moral behaviour in the public sector is a fundamental ingredient for good governance.

With respect to key informants’ survey, it was also revealed that moral behaviour is a very important aspect in the public service. All key informants who were contacted for interview suggested that moral character of key actors should first be investigated before appointment. This is in line with Sotshangane (2012) who also commented the same. That is; today, the demand is to have a well-qualified personnel with unquestionable integrity capable for preserving high ethical standards under all circumstances. These results are also in line with Gaur (2014) who asserted that moral behaviour in the public service is a fundamental ingredient for promoting good governance. Reasons for deep moral character investigation (as presented in Table 22) are in line with Gebrekidan

(2011) who also claimed that civil servants should have highest professional qualities along with good moral behaviour.

Table 22: The need for moral investigation as given by key informants

District	Responses
Mwanza city	Good character is the factor that builds responsibility of the person. A person with good character, it is always not easy to violate job ethics.
Misungwi	Moral character is crucial in job performance.
Magu	It is useful to know if an appointee meets the qualifications favourable for public service.
Ukerewe	In order to identify if they can be ethical enough in job performance as they are warrant holders and have workers under them. Therefore they really need to be leaders with good morals.
Sengerema	No responses collected.
Kwimba	Good behaviour/character is a thing that is necessary for ethical public service delivery.
Ilemera	It is an important step in order to acquire the right candidate suitable for leadership.

Generally, in the light of the results from respondents on the perception on the associations between moral behaviour and good governance (as presented above), it is evident that there is a strong statistical relationship between moral behaviour and good governance. Several scholars have also provided scientific explanations to support the findings of the present study. In particular, some authors pointed out that the overall objective of moral behaviour is to ensure good governance. As previously noted, they emphasized that moral behaviour in the public service is a fundamental ingredient for public governance. Further, they supported that good governance is possible in any society only if those who govern possess good standards of moral behaviour (Gaur, 2014; Mishra and Armstrong, 2002; Gert, 2002).

Furthermore, in line with the findings, several authors including Anello (2006) supported that moral values provide guidance to decision-making and action, insisting that being moral implies the fulfilment of good governance. Noor (2008), with similar observations stressed that for keeping the behaviour of public officials congruent with public interest, along with various institutional checks, the question of moral behaviour becomes a principle concern in the administrative spheres. Walters (2009) in virtue of the same thinking supported that good governance rests upon three pillars: firstly, moral character of key actors; secondly, ethical values embedded in the leader's vision; and thirdly, morality of the processes of social ethical choices and actions; ideas that are in line with the findings of the present study.

4.4.4 Perception of respondents on mainstreaming moral behaviour subject in the curricular as a means to promote good governance

Views on mainstreaming moral behaviour subject in the curricular as a means and a long-term strategy to address good governance were sought from respondents in the study districts. From the results, it was found that mainstreaming moral education has gained special attention by respondents (heads of departments and subordinates) as a means to curb the problems of unethical practices which impede good governance progress in the public service.

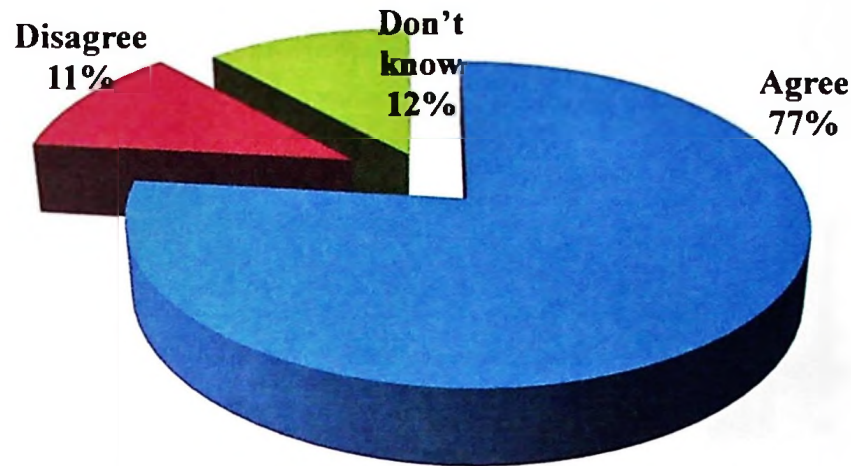


Figure 17: Perception of actors on mainstreaming moral behaviour education subject in the curricular

Table 23 shows the percentages and Chi-square values for opinions of actors on mainstreaming moral behaviour subject (education) in the curricular as suggested by key actors in the study districts.

Table 23: Perception of actors on mainstreaming moral behaviour subject in the curricular

Variable	Agree	Disagree	Don't know	C. χ^2	T. χ^2	P	V
Opinions of actors on mainstreaming moral behaviour subject in the curriculum.	77.0*	11.0*	12.0*	84.50	13.82	0.001	0.63

* Figures in % C. χ^2 = calculated χ^2 , T. χ^2 = Tabulated χ^2
 Statistically significant if C. χ^2 > T. χ^2

Results showed that 77.0% supported mainstreaming moral behaviour education subject in the curriculum, 11.0% disagreed while 12.0% had no opinion. Since the value for the calculated Chi-square ($\chi = 84.5$) was greater than the tabulated Chi-squared ($\chi^2 = 13.82$) as indicated in Table 23 it was evident that the perception of mainstreaming moral behaviour education in the curricular was significant statistically. Therefore, according to the results, it is worthy suggesting that mainstreaming moral education subject was perceived in a positive perspective.

Further, using Cramér's values, the strength of mainstreaming moral education subject was determined using Cramer's V, according to Gravetter and Wallnau (2004; 2007), $V=0.63$. Based on Cramer's values as presented in Table 5, the computed value suggests that the strength of introducing moral education subject in education curriculum for promoting good governance exhibited a large effect size. When religious leaders were asked to give their opinions on the introduction of moral education subject in the curriculum, the results showed that 85.71% supported the proposal while 16.66% were undecided about it (Fig. 18).

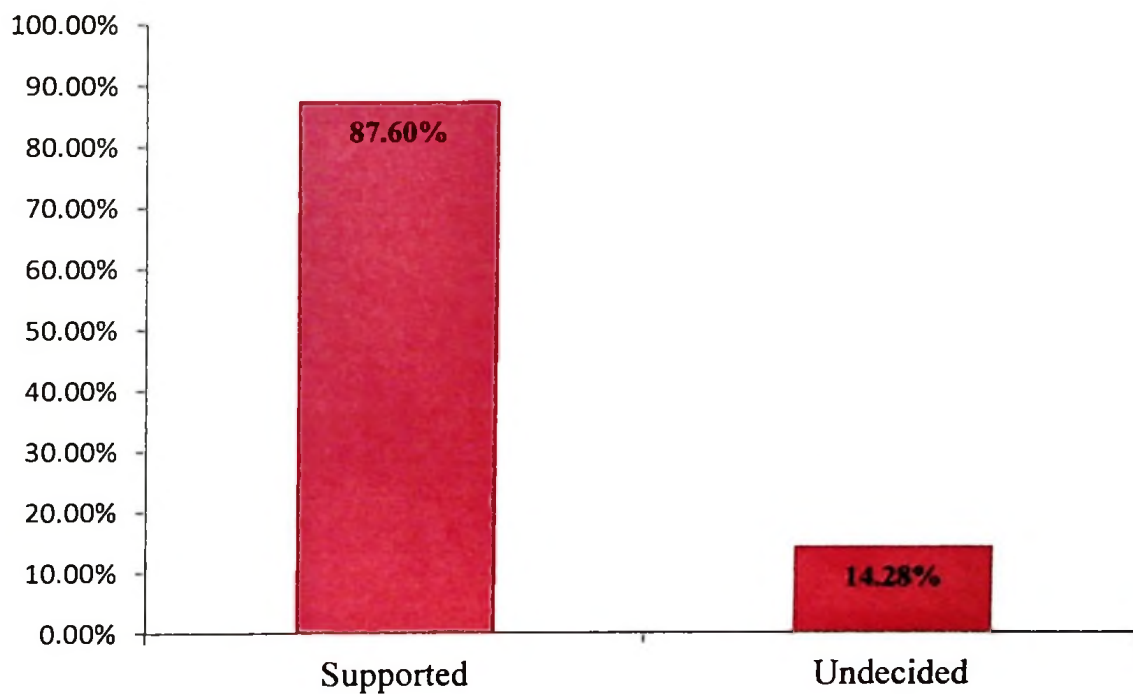


Figure 18: Opinions of religious leaders on mainstreaming moral behaviour subject in the curricular

According to the results of this study, introducing moral education subjects in the curricular had statistical significance. These results indicating perceptions on introducing moral behaviour subject in the curricular is supported by several authors such as Tait (2015) who declared that children in schools should be provided with an education in morals to ensure that they grow up with a proper understanding of rights and wrongs during their school life.

Similarly, ideas given by Noor (2008) that people's ethical standards are often based on values instilled in them during their youth are in line with opinions given in the present study. The same idea was given by Gaur (2014) who insisted that since the overall objective of morality is to ensure good governance moral values should be inculcated in individuals by parents, teachers, religious leaders, societies as well as the environments of workplaces.

Moreover, Hayness *et al.* (2015) maintained that for any society to exist, its members must share a number of moral virtues: they must be honest, responsible and respectful of one another's well-being. For this reason, they insisted that public schools have a vital role to play in nurturing these consensus virtues and values. In the same vein of thinking, he argued that, indeed, one of the major purposes of schooling is to help develop good persons, that is, to nurture good citizenship.

Supporting the results of this study, Harris (2015) suggested that on a long-term strategic measure in enhancing a corrupt-free society, induction of morality through education is a necessary measure. She asserted that moral values should be inculcated in a society, first and foremost, through education. This is due to the fact that corruption derives itself from many sources and these are not independent but are a result of lack of moral values in an

individual or a society. She insisted that if we want to change the world to good and free of corruption, education is the panacea to be resorted to in achieving that goal. She supported the findings by reminding on what Nelson Mandela once said; “Education is the one thing that you can use to change the world”. According to her, education can be used to weed out corruption by:

“Designing and making ethical and moral education compulsory in all schools, colleges and universities. She maintained that subjects of morality and ethics should be designed according to different levels of education and be made a compulsory part of curricular in institutes.”

Akuma and Muruwei (2014) defined education as a process of shaping behaviour of the individual providing adequate adjustment in the society. They supported the findings of this study as they looked at education as a way of developing desirable habits, skills and attitudes, which make an individual a good citizen. Consistent to the results of this study, it is argued that most of the great educators have in one form or another placed moral education at the centre of their educational theory and practice.

Similarly, Iheoma (1995) reminded that moral up-bringing or character training was for long the central feature of what education itself was understood to be by the great theorists, practitioners and educators. Likewise, arguments presented by Huitt (2004) revealed that even in the last several hundred years; character education has been seen by several authors as a primary function of educational institutions. In the same thinking, Lumpkin (2015) remarked that even when public schools were established in the United States in the 18th and 19th centuries, one of their stated missions was to teach moral virtues. Teachers back then were expected to be morally upright individuals who

displayed good character. They were expected to teach and discipline their students to be respectful of authority and responsible in completing their studies. This kind of scenario complies with the findings of the present study as far as character training is concerned.

With respect to mainstreaming moral behaviour subject in the curricular, China provides the best example whereby an approach of character training in schools is implemented. Yang (2011) revealed that it is an excellent tradition that China's education system emphasizes moral education and has paid special attention to the cultivation of students' morality for quite some time. He insisted that nowadays China's moral education still pays more attention to the instruction and instilling of the traditional virtues. Furthermore, Cheung (2007) asserted that morality and moral virtues are central to Chinese culture. Moral education from ancient times has been a central concern in Chinese education. Historically, he argued, the Chinese have believed that the ultimate goal of education is to produce a sound moral character and that schools are important agents for moral education. He further related these ideas to that of Theodore Roosevelt, the 26th American President (1901-1909) who contended that:

“To educate a person in mind and not in morals is to educate a menace to society”, a statement consistent to the key findings of the present study.

Furthermore, Cheung (2007) argued that the overall aims of education which were set out in school education in Hong Kong included an emphasis on the moral priority. According to Cheung (2007, the “National Statement of Aims” of education is stated as follows:

“To enable everyone to develop his/her potential to the full capacity according to his/her characteristics in the moral, intellectual, physical, social and aesthetic domains so that

each individual is ready for continuous self-learning, thinking, exploring, innovating and adapting to changes throughout his/her life”.

Dinama (2012) asserted that moral education aims to help children acquire those virtues or moral habits that allow them to live “good” lives and become productive, contributing as members of a socially cohesive community. It provides students with basic cultural literacy, intellectual skills for them to make responsible decisions about issues deemed to be of moral importance. In the same understanding, he maintained also that moral education is important because it aims to shape their moral identities and promote in them a sense of deep concern for the well-being of others and the nation.

In the same thinking Omonijo *et al.* (2014) supported introducing moral education training because generally education is perceived as the aggregate of all the processes by which people develop the abilities, attitudes and other forms of behaviour which are of positive value to the society. In line with the findings, he admitted that although many people are developing physical and intellectual skills in modern societies, but moral development is relatively lacking in many underdeveloped societies. Iwenofu (2010) argued that moral education is crucially needed as it helps children acquire those moral habits that will help them individually live good lives and at the same time become productive to the society. Therefore, she insisted that there is a great need of moral education for a positive impact on nation building.

Sotshangane (2012) emphasized the essence of mainstreaming moral education subject in the curricular. He revealed that to discover the nature of ethical life with moral principles central to good public administration is an intellectual task just similar to the discovery of

mathematical truths. He added, supporting that it is only if a public official has knowledge of objective moral principles can he or she be assured of leading an ethical and moral life. It is from this angle of argument that makes moral education a necessary measure for high practical skills required and relevant for positions of key actors in the public service (Sotshangane, 2012).

Finally, in the light of the results of this study, Akuma and Muruwei (2014) asserted that there is an urgent need for the inclusion of moral education in the school curricular due to much of corruption, exploitation, mutual hatred and a total crisis of character. They present arguments in line with the study findings that the increasing moral problems in society (corruption, greed, dishonesty, violent crime, political killings, drugs and other destructive behaviour, call for “values education” in the society, the argument consistent with the findings of the present study.

Either, in addition, it is imperative to note at this particular juncture, as the study findings suggest, youths need inspiring role models (elders) who make positive contributions to their communities. This is because most of the youths are growing up not knowing that immoral practices are socially injurious. As previously stated, this idea is in line with Lumpkin (2015) who reminded that teachers back (in the 18th and 19th centuries), when public schools were established in the US, were expected to be morally upright individuals who could be able to display good character for their students to adopt and follow.

4.4.5 Perception of respondents on mainstreaming religious education subject in the curricular

Opinions were sought from respondents concerning mainstreaming religious education as a compulsory subject in order to equip scholars with divine rules and principles as a number of studies suggest. When keyactors (heads of departments and subordinates) were requested to give their opinions, results indicated that the majority 65.24% supported the proposal; 20.95% did not support it while 13.81% remained undecided (Fig. 19). Chi-square (χ^2) test was used to determine whether their different perceptions of introducing religious education as a compulsory subject were statistically significant.

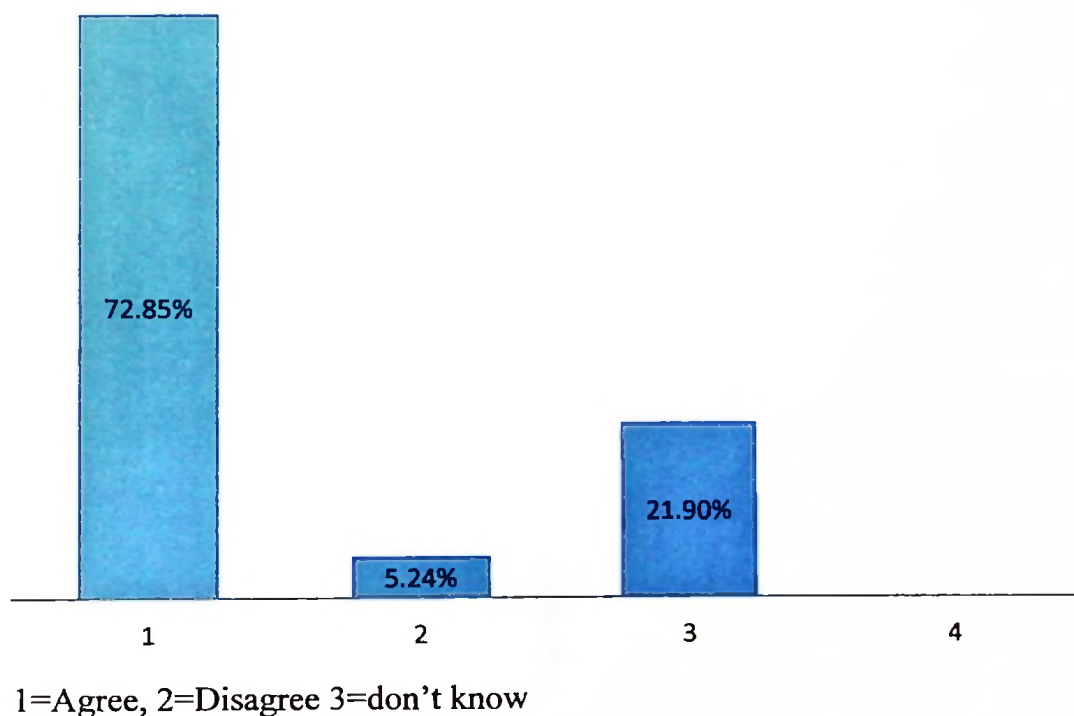


Figure 19: Perception of key actors on mainstreaming religious education subject

Table 24 shows the percentages and Chi-square (χ^2) values for the perception of key actors about mainstreaming religious education subject in the curricular as a compulsory subject.

Table 24: Perceptions of key actors on mainstreaming religious education subject in the curricular

Variable	Support	Don't support	Undecided	C. χ^2	T. χ^2	P	V
Perceptions of key actors on mainstreaming religious education subject in the curricular.	65.24*	20.95*	13.81*	46.58	13.82	0.001	0.22

* Figures in % C. χ^2 =calculated χ^2 , T. χ^2 =Tabulated χ^2
 Statistically significant if C. χ^2 > T. χ^2

Chi-square (χ^2) test of significance was computed using the expected and observed frequency values. Since the value for the calculated Chi-squared ($\chi^2 = 46.58$) was greater than the tabulated Chi- squared ($\chi^2 = 13.82$) it indicated that the perceptions of mainstreaming religious education subject in the curricular were statistically significant. Therefore, it was plausible to mainstream religious education as a compulsory subject in the school curricular. The strength of mainstreaming religious education subject was then determined using Cramer's V approach, according to Gravetter and Wallnau (2004; 2007) such that V=0.22. Therefore, according to Cramer's values as presented in Table 5, the computed value of V = 0.22 suggests that the strength of opinions on introducing religious education subject in curriculum exhibited small effect size. Further, when religious leaders were asked to give their opinions on the introduction of religious education as a compulsory subject in the curricular, results showed that 92.86% supported the proposal while 7.14% remained undecided (Fig. 20).

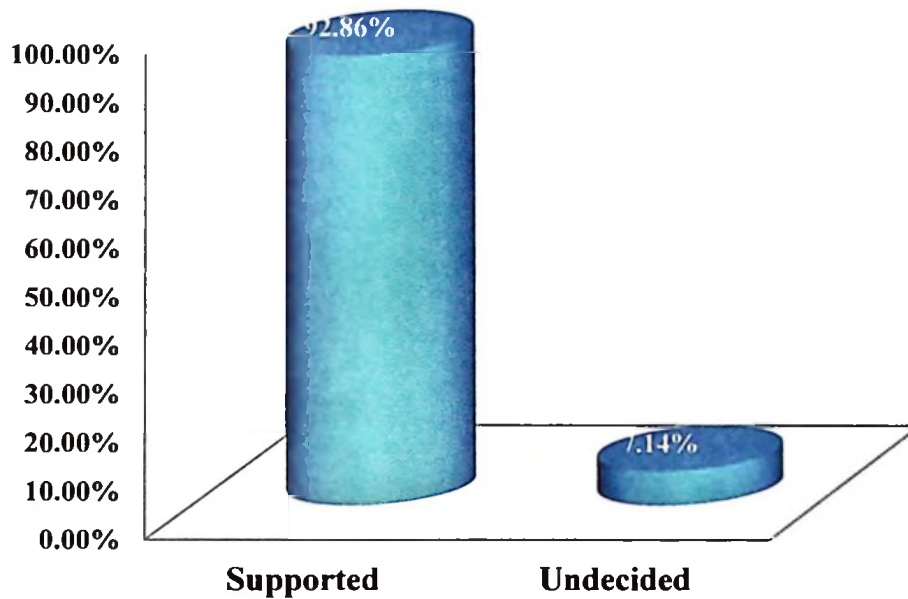


Figure 20: Opinions of religious leaders on religious education as compulsory subject

These findings on perception of mainstreaming religious education subject to be part of the curricular are in line with Anisuzzaman *et al.* (2002) who supported that it has been emphasized in academic discourses to include religious teachings in the study of public administration. In the same line, as Watkins (2003) stressed, religion needs to be studied in a social context in order to fully understand its role in regulating social behaviour.

As far as the strategic measure of mainstreaming religious education as a compulsory subject is concerned, FGDs (secondary school teachers) in Misungwi district provided an interesting experience as follows:

“Mainstreaming religious subject in the education system is crucially important. Religious subjects must be taught in schools so as to enable pupils to acquire insights on the knowledge and fear of God right from their early stages of growth and during school periods. This programme should continue up to their higher levels of learning such as colleges and universities”.

In order to make it more clear, one of the participants echoed:

“Here at this school, we teachers have experienced that those children that have been raised under religious ethics are very different and can be absolutely distinguished from those who have not been raised under religious environment in terms of their behaviour. The former behave very well as compared to their unreligious counterparts. So it can be quite useful to teach religion in schools due to the beneficial impact of the subject on character development of scholars”.

According to the results, FGD participants insisted that teaching religious education is crucial because it helps to shape people’s lives spiritually; it contributes toward moulding moral behaviour and building ethics to youths. Furthermore, religious knowledge nourishes and promotes morality and ultimately good governance perspectives because spiritual teachings have a direct impact on overall life experiences and day to day undertakings. An emphasis was made explaining that religious education is important as it helps to increase faith and commitment of a person, preparing individuals to live in the fear of God and divine guidance while enhancing moral values among students.

Experience from an America in relation to mainstreaming religion as a compulsory subject in the education system can be a useful model to adopt. As with reference from the original Harvard University Student Handbook 1636, it was stated that:

“Let every student be plainly instructed and earnestly pressed to consider well: that the main end of his/her life and studies is “to know God and Jesus Christ, which is eternal life”. Teaching religious education in schools, colleges and universities in the USA is being driven by the motto: “Education is useless without the Bible”, the scenario which has its ground from the Bible verses as:

“...lay Christ in the bottom, as the only foundation of all sound knowledge and learning (John 17:3) and “the Lord who only gives wisdom, let everyone seriously set himself by prayer in secret to seek it of Him” (Good News Bible:Proverbs 2:3).

Furthermore, findings of the present study are congruent to Iwenofu (2014) who also supported that religious education should be a compulsory subject in schools because it helps children to be sensitive to the ultimate questions posed by life and to the dimensions of mystery and wonder that underlie all human experience. She insisted by saying that:

“Religious education is not simply a subject among many other subjects, but the groundwork of the entire educational process. It makes important contributions to the whole human being and social development of the person through the attitudes and the capacities “to love, to forgive, to create, to dare greatly, to overcome prejudice, to sacrifice for the common good and to discipline the impulses of animal instincts.”

4.4.6 A general consensus of perceptions on mainstreaming both religious and moral education subjects in the curriculum

Generally, the provision of both religious and moral education subjects is important. This argument is consistent with the ideas given by several authors. For instance, the Scottish government (2015) in line with the findings of this study asserted that

mainstreaming both religious and moral education enables children and young people to develop and reflect upon their values and capacity for moral judgment and engenders responsible attitudes to other people. Moreover, it enables children and young people; firstly to explore and establish values such as wisdom, justice, compassion and integrity; secondly, to develop their beliefs, attitudes and values; and thirdly, it develops skills of discernment, critical thinking and how to act when making moral decisions. Religious and moral education is therefore an essential ingredient of every child or young person's educational experience (Scottish government, 2015).

Mainstreaming both religious and moral education subjects is also consistent to the ideas presented by the Ghanaian Curriculum Research and Development Division (CRDD, 2008) which insisted also that such educational package is a vital and indispensable part of human growth and development in Ghanaian society. In line with the findings of this study, CRDD (2008) contended that many homes and communities may be unable to provide it adequately and therefore it becomes the task of the school to help pupils become morally responsible and patriotic citizens.

In a similar perception, Iwenofu (2014) discussed about the importance of religious and moral education pointing out that it has a positive impact on national development; it shapes the nation to a greater extent, especially when persons are made to respect human dignity, care about the welfare of others and demonstrate integrity and social responsibilities. She further argued it develops also people's spiritual life which is an integral part of man's purpose in life and inculcates moral virtues such as honesty, obedience, truthfulness and respect in man. Iwenofu (2014) showed that mainstreaming both religious and moral education encourages man to be responsible and care about his neighbour, responsible and respect for his parents, responsible in the family, and

responsible in preparation for his/her own family life. All these things portray basic elements directly related to good governance.

She also revealed that mainstreaming both religious and moral education in the curricular promotes patriotic values (i.e. love for one's nation) which calls for oneness and unity of purpose, and peace. She concluded by saying that these subjects, therefore, should be organized properly in schools, churches and mosques and be carried out around in home premises because it serves as a strong foundation for good governance and consequently contributing to national development (Iwenofu, 2014).

CHAPTER FIVE

5.0 CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusions

5.1.1 Religiosity and moral behaviour

Religiosity and moral behaviour are related social phenomena with potential influence on good governance. From the findings and according to the well-defined scores for the low category of religiosity ranking (i.e. low, moderate and high), the majority of key actors (28.6%) fell within the limits of poor religiosity status as confirmed significant statistically indicating that they had low levels of religiosity. Therefore, as a consequence this situation resulted to poor governance practices. With regard to moral behaviour, the majority of key actors (35%) scored moderate level, which, according to the well-defined limits for the low category and the test for statistical significance, the results implied poor status of moral behaviour of key actors. According to the explanations from the theories adopted (i.e. with weak bonds to religion, deviance is most likely to happen and that the character of the ruler is crucial in good governance), it was concluded that with poor religiosity and moral behaviour of key actors in the studied district councils, poor governance is most likely.

5.1.2 Good Governance status in District Councils

The study revealed generally that the situation of good governance is poor because the majority of the respondents indicated scores within the limits of undesirable levels of poor governance. (i.e. respondents scored high rank to the majority of good governance indicators whereby high scores lie within undesirable poor governance status). Based on the findings from FGDs, poor governance situation was confirmed to exist; mostly characterized by corruption and poor service delivery. It was concluded that all district

councils under investigation suffer from the consequences of poor governance, the situation that need to be improved.

5.1.3 Factors influencing good governance in district councils

From the Multiple Regression analysis results, four variables; sex, religiosity, moral behaviour and gender awareness were statistically significant factors at 5% level. Based on standardized beta coefficients it was found that both religiosity and moral behaviour contribute more significantly (0.634 beta value) to good governance than other factors (0.366 beta value). Moral behaviour (0.424 beta value) contributed more than religiosity (0.210 beta value). This implies that good moral behaviour of key actors is more critical in the realization of good governance. It was therefore concluded that higher the levels of religiosity and moral behaviour of key actors lead to good governance. Generally speaking, it is suggested that with highly committed religious actors with substantial moral uprightness of key actors, good governance can be realized and ensured.

5.1.4 Perceptions of respondents on the influence of religiosity and moral behaviour on good governance

5.1.4.1 Perception on the influence of religiosity on good governance

The study revealed that key actors (heads of departments and subordinates) and religious leaders perceived religiosity as a factor significantly associated with good governance. Further, they supported that religiosity; should be considered as one of the requirements in recruitment. Also, FGDs showed similar perception with consensus that God-fearing (i.e. religiously committed) persons could be crucial human resources in the attainment of good governance. Likewise, the majority of key informants indicated positive perception by their preference of working with subordinates who are more religiously committed.

5.1.4.2 Perception on the influence of moral behaviour on good governance

It was perceived by key actors that moral behaviour and good governance exhibit statistical significant relationship (as per Chi- square test). This was supported by FGDs results indicating similar perception. Key informants survey also revealed that moral behaviour is a very important ingredient in good governance. Key informants (employers) indicated positive relationship and confirmed such perception by suggesting that moral character of key actors should first be investigated before appointment. This implies that good moral character of key actors is a critical requirement for good governance to be realized. Generally, it was concluded therefore that there is positive perception on the influence of moral behaviour on good governance.

5.1.4.3 Perceptions on mainstreaming religious and moral education subjects in the curricula

The study clearly revealed that mainstreaming both religious and moral education subjects is important in good governance as one of the best alternative means of curbing the problems of unethical practices in the public service. This is because the provision of these subjects could enable these children and young people and scholars in general to develop values and capacity for moral judgments and responsible attitudes to other people. This is likely to serve as a strong foundation to good governance and consequently to national development. Generally, there was positive perception of respondents on the influence of religiosity and moral behaviour on good governance, the scenario that needs to be looked at very closely so as to address problems within the context of good governance as an essential ingredient in development processes.

5.2 Recommendations

5.2.1 The need to promote religiosity and moral behaviour among the key actors

As it was revealed from the study findings, the majority of key actors exhibited moderate levels of moral behaviour; the situation leading to poor governance situation. Since this study has established that religiosity and moral behaviour are fundamental ingredients for good governance, the following are pertinent recommendations:

- (i) There is a need for district councils (and other sectors of the economy) to employ morally upright and religious key actors in order to attain good governance;
- (ii) There is a need to introduce well developed package of religious and moral behaviour education (as compulsory subjects) in the curricula at all levels in the education system; and
- (iii) The state should formulate policies in order to foster widespread practices of religious beliefs and morality in the society. This will increase chances of improving good governance practices in the country.

5.2.2 Improving good governance status in the district councils

This study revealed low levels of good governance in the study area. In order to address good governance in district councils, the following were strongly recommended:

- (i) Higher authorities should appoint/recruit district executive directors with high religious commitment and moral uprightness as role models for others to follow.
- (ii) District councils should conduct induction courses/seminars on good governance to new and old employees so as to acquire and improve good governance practices;
- (iii) District council authorities should provide incentives to the workers by taking disciplinary actions against irresponsible actors and reward the best performers;

- (iv) District council authorities should from time to time improve salaries and provide incentives to the actors so that they meet their basic needs;
- (v) The local government (but also in other sectors) should communicate and enforce ethical guidelines (code of conduct) to guide key actors towards integrity and finally;
- (vi) There is a need for the government to adopt free education policies from primary school to university level. This implies that free education instils within scholars the sense of responsibility making them feel obligated to repay back the costs invested on them. Absence of such policies cultivates among scholars selfish behaviour and lack of accountability to serve for the public interest, which in turn becomes a source of poor governance endeavours.

5.2.3 Recommendations for further research

This study focused mainly on socio-economic factors and their influence to good governance. It did not attempt to capture the influence of other political and cultural factors towards good governance. There is a need therefore to conduct further studies in those areas in order to establish facts on the extent to which political and cultural factors influence good governance practices in Tanzanian context.

5.3 Contributions of the Study

This study has made a number of remarkable contributions to the body of knowledge. It has specifically established and provided empirical evidence that religiosity and moral behaviour are fundamental ingredients for good governance. This study has also provided detailed information on other associated socio-economic factors which can be worldwide utilized by researchers, scholars, educators, policy makers, development partners and the general public for enhancement of good governance.

Strictly speaking, the study has contributed the following:

- ❖ Provides new knowledge that, along with other qualities, attainment of good governance requires key actors with higher levels of religious commitment and moral behaviour (i.e. Key actors should be appointed not only on the basis of traditional criteria, but also with reference to other fundamental qualities including religious and moral uprightness points of view).
- ❖ The study contributes to the theories by first confirming them. Secondly; by extending them in the sense that moral behaviour influences good governance more highly than religiosity; the scenario not established in the adopted theories.
- ❖ It provides new insights on how to exploit the potentials of religion and morality that can be adopted by various stakeholders in order to attain good governance.

5.4 Dissemination of the Research Findings

Dissemination of the research findings is a paramount responsibility and obligatory task of any researcher. In this regard, findings of this research will be disseminated to wider audiences, within and outside the country. Audiences within the country include employers in the public and private sectors; policy makers; local government officials in the study area; media officials; researchers; local NGOs; and the general public. Various communication channels will include policy briefs, conferences, seminars and scientific publications. External audience will constitute researchers; International NGOs; and development partners. At this level, the study findings will be widely disseminated through journal articles, conferences and workshops.

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APPENDICES

Appendix 1: Questionnaire 1 (Heads of Departments)

Tools for Data Collection Questionnaire 1 (Heads of Departments)

Introduction:

My name is Mr. Laurent Mazige Munyu, a PhD student from Development Studies Institute, Sokoine University of Agriculture, Morogoro. I am conducting a study in Mwanza region with the aim of examining the factors influencing good governance. You have been selected purposively as the head of department from whom the required information will be collected.

I would like to assure you that all the information provided during this interview is meant and will be treated confidentially and used only for the purpose of this very study.

Research topic:

Religiosity and Moral Behaviour as a Basis for Good Governance. A Case of District Councils, Mwanza Region, Tanzania

Notes for interviewers:

You are asked to complete the questionnaire by answering all questions very carefully. As you respond to the questions, write the required information accordingly. There are two types of questions in the questionnaires: open and close ended. For the open-ended questions, record the answer in the provided space. For close-ended questions, pick the answer given and then tick the number with the appropriate answer. If the answer does not fit in any of the provided options, list it in the option written **others (specify)**. Please, kindly note the following:

- Do not hurry answering the questions.
- Do not leave questions unanswered.
- You are free to use either English or Kiswahili to express your ideas

The purpose of this questionnaire is to help gather information that will be used in determining the influence of religious commitment and moral behaviour of individuals towards good governance performance in Tanzanian context. This inquiry is undertaken mainly to answer the specific objectives of my study.

General identification variables:

1. Date of interview ____ / ____ /2013
2. Questionnaire number _____
3. Department _____
4. District _____
5. Contacts of respondent (Mobile) _____

Section A: Background Information

1. Sex of the respondent: 1=Male 2=Female (*tick one*)
2. Age of the respondent: _____ years
3. Ethnic group (tribe) of the respondent: _____

4. Marital status of the respondent:

1=Single 2= Married 3=Divorced 4=Widow/widower
5=Separated 6=Living together 7=Other (specify) *(tick one)*

5. Religious group of the respondent

1=No religion 2=Christian 3=Muslim 4=Traditional 5=Other..... *(specify)*

6. Education level _____ *(no. of years spent in school)*

Section B: Additional Information

8. What is your current position(s) at work _____

9. For how long have you been under the present leadership position ? _____ *(no. of years)*

10. Indicate if you had ever held various positions before holding this current one.

1=Yes 2=No *(tick one)*

11. Indicate if you are aspiring for promotion to a higher position so that you may reap the fruits of your educational pursuits.

1=Yes 2=No *(tick one)*

12. If yes, what is the most important and immediate step are you taking /or intending take to achieve that goal?

1=Going for further studies 2=Working very hard for recognition 3=Seeking for higher paying jobs *(tick one)*

13. If no, give reason why.

(i) _____

14. Please, can you rank yourself in terms of your standard of living?

1=Low 2=Moderate 3=High 4=Very high 5=Extremely *(tick one)*

15. Give factors that cause you to reach to that level.

(i) _____

(ii) _____

Section C: Dependent Variable

16. Good Governance (*Utawala bora*)

(a) Do you think good governance is a problem in the district council?

1=Yes 2=No 3=Uncertain *(tick one)*

(b) If yes, explain why in one sentence

(i) _____

(c) If no, what do you think are the most important causes leading to poor governance performance?

(i) _____

(ii) _____

(iii) _____

(d) In your views, do you think good governance is being practiced in your department?

1=Yes 2=No 3=Uncertain *(tick one)*

(e) If yes, can you rank the level of good governance performance?

1=Low 2=Moderate 3= High 4=Very high *(tick one)*

(f) If no, can you explain reason(s) for poor performance?

(i) _____

(g) In your opinion, what should be done in order to improve governance performance in your department?

(i) _____

(h) Have you ever attended any course/seminar in good governance/leadership?

1=Yes 2=No 3=Uncertain (*tick one*)

(i) If yes, how many times?

1=Once 2= Twice 3= More than twice (*tick one*)

(j) If no, do you think you need to attend leadership courses/seminars?

1=Yes 2=No 3=Uncertain (*tick one*)

(k) If yes, give reason(s)

(i) _____

(l) If no, give reason(s)

(i) _____

(m) Can you rank yourself as a leader with respect to the following specified good governance items?

s/n	Good Governance Items	Levels on good governance items				
		1	2	3	4	5
1.	Fairness in decision-making					
2.	Effectiveness in daily activities (doing exactly what you promised or required to do)					
3.	Openness and transparency in all aspects of the LGA activities executed in the department					
4.	Readiness to bear responsibilities of whatever is done by other members in the department (accountability)					
5.	Executing participatory approaches in decision-making and implementation of activities					
6.	Hardworking in the fulfillment of responsibilities					
7.	Listening effectively to issues presented by other members of the department					
8.	Being keen and considerate in decision-making					
9.	Abiding by the rule of law					
10.	Close relationships with all staffs and other people					
11.	Decency (executing sound behaviour, absence of obscene language etc)					
12.	Ability of influencing others/expression is only possible to those talented few leaders					
13.	Decentralization of powers to department team					
	Total					

Key: Views on good governance items

1=Low 2=Medium 3=High 4=Very high 5=Extremely very high

Section D: Independent Variables**17. Religiosity (*Kumcha Mungu/kuwa na hofu ya Mungu*)**

(a) Was/is religion taken as an important part of the life of your parents/guardians/?

1=Yes 2=No (*tick one*)

(b) If yes, please comment on the level of their commitment

1=Low2=Moderate 3=High4=Very high 5=Extremely high (*tick one*)

(c) Is religion taken as an important part of your own family (father, mother and children)?

1=Yes 2=No (*tick one*)

(d) If yes, please comment on the level of commitment

1=Low2=Moderate 3=High4=Very high 5=Extremely high (*tick one*)

(e) Is religion an important part of your personal life?

1=Yes 2=No (*tick one*)

(f) If yes, indicate level of your commitment (attendance, involvement, knowledge, prayers)

1=Low2=Moderate 3=High4=Very high 5=Extremely high (*tick one*)

(g) Do you think that the level of your religious commitment is subject to that of your parents/guardians or peers?

1=Yes 2=No 3=Uncertain (*tick one*)

(h) Do you think your level of religious commitment helps to improve/regulate your moral behaviour?

1=Yes 2=No (*tick one*)

(i) If yes, indicate to what extent

1=Low2=Moderate 3=High4=Very high 5=Extremely high (*tick one*)

(j) Suppose you face threatening challenges against you concerning your faith, can you escape (*kuacha*) from religion?

1=Yes 2=No 3=Uncertain (*tick one*)

(k) In your views, can higher levels of religious commitment/spirituality positively influence governance performance of a leader?

1=Yes 2=No 3=Uncertain (*tick one*)

(l) If yes, explain

(i) _____

(m) If no, explain

(i) _____

(n) In your views, can you suggest that the level of religious commitment of a person should be considered as one of important criteria for appointments of leadership positions?

1=Yes 2= No 3=Uncertain (*tick one*)

(o) If yes, give reason

(i) _____

(p) If no, give reason

(i) _____

(q) In your career did you take religious studies at any level?

1=Yes 2=No (*tick one*)

(r) If yes, were they compulsory subjects?

1=Yes 2=No (*tick one*)

(s) If you did not take religious education, why?

1=Not interested in religion 2=Not included in curriculum (*tick one*)

(t) In your views, can you suggest that religious education be taught in schools and colleges as a compulsory subject?

1=Yes 2=No 3=Uncertain (*tick one*)

(u) If yes, give reason(s) _____

(v) If no, why? _____

(w) Do you spend your time reading through the Holy Book of your respective religion (Bible, Quran, etc)?

1=Yes 2=No (*tick one*)

(x) If no, what do you think is the reason(s)?

1=No time and always busy with other responsibilities 2=Not interested 3=Other reason.....

(y) Do you have habits of reading various religious books/materials?

1=Yes 2=No (*tick one*)

(z) Indicate if you prefer watching religious – based TV channels or listening to religious-based radio programmes.

1=Yes 2=No (*tick one*)

(z1) If yes, indicate to what extent

1=Low 2=Moderate 3=High 4=Very high 5=Extremely very high (*tick one*)

(z2) Rank yourself with respect to the following items indicating your involvement in religious activities.

s/n	Scenario	Level of religious commitment				
		1	2	3	4	5
1.	Attendance to worship services					
2.	Giving tithes, offerings and other contributions					
3.	Fasting within and beyond specific fasting periods					
4.	Performing family joint prayers					
5.	Reading Holy books including the Bible, Quran etc.					
6.	Watching/listening to religious programs over the radio and TV					
7.	Socializing other people on religious issues					
8.	Commitment to small group joint prayers					
9.	Commitment to religious marriage ties					
10.	Having/carrying the Holy Books (e.g Bible, Quran) in the office, car etc.					
11.	Religious commitment has influenced my moral behaviour					
12.	My religious commitment has benefited other people					
	TOTAL					

Key: Level of religious commitment

1=Not at all 2=Moderate 3=High 4=Very High 5=Strongly Very High

18. Moral Behaviour (Tabia njema)

(a) In your opinion, do you think moral behaviour is a very important criterion to be considered during appointments of government leaders?

1=Yes 2= No 3=Uncertain (*tick one*)

(b) If yes, give reason

(i) _____

(c) If no, give reason

(i) _____

(d) Do you think that erosion of moral values of leaders is one of major factors causing problems of good governance in district councils?

1=Yes 2= No 3=Uncertain (*tick one*)

(e) Kindly, assess yourself in terms of moral behaviour standards

1=Poor 2=Moderate 3= High 4=Very high 4=Extremely very high (*tick one*)

(f) In your views, what do you think are the most important causes of declining moral behaviour in our society?

(i) _____

(ii) _____

(g) In your opinion, do you think it is important to teach moral education in schools and colleges/universities as part of academic syllabus?

1=Yes 2=No 3=Undecided (*tick one*)

(h) If yes, suggest reason(s).

(i) _____

(i) If no, give reason

(i) _____

(j) In your opinion, do you think it is important to undertake special moral conduct programme /campaign in order to impart moral values to civil servants/society?

1=Yes 2=No 3=Undecided (*tick one*)

(k) If yes, why?

(i) _____

(l) Suggest ways how such an exercise can be done

(i) _____

(ii) _____

(m) Kindly indicate the extent to which your teachers at school, college/university used to impart moral values onto you.

1=Not all 2=Moderate 3= High 4=Very high 5=Extremely very high (*tick one*)

(n) Kindly indicate the extent to which your parents/guardians used to impart moral education/values onto you.

1=Not all 2=Moderately High 3=Very high 4=Extremely very high (*tick one*)

(o) In your opinion, what measures can be taken to ensure that governance positions are occupied by those with high standards of moral behaviour?

(i) _____

(ii) _____

(p) Please kindly assess yourself as a leader of department in terms of moral items indicated below:

s/n	Moral values items	Level of adherence to moral values				
		1	2	3	4	5
1.	Practices of justice to all people					
2.	Saying the truth at all cost					
3.	Being honesty					
4.	Being straight forward and therefore a man/woman of integrity					
5.	Practicing loyalty					
6.	Obedience to directives and orders as given by higher authorities					
7.	Provision of services for the common good					
8.	Being considerate for all issues presented					
9.	Maintaining good relationship with all sub-ordinates and other people					
10.	Ability of controlling emotions during stupid ideas brought about by staff members					
	Total					

Key: Level of observing moral values

1=Not at all 2=Moderate 3=High 4=Very High 5=Strongly High

19. Professionalism (*Utaalam wa kusomea*)

- (a) What is your profession? _____
- (b) What is the level of qualification have you attained in this profession?

- (c) What is the highest professional qualification do you want to reach?
1=Bachelor degree 2=Master degree 3=Doctorate (*tick one*)
- (d) Why do you want to reach to that level?
1=To increase chances for promotion 2=To raise personal social status
3=Other(*mention*).....
- (e) What is the highest qualification of the members of staff in this department?
1=Certificate 2=Diploma 3=Bachelor degree
4=Master degree 5=Doctorate (*tick one*)
- (f) Is your professional qualification relevant to the leadership position you are holding?
1=Completely not relevant 2=Not relevant 3=Undecided
4=Relevant 5=Completely relevant (*tick one*)
- (g) If not relevant, what profession was relevant for this very position?

- (h) What extra professional training have you attended among the following courses?
1=Moral education 2=Ethics training 3=Both 1 and 2
4=Neither 1 nor 2 5.Other _____ (*specify*)
- (i) Do you think that the type of profession/training of a leader can influence his/her governance performance? 1=Yes 2=No 3=Undecided (*tick one*)
- (j) If yes, to what extent? 1=High 2=Very high 3=Extremely high (*tick one*)
- (k) From your experience, are you aware of the cases where professional qualification in allocation of officials has always not been considered?

1=Yes 2=No (*tick one*)

(l) If yes, indicate if such cases exist in the department.

1=Yes 2=No (*tick one*)

(m) What is the magnitude of such cases in the department?

1=Low 2=Moderate 3= High 4=Very high (*tick one*)

(n) In your views, why such cases exist in the department?

(i) _____

(ii) _____

(k) You are requested to rank yourself in terms of professional items related to your leadership position/governance performance.

s/n	Professional items	Relating profession with governance performance				
		1	2	3	4	5
1.	My education is related to what I am currently doing as a leader					
2.	My daily duties and responsibilities are highly related to my profession					
3.	Long experience in this profession helps me perform well					
4.	I attend professional trainings and workshops related to my area of specialization					
5.	If appointing a person to any leadership position, professional experience ranks the highest					
6.	Supporting subordinates to attain professional qualifications is my obligation					
7.	Taking self-initiatives in ensuring for professional members of staff is my obligation					
8.	I always propose termination of non-professional members of staff					
9.	I sometimes propose non-professionals to perform particular duties in the department					
10.	I sometimes propose professionals to perform any particular duties not related to their profession					
	Total					

Key: Effects of profession on governance

1=Strongly Disagree 2=Disagree 3=Undecided 4=Agree 5=Strongly Agree

20. Ethics (*Maadili ya kazi*)

(a) Are you aware that there is an established code of conduct (*chapisho lenye mwongozo wa maadili ya kazi*) in the district council?

1=Yes 2=No 3=Uncertain (*tick one*)

(b) Was it provided to you during your job appointment?

1=Yes 2=No 3=Uncertain (*tick one*)

(c) Can you give reasons as to why some leaders/workers do not abide by the established code of conduct?

1=Not aware 2=Not exposed 3=Not important 4=Other reason _____

(d) Do you think the code of conduct must be established and made available in the office?

1=Yes 2=No 3=Undecided (*tick one*)

(f) Do you think that the code of conduct can influence governance performance of a leader?

1=Yes 2=No 3=Undecided (*tick one*)

(g) If yes, to what extent?

1=High 2=Very high 3=Extremely high

(h) Please, in your views, indicate if you think you always manage to abide by leadership ethics

1=Yes 2= No 3= I don't know (*tick one*)

(i) If yes, please indicate to what level?

1= Low 2= High 3=Very high 4=Extremely high (*tick one*)

(j) Can you indicate the extent to which you abide by the code of conduct according to items below?

s/n	Code of conduct	Extent of abiding				
		1	2	3	4	5
1.	Provision of better services to clients (e.g. pursuing justice during service provision).					
2.	Obedience to the law (e.g. implementing directives provided by government leaders).					
3.	Hardworking status (e.g. fulfilling responsibilities with high efficiency in time)					
4.	Fair provision of services (e.g. providing services depending on political/religious stand of customers, or relatives and friends).					
5.	Ethical job performance (e.g. avoiding utilizing employment position for self-advancement)					
6.	Accountability (e.g. providing services to the general public with respect and transparency).					
7.	Respect to the law (e.g. having sexual relationships in the workplace).					
8.	Correct utilization of information (e.g. proper use of government information and confidentiality of government information).					

Key: Extent of abiding

1=Not at all 2=High 3=Moderate 4=Very high 5=Extremely high

21. Motivation/incentives (Motisha)

(a) In your own views, do you think that if motivations are provided to a leader _____ may influence good governance performance?

1=Yes 2=No 3=Uncertain (*tick one*)

(b) If yes, to what extent?

1=High 2=Very high 3=Extremely high (*tick one*)

(c) Are there any motivations provided to you as head of department?

1=Yes 2=No 3=Undecided (*tick one*)

(d) If yes, can you mention the kinds of motivations provided? (i) _____

(ii) _____

(iii) _____

(e) Do you think the incentives provided are satisfactory?

1=Yes 2=No 3=Undecided (*tick one*)

(f) If no, in your views, what other important motivations should be provided?

(i) _____

(ii) _____

(g) Indicate if the district council provides motivations (**rewards**) to good performing heads of departments.

1=Yes 2=No (*tick one*)

(h) If yes, is the practice done sufficiently? 1=Yes 2=No (*tick one*)

(i) If no, explain.

(i) _____

(j) Indicate if the district council provides motivations (**punishments**) to poor performing heads of departments.

1=Yes 2=No (*tick one*)

(k) If yes, is the practice done sufficiently/effectively?

1=Yes 2=No (*tick one*)

(l) If no, explain (i) _____

(m) To what extent do you think the following motivations are given as far as your department is concerned?

s/n	Motivational items	Extent of motivation provisions				
		1	2	3	4	5
1.	Provision of educational sponsorship/scholarship					
2.	Provision of adequate salary					
3.	Provision of accommodation/house as a privilege to leaders					
4.	Provision of accommodation allowance as a privilege to leaders					
5.	Availability of transport facilities (e.g. car, m/cycle) to the department					
6.	Provision of transport allowances available to head of department					
7.	Acknowledgement of best performance of head of department.					
8.	Provision of rewards to best performance of head of					

	department					
9.	Punishments to head of department due to poor performance					
10.	Improvements of working conditions to enhance good performance of duties					
11.	Effective performance of top management to facilitate duties					
	TOTAL					

Key: Extent of motivation provisions

1=Not at all 2=Moderate 3=High 4=Very high 5=Extremely high

22. Patriotism (*Uzalendo: taifa kwanza*)

(a) To what extent do you think patriotism contributes to good governance performance?
1= Not at all 2=Very little 3= Moderate 4=Very high (*tick one*)

(b) Do you think that your leadership performance is done in a patriotic manner?
1=Yes 2= No 3=Uncertain (*tick one*)

(c) If yes, do you think to what level?
1= Very little 2=Little 3= Moderate 4=Very high (*tick one*)

(d) Give reason(s) for your answer

(i) _____
(e) Do you think many leadership problems in the district council occur due to lack of patriotism? 1=Yes 2= No 3=Uncertain (*tick one*)

(f) Do you think patriotism is an important factor that can contribute to good governance performance?
1=Yes 2=No 3=Uncertain (*tick one*)

(g) If yes, to what extent?
1=Low 2=High 3=Very high 4=Extremely high (*tick one*)

(h) Indicate the extent to which you think your teachers laid the foundation of patriotism onto you during your youth and school period?
1=Not at all 2=Very little 3=Moderate 4=Very much (*tick one*)

(i) Indicate the extent to which you think your parents/guardians laid the foundation of patriotism unto you during your youth at home and school period?
1=Not at all 2=Very little 3=Moderate 4=Very much (*tick one*)

(j) What do you think should be done to impart patriotic ideas onto our people?
(i) _____

(k) Do you think there is a need to teach patriotic ideas throughout the education system in Tanzania? 1=Yes 2=No 3=Uncertain (*tick one*)

(l) Do you think that the patriotic behaviour of workers is subject to the conducive environment at work places? i.e. value/type of social services provided as a motivation
1=Yes 2=No 3=Uncertain (*tick one*)

(m) If yes, to what extent? 1=Low 2=High 3=Very high 4=Extremely high (*tick one*)

(n) If yes, are the motivations provided by the government sufficient enough to influence you to also become patriotic?
1=Not at all 2=Very little 3=Moderate 4=Very much (*tick one*)

(o) Explain your answer in (n) above

(i).....

(p) Please kindly give your views on patriotism statements as far as your situation is concerned.

S/n	Patriotism statements	Views on patriotism aspects				
		1	2	3	4	5
1.	Patriotic ideas were imparted onto me by parents/guardians at home					
2.	Patriotic ideas were imparted onto me during primary school period					
3.	Patriotic ideas were imparted onto me during secondary school period					
4.	Patriotic ideas were imparted onto me during college/university period					
5.	Patriotic ideas were imparted onto me during my first appointment onwards					
6.	If someone talks badly about this nation I feel very scared					
7.	It is important to be a member of one of the political parties in Tanzania					
8.	Working abroad if there is a high paying job is a good thing					
9.	Consuming foreign goods rather than domestic goods is no problem provided one can afford buying them					
10.	Loosing job at the expense of safeguarding national interests is no problem					
11.	Loosing life at the expense of safeguarding national interests is no problem					
12.	It is not necessary to be paid even if I work over time					
13.	Polling/voting for leaders during general election sessions is a thing I value and practice					
14.	It doesn't matter if I am appointed to work elsewhere in Tanzania					
15.	Economic saboteurs should never be tolerated at any cost					
16.	The way the government provides social services to people can motivate them to practice patriotism in turn					
17.	Social services provided by the government are effective enough to influence me to also become patriotic					
	Total					

Key: Views on patriotism aspects

1=Strongly disagree 2=Disagree 3=Undecided 4=Agree 5=Strongly agree

23 Gender balance attitude (Usawa/uwiano wa kijinsia)

(a) To what extent do you think gender issues contribute to good governance performance in a positive way?

1= Not at all 2=Very little 3= Moderate 4=Very high (*tick one*)

(b) In your views, is gender equality an important issue in the department?

1=Yes 2=No 3=Uncertain (*tick one*)

(c) If yes, do you think to what extent?

1=Low 2=High 3=Very High 4=Extremely high (*tick one*)

(d) If no, give reason(s) (i) _____

(e) Is it true that sometimes males perform better than females?

1=Yes 2=No 3=Undecided (*tick one*)

(f) If yes, give reason (s) (i) _____

(g) If no, give reason (s) (i) _____

(h) Is there any need for differentiation between jobs for males and jobs for females in the department?

1=Yes 2=No 3=Uncertain (*tick one*)

(i) If yes, give reason (s) (i) _____

(j) If no, give reason (s) (i) _____

(k) Please kindly indicate your views concerning practices of gender issues.

s/n	Statement	Views on practice of gender balance				
		1	2	3	4	5
1.	Balancing gender in various opportunities in the department is crucial					
2.	Recruitment of more females than males in the department can be beneficial					
3.	It is absolutely true that males and females have the same capabilities in performance					
4.	It is absolutely true that females perform better than males					
5.	It is absolutely true that males perform better than females					
6.	Recruitment of males for secretarial activities is no problem					
7.	Recruitment of female drivers for government vehicles is no problem					
8.	There must a clear distinction between male and female jobs					
9.	It is somehow shameful if a female leads males in the department					
10.	Females must be given special considerations in the department because they are weaker					
11.	Females must be given special privileges in the distribution of opportunities in the department					
	Total					

Key: Views on practice of gender balance

1=Strongly Disagree 2=Disagree 3=Undecided 4=Agree 5= Strongly Agree

THANK YOU! (ASANTE SANA! CONTACT: 0757 459377, 0684 605511)

Appendix 2: Questionnaire 2 (Sub-ordinates)

Tools for Data Collection Questionnaire 2 (Sub-ordinates)

Introduction:

My name is Mr. Laurent Mazige Munyu, a PhD student from Development Studies Institute, Sokoine University of Agriculture, Morogoro. I am conducting a study in Mwanza region with the aim of examining factors influencing good governance. You have been selected purposively as subordinate to the head of the department from whom the required information will be collected.

I would like to assure you that all the information provided during this interview is meant and will be treated confidentially and used only for the purpose of this very study.

Research topic:

RELIGIOSITY AND MORAL BEHAVIOUR AS A BASIS FOR GOOD

GOVERNANCE.A CASE OF DISTRICT COUNCILS, MWANZA REGION,

TANZANIA.

Notes for interviewees:

You are asked to complete the questionnaire by answering all questions very carefully. As you respond to the questions, write the required information accordingly. There are two types of questions in the questionnaires: open and close ended. For the open-ended questions, record the answer in the provided space. For close-ended questions, pick the answer given and then tick the number with the appropriate answer. If the answer does not fit in any of the provided options, list it in the option written **others (specify)**. Please, kindly note the following:

- Do not hurry answering the questions.
- Do not leave questions unanswered.
- You are free to use either English or Kiswahili to express your ideas

The purpose of this questionnaire is to help gather information that will be used in determining the influence of religious commitment and moral behaviour towards good governance performance in LGAs.

General identification variables:

1. Date of interview ____ / ____ /2013
2. Questionnaire number _____
3. Department _____
4. District _____
5. Contacts of respondent (Mobile) _____

Section A: Background Information

1. Sex of the respondent: 1=Male 2=Female (*tick one*)
2. Age of the respondent: _____ years
3. Ethnic group (tribe) of the respondent: _____

4. Marital status of the respondent:
 1=Single 2= Married 3=Divorced 4=Widow/widower
 5=Separated 6=Living together 7=Other (specify) *(tick one)*
5. Religious group of the respondent
 1=No religion 2=Christian 3=Muslim 4=Traditional 5=Other..... *(specify)*
6. Education level _____ (years in school)

Section B: Additional Information

8. What is your current position(s) at work
9. For how long have you been under the present leadership position? _____ *(no. of years)*
10. Indicate if you had ever held various positions before holding this current one.
 1=Yes 2=No *(tick one)*
11. Indicate if you need to be promoted to a higher position with higher salary scale and fringe benefits so that you can enjoy fruits of educational pursuits?
 1=Yes 2=No *(tick one)*
12. If yes, what efforts are you doing to reach that goal?
 1=Going for further studies 2=Working hard for recognition 3= Seeking for higher paying jobs *(tick one)* 4=All of them *(tick one)*
13. If no, give reason why.
 (i) _____
14. Please, can you rank yourself in terms of your standard of living?
 1=Low 2=Moderate 3=High 4=Very high 5=Extremely high *(tick one)*
15. Give factors that cause you to reach to that level.
 (i) _____
 (ii) _____

Section C: Dependent Variable

17. Good Governance (*Utawala bora*)

- (a) Do you think good governance is a problem in the district council?
 1=Yes 2=No 3=Uncertain *(tick one)*
- (b) If yes, explain in one sentence
 (i) _____
- (c) If no, what do you think are the most important factors leading to poor governance performance?
 (i) _____
 (ii) _____
- (d) Do you think good governance is practiced in your department?
 1=Yes 2=No 3=Uncertain *(tick one)*
- (e) If yes, can you rank the level of good governance performance?
 1=Low 2=Moderate 3= High 4=Very high *(tick one)*
- (f) If no, can you explain why?
 (i) _____
 (ii) _____
 (iii) _____
- (g) In your opinion, what should be done in order to improve good governance in your department?
 (i) _____
 (ii) _____

(h) Have you ever attended any course/seminar in good governance/leadership?

1=Yes 2=No 3=Uncertain (*tick one*)

(i) If yes, how many times?

1=Once 2= Twice 3= More than twice (*tick one*)

(j) If no, do you think you need to attend leadership courses/seminars?

1=Yes 2=No 3=Uncertain (*tick one*)

(k) If yes, give reason(s)

(i) _____

(l) If no, give reason(s)

(i) _____

(m) Indicate also the extent to which good governance is practiced by your head of department in the following items:

s/n	Good Governance Items	Levels on good governance items				
		1	2	3	4	5
1.	Fairness in decision-making					
2.	Effectiveness in daily activities (doing exactly what you promised or required to do)					
3.	Openness and transparency in all aspects of the IGA activities executed in the department					
4.	Readiness to bear responsibilities of whatever is done by other members in the department (accountability)					
5.	Executing participatory approaches in decision-making and implementation of activities					
6.	Hardworking in the fulfillment of responsibilities					
7.	Listening effectively to issues presented by other members of the department					
8.	Being keen and considerate in decision-making					
9.	Abiding by the rule of law					
10.	Close relationships with all staffs and other people					
11.	Decency (executing sound behaviour, absence of obscene language etc)					
12.	Ability of influencing others/expression is only possible to those talented few leaders					
13.	Decentralization of powers to department team					

Key: Views on good governance items

1=Low 2=Medium 3=High 4= Very high 5= Extremely high

Section D: Independent Variables**18. Religiosity (*Kumcha Mungu/ Kuwa na hofu ya Mungu*)**

(a) Was/is religion taken as an important part of life of your parents/guardians?

1=Yes 2=No (*tick one*)

(b) If yes, please comment on their level of commitment

1=Low2=Moderate 3=High4=Very high 5=Extremely high (*tick one*)

(c) Is religion taken as an important part of your own family (father, mother and children)?

1=Yes 2=No (*tick one*)

(d) If yes, comment on the level of commitment

1=Low2=Moderate 3=High4=Very high 5=Extremely high (*tick one*)

(e) Is religion an important part of your personal life?

1=Yes 2=No (*tick one*)

(f) If yes, indicate your level of commitment

1=Low2=Moderate 3=High4=Very high 5=Extremely high (*tick one*)

(g) Do you think that the level of your religious commitment is subject to that of your parents/guardians or peers?

1=Yes 2=No 3=Uncertain (*tick one*)

(h) Do you think your level of religious commitment helps to improve/regulate your moral behaviour?

1=Yes 2=No (*tick one*)

(i) If yes, indicate to what extent

1=Low2=Moderate 3=High4=Very high 5=Extremely high (*tick one*)

(j) Suppose you face threatening challenges against you concerning your faith, can you escape (*kuacha*) from religion?

1=Yes 2=No 3=Uncertain (*tick one*)

(k) In your views, does religion form an important part of life of your head of department?

1=Yes 2=No (*tick one*)

(l) If yes, comment on level of his/her commitment

1=Low2=Moderate 3=High4=Very high 5=Extremely high (*tick one*)

(m) In your views, can higher levels of religious commitment/spirituality positively influence governance performance of a leader?

1=Yes 2=No 3=Uncertain (*tick one*)

(n) If yes, explain

(i) _____

(o) If no, explain

(i) _____

(p) In your views, can you suggest that the level of religious commitment of a person should be considered as one of important criteria for appointments of leadership positions?

1=Yes 2= No 3=Uncertain (*tick one*)

(q) If yes, give reason

(i) _____

(r) If no, give reason

(i) _____

(s) In your career did you take religious studies at any level? 1=Yes 2=No (*tick one*)

(t) If yes, were they compulsory subjects? 1=Yes 2=No (*tick one*)

(u) If no, why you did not take religion subject?

1=Not interested in religion 2=Not included in curriculum 3=Undecided (*tick one*)

(v) In your views can you suggest that religious education be taught in schools and colleges as a compulsory subject in order to regulate moral values to students?

1=Yes 2=No 3=Uncertain (*tick one*)

(u) If yes, give reason(s) _____

(v) If no, why? _____

(w) Do you spend your time reading through the Holy Book of your respective religion (Bible, Quran, etc)? 1=Yes 2=No (*tick one*)

(x) If no, what do you think is the reason(s)? 1=No time and always busy with other responsibilities 2=Not interested 3=Other reason.....

(y) Do you have habits of reading various religious books/materials? 1=Yes 2=No

(z) Indicate if you prefer watching religious – based TV channels or listening to religious-based radio programmes. 1=Yes 2=No (*tick one*)

(z1) If yes, indicate to what extent

1=Low 2=Moderate 3=High 4=Very high 5=Extremely high (*tick one*)

(z2) Please kindly rank your head of department in terms of levels of involvement in religious activities as much as you know.

s/n	Religious activities	Involvement in religious activities				
		1	2	3	4	5
1.	Attendance to worship services					
2.	Giving tithes, offerings and other contributions					
3.	Fasting within and beyond specified fasting periods					
4.	Performing family joint prayers at home					
5.	Reading Holy books including the Bible, Quran etc.					
6.	Watching religious programs over the radio and TV					
7.	Socializing other people on religious issues					
8.	Commitment to small group joint prayers					
9.	Commitment to religious marriage ties					
10.	Having/carrying the Holy Books (e.g Bible, Quran) in the office, car etc.					
11.	His/her religious commitment has influenced his/her moral behaviour					
12.	His/her religious commitment has benefited the society					
	Total					

Key: Level of involvement

1=Not at all 2=Moderate 3=High 4=Very High 5=Extremely High

19. Moral behavior (*Tabia njema*)

(a) In your opinion, do you think moral behavior is a very important criterion to be considered during appointments of government leaders?

1=Yes 2= No 3=Uncertain (*tick one*)

(b) If yes, give reason

(i) _____

(c) If no, give reason

(i) _____

(d) Do you think that erosion of moral values of leaders is one of major factors causing problems of good governance in district councils?

1=Yes 2= No 3=Uncertain (*tick one*)

(e) Kindly, assess your head of department in terms of his/her moral behavior standards (**justice, honesty, loyalty, obedience, serving for common good, considerate**).

1=Poor 2=Moderate 3= High 4=Very high 4=Extremely high (*tick one*)

(f) In your views, what do you think are the most important causes of declining moral behavior in our society?

(i) _____

(ii) _____

(g) In your opinion, do you think it is important to teach moral education in schools and colleges/universities as part of academic syllabus?

1=Yes 2=No 3=Undecided (*tick one*)

(h) If yes, suggest reason(s).

(i) _____

(i) If no, give reason(s)

(i) _____

(j) In your opinion, do you think it is important to undertake special moral conduct programme /campaign in order to impart moral values to civil servants/society?

1=Yes 2=No 3=Undecided (*tick one*)

(k) If yes, why?

(i) _____

(l) Suggest ways how such an exercise can be done

(i) _____

(ii) _____

(m) Kindly indicate the extent to which your teachers at school, college/university used to impart moral education/values onto you.

1=Not all 2=Moderately High 3=Very high 4=Extremely high (*tick one*)

(n) Kindly indicate the extent to which your parents/guardians used to impart moral education/values onto you.

1=Not all 2=Moderate 3= High 4=Very high 4=Extremely high (*tick one*)

(q) In your opinion, what measures do you think can be taken to ensure that leadership positions are occupied by those with high standards of moral behaviour?

(i) _____

(ii) _____

(iii) _____

(r) Kindly assess your head of department in terms of moral values items indicated below.

s/n	Moral values items	Level of adherence to moral values				
		1	2	3	4	5
1.	Practices of justice to all people					
2.	Saying the truth at all cost					
3.	Being honesty					
4.	Being straight forward and therefore a man/woman of integrity					
5.	Practicing loyalty					
6.	Obedience to directives and orders as given by higher authorities					
7.	Provision of services for the common good					
8.	Being considerate for all issues presented					
9.	Maintaining good relationship with all subordinates and other people					
10.	Ability of controlling emotions during stupid ideas brought about by staff members					
	Total					

Key: Level of observing moral values

1=Not at all 2=Moderate 3=High 4=Very High 5=Strongly High

20. Professionalism (*Utaalam wa kusomea*)

- (a) What is your profession? _____
- (b) What is your highest professional qualification?
 1=Certificate 2=Diploma 3=Bachelor degree 4=Master degree
 5=Other _____ (*specify*)
- (c) What is the highest professional qualification do you want to reach?
 1=Bachelor degree 2=Master degree 3=Doctorate (*tick one*)
- (d) Why do you want to reach to that level?
 1=To increase chances for promotion 2=To raise personal social status
 3=Other(*mention*).....
- (e) For how long have you been in this profession/current leadership position? _____ years
- (f) Among the trainings listed below, indicate those which you have attended
 1=Moral education 2=Ethics training 3=Both 1 and 2 4=Neither 1 nor 2
- (g) Is your professional qualification relevant to the leadership position you hold?
 1=Yes 2=No 3=Undecided (*tick one*)
- (h) Do you think that the type of profession/training of a leader can influence his/her governance performance?
 1=Yes 2=No 3=Undecided (*tick one*)
- (i) If yes, to what extent?
 1=High 2=Very high 3=Extremely high (*tick one*)
- (j) From your experience, are you aware of the cases where professional status in appointing officials has not been considered?
 1=Yes 2=No (*tick one*)

(k) If yes, indicate if such cases exist in the department.

1=Yes 2=No (*tick one*)

(l) What is the magnitude of such cases in the department?

1=Low 2=Moderate 3=High 4=Very high (*tick one*)

(m) In your views, why such cases exist in the department?

(i) _____

(ii) _____

(j) You are requested to rank your head of department in terms of relating importance of professional aspects to duties performed.

s/n	Professional items	Relating profession with governance performance				
		1	2	3	4	5
1.	His education is related to what he is currently doing as a leader					
2.	What he is doing is highly related to his profession					
3.	Long experience in this profession helps me perform well					
4.	He attends professional trainings and workshops related to his area of specialization					
5.	Appointing a person to any leadership position, professional experience ranks the highest					
6.	He recognizes that supporting subordinates to attain professional qualifications is his obligation					
7.	He recognizes that taking self initiatives in ensuring for professional members of staff is his obligation					
8.	He always propose termination of non-professional members of staff					
9.	He sometimes propose non-professionals to perform particular duties in the department					
10.	He sometimes propose professionals to perform any particular duties not related to their profession					
	Total					

Key: Effects of profession on governance

1=Strongly Disagree 2=Disagree 3=Undecided 4=Agree 5=Strongly Agree

21. Ethics (*Maadili ya kazi*)

(a) Are you aware that there is an established code of conduct (*chapisho lenye mwongozo wa maadili ya kazi*) in the district council?

1=Yes 2=No 3=Uncertain (*tick one*)

(b) Was it provided to you during your job appointment?

1=Yes 2=No 3=Uncertain (*tick one*)

(c) Can you give reasons as to why some actors in governance do not abide by the established code of conduct?

1=Not aware 2=Not exposed 3=Not important 4=Other _____ (*specify*)

(d) Do you think the code of conduct must be established in the office?

1=Yes 2=No 3=I don't know (*tick one*)

- (e) Do you think that the code of conduct can influence governance performance of a leader?
1=Yes 2=No 3=Uncertain (*tick one*)
- (f) If yes, to what extent?
1= Low 2= High 3=Very high 4=Extremely high (*tick one*)
- (g) Do you think the code of conduct must be established in the office?
1=Yes 2= No 3= I don't know (*tick one*)
- (h) Please, in your views, indicate if you think your head of department attempts to abide by leadership ethics
1=Yes 2= No 3= I don't know (*tick one*)
- (i) If yes, to what extent?
1= Low 2= High 3=Very high 4=Extremely high (*tick one*)
- (j) You are asked to assess the level at which the head of department abides by the code of conduct according to items indicated below:

s/n	Code of conduct	Extent of abiding				
		1	2	3	4	5
1.	Provision of better services to clients (e.g. pursuing justice during service provision).					
2.	Obedience to the law (e.g. implementing directives provided by government leaders).					
3.	Hardworking status (e.g. fulfilling responsibilities with high efficiency in time)					
4.	Fair provision of services (e.g. providing services depending on political/religious stand of customers, or relatives and friends).					
5.	Ethical job performance (e.g. avoiding utilizing employment position for self advancement)					
6.	Accountability (e.g. providing services to the general public with respect and transparency).					
7.	Respect to the law (e.g having sexual relationships in the workplace).					
8.	Correct utilization of information (e.g. proper use of government information and confidentiality of government information).					

Key: Extent of abiding

1=Not at all 2=High 3=Moderate 4=Very high
5=Extremely high

22. Motivations/incentives (*Motisha*)

- (a) In your own views, do you think that if motivations are provided to a leader may influence good governance performance?
1=Yes 2=No 3=Uncertain (*tick one*)
- (b) If yes, do you think to what extent?
1=High 2=Very high 3=Extremely high (*tick one*)
- (c) Are there any motivations provided to your head of department that you know?
1=Yes 2=No 3=Undecided (*tick one*)

- (d) If yes, can you mention the kinds of motivations provided?
 (i) _____
 (ii) _____
 (iii) _____
- (e) Do you think the incentives provided are satisfactory?
 1=Yes 2=No 3=Undecided (*tick one*)
- (f) If no, in your views, what other important motivations should be provided?
 (i) _____
 (ii) _____
- (g) Have you ever received incentives/motivations from top management?
 1=Yes 2=No (*tick one*)
- (e) Indicate if the district council provides motivations (**rewards**) to good performing heads of departments.
 1=Yes 2=No (*tick one*)
- (f) If yes, is the practice done sufficiently/effectively?
 1=Yes 2=No (*tick one*)
- (g) If no, explain.
 (i) _____
- (h) Indicate if the district council provides motivations (**punishments**) to poor performing heads of departments.
 1=Yes 2=No (*tick one*)
- (i) If yes, is the practice done sufficiently/effectively?
 1=Yes 2=No (*tick one*)
- (j) If no, explain.
 (i) _____

23. Patriotism (*Uzalendo: yaani taifa kwanza*)

- (a) To what extent do you think patriotism contributes to good governance performance?
 1=Low 2=Moderate 3=High 4=Very high (*tick one*)
- (b) Do you think that leadership performance of your head of department is done in a patriotic manner?
 1=Yes 2=No 3=Uncertain (*tick one*)
- (c) If yes, do you think to what level?
 1=Low 2=Moderate 3=High 4=Very high (*tick one*)
- (d) Give reason(s) for your answer
 (i) _____
- (e) Do you think that many problems in the district council arise due to lack of patriotism of workers?
 1=Yes 2=No 3=Uncertain (*tick one*)
- (f) Do you think patriotism is an important factor that can contribute to good governance performance?
 1=Yes 2=No 3=Uncertain (*tick one*)
- (g) If yes, to what extent?
 1=Low 2=High 3=Very high 4=Extremely high (*tick one*)
- (h) Indicate the extent to which you think your teachers laid the foundation of patriotism onto you during your youth and school periods?
 1=Not at all 2=Very little 3=Moderate 4=Very much (*tick one*)
- (i) Indicate the extent to which you think your parents/guardians laid the foundation of patriotism unto you during your youth at home and school period?
 1=Not at all 2=Very little 3=Moderate 4=Very much (*tick one*)

- (j) What do you think should be done to impart patriotic ideas onto our people?
 (i) _____
 (ii) _____
- (k) Do you think there is a need to teach patriotic ideas throughout the education system in Tanzania?
 1=Yes 2=No 3=Uncertain (*tick one*)
- (l) Do you think that the patriotic behaviour of workers is subject to the conducive environment at work places? i.e. value/type of social services provided as a motivation
 1=Yes 2=No 3=Uncertain (*tick one*)
- (m) If yes, to what extent?
 1=Low 2=Moderate 3=High 4=Very high (*tick one*)
- (n) If yes, are the motivations provided by the government sufficient enough to influence you to also become patriotic?
 1=Not at all 2=Very little 3=Moderate 4=Very much (*tick one*)
- (o) Explain your answer in (n) above
 (i).....

24. Gender balance (*Usawa/uwiano wa kijinsia*)

- (a) To what extent do you think gender issues contribute to good governance performance?
 1= Not at all 2=Very little 3= Moderate 4=Very high (*tick one*)
- (b) In your views, is gender equality being practiced in the department?
 1=Yes 2=No3=Undecided (*tick one*)
- (c) If yes, do you think to what extent?
 1=Low 2=Moderate 3=High 4=Very High (*tick one*)
- (d) If no, give reason(s):(i) _____
 (ii) _____
- (e) Is it true that sometimes the head of department does not consider gender equality?
 1=Yes 2=No3=Undecided (*tick one*)
- (f) If yes give reason (s)
 (i) _____
 (ii) _____
- (g) If no, give reason (s)
 (i) _____
 (ii) _____
- (i) Are there any differences between jobs for males and jobs for females in the department? 1=Yes 2=No3=Undecided (*tick one*)
- (j) If yes, give reason(s)
 (i) _____
- (k) If no, give reason(s)
 (i) _____
- (25) Briefly mention factors that you can lead to failures in good governance performance in LGAs and Tanzania in general.
 1. _____
 2. _____
 3. _____
 4. _____

THANK YOU! (ASANTE SANA!) CONTACT: 0757 459377, 0684 605511

Appendix 3: Questionnaire 3 (Religious Leaders)

Tools for Data Collection

Questionnaire 3 (Religious Leaders)

Name.....Age.....
 Denomination.....District.....
 Contacts.....Date of interview.....

Introduction:

My name is Mr. Laurent Mazige Munyu, a PhD student from Development Studies Institute, Sokoine University of Agriculture, Morogoro. I am conducting a study in Mwanza region with the aim of examining factors influencing good governance. You have been selected purposively as subordinate to the head of the department from whom the required information will be collected.

I would like to assure you that all the information provided during this interview is meant and will be treated confidentially and used only for the purpose of this very study.

Research topic:

Religiosity and moral behaviour as a basis for good governance: A case of district councils, Mwanza Region, Tanzania

Notes for interviewees:

You are asked to complete the questionnaire by answering all questions very carefully. As you respond to the questions, write the required information accordingly. There are two types of questions in the questionnaires: open and close ended. For the open-ended questions, record the answer in the provided space. For close-ended questions, pick the answer given and then tick the number with the appropriate answer. If the answer does not fit in any of the provided options, list it in the option written **others (specify)**. Please, kindly note the following:

- Do not hurry answering the questions.
- Do not leave questions unanswered.
- You are free to use either English or Kiswahili to express your ideas

The purpose of this questionnaire is to help gather information that will be used in determining the influence of religious commitment and moral behaviour towards good governance performance in LGAs.

In this discussion, several items to be considered will include:

1. Religiosity
2. Moral behaviour and
3. Good governance

1. Religiosity (*Kumcha Mungu au kuwa na hofu ya Mungu*)

(a) In your views, is religious commitment/ spirituality status related to good governance performance of a leader? (*Kwa maoni yako, kumcha Mungu kuna uhusiano wowote na uongozi bora?*)

1=Yes, *Ndiyo* 2=No, *Hapana* 3=I don't know, *Sijui (tick one)*

(b) If yes, in what ways? (*Kama ndiyo, ni kwa vipi*)

(i) _____

(ii) _____

(iii) _____

(c) If no, why? (*Kama hapana, kwa nini*)

(i) _____

(ii) _____

(iii) _____

(d) Do you think that there is a need for levels of religious commitment of an individual to be considered as one of important criteria for appointments of leadership positions in order to ensure good governance performance? (*Unafikiri viwango vya ucha Mungu vichukuliwe kama mojawapo ya vigezo muhimu vya mtu kupewa wadhifa wa uongozi?*)

1=Yes, *Ndiyo* 2=No, *Hapana* 3=Undecided, *Sijui (tick one)*

(e) If yes, give reason(s) (*Kama ndiyo, toa sababu*)

(i) _____

(ii) _____

(iii) _____

(iv) _____

(f) If no, give reason(s) (*Kama hapana, toa sababu*)

(i) _____

(ii) _____

(iii) _____

(iv) _____

(g) In your opinion, can you suggest that appointments of leaders in different positions including LGAs be accompanied by swearing according to their respective religious affiliations? (*Kwamaoni yako, uteuzi wa viongozi wakiwemo wa halmashauri na wao wawe wanaapishwa kwa dini zao?*)

1=Yes, *Ndiyo* 2=No, *Hapana* 3=Undecided, *Sijui (tick one)*

(h) If yes, give reason(s) (*Kama ndiyo, toa sababu*)

(i) _____

(ii) _____

(i) If no, why? (*Kama hapana, kwa nini*)

(i) _____

(ii) _____

(j) Can you suggest that appointments/ applications for leadership positions (eg in LGAs) be accompanied by a guarantee and recommendations from respective religious leaders? (*Kwa maoni yako, uteuzi wa viongozi wakiwemo wa halmashauri sharti uambatane na dhamana pamoja maoni ya viongozi wao wa dini?*)

1=Yes, *Ndiyo* 2=No, *Hapana* 3=Undecided, *Sijui (tick one)*

(h) If yes, give reason(s) (*Kama ndiyo, toa sababu*)

(i) _____

(ii) _____

(i) If no, why? *Kama hapana, kwa nini*

(i) _____

(ii) _____

(j) In your views, should spiritual progress report of leaders be regularly provided to the employer by respective religious leaders?

(Kwamaoni yako, taarifa ya maendeleo ya kiroho yatolewe ya viongozi kila mara kwa waajiri kutoka kwa viongozi wao wa dini?)

1=Yes, *Ndiyo* 2=No, *Hapana* 3=Undecided, *Sijui(tick one)*

(k) If yes, give reason(s) *(Kama ndiyo, toa sababu)*

(i) _____

(ii) _____

(l) If no, why? *(Kama hapana, kwa nini)*

(i) _____

(ii) _____

(k) Do you think it is important for religious leaders to become guaranters to their respective appointees and be accountable for their deviant practices? *Je, unafikiri ni muhimu kwa viongozi wa dini kuwadhamini waumini wa dini zao wanapoteuliwa kushika nyadhifa nyeit za uongozi?*

1=Yes, *Ndiyo* 2=No, *Hapana* 3=Undecided, *Sijui(tick one)*

(l) If yes, give reason(s) *(Kama ndiyo, toa sababu)*.

(i) _____

(ii) _____

(m) If no, why. *(Kama hapana, kwa nini)*

(i) _____

(ii) _____

(n) Indicate if you can be ready to be accountable for the deviant practices done by the person that you guaranteed if it happens? *(Je, unaweza kuwa tayari kuwajibika kwa makosa yaliyotendwa na mtu uliyemdamini?)*

1=Yes, *Ndiyo* 2=No, *Hapana* 3=Undecided, *Sijui(tick one)*

(o) If yes, give reason(s) *(Kama ndiyo, toa sababu)*.

(i) _____

(ii) _____

(p) If no, why. *(Kama hapana, kwa nini)*

(i) _____

(ii) _____

(q) Do you suggest that religious education be one of compulsory subjects to be taken in all levels of the education system in Tanzania to help regulate moral values to scholars? *(Kwamaoni yako, elimu ya dini itolewe kama somo la lazima kwa wanafunzi wa ngazi zote Tanzania ili isaidie kuwajengea tabia njema?)*

1=Yes, *Ndiyo* 2=No, *Hapana* 3=Undecided, *Sijui(tick one)*

(l) If yes, give reason(s) *(Kama ndiyo, toa sababu)*

(i) _____

(ii) _____

(m) If no, why? *(Kama hapana, kwa nini)*

(i) _____

(ii) _____

2. Moral behaviour *(Tabia njema)*

(a) In your opinion, does moral behaviour of a leader influence his/her governance performance? *(Kwa maoni yako, tabia njema ya kiongozi inaweza kusababisha awe kiongozi bora?)*

1=Yes, *Ndiyo* 2=No, *Hapana* 3=Undecided, *Sijui (tick one)*

(b) If yes, do you think to what extent? (*Kama ndiyo, unafikiri ni kwa kiwango gani?*)

1=Moderate 2=High 3=Very high 4=Extremely high (*tick one*)

1=*Kawaida* 2=*Juu* 3=*Juu sana* 4=*Juu sana kabisa*.

(c) If no, explain why? (*Kama hapana, eleza kwa nini*)

(i) _____

(ii) _____

(d) Do you think the decay of moral values of leaders contributes to poor governance performance? (*Unafikiri tabia mbovu ya viongozi huchangia udhaifu mkubwa katika kuongoza?*)

1=Yes, *Ndiyo* 2=No, *Hapana* 3=Undecided, *Sijui* (*tick one*)

(e) If yes, to what extent? *Kama ndiyo, unafikiri ni kwa kiwango gani?*

1=Moderate 2=High 3=Very high 4=Extremely high (*tick one*)

1=*Kawaida* 2=*Juu* 3=*Juu sana* 4=*Juu sana kabisa*

(f) If no, explain. (*Kama hapana,eleza*)

(i) _____

(ii) _____

(g) In your opinion, do you agree that moral behaviour of a person should be critically investigated and used as an important criterion for appointments of leaders in order to obtain good leaders? (*Je, unakubali kuwa tabia ya mtu inabidi ichunguzwe sana na iwe kama kigezo cha uteuzi wa viongozi?*)

1=Yes, *Ndiyo* 2=No, *Hapana* 3=Undecided, *Sijui*(*tick one*)

(h) If yes, give reason(s) (*Kama ndiyo, toa sababu*)

(i) _____

(ii) _____

(i) If no, give reason(s) (*Kama ndiyo, toa sababu*)

(i) _____

(ii) _____

(j) Do you suggest that moral education be one of compulsory subjects to be taught in all levels of the education system in Tanzania? (*Je, somo la maadili linapaswa kufundishwa katika katika ngazi zote za elimu Tanzania?*)

1=Yes, *Ndiyo* 2=No, *Hapana* 3=Undecided, *Sijui* (*tick one*)

(k) What other means that have to be used in order to impart moral values into scholars and civil servants? (*Njia gani zingine zitumike kuingiza maadili mema kwa wanafunzi na wafanyakazi?*)

(i) **Scholars: Wanafunzi**

(i) _____

(ii) _____

(ii) **Civil servants: Wafanyakazi**

(i) _____

(ii) _____

(ii) Institutions and their levels of influence in promoting moral behaviour

Taasisi za kijamii na viwango vyao vya kusababisha tabia njema

In the listed social institutions, identify the expected role to be played by the institution and the level of influence to moral behaviour. Rank the level of influence as 4 if very highly influential, 3 if relatively high influential, 2 if moderately influential, 1 if low influential and 0 if negligible or no influence. *(Taja wajibu kwa kila taasisi na kiwango cha mchango katika kusababisha tabia njema kwa mtu: Weka 4 kama mchango ni wa kiwango cha juu sana, 3 kama ni wa juu kiasi, 2 kama in wa kawaida, 1 kama ni wa chini na 0 kama hakuna)*

s/n	Institution, <i>Taasisi</i>	Expected role, <i>Wajibu</i>	Level of influence <i>Kiwango</i>
1.	Family, <i>Familia</i>		
2.	School, <i>Shule</i>		
3.	Religion, <i>Dini</i>		
4.	State, <i>Taifa</i>		
5.	Other, <i>Nyingine</i> <i>(itaje)</i>		

(j) Suggest the means by which each institution should get involved in promoting the sense of good governance to the society. *Jaribu kutaja njia zinazoweza kutumika kuwaandaa watu kuwa viongozi bora)*

Family: *Familia*

- (i) _____
(ii) _____

School: *Shule*

- (i) _____
(ii) _____

Religion: *Dini*

- (i) _____
(ii) _____

State: *Taifa*

- (i) _____
(ii) _____

(e) Other: *Nyingine (Specify)*

- (i) _____
(ii) _____

(f) In your opinion, what steps can be taken to ensure that governance positions are occupied by the people with high standards of moral behaviour? *(Kwa maoni yako, hatua gani zichukuliwe kuhakikisha kuwa nyadhifa za uongozi zinachukuliwa na watu wenye tabia njema?)*

- (i) _____
(ii) _____

3. Good governance (*Utawala bora*)

(a) What do you understand by the concept of good governance? *(Unalewaje kuhusu dhana ya utawala bora?)*

- (i) _____
- (b) In your observation, do good governance practices available in this district council? (*Uonavyo wewe, katika halmashauri hii utawala bora unaonekana?*)
1=Yes, *Ndiyo* 2=No, *Hapana* 3=Uncertain, *Sijui* (tick one)
- (c) If yes, do you think to what extent? (*Kama ndiyo, ni kwa kiwango gani?*)
1= Low, *Chini* 2=Moderate, *Kawaida* 3=High, *Juu* 4=Very high, *Juu sana*
5=Extremely very high, *Juu sana kabisa*(tick one)
- (f) If no, what are the indicators of poor governance performance? (*Kama hapana, eleza sababu zinazokufanya uone kuwa hakuna utawala bora*)
- (i) _____
- (ii) _____
- (c) Do you agree that religious commitment and moral behaviour have positive influence on good governance performance of leaders? (*Je, unakubaliana na usemi kuwa kumcha Mungu na tabia njema vinaweza kuwa vigezo vya mtu kuwa mwenye utawala bora?*)
1=Yes, *Ndiyo* 2=No, *Hapana* 3=Undecided, *Sijui*(tick one)
- (d) If yes, do you think to what extent? (*Kama ndiyo, ni kwa kiwango gani?*)
1=Moderate 2=High 3=Very high 4=Extremely high (tick one)
1=*Kawaida* 2=*Juu* 3=*Juu sana* 4=*Juu sana kabisa*
- (e) If no, why? (*Kama hapana, kwa nini*)
- (i) _____
- (ii) _____
- (d) Below is the list of identified key factors that are likely to negatively affect good governance performance of a leader. Can you please rank their level of influence? *Vifuatavyo ni vigezo vinavyoweza kuathiri ufanisi wa utawala bora. Unaombwa kuweka viwango vya athari kwa kutumia namba 1,2,3, 4 and 5.*

s/n	Factor	Level of influence				
		1	2	3	4	5
1.	Low level of education, <i>Kiwango duni cha elimu</i>					
2.	Not professionally qualified in leadership discipline, <i>Kukosa mafunzo ya uongozi.</i>					
3.	Lack of sufficient female staff in leadership positions, <i>Kutokuwepo na wanawake wa kutosha kwenye ngazi za uongozi</i>					
4.	Lack of training in good governance in school curriculum, <i>Kukosa mafunzo ya utawala bora katika mfumo wa elimu</i>					
5.	Low levels of religious commitment, <i>Viwango duni katika kumcha Mungu</i>					
6.	Bad personal behaviour(eg individualism, arrogance, etc), <i>Tabiambovu (mfano: ubinafsi, kiburi, tamaa, n.k.)</i>					
7.	Poor early child sensitization on good morals at home/ schools, <i>Ukosefu wa hamasa na malezi bora kuhusu uadilifu na uzalendo kwa watoto nyumbani na shuleni tangu wakiwa wadogo</i>					
8.	Lack of moral behaviour and patriotism training programs in the education system, <i>Ukosefu wa mafunzo kuhusu dhana ya uadilifu na uzalendo katika mfumo mzima wa elimu</i>					
9.	Ethnic origin(tribe) of a person, <i>Asili ya eneo alikozaliwa na kulelewa (mfano kabila n.k.)</i>					

10.	Low income of a leader and many dependants (<i>Kipato duni na wategemezi wengi</i>)				
11.	Poor commitment of religious leaders towards deviance of their clients in government affairs (<i>Kutowajibika kwa viongozi wa dini pindi waumini wao wanapobainika na utendaji mbovu serikalini km wizi wa mali ya umma</i>)				
12.	Poor collaboration between religious and government leaders about public development affairs (<i>Ushirikiano hafifu kati ya viongozi wa dini na serikali kuhusu masuala ya kimaendeleo</i>)				
13.	Poor collaboration of citizens when leaders are found deviant from acceptable social norms (e.g. Corruptive behaviour, misuse of public funds for private gain, etc) (<i>Ushirikiano hafifu wa raia katika kukomesha maovu yanayotendwa na viongozi au watendaji serikalini</i>).				

Key: Level of influence:

1=Not at all (*Hakuna athari kabisa*)

2=Moderate (*Wastani*) 3=High (*Juu*) 4=Very high (*Juu sana*) 5=Extremely high (*Juu sana kabisa*)

(e) Identify any other key factors that affect good governance and rank their level of influence by putting 4 if very high, 3 if high, 2 if moderate, and 1 if low. (*Kama kuna sababu zingine unazozijua zinazoweza kuathiri utawala bora, zitaje, taja na viwango vya athari kwa kila sababu kwa kuweka namba 4 kama kiwango ni cha juu sana, 3 kama ni juu, 2 kama kiwango ni cha kawaida na 1 kama ni cha chini*).

s/n	Factor (Kigezo)	Level of influence (Kiwango)
1.		
2.		
3.		

(f) In your opinion, what criteria should be attached to appointments of leadership positions in order to ensure good governance is in place? (*Kwa maoni yako ni vigezo gani muhimu na vya lazima kuangaliwa ili kupata viongozi bora?*)

(i) _____

(ii) _____

(g) In your opinion, what strategies should be used in order to obtain pioneers for good governance? (*Unafikiri ni mikakati gani itumike ili kuwaandaa na kupata watu bora kwa ajili ya utawala bora?*)

(i) _____

(ii) _____

**THANK YOU! (ASANTE SANA!)
CONTACT: 0757 459377, 0684 605511**

Appendix 4: A checklist for key informants (MED, CED and DEDs)

Tools for Data Collection

A Guideline for Key Informants (MED, CED and DEDs)

District.....Date.....Phone No.....

Title: Religiosity and moral behavior as a basis for good governance: A case of district councils, Mwanza -Tanzania

1. As head of this institution, what can you comment on job performance of workers particularly heads of departments (*Kama mkuu wa taasisi, hii unazungumziaje kuhusu utendaji kazi wa watumishi kwa ujumla hususan wakuu wa idara*).

1. Low (*Chini*) 2.Moderate (*Wastani*) 3.High (*Juu*) 4. Very high (*Juu sana*)

2. There are many complaints concerning poor responsibility and underperformance in many LGAs in the country including prevalence of corruption practices, irresponsibility, embezzlements of public resources, favouritism, etc. What are the strategies of eradicating or reducing such situation if at all it exists? *Kuna malalamiko kadha wa kadha kuhusu uwajibikaji na utendaji kazi usioridhishakatika halmashauri nyingi nchini i kiwa ni pamoja na rushwa, uzembe, ubadhilifu, upendeleo n.k. Kuna mkakati gani wa kuondoa au kupunguza vitendo kama hivyo kama vipo.*

3 (a) What are the principle qualifications that are taken into account during the appointments of heads of departments/sub departments.(*Ni sifa gani muhimu zinazozingatiwa wakati wa uteuzi wa wakuu wa idara/vitengo*).

(b) What extra or other qualifications that should be considered?*Unaweza kupendekeza sifa gani zingine ambazo ni muhimu ziangaliwe?*

4. Do you suggest that moral behavior of civil servants should be deeply investigated before appointment to hold leadership position including head of department despite meeting other qualifications (e.g. professionalism, adequate work experience etc). (*Unafikiri tabia ya mtumishi ni sharti ichunguzwe kwa kina kabla ya kumteua kushika wadhifa wa uongozi ikiwemo ukuu wa idara licha ya kukidhi vigezo vingine. (mf weledi wa kitaaluma, muda aliokaa katika utumishi, n.k.)*

1. Yes (Ndiyo)

Why(Kwa nini).....

2.No (Hapana)

Why (Kwa nini).....

5. (a) What good practices would you like to see your subordinates to be doing (Ni mambo gani mazuri ambayo ungependa kuyaona kwa watumishi chini yako).

.....
.....
(b) What is the existing real situation in this institution with respect to item (a) above (Je, hali halisi ikoje hapa kwako (refer (a) hapo juu).
.....

6. (a) What bad practices you wouldn't like your subordinates to be doing. (Ni mambo gani yasiyofaa na usiyopenda kuyaona kwa watumishi chini yako)

(b) What is the existing real situation in this institution with respect to item (a) above. (Je, hali halisi ikoje hapa kwako (refer (a) hapo juu).

.....
7(a) It is believed that a God-fearing person can also become person with good moral behavior favourable for good leadership/governance performance. What is your comment on such perspective? (Inasadikiwa kuwa mtu anayemcha Mungu wake kikanilifu anaweza kuwa pia mwenye mwenendo mzuri na hivyo kupelekea uwezekano wa kuwa na sifa za kiongozi bora. Wewe binafsi unaonaje kuhusu dhana hiyo).
.....

(b) Would you like to have subordinates of that kind of nature? Je, wewe binafsi ungependa kuwa na watu wa jinsi hiyo chini yako?
.....

8. Give your comments on how we can achieve to acquire responsible civil servants and of good qualities suitable for good provision of services to the clients and as such bringing pride to the respective LGA. (Toa maoni yako ni kwa namna gani tunaweza kupata watumishi walio bora kabisa na wenye kufaa katika kutoa huduma bora kwa moyo wa dhati wa kuwaletea wananchi maendeleo na kuiletea sifa halmashauri yako).
.....
.....

THANK YOU FOR YOUR COOPERATION (ASANTE KWA USHIRIKIANO WAKO)

**Prepared by (Imetayarishwa na)
Laurent Mazige Munyu
0684 605511 na 0757 459377**

Appendix 5: Checklist for Focus Group Discussions (FGDs)

Tools for Data Collection Checklist for Focus Group Discussions (FGDs)

Introduction:

My name is Laurent Mazige Munyu, a PhD student from Sokoine University of Agriculture, Morogoro. I am conducting a study in Mwanza region with the aim of analysis of factors influencing good governance performance in district councils, Mwanza Region.

You have been selected purposively as a person from whom the required information will be collected. I would like to assure you that all the information provided during this interview is meant and will be treated confidentially and used only for the purpose of this very study.

Section A:

- a. Briefly explain what you know about the issue of good governance (*Eleza kwa ufupi unalewa nini kuhusu suala la utawala bora.*)
- b. Give your views on the performance of workers in this district council (*Toa maoni yako kuhusu utendaji wa watumishi wa idara za halmashauri.*)
- c. Explain the necessary and important qualifications of a good leader (*Eleza sifa muhimu na za lazima za kiongozi bora.*)
- d. There are many factors leading to poor governance performance especially in LGAs. Give your comments (*Kuna mambo mengi yanayosababisha kukosekana kwa utawala bora hususani katika halmashauri zetu. Toa maoni yako.*)

Section B:

- a. In your opinion, explain how moral behaviour of a leader may influence his/her governance performance (*Kwa maoni yako eleza jinsi tabia njema ya kiongozi inavyohusiana na utendaji wake wa kazi*)
 - b. What can be done to obtain leaders with good morals (*Nini kifanyike ili kuwapata viongozi bora wenye tabia njema*)
 - c. Briefly, explain major bad practices done by leaders/workers of the district council (*Eleza kwa ufupi vitendo viovu vinavyofanywa na viongozi/watumishi wa halmashauri.*)
 - d. Can you explain reasons for such bad practices (*Unafikiri uovu huo unatokana na sababu gani*)
 - e. Briefly, explain major good practices done by leaders/workers of the district council (*Eleza kwa ufupi mambo mazuri wanayoyafanya viongozi/watumishi wa halmashauri.*)
- It is important to teach moral education in schools and colleges/universities so as to impart good morals to the scholars (*Somo la maadili linapaswa kufundishwa mashuleni na vyuoni ili kuwajengea wasomi maadili mema(mfano: utii bila shuruti). Toa maoni yako.*)

Section C:

- a. In your views, is there any relationship between religious commitment/ spirituality and good governance performance of a leader? (*Kwa maoni yako, eleza kama hali ya kumchaMungu ina uhusiano wowote na uongozi bora*)
- b. Religiosity levels should be one of the criteria for leadership positions. Give your views (*Viwango vya ucha Mungu vitmike kama kigezo kimojawapo cha kiongozi. Toa maoni yako*)
- c. It is important to teach religious education in schools and colleges/universities so as to impart good morals to the scholars (*Somo la dini linapaswa kufundishwa mashuleni na vyuoni ili kuwajengea wasomi maadili mema(mfano: utii bila shuruti). Toa maoni yako*)

Appendix 6: Corruption incidences from the study findings carried out in some LGAs in the country (as reported by Ngware, 2005).

1. Major Findings of the Study:

Question:

What is your comment on corruption in your area? Also; What circumstances may force you to engage in corrupt cases?

Response:

Every respondent mentioned that corruption existed in his/her area, the only difference was in the degree of magnitude. However respondents stated that it was difficult to provide direct and concrete evidence on existence of corrupt acts/persons because they are performed in great secrecy. In addition whistle-blowers fear retribution from the rich and powerful in society. However some respondents from the grassroots and some public service providers viewed corruption in terms of inadequate, inefficient service delivery and unresponsive behavior of some staff providing services to the public e.g. in primary courts, dispensaries, primary schools, pension offices, trade offices etc: This is how one respondent in Babati Town Council put it:

"... when searching for public service ... we are instructed to "come tomorrow", which in reality means giving – "something" to the official and you either get what you want immediately or the process becomes slower and more frustrating."

The study findings reveal that there were various causes that induced corruption. These include some of the following: First, poor, unreliable and inadequate provision of basic service delivery to the public e.g. education, health, water, transport, necessary information to enable a person follow up an issue or solution e.g. pension, salary, salary increment, transfer, demotion, promotion, training employment, seeing a senior official etc. This is how one respondent in Babati Town Council put it:

"... I have been chasing my pension for almost three years now but in vain. Whenever I visit them I am given various excuses but they boil down to "we are working on it, come tomorrow, next week or next month."

Yet one lady, a primary school teacher in Kinondoni Municipality had this complaint to make:

"I have been following up my salary adjustment and transfer allowance for sometime now but all I am being told is that either the boss is out of office or my file is misplaced. Even

if you don't want to believe it... but I tell you it stinks corruption of one form or the other."

Another alleged victim of corruption in Mbeya Municipality – a female nurse – complained of harassment in this way:

"I am being overworked unlike my male counterparts... whenever I complain I am threatened of demotion, transfer or simply nobody pays attention... what can I do while I need this job to survive... Is this not corruption."

Most respondents argued that while the abolition of nuisance taxes like development levy was commendable, a "new" form of corruption has emerged and the main alleged culprits are some VEOs, WEOs and ward tribunals leaders. This is what one petty trader said in Dodoma Municipality:

"The municipal market officials harass us everyday. They would tell you that your business is illegal, you're spreading cholera or you are operating in a dirty place. The rates we pay them change every day and depends on the officer. If you resist giving them something, you will be forcibly removed and both your business and life are ruined. I don't like to engage in corruption... but I also need to take care of my family. The choice for me is obvious!"

Yet one woman respondent in Tanga Municipality put the blame on non-payment of VEOs to the Government. This is how she put it:

"There is no police post in my village and whenever there is a problem we go to VEO even during the night. But the VEO himself complains that he is hungry, he has no formal contractual employment. His office is in bad shape, he keeps all the records at his residence and before he listens to your problems, he gives you a litany of his own problems and frustration... you end up solving his own financial problems and not the services you expected from him. Is this not gross corruption?"

Findings further revealed that corruption was perceived to exist whenever there was intense political competition (although this was supposed to check it) as evidenced during the last grassroots elections. This is what one respondent from Tanga Municipality said:

"... you know each political party wants win. Hardly do some people care for a party's policies or manifesto. It is the individual candidate and his supporters who should

“galvanize or oil” the voters to ensure victory. However this is not done openly but discreetly. Tea or pilau (special tasty dish of rice) is given to potential voters a day or two before elections, not at the house of the candidate but at a friend’s house and as you enjoy the dish, you are all reminded that the Takrima of the dish is from the candidate. Is this not obvious corruption? Everybody knows it regardless of their leadership positions.”

Study findings indicated that corruption becomes rampant and pandemic where there is poor civic awareness of individual basic rights, poor or low participation in the community governance process and weak or underdeveloped civil society. This is how one desperate and deeply frustrated husband from Mbeya Municipality put it:

“My wife was about to deliver but she needed blood transfusion. It was a Sunday and the officer in charge was not available. We were required to donate blood and we were ready to do so. However there was another snag, the blood had to be screened for HIV/AIDS and it was our responsibility to locate the person, “convince” him to come, pay for his return transport and “a small lunch” after the work. I knew all this was illegal and immoral but illegality and immorality was secondary, the primary objective was to save my wife’s life. Would you do it differently if you were in my position?”

The findings from the study reveal that rigid, unknown and bureaucratic rules, directives, regulations and procedures induced various forms of corruption. This is because they allow service providers to have greater discretion in reducing the required time for a particular service to be provided to the client. This is what one female respondent from Babati Town Council

said:

“I have applied for a plot since 2003 and whenever I enquire on what is happening, I confront delaying tactics and other snags. However I know a friend of mine who got her plot quickly because she “oiled” the system. She keeps on reminding me that I would get my rights in heaven while she gets hers here on earth. This is the level of corruption and the way some people treat it in our country.”

Inadequate and/or lack of necessary information, transparency and accountability is also an inducement to corrupt practices. This is how one parent in Mbeya Municipality put it:

“The teacher looked at my daughter and immediately told me that she could not be admitted into class 1 because “she looks older” than what the stipulation from the Government said. I produced a birth certificate but this did not help because he said he doubted it. On my further insistence he told me that the class was already full and I should look for another school. However because I knew my rights and was not willing to engage in any form of corruption, I reported the matter to my councilor and finally the kid was admitted into class one.”

General poverty of the people, poor remuneration, lack of necessary facilities and unattractive working environment induce greater real and perception on corruption. This is what one Medical Officer in Tanga Municipality said, demonstrating anger and frustration during our discussions:

“We are understaffed and over-worked in an environment of extreme poor and/or inadequate facilities and equipments. For instance pregnant mothers are supposed to get free basic services from our Health Centre. But what we get is far below what is actually required. When we tell people that we don't have, say gloves, they claim that we want corruption from them, which is not always the case. Some of us are working hard with all the commitment in this very difficult working environment. One or two unfaithful servants should not make all of us look like thugs, if people don't appreciate what we do, at least they should not insult us that much.”

Study findings further reveal that conflicting, uncoordinated and unharmonized regulations, directives, laws and policies fuel the perception on corruption and possible corrupt practices. A few examples will help drive home the point. One female respondent in Babati Town Council who runs petty business claimed that the nuisance taxes have been abolished but both the Finance Act, 2004 and directives from the Ministry of Trade and Industry demand that she pays the required taxes. This is how she angrily puts it:

“I am terribly frustrated and surprised that I am getting different signals from different arms of the same Government. Which arm of the Government should I trust and obey? Is this not a ploy to give officials opportunity to demand corruption?”

Yet one respondent from Mbeya Municipality claimed that perception on corruption and corrupt practices are fueled by incongruent and contradictory statements from the

politicians and technocrats at various levels. This is how one parent in Tanga Municipality put it:

"We are told primary education is free and that no child will be denied education because of inability to contribute some funds towards classroom construction or buying of desks. However teachers continue to demand, and indeed harass our children if we are unable to give various contributions which they demand and we are not involved in deciding them. Once we manage to contribute, that is the end of it... no feedback is given on how such funds have been used. Is this not gross corruption, give me a better definition."

Another respondent complained that tuition in primary school was legalized corruption since it lacked both moral and professional justification. This is how one class seven primary pupil in Tanga Municipality angrily put it:

"I know my teachers are paid by the Government... yet they impose mandatory tuition on us and if you don't join, they hate you and you have no chances of passing your final exams... hence you can't go to secondary school. My parents are poor... and I don't know what my fate will be, come next year. The Ministry of Education remains ambivalent on the issue and we children of the poor will continue to be marginalized and excluded from further education."

2. Other claims of corruption scandals:

The study was also interested to find out if respondents had heard of any corruption scandal recently. A number of surprising findings were given. This what the PCB official in Mbeya said:

"It seems there was organized systemic corruption and both the Municipality and Government have lost a lot of money. The amount mentioned here is only what PCB has been able to unearth and we have no doubt more can be uncovered in other Municipality Departments and the fighting is going on."

100 suspended in local government clean-up drive:

At least 10 District Executive Directors (DEDs) and 105 high ranking council officials have been suspended countrywide over alleged multimillion shilling "ghost workers" scam, the Daily News on Saturday has reliably learnt. The Chief Secretary, Mr. Matern

Lumbanga, told this reporter from Bagamoyo yesterday that the move was part of “cleaning up” of government departments against theft and dishonest workers. (Daily News Saturday, January 29, 2005).

Musoma Council staff booked over 1bn/- theft:

The Musoma District Executive Director and 14 other senior staff of the council appeared in the Musoma Resident Magistrate’s court Thursday to answer charges of committing sabotage and embezzling more than one billion shillings belonging to their employer. The accused person are alleged to have stolen 1.029bn/ - between January 2002 and February 2003, through preparing false accounts transactions used in applying for payments for “ghost” individuals, as well as preparation of dubious stafflists. (Sunday Observer, March 2005)

Mkurugenzi Halmashauri Iramba kizimbani:

Mkurugenzi Mtendaji wa Halmashauri ya Wilaya ya Iramba, mkoani Singida, juzi alipandishwa kizimbani katika Mahakama ya Hakimu Mkazi wa Mkoa, akikabiliwa na mashitaka matano ya kughushi hati za malipo na kujipatia kiasi cha sh. Milioni 22.5za Mfuko wa Maendeleo ya Elimu ya Msingi (MMEM) mali ya halmashauri hiyo. Mwendesha mashitaka alidai kuwa, Desemba 6 mwaka 2003 alighushi hati ya malipo namba 02779 yenye thamani ya sh. 2,204,000, mali yahalmashauri hiyo kwa lengo la kukamilisha ujenzi wa vyumba vya madarasa ya shule za msingi katika wilaya hiyo. (Majira, Februari 12, 2005).

Musoma DED, 14 officials arraigned:

The Musoma District Executive Director (DED), Yohana Tesua, and 14 officials in his office including the current DED for Lindi District Council, Sprian Mwita, were on Thursday arraigned before the Mara Regional Resident Magistrate’s Court accused of economic sabotage and embezzlement of council funds amounting to 1,029,314,464/- (Daily News, Saturday, March 26, 2005).

Further study findings revealed various claims of corruption in various local government departments. Cases of allegations of corruption are rampant and notorious especially in the areas of health, tendering, land section, TRA, PCB, revenue, education, primary courts, natural resources, business section and police. Also allegations of corruption

scandal were mentioned against private business sector particularly from borrowers and managers. However, all allegations were mentioned as generalized cases based on mere rumours, and no concrete evidence was given. For example, in the health sector, respondents revealed that it was common for patients to give out money to the nurses or doctors in order to receive their attention from regional/referral hospitals of Bombo (Tanga), Dodoma, Mbeya and Muhimbili as explained by some respondents at different times; One citizen from Kinondoni Municipality had this to say:

“The situation is worse in regional/referral hospitals. In order to obtain treatment you must either personally know an influential nurse/doctor (whom you have to “thank” after the service) or have cash money to ‘speak through’ or lose your life or that of your relative.”

On the other hand, it was interesting to note that respondents claimed that services provided at dispensaries and health centers involved smaller amounts of corruption than those at bigger hospitals. One reason mentioned was the role played by community Health Service committees which were actively and effectively delivering at the lower levels of health service delivery, unlike at the bigger hospitals where such committees did not exist. On further probing, some respondents were either reluctant or afraid or simply did not have the facts about the various alleged corruption scandals they were mentioning. However there were occasions during the field study that some respondents came out openly to name some institutions that were notorious in corruption. For instance, respondents revealed that National Health Insurance facility was affected by corruption that involved paying for cash money to nurses/doctors for service because identity cards were not ‘seen to be enough’ for patients to receive treatment, especially in regional/referral hospitals. One woman respondent complained bitterly on this situation regarding Bombo Hospital in Tanga Municipality:

“To rely on your health identity card makes the doctors and nurses mark you as a troublesome patient not ready to cooperate. That endangers your life. Health Insurance identity cards have turned to be as useless as ‘free service’ under Ujamaa system. You must either be known (by your position in LGA as senior official) to be served, or you must know the doctors/nurses. If the two are not applicable, you must pay the nurse/doctor to facilitate and expedite the process, otherwise you’re forced to engage in corruption”.

The respondents from Municipal authorities in Dodoma and Tanga confirmed such allegations admitting that there were such complaints, some were proved as genuine cases, although others were associated by poor service delivery and scarcity of medical facilities. However, while the situation in Bombo Hospital in Tanga Municipality was stated as ongoing and alarming, in Dodoma Regional Hospital things were said to be better after recent changes which were made in the administrative personnel. There were also claims of corruption scandals in tendering. In Tanga Municipality, respondents from Ngamiani Kaskazini and Central wards complained bitterly about the tender which was given to a private company to collect wastes in the Municipality, Kimonga Investment Company. Some people from communities/grassroots alleged that the tendering involved corruption by some Municipal officials because they were not involved in the process to approve the viability of such company which seem to have no competence to deliver the required service. The findings further revealed that the company had no enough/required working capital and implements e.g. The company hired cars from the Municipal council. Instead of two cars to collect wastes in four wards, it was only one car, which was worn out with very low capacity to do the work that was operating. That weakness was admittedly accepted by the company representative who said the other car was non-operating and the remaining one had great mechanical problems. As a result, it was confirmed by both the members of the community and community health officers who said the agreement for the company to collect waste after every two days was grossly breached such that collection was done once in three months or not at all. This is what one businessman said: (despite the fact that each household contributed 1,000Tshs monthly, (12,000 Tshs annually):

"I have paid a total sum of 12,000 Tshs to get the service for the whole year. But this is the third month, the wastes are not collected, and bad smell is everywhere. I have to bribe them in order to do their duty".

Worse still, due to such a situation, there emerged another scourge whereby the workers coming with the cars demanded to paid 500 Tshs so that they could collect the wastes, without which they just passed by. This how one respondent put it:

"If you want them to collect your wastes, you pay them 500 Tshs as their allowance. I paid them last month and they collected the waste. You either decide to pay 500 Tshs, on top of 1000 Tshs which you have paid or you remain with your waste stinking. This is not shredded in secrecy but daylight corruption".

Viongozi wahojiwa kwa ubadhirifu Geita:

Viongozi wa serikali ya kijiji na kamati ya ujenzi wa Sekondari ya Kata ya Kaseme, Tarafa ya Busanda wilayani Geita mkoani hapa, wamehojiwa na polisi kutokana na ubadhirifu wa fedha zaidi ya sh milioni 9 zilizochangwa na wananchi. Viongozi hao walikamatwa Januari 23 mwaka huu na kuhojiwa katika Kituo cha polisi cha Geita, kufuatia mkandarasi kulalamika kutolipwa fedha zake na viongozi hao licha ya wananchi kukamilisha michango ya ujenzi huo. Habari zimedai kuwa, kukamatwa kwa viongozi hao kumetokana na kutoweka kwa fedha za ujenzi huo benki na hatua ya kushindwa kumlipa mkandarasi aliyemliza vyumba vitatu vya madarasa. Kamanda Zelothea lisema, wanafanya uchunguzi zaidi juu ya fedha hizo za wananchi kufuatia malalamiko hayo na kuongeza kuwa, waliohojiwa ni baadhi ya viongozi na waliachiwa kwa dhamana. Hata hivyo, hakutaja jina la mkandarasi ingawa alieleza kuwa katika makubaliano yao ya awali, viongozi hao wa kijiji na kamati ya ujenzi walikubaliana na mkandarasi kujenga vyumba vitatu hadi hatua ya linta kwa gharama za zaidi ya shs milioni 9, lakini walishindwa kumlipa. (Mwananchi, February 2005).

However, when interviewed, the ward councilor, WEO, and personnel from Social Welfare refuted the rumours and gave a scandalizing profile of the owner of the center as troublesome, uncooperative and problematic. Similarly, the rebuttal from the alleged NGO was not satisfactory to answer the allegations. This is what one of their official said:

“We are new in the office. It is a new arrangement that they have decided to station their staff at district level to monitor the implementation of their projects. In the past they just left all mandate to the local government council. It is shown through experience that things were not very efficient and that is why they decided to adopt the new system. But we have not heard about that scandal. May be if we trace the background through our files”.

Respondents from grassroots were of the view that it was due to corruption that even basic public services such as medicines for hospitals, health centers and dispensaries did not reach them. They complained that such facilities were corruptly grabbed by few who place them in their private business and again the poor had to buy them at higher prices in case they were able to afford. This is what one citizen from Tanga Municipality said:

"This means corruption costs life, if you go to Bombo Regional Hospital you have to choose whether to sell your clothes or chicken to get money in order to give to some doctors and nurses to treat you or you die like a chicken".

In reality, for those who engage in corruption to make their business quickly and more profitable view corruption not as a pandemic vice but a risk that was positive to them. As the findings revealed, these are those who obtain tenders from the local government by paying bribe, they get employment in public institutions without the necessary qualifications or secure various plots from prime land or strategic areas to accumulate more wealth for themselves at the expense of the poor. This makes the efforts to combat corruption increasingly difficult if not impossible.

Question: How is recruitment done in the LGA?

The findings from respondents further revealed that although regulations for recruitment were provided for by law but there were some acts of favouratism which dominated some LGA system on some employment issues. This is how one respondent from Tanga municipality put it:

"Advertisements of vacancies in newspapers is just done to fulfill the procedure and justify the process. In most cases, some influential people in LGA are the ones who support their applicants to secure employment. It happened during recruitment of VEOs and Voter Registers recently and there is little you can do about it."

Question: How is nepotism and cronyism managed in your LGA?

In reality respondents' findings revealed that it was not easy for somebody to get employment in LGA if such a person was not known by influential people in either LGA or central government.

Question: Are there misuse of public offices?

The findings show that misuse of public office was existing leading to financial embezzlements, cronyism, nepotism and tribalism especially in recruitment of staff and intensifying conflicts between technical staff and political staff. Respondents, in various cases, raised complaints against some political and technical staff who were suddenly getting rich beyond their reasonable income but hardly are ordinary citizens capable of taking them to task. In reality, given the low and fragile status of participatory democracy and transparency in LGAs, misuse of public office may happen but the worst part of it is lack of appropriate and timely civic and moral courage to expose such misconducts. Practical cases that reveal capacity to exercise/watchdog job as executed competently and diligently by PCB in Mbeya, where it has been possible to unravel a big scandal/fraud in the Municipality are still rare.

Question: Have you experienced unnecessary bureaucratic delays in any LGA office?

The findings from respondents revealed that bureaucratic delays in some LGA offices were common practice due to institutional and technical problems such as low/poor living wages, frustrated manpower, working facilities, and high demand. The overall end result is both the increase in the perception of corruption and also real corruption taking place before one gets the service one is entitled to. In reality, although some signs of bureaucratic delays, especially in courts, health centers and land sections were associated with corruption, it was also revealed that scarcity of services, shortage of qualified technical manpower, inadequate equipment and poor capacity to cooperate with the rapidly rising demand for services was also a major cause.

Question: Has existing type of service delivery led to more/less corruption in your locality?

As revealed by the findings, poor services at various levels have led to more corruption as existing and growing demand push people to access such services at any cost. In reality, the worse the availability and quality of services delivered, the more the corruption in reality or in terms or perception. As revealed in previous findings, poor salaries and lack of working equipment e.g stationery services at village/mitaa and ward levels has led to various corruption allegations. Most of these allegations are claimed to be true although not easy to verify in legal and administrative terms. In health sector, inadequate medical facilities, lack of enough manpower with poor remuneration has led to loopholes of

corruption in the sector as is the case in other service delivery sectors e.g. primary education, electricity, water, primary courts building plots etc.

Name forms of injustices created by corruption in the society:

According to the findings, some forms of injustices mentioned as a result of corruption in the society were: First, dehumanization – especially where corruption involved sexual harassment and disregard of human rights. Second, denial of what is due to a person as his/her basic rights. Third, payment for the goods/services that were supposed to be freely and legally obtained. Fourth, various forms of discrimination against women, youth etc. Finally, marginalization/exclusion – directly or indirectly of people as they seek services from LGAs.

Appendix 7: Good governance index for a Pooled Sample (heads and subordinates)

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Good governance index	210	14.00	71.00	41.2095	11.86704
Valid N (listwise)	210				

Descriptives

		Statistic	Std. Error
Good governance index	Mean	41.2095	.81890
	95% Confidence Interval for Mean	39.5952	
	5% Trimmed Mean	42.8239	
	Median	41.2381	
	Variance	39.0000	
	Std. Deviation	140.827	
	Minimum	11.86704	
	Maximum	14.00	
	Range	71.00	
	Interquartile Range	57.00	
	Skewness	15.00	.168
	Kurtosis	-.001	.334
		-.278	

Descriptives^a

			Statistic	Std. Error
Good governance index	Mean		37.3214	.96965
		Lower Bound	35.4043	
	95% Confidence Interval for Mean	Upper Bound	39.2386	
	5% Trimmed Mean		37.0000	
	Median		38.0000	
	Variance		131.630	
	Std. Deviation		11.47300	
	Minimum		14.00	
	Maximum		71.00	
	Range		57.00	
	Interquartile Range		15.00	
	Skewness		.431	.205
	Kurtosis		.515	.407

Good governance index for Subordinates

Descriptives^a

			Statistic	Std. Error
Good governance index	Mean		48.9857	.99554
		Lower Bound	46.9997	
	95% Confidence Interval for Mean	Upper Bound	50.9718	
	5% Trimmed Mean		49.1905	
	Median		48.5000	
	Variance		69.377	
	Std. Deviation		8.32926	
	Minimum		24.00	
	Maximum		64.00	
	Range		40.00	
	Interquartile Range		9.00	
	Skewness		-.324	.287
	Kurtosis		.057	.566

a. Correspondent category of = Heads of Department

Good governance index for Heads of Department

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