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Role of Transition from Secondary to Tertiary Educational Institutions on the State of National Ethos, Social Cohesion and Integration among Students in Kenya

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Abstract:

This work examined a 'peculiar phenomenon' observed among secondary school students in Kenya aged on average (14-18 years), whose levels of social cohesion and integration rapidly deteriorated after transiting to tertiary institutions. This paper examined the actual state of social cohesion and integration in secondary and tertiary institutions in Kenya. The findings reveal that the transition from secondary to tertiary institutions resulted in significant deterioration of national ethos, social cohesion and integration among students. A sample population of 440 students at four public tertiary institutions in Kenya were interviewed to establish their perception of the state of social cohesion and integration at their current tertiary institutions in comparison to the secondary schools they attended. The responses indicate that social cohesion in secondary schools was found to be excellent compared to tertiary institutions (Colleges and Universities). Among the respondents 391 students (89%) reported having school friends from diverse social backgrounds while studying at secondary school level. The relationships among students in secondary schools was described as; (excellent=34%, 150 students; cordial= 59%, 260 students and hostile=7%, 31 students). The relationship between students and teachers in secondary school was reported to be; (excellent=30%, 132 students cordial=37%, 163 students and hostile=33%, 145 students respectively). The results were replicated across all secondary schools in the country i.e. (national, county, extra-county, private and day-schools) found that there existed a harmonious and cordial relationship among students and teachers. The social cohesion recorded in all the categories of secondary schools was fostered by; (positive engagement between the students and administration, participation in various social and academic clubs including the amani 'peace clubs', religious associations, drama and music festivals and the use of English and Kiswahili in communication). The respondents reported that transition to tertiary institutions resulted in a rapid and significant deterioration in levels of social cohesion among students and community. The state of social cohesion at the tertiary institutions was described as; (excellent= 12%, 53 students cordial=27%, 119 students and hostile= 61%, 268 students). Deterioration in social cohesion and integration recorded in tertiary institutions was attributed by the respondents to: (negative ethnicity, interference by external actors, social class disparities, religion and segregation occasioned by courses studied). In conclusion, tribal social associations formed by students in tertiary institution were found to contribute to declining levels of social cohesion, integration and ethos among students.

Keywords: Social cohesion, integration, transition, secondary, primary, students

1. Introduction

1.1. Concept of Nationhood and Cohesion

The concept of nationhood and cohesion has attracted several explanations by various authors among them Prof. Fairchild who explained the perception of a 'nation' using such psychological terms as 'consciousness' and 'will'. This was majorly in reference to members of the Jewish community who are spread all over the world and belong to the state of Israel whose desire is to have a common title (Fairchild, 1944). Another writer, Emerson, was cautious by stating that nobody had been successful in crafting a definition that is comprehensive and enumerates the constituent elements of the nation's we know in such a fashion as to distinguish them satisfactorily from other types of communities in which men have intensely lived their lives through the ages (Emerson, 1962). In the Kenyan context, 'nationhood' may rightly be replaced by 'tribalism' or 'Africanism' as more Kenyans identify themselves firstly in terms of their ethnic background and race. The notion of 'nationhood' among Kenyans can be described as rather remote and obscure. This is mainly because the notion of 'nationhood' is an attitude of mind and the nature of attitudes is such that their formation and maintenance is influenced by factors largely found outside the school system.

1.2. Current State of Social Cohesion in Kenya

After close to 60 years of internal self-rule in Kenya, and after half a decade of colonial rule, a steady decline in national cohesion and integration has been observed. The enthusiasm with which 'independence' was ushered in with a lot of 'social cohesion', 'Africanism', and 'Kenyanism'. The initial decades after independence marked an historic moment

characterized by optimism and great expectations of 'national unity' and 'patriotism'. However, a gradual decline and erosion of these values was witnessed as the young nation struggled to unshackle from the 'yolks of colonialism'. Historically, Kenya was colonized by Britain until 1963 when independence was attained. Prior to independence Kenya was divided into ethnic groups by the colonial government. The main reason for this division was 'divide and rule' policy adopted by the British colonial government to be able to control the rebellious indigenous groups. The Beecher report of 1949 on African education recommended that higher education was not necessary for the African population. The report further encouraged education in Kenya along racial segregation. This colonial policy perpetuated division and negated efforts to achieve social cohesion in Kenyan educational institutions.

1.3. Dynamics of Social Cohesion in Secondary and Tertiary Institutions in Kenya

The state of social cohesion and its dynamics in Kenyan educational institutions is majorly affected by negative ethnicity and class considerations. Unfortunately, it has been noted that some of the crusaders of negative ethnicity or tribal bigotry in the institutions are the teachers and tutors tasked with training and mentoring their students into future states people. The respondents in this study reported a harmonious relationship among students and their tutors in their various secondary schools. The students reported interacting and co-existing well among themselves regardless of their socio-economic backgrounds, ethnicity or type of school attended. At secondary school level the ethnic tensions and lack of cohesion was considered as insignificant. Transition to tertiary institutions however led to significant shift in the state of cohesion.

The students in this study reported an unexplained 'instantaneous' degradation in social cohesion as soon as the transition to tertiary institutions was achieved. The respondents reported segregation among tribal, religious and class divides. Some respondents reported witnessing and participation in Revision/discussion groups; social associations; research groups whose membership was drawn mainly from members from the same ethnic community. This work also considered the recommendations of various educational commissions and policy directives by the Kenya colonial and post-independence government's attempts to foster cohesion in Kenyan educational institutions.

1.3.1. Frazer Commission Report (1909)

At the turn of the 20th century Christian missionaries laid the early foundation for mission schools in Kenya (then called Kenya Protectorate) and by around 1910 about 35 mission supported schools had been set up (Bongoko, 1992). A study headed by Professor Fraser was sponsored by the colonial government in 1909 to review the educational system in East Africa and recommend a structure of education to be enacted throughout the East African Protectorate. In its final report, Prof. Frazer proposed an educational system in colonial East Africa segregated along racial lines, i.e. Europeans, Africans and Asians (Bongoko, 1992). The colonial government in 1924 formalized an advisory committee for the three major racial groupings providing a legal frame-work by means which segregation of students in educational institutions was enforced (Urch, 1971). From this perspective the state of social cohesion in pre-independent Kenyan educational institutions, was afflicted by racism, discrimination, patronage and outright favoritism between the three major races in the East African colony (Schilling, 1976).

1.4. Policy Interventions to Foster Nationhood and Social Cohesion in Kenyan Educational Institutions

1.4.1. Beecher report (1949) and Ominde Commission (1964)

The Beecher report of 1949 on African education promoted segregation of learners along racial lines. The policy ensured that certain schools were reserved for designated learners based on their racial background.

The overall implication was further polarization and reduced social cohesion and ethos among the multi-racial society that was the Kenya Colony before independence in 1963. The recommendations of the Beecher report on colonial educational policy perpetuated division and negated efforts to achieve social cohesion in Kenyan educational institutions. After the attainment of independence and self-internal rule in Kenya, the newly independent African majority Government constituted a commission to review and propose a new discourse in the educational structures and set-up. The Ominde commission of 1964 submitted a report that proposed drastic changes to the education system inherited from the colonial Government, making it more responsive to the educational needs of learners in the newly independent nation. The Ominde commission proposed a new system of education that intended to promote national unity, social cohesion and support the production of sufficient human capital for national development (Kenya Education Commission Report: Part I of 1964). The commission was appointed on 19th December 1963 and started work on 15th February headed by Prof. Ominde, assisted by commissioners a majority being Kenyan experienced educationists assisted by two foreign consultants, Arthur Lewis and V. L. Griffiths (Lugumba, 1973). The Ominde Report lay the foundation upon which all the subsequent educational reports and other similar documents in Kenya are now built. In its final report the commission advocated for the use of educational institutions as a vehicle for instilling tenets of nationhood and social cohesion. The report by Prof. Ominde commission has been described by experts as the 'most-illuminating' and 'comprehensive' educational planning document for a newly independent county. According to an educationist (Monyenye, 1986), the report marked a turning point in Kenya's educational history. The commission stressed that the diverse cultural traditions of the newly created Kenyan nation, be encouraged. The deliberate fostering of tribal cohesion and tolerance in educational institutions was a major hall mark of the recommendations. Another educational expert, (Sheffield, 1973) noted that education is a function of the Kenyan nation and it must be used to foster and promote social cohesion and unity in educational institutions.

2. Social Cohesion in Kenyan Learning Institutions

2.1. Tertiary Institutions

2.1.1. Role of Vernacular Languages

In most tertiary institutions (both private and public) in Kenya, staff and their students communicate in vernacular language as opposed to English and Kiswahili which are the national and official languages. This phenomenon is quite visible if the institution is located away from a major urban Centre. The Commission for University Education (CUE) which regulates the operations of tertiary institutions in the country sponsored a study that revealed that in some of the tertiary institutions subordinate, administrative and academic staff communicate with members of the public in their local dialects oblivious of other members who may not be conversant with the language (CUE, 2017). This lingual discrimination is felt by both students and other visitors to the institutions who may not be conversant with the language. In addition, the majority of staff employed in this institution may be sourced from the locality where the institution is located. This apparent localization of staff facilitates staff in the tertiary institutions facilitates this form of discrimination (TSC, 2017).

2.1.2. Ethnicity and Student Cohesion in Tertiary Institutions

The policy of the Government of Kenya (GOK) assures every student regardless of their background the right to gain admission into a tertiary institution located anywhere in the country. This student elects their student leaders who may represent them in presenting their concerns to the heads of the institutions. The mode of election of this student leaders is majorly through secret ballot. The respondents in this study reported that the election of student officials is based purely on tribal affiliations as opposed to meritocracy (Otieno, 2010b). The ethnic background of the various contestants is the major consideration. This promotes sharp and often violent confrontation among the students as competition for the posts becomes extremely competitive. This often-tense environment is worsened by other external actors with vested interest in the composition of the student body. These actors perpetuate their agenda by dividing the students further along ethnic, religious or class affiliations (Otieno, 2010b).

This serves to severely negate any efforts to achieve social cohesion and integration in this institution. The net effect of all these factors is polarization of students along ethnic lines. The respondents reported that students many associate with fellow students from similar ethnic backgrounds. In social interactions such as having meals in the cafeteria, social outings, sporting events etc. are majorly accomplished along ethnic considerations. A respondent confirmed that couples dating at tertiary institutions from diverse ethnic communities are considered not to be seriously considering marriage. Most students get married to partners from the same tribal backgrounds.

2.1.3. Institutionalized Ethnicity in Kenyan Tertiary Institutions

According to a study by the Commission for University Education, institutionalized ethnicity is deeply entrenched in Kenyan colleges and universities (CUE, 2017). This is comparable to other institutions in the country where social cohesion and national integration has been greatly degraded. Regrettably the deep-rooted ethnic undertones in these institutions of higher learning has manifested itself in the process of student examination. According to a researcher (Taaliu, 2011), the process of examining postgraduate students may be skewed to favour students along ethnic considerations. In his work, (Taaliu, 2011) further observed that academic members of staff and other examiners facilitated smooth examination of students from similar ethnic backgrounds. Another investigator (Chapman, 2003) concluded that students from 'other ethnic groups' suffer biases and prejudices designed to frustrate their education. Respondents in this study reported awareness of these undercurrents and designed survival tactics by selecting 'friendly' supervisors and examiners who mainly came from the same ethnic groups as their own.

2.2. Secondary Institutions

2.2.1. Removal of Quota System in Secondary Institutions

The quota system was a Government of Kenya (GOK) policy enacted in 1978 that guided the admission of students into government operated secondary schools. The policy aimed to achieve admission of 85% of the total student population in a designated secondary school from the district where the school is located.

The policy reserved 15% of student admission ratios to students outside the district. The policy was designed to 'strengthen local interests and commitment towards development and maintenance of their schools' (Republic of Kenya, 1988; pp. 29). In the long-run however the policy negatively affected social cohesion and co-existence in the schools. It promoted tribal stereotyping, bigotry and narrowed the students understanding of other cultures promoting hatred and tribalism. The quota system in secondary schools localized the student populations thereby denying them a chance to interact with other students from diverse ethnic backgrounds.

To promote social cohesion and integration the Government of Kenya scrapped the quota system that was retrogressive and worked against the promotion of social cohesion and integration (Republic of Kenya, Sessional Paper No.1 of 2005). This removal allowed young learners the opportunity to join secondary schools outside their home districts allowing them the chance to appreciate ethnic diversity and reduce negative perceptions of other cultures. A report by the (NCIC, 2013) observed that the appreciation of ethnic diversity from early years enhanced social cohesion and reduced negative perception of other ethnic groups that is often based on ignorance. Politicians in particular objected to the system

including a prominent leader Raila Odinga, who called for the abolishment of the quota system in the country (Odinga, 2010).

2.2.2. Engagement with Educational Administrators

During the early affirmative years, students rely on their lecturers and teachers as early role models and mentors. This relationship can be exploited to promote a positive engagement between the educational administrators and their students. The educational administrators can use their position of influence to foster national cohesion among their students at secondary and tertiary institutions. The inclusion of students' representation in schools' board of management (BOM) and University senate organs ensures that the concerns of students are conveyed to the administrators helping to reduce tensions and promote co-existence. The Parents Teachers Associations (PTAs) also provide a forum whereby the concerns of parents and the students can be communicated with school administrators in a healthy manner. The NCIC (National Cohesion Commission Integration) further has engaged the educational administrators through the Kenya Secondary Schools Heads Association (KSSHA) meeting and the Annual Delegates Conference of the Kenya Primary Schools Head Teachers Association (KPSHTA).

2.2.3. National Cohesion Essay (NCEs)

The Government of Kenya through the National Cohesion Integration Commission (NCIC) engages students in Secondary and tertiary institutions (11-25 years) in National Cohesion Essays (NCEs) writing competition that is hosted annually. The essay writing contest gives the students a national platform to express themselves cohesion oriented thematic areas that include; ethnicity, race and national ethos. The initiative aimed to collect views from learners that will advocate and promote social cohesion among them. The competition gives students an opportunity to earn national recognition, share experiences and ideas that promote national cohesion.

2.2.4. Establishment of Amani 'Peace' Clubs

This clubs have been established on all secondary schools to promote social cohesion and peaceful co-existence among students and their teachers. The peace clubs in the various schools form a network of students drawn from diverse racial, ethnic, religious and social backgrounds whose purpose is to unite and contribute towards a more inclusive and peaceful country. One of the key rallying calls of the peace clubs is that diversity is a source of strength and not a weakness or barrier. The students are trained and encouraged to co-exist peacefully in their daily lives through words and actions. The Kenyan Ministry of Education (MOE) and the NCIC (National Cohesion Commission Integration) supports and promotes the activities of the 'peace clubs' by training teachers in schools and providing a curriculum to be used by students and instructors in schools. The (National Cohesion Integration Commission (NCIC) sponsored members of the academic fraternity on a working tour of Rwanda with the objective of sensitizing them on the themes, principles and importance of social cohesion learning from the Rwandan genocide experience.

2.2.5. Sponsorship for the Annual Drama and Music Festivals

The annual drama and music festivals are facilitated by the Ministry of Education (MOE) in secondary and tertiary institutions annually. In the year 2012, the National Cohesion Integration Commission (NCIC) begun supporting the inclusion of nationalistic themes in the various presentations by students. The commission supported students to present items with positive cultural attributes from the diverse Kenyan communities. This forum provides a platform whereby the positive cultural sentiments are aired and appreciated by the students themselves and the general public. Positive attributes from the festivals include participants presenting traditional songs, poems and dances in languages not indigenous to them. This promotes appreciation, tolerance and co-existence between the students from various communities. Through this festival the Government of Kenya (GOK) managed to influence its social cohesion agenda by providing sponsorship of the various yearly editions of the drama and music festivals at both county and national competitions.

2.2.6. Use of Technology – Google 'Hangout Bridges'

The establishment of the amani 'peace clubs' in secondary schools has been successful in their objectives through the use of 'google hangout' bridges. This technology facilitates social networking of the students in the various amani clubs in schools spread out across the country. The Hangout Bridge creates a platform where students and other citizens can interact freely and conveniently sharing various aspects of issues affecting their lives. This improved exchange of ideas on the platform enabled the Amani clubs to connect across large distances with ease. The promotion of free thought and tolerance among students facilitated by the Google hangout platform creates greater understanding and promotes inclusion and accommodates various cultural diversities and promote social cohesion and integration. In order to ease access to the 'google hangouts' bridges the Government of Kenya (GOK), through the Ministry in charge of ICT technology promoted the setting up of computer labs in all education institutions connected with high speed fiber internet cables to this institution.

3. Research Methodology

3.1. Research Questions

This research work intends to answer the question as to why social integration and cohesion in Kenyan tertiary institutions declined in comparison to primary schools. The study also intended to examine the factors that contributed to this decline and remedial measures to facilitate a reversal of this trend.

3.2. Statement of the Problem

The transition of students (14-18years) from secondary to tertiary institutions in Kenya is characterized by a sudden decline in the levels of social cohesion and integration among the students. The National Cohesion Integration Commission (NCIC) has warned that the levels of social cohesion in the Kenyan educational institutions and the wider society in general are experiencing a rapid decline. Various religious leaders in the country have warned of dark days ahead unless the challenges posed by negative ethnicity and divisions are addressed. The situation has further been aggravated by the political polarization among the students and the staff, owing to heightened politically driven ethnicity in the country (Mushanga, 2008). The country has witnessed incidences of ethnic driven violence with the worst being 2007/2008 post-election violence where at least 1300 citizens were killed, property destroyed and hundreds of thousands displaced in an ethnically driven violence. The findings of this study will inform policy makers, educational institution, national and county government administrators and religious leaders to examine the state of social cohesion in the country and take mitigating measures. Debate on the factors affecting the deterioration of social cohesion in tertiary institution has not been investigated.

3.3. Research Design

A total of 440 students across 4 public universities located in Nairobi, Nyeri, Uasin-Gishu and Kisii counties in Kenya were interviewed. The male and female students were in their 1st - 4th year of study. The study employed a combination of descriptive survey and naturalistic design, employing both qualitative and quantitative approaches in research. The instruments of data collection were the questionnaire and interview guide to enhance comprehensive data collection. Statistical procedures were used to sort, analyze and summarize the data into frequencies and percentages. The qualitative data generated in the research was analyzed thematically. To select a representative sample of students from the institution selected for study, the researcher employed random and purposeful sampling. The researcher randomly identified students and approached them to request them participate in the research study. The study considered gender diversity in the correspondents. The researcher also purposefully ensured that the questionnaires were filled confidentially taking into account the diversity of students

3.3.1. Research Instruments

The data was first hand written; then from there the researcher went through to ascertain its validity, relevance and completeness. The researcher used both descriptive statistics such as frequencies and percentages. The information obtained was then reported in themes, frequencies and percentages using MS Word.

3.3.2. Questionnaire for Students

There were questionnaires for the students to fill in, these questionnaires had a number of sub-sections that were sub-divided based on the major research questions except before responding to the questionnaire, the participants were given instructions as guidance on what to do. They were assured of the confidentiality of their identity. Each respondent was expected to respond to the questionnaire items independently. Completed questionnaires were collected immediately. The researcher used questionnaires for this study because it is the most suitable research instrument for descriptive research design (Kombo and Tromp, 2005).

4. Results and Discussions

4.1. Demographic Information of Respondents

The respondents were interviewed considering their gender. The differentiation served to analyze different viewpoints. A total of 440 respondents were interviewed and the distribution according to gender is shown in Figure 1 below.

Figure 1: Gender Composition of Respondents

The findings reveal that more females' respondents (57%) participated in the study compared to their male counterparts (43%). Out of the total 440 respondents, 189 males and 251 females took part. The researchers noted that female respondents were more enthusiastic and willing to provide information compared to their male counterparts.

4.2. Type of Secondary School Attended

The researchers investigated the type of secondary schools attended by the respondents. The results are shown in figure 2 below.

Figure 2: Nature of Secondary Schools Attended by Respondents

The type of school attended by the various respondents influence the nature of their responses. The experiences in the state of social cohesion in secondary schools depended of the type of school i.e. day, boarding or national school. Considering that the study was conducted in 4 universities, the majority of students (31%, 137 students) attended national secondary schools. This is because the brightest students in primary schools are selected to join the national school who later own joined the universities. The least number of respondents (9%, 40 students) reported having attended private secondary schools. From the responses, the students attending day schools reported least levels of social cohesion and integration in their schools. This is because apart from their day-to-day interactions in school, the nature of cohesion was influence by the communities and families from which they come from.

4.3. Number of Years Spent the Educational Institution

The respondents were classified according to the number of years they had spent at the various tertiary institution. The findings are shown in figure 3 below.

Figure 3: Time Spent by Respondents at Tertiary Institutions

The interviewed students had spent various duration of time in the institutions. The 1st year students were reluctant to give information. The study may appear strange to them. They had just transited from secondary schools where the levels of cohesion are higher. Some of the questions may have been embarrassing to the 1st years. They had fond memories of the cohesive life in secondary schools. 2nd year students at the university were more enthusiastic to respond to the survey. Final year students were either evasive or not forthright in their responses. This may have been due to the sensitivity of the matter under discussion. The students having experience extreme polarization and division may have had doubts over the intention of the study.

Some respondents wondered why the researcher was studying such a sensitive matter. One respondent said the National Cohesion Integration Commission (NCIC) should carry out the study instead. 1st year students were timid, having experience culture shock in the university that prevent them from speaking. They may have lacked much experience having transited from secondary school recently where they confirmed the levels of cohesion to be high. They were not in a position to effectively compare. Students with more than 2 years stay at the universities had much experience to share. They were more enthusiastic and willing to compare their experiences at secondary schools and university. Students in their final year 4th, 5th and 6th years were extreme views. They either fully cooperated or took the questionnaires and wrote very little. Some 1st years 13% respondents thought the topic was strange. They had just transited from secondary school where the cohesion levels were high.

4.4. Number of Friends from Diverse Ethnic Communities at Secondary School

The respondents were required to reveal whether they had friends from not only their own ethnic communities or also from other ethnic communities. The results are summarized in figure 4 below.

Figure 4: Respondents and Their Friends in Secondary Schools

In secondary schools (89%, 392 students) of respondents had friends from different ethnic groups, only (11%, 49 students) reported not having any friends from other ethnic groups. The students that reported not having friends from other ethnic communities were mainly from the day and County schools. These results in figure 2 show that a lot of cohesion is witnessed in secondary school. The findings in figure 4 above are corroborated by the findings presented in figure 5 where the relationships among students in secondary schools was reported to be; (34%, 149 students = excellent), (59%, 260 students = cordial) and (7%, 31 students = hostile). Overall the results indicate that (93%, 409 students) of respondents reported positive levels of social cohesion among students in secondary schools.

4.5. Nature of Relationships between Respondents and Fellow Students in Secondary Schools

The various factors contributing to the positive state of social cohesion and integration in Kenyan secondary schools are also summarized in figure 5 and Table 1 below:

Figure 5: Social Cohesion among Students in Secondary Schools

	1	2	3	4
Various clubs	71%	15%	12%	2%
Religious groups	65%	22%	8%	7%
Removal of quota system	80%	11%	4%	5%
Drama and music festivals	86%	10%	3%	<1%
Sporting activities	58%	29%	12%	<1%
Positive engagement with school	47%	34%	10%	9%
National languages (English/Swahili)	98%	2%	-	-

Table 1: Various Factors Influencing National Cohesion and Social Integration in Secondary Schools In Kenya As Viewed By Respondents

The results presented in figure 5 and table 1 indicates show that a majority of the respondents reported a satisfactory level of cohesion among students in secondary schools. The relationship was described by: (34%, 150 students' excellent, (59%, 260 students' cordial) and (7%, 31 students' hostile). The results show that a majority of the students (93%, 409 students) reported a satisfactory state of social cohesion, while (7%, 31 students) reported a hostile relationship. The students that reported hostile relationships were distributed in the following types of secondary schools; (7%, 31 students- day schools; 14%, 62 students- county schools; 24%, 106 students- county schools; 19%, 84 students extra county and 11%, 48 students- national).

From table 1, approximately (98%, 431 students) of respondents reported the widespread use of English/Kiswahili in the schools as a major contributor to social cohesion in the schools. The day scholars were generally affected by the environment where the schools were situated. About (24%, 106 students) of students in the county schools reported hostility relationship among the students. Generally, the levels of social cohesion in secondary was reported to be satisfactory with students in boarding schools shown by sharing of personal items among the students irrespective of social backgrounds.

The respondents reported that participation in music/drama festivals (86%, 378 students) and sporting competitions (255 students) helped to foster social cohesion. Students learn folksongs, poems and dances from ethnic groups other than their own. The removal of the quota system was reported by (80%, 352 students) as a positive step towards fostering social cohesion in the schools. As reported in section (2.2.1), the Government of Kenya (GOK) reversed the implementation of the quota system which had contributed to further polarization in schools. A positive environment for engagement in secondary schools between students, teachers, Board of Management (BOM), Parents Teachers Associations (PTAs) and other stakeholders was reported by (47%, 207 students) as contributing to social cohesion in secondary schools.

4.6. Social Cohesion among Students and Teachers in Secondary Schools

The researcher investigated the state of social cohesion among students and their teachers. The findings are presented in figure 6 below.

Figure 6: Social Cohesion among Students and Teachers in Secondary School

From figure 6, the teacher-student relationships in secondary schools was described as; (30%, 13 students excellent, 37%, 163 students cordial and 33%, 145 students hostile). The overall state of cohesion, discipline, overall academic, social, behavioral and emotional development of the students among students is dependent on the relationship with their teachers. According to (Brendgen *et al.*, 2007), difficult relationships may lead to future negative traits in the students. The teachers act as role-models and mentors for the students. Teachers' actions can be a source of disunity and disturbance for their students elaborated that, the teacher-child relationship exerts a major influence on children's academic, social, behavioural and emotional problems. Students who experience a rough relationship with their teachers especially those abused verbally and physically eventually miss out on important learning opportunities and behaviour patterns (Brendgen *et al.*, 2007).

Decreased social cohesion among students and their teachers would incite students to rebel against the school administration. In some instances, some teachers actively incite their students to strike action destroying school property and loss of lives in extreme cases. Teachers may be used by external actors who have vested interests in the affairs of the various schools. The greatest losers are the students. In an article in the East African Standard on 1st July, 2001, titled 'School Unrest' a respected Kenyan school administrator Mr. B. Sogomo, advised teachers against uttering negative sentiments about their schools before their students. Teachers can be a source of 'behavioural problems' or 'moral guarantors' to their students fostering social cohesion in their schools.

4.7. Social Cohesion and Integration at Kenyan Tertiary Institutions

The various factors contributing to the deteriorated state of social cohesion and integration at Kenyan tertiary institutions are also summarized in figure 7 and Table 2 below:

Figure 7: Nature of Social Cohesion in Tertiary Institutions in Kenya

	Most Positive	More Positive	Less Positive	Least Positive
Negative ethnicity	92%	5%	3%	<1%
Social class	83%	8%	3%	3%
Race	<1%	2%	3%	<96%
Religion	-	-	3%	97%
Diversity in course Programmes	52%	40%	5%	4%

Table 2: Factors Contributing Towards Decreased Social Cohesion and Integration in Tertiary Institutions in Kenya

From the results indicated in figure 7 and table 2, approximately (39%, 172 students) of students at tertiary institutions reported satisfactory levels of social cohesion. In contradiction (61%, 269 students) reported a relationship that was 'difficult'. From Table 2 the respondents reported that decline in social cohesion was contributed by the following factors; (negative ethnicity, Social class disparities, race, religion and diversity in the course studied). At total of (83%, 365 students) reported that differences in social backgrounds was a major influence on the declining social cohesion levels.

Religious differences were considered to be a minor factor in declining social cohesion levels. Differences in course taken was considered a major factor by (52%, 229 students). Negative ethnicity was considered a major obstacle to social cohesion by (92%, 405 students). This state was fueled by the widespread use of vernacular languages in the institutions. Various actors with vested interest in the tertiary institutions exploited the diversity in the languages spoken to further polarize the students by encouraging ethnic mobilization, polarization and division. A respondent stated that in tertiary institutions, the ability to speak a particular language provided the requisite admission and acceptance into a closed group of students united by a common language and culture. All other students outside these circles are effectively stereotyped and considered as intruders or/and outsiders. A respondent stated that in tertiary institutions revision groups are formed along ethnic and class considerations.

This state of affairs forced retired president Daniel a rap Moi in an article 'Moi warns varsities on tribal unions' published by the *Daily Nation* newspaper on 4th August 2009 to warn on the consequences of ethnic based clubs and unions in tertiary institutions. Extra-curricular activities such as sports, music and drama festivals at tertiary institutions were majorly represented by students organized along ethnic lines. One male respondent stated in his response that students from his tribe asked him to stop interacting with students from other social backgrounds. Another respondent reported that it is common knowledge among students that students that dating from a different ethnic group was considered to be taboo. Sports activities follow tribal orientations where certain sporting activities i.e. athletics and soccer are viewed as a 'preserve' of certain ethnic groups. Such stereotypes only serve to entrench social disintegration. The respondents suggest that the environment is tense and characterized by favoritisms and hostility.

5. Conclusions and Recommendations

The transition of students from secondary school to tertiary institutions in Kenya is marked by a sharp and monumental decline in social cohesion and integration. The work also concluded that levels of social cohesion, integration and national ethos in tertiary institutions is on a downward decline. This decline is aggravated by negative ethnicity, religion, social background, politics, and cultural stereotypes among other factors. Educational institutions in Kenya are mirrors of the general society that is currently characterized by decreased social cohesion and integration challenges. Negative ethnicity is the major factor contributing towards decline in social cohesion in educational institutions in Kenya. The Government of Kenya (GOK) has instituted several measures to reverse the negative trends in the educational institutions. Members of the Kenyan public including, politicians, religious leaders have noted the declining social cohesion levels and have called for the banning of vernacular languages in political gatherings to help foster nation hood. The declining levels of social cohesion threaten national stability and cohesion.

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