

**ROLE OF UNIVERSITY EDUCATION IN FOSTERING NATIONAL VALUES
AMONG THE YOUTH IN PRIVATE AND PUBLIC UNIVERSITIES IN KENYA**

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**A Thesis Submitted to the Graduate School in Partial Fulfillment of the
Requirements for the Award of the Degree of Doctor of Philosophy in
Educational Foundations of Egerton University**

EGERTON UNIVERSITY

APRIL, 2017

DECLARATION AND RECOMMENDATION

Declaration

This thesis is my original work and has not been presented for the award of a degree or diploma in this or any other university.

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DEDICATION

To my dear wife Caroline, my children, Imani and Baraka, and my father, and mother for their support, love and encouragement that made this study a success.

ACKNOWLEDGEMENT

I thank the Almighty God for this accomplishment because nothing can ever be achieved without His will. I wish also to thank Egerton University for giving me a chance to pursue my studies.

A considerable number of people are worthy of recognition and appreciation. Foremost, I would like to express my sincere gratitude to my supervisors; Prof. Fredrick Ogola and Dr. Thomas Ronoh for their continuous support of my PhD study and research. Your patience, motivation, enthusiasm, immense knowledge and guidance gave shape to this dissertation.

Besides my supervisors, I would like to thank all faculty members and particularly those in the Department of Psychology, Counseling and Educational Foundations to which this thesis belongs. I am particularly conscious of the debt I owe to my father, Prof Aggrey Sindabi, with whom I shared ideas that helped shape this thesis. Your financial support, encouragement, insightful comments, and hard questions have been priceless. This one is for you.

Special thanks go to my wife, children, mother, brothers and sister. Words cannot express how grateful I am for all the sacrifices that you have made on my behalf. My sincere and heartily gratitude to my friend and mentor, Dr. Ronald Werunga Kikechi whose challenges, thought provoking discussions, and productive criticisms helped provide ideas that shaped this thesis.

I place on record my sense of gratitude to Prof. Micah Chepchieng, Dr. Dennis Ndolo, Dr. Catherine Mumiukha, Dr. June Madete, Dr. Scholastica Adeli, Dr. Mary Wosyanju, Dr. Biutha Manwa, Prof. Steven Odebero, Prof. Bob Wishitemi, Mr. Godfrey Odinga, Mr. David Mureithi, Stanley Wafula, Mr. Eric Liyala, Mr. Joel Awino, Ambassador James Ochami and Dr. John Ayieko. Your encouragement, support and attention guided this thesis.

I am extremely thankful and indebted to Prof. Joshua J. Akong'a for sharing his experience and expertise in Social Research. It is not possible to mention all of you. Kindly accept my sincere thanks. Your contributions are highly appreciated.

ABSTRACT

The trends in national universities in Kenya reveal that all is not well with regard to education that is offered and values acquired by the students. There are cases of manifestation of breakdown of law and order, and an outright neglect of moral values by university students on issues such as human dignity, national unity, sharing and personal responsibility. This study therefore sought to ascertain the role of university education in fostering national values among the youth in public and private universities. Thus, studying the role of the university in fostering a national value system amongst the youth is of great importance because education should not be simply about learning, teaching, passing or failing examinations and creating or finding jobs, but also the need to promote desired value systems. The objectives of the study were to: determine the extent to which university philosophy (vision, mission and core values) fosters national values; establish the extent to which the content of common courses offered in the universities foster national values; and establish the extent to which co-curricular activities offered foster national values among the youth in public and private universities in Kenya. The study was guided by the basic human value and the cultural capital theories. The study used a mixed method (quantitative and qualitative) approach. A sample of 382 from a target population of 52,319 university students was utilized. Proportional sampling technique was then used to determine the sample size of students per university, department and gender. A total of 52 Heads of Departments, 4 Deans of Students and 4 Registrars in charge of academic affairs were purposively sampled from Daystar, Egerton, Baraton and University of Nairobi. Data was collected using students' questionnaire and interview schedule for Chairpersons of Departments, Deans of Students, and Registrars of academic affairs. Reliability of the instruments was determined through a pilot study where a Cronbach alpha co-efficient of 0.82 was obtained for the students questionnaires. Frequency distributions, percentages and measures of central tendency, t-test and a one way Analysis of Variance (ANOVA) were used in the analysis of quantitative data. For qualitative data, inferences were objectively and systematically made and used in summarizing of findings. The study established that the philosophies of of public and private universities (vision, mission and core values) fostered equity, practice of accountability, transparency and integrity. The study also established that students democracy, participation of the people, equity and social justice were mainly fostered through the university curriculum (common courses, lecture content and practicals). The study further established that democracy, participation of the people and social justice were fostered more in the Sciences and Art and Humanity based curriculum while the value of equity was fostered more in Art and Humanities and Business based curriculum. The study also established that both private and public universities fostered national unity, equity, and practice of accountability and transparency in through co-curricular activities. The study established that national unity and equity as a national values were fostered more in games and students leadership respectively than in clubs and societies in both public and private universities. It is hoped that, the findings of this study will contribute to knowledge and assist the government of Kenya in the implementation of both the National Constitution, and the Vision 2030 both of which call for a national values system. Further, the findings of the study may enable the university management to identify and invest in activities which will help foster national values in their respective universities.

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ABBREVIATIONS AND ACRONYMS

ANOVA	Analysis of Variance
CUE	Commission for University Education
GoK	Government of Kenya
HELB	Higher Education Loans Board
HOD	Head of Department
KUCCPS	Kenya Universities and Colleges Central Placement Service
NACOSTI	National Commission of Science, Technology and Innovation
OECD	Organization for Economic Cooperation and Development
SPSS	Statistical Package for Social Sciences
TFHES	Task Force on Higher Education and Society
USA	United States of America

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

A university is inherently a centre of excellence. It is the place where a particular vision of values is natured and propagated. Browne (2001) observes that in the United States of America (USA), certain values are universal and Americans strive to promote them worldwide. These include an individual's freedom to speak their mind, assemble without fear, worship as they please, and choose their own leaders. They also propagate and cherish such values as dignity, tolerance, and equality among all people, as well as fair and equitable administration of justice. The USA was founded upon a belief in these values. Fidelity to these values has extended the promise of America to more people in and out of USA. Abroad, these values have been claimed by people of every race, region, and religion. Most nations are parties to international agreements that recognize this commonality. Nations that embrace these values for their citizens are ultimately more successful and friendly than those who do not hold the same view (Schwartz & Boehnke, 2004).

Singapore is one of the countries that have directly embarked on promoting a national value system through education and training its manpower in order to: foster a sense of Singaporean identity, pride and self-respect. Singaporeans help students get to know the Singapore history especially emphasizing the cherished values of a unitary system as a nation, this facilitating students' understanding of Singapore's unique challenges, constraints and vulnerabilities that makes it different from other countries. It is arguably observed by Bardi (2000) that there is need to instil in students the core values of the Singaporean way of life, and more so the hope that ensured that society has continued to be profoundly successful.

Psychoanalytic theorists contend that women are more related and more affiliated with others than men, whereas men are more autonomous and more individual (Chodorow, 1990). For instance, "Cultural feminist" theories posit women's "self-in-relation," in

contrast to men's greater autonomy (Scott, 1988). They claim that women show more concern for an ethic of care and responsibility, while men focus more on an ethic of rights based on justice and fairness (Gilligan, 1982). Evolutionary psychologists postulate that women probably gained evolutionary advantage by caring for the welfare of in-group members. Men probably gained evolutionary advantage by attaining and exploiting status and power.

Social role theorists such as Eagly (1987), Diekmann (2000), attribute gender differences to the culturally distinctive roles of men and women. Parsons and Bales (1985) observe that the allocation of women to nurturing roles reduces competition and preserves family harmony. Women assume more "expressive," person-oriented roles; while men engage in and learn more "instrumental," task-oriented roles.

Similarly, Bakan (1966) proposes "agency" and "communion" to distinguish men's and women's modes of social and emotional functioning. Socialization also contributes: societies typically socialize boys and girls to occupy different social roles and to affirm different life goals and sanction them for failing to do so. These theories share a view of women as more relational, expressive, and communal, and of men as more autonomous, instrumental, and agentic. These dissimilarities in men's and women's motives and orientations are likely to find expression as different value priorities. Specifically, they lead to the hypotheses that men more than women attribute importance to power values in particular and also to achievement, hedonism, stimulation and self-direction values. Women attribute more importance than men especially to benevolence values and also to universalism, conformity, and security values (Schwartz, 2005)

Educational experiences presumably promote intellectual openness, flexibility, and breadth of perspective essential for self-direction values (Kohn & Schooler 1983). These same experiences increase the openness to non-routine ideas and activity central to stimulation values. In contrast, these experiences challenge the unquestioning acceptance of prevailing norms, expectations, and traditions, thereby undermining conformity and tradition values. The increasing competencies to cope with life that people acquire through education may also reduce the importance of security values. According to

Schwartz (2005), studies reveal that there are positive correlations of years of formal education with self-direction and stimulation values and negative correlations with conformity, tradition, and security values.

In addition, education correlates positively with achievement values. The constant grading and comparing of performance in schools, emphasizing meeting external standards, could account for this. The associations of education with values are largely linear, with the exception of universalism values. Universalism values begin to rise only in the last years of secondary school. They are substantially higher among those who attend university. This may reflect both the broadening of horizons that university education provides and a tendency for those who give high priority to universalism values to seek higher education (Schwartz, 2005).

Students are an integral part of the life of all universities and their contributions to the quality of learning and teaching is recognized and actively encouraged. Thus, education quality assurance system should always strive to be clear on specification of roles, responsibilities and procedures. It enabled institutional aims and objectives to be achieved and informs decision making; is free from individual bias as well as is repeatable over time; involves all staff; includes the specification of standards and acceptable evidence; prompts continuous improvement (HEQC, 1994).

Similarly, the development of a 'quality culture' to underpin a successful quality system requires: an open and active commitment to quality at all levels; a willingness to engage in self-evaluation; a firm regulatory framework; clarity and consistency of procedures; explicit responsibilities for quality control and quality assurance; an emphasis on obtaining feedback, from a range of constituencies; a clear commitment to identifying and disseminating good practice; prompt, appropriate, and sensitive managerial action to redress problems, supported by adequate information (HEQC, 1994).

In lecture halls, throughout universities across the country, young Kenyans have embarked on forging their destinies, for the most part, full of expectation, hopes and dreams (Bennars & Njoroge, 2004). In this, they are also preparing to be good citizens of

tomorrow, with the common destiny of improving their future through accelerated growth and development of Kenyan society. It is a formative experience whose importance cannot be underscored; their ways of doing things and the values that have been inculcated in them while in college determines to a greater extent what they would become in future and in particular their moral upbringing.

National values can be defined as the fundamental beliefs of a nation guiding the actions and behavior of its citizens and exerting influence on the way the citizens relate with each other, serve, and engage with other communities for the common good (Muthaura, 2010). Under Kenya's development blue print, the Vision 2030, the social pillar which covers education and training, proposes that education should aim to improve the production of skills that are demand-driven as well as to teach behavioural and life skills in order to impart positive character traits that will help the youth to make appropriate choices in life. Indeed, education (its values and relevance) finds an important place in the constitution of Kenya. It provides the conception of the economic and social order for which the youth of the country should be educated. Its preamble reflects the National echoes, and the objectives of National policy. It contains the sign posts for the Nation to go ahead and achieve its aim.

The questions that educators need to ask are, "What kind of citizens do we want in Kenya?" In the wake of the new Constitution of Kenya in 2010, "What kind of value system do we want to have?" The history of Kenya is rife with highly undemocratic traditions such as tribalism, corruption, impunity, lack of personal responsibility, disunity in governance in accordance to Akong'a (2009). In fact, these questions get to the heart of the Vision 2030 which calls for an investment in human potential and the deepening of a critical and a national consciousness; hence the redefinition of a Kenyan identity. The vibrancy of contemporary academic discourses such as the more critical variants of Philosophy of Education, and critical pedagogy offer exciting possibilities at the university for rethinking a renewed and more radically sense of the public good (Saltman, 2001). These discourses have the potent of providing the university with the tools to rethink, recognize, and understand the significance of its practices in fostering national values amongst the youth.

According to Mwaka, Musamas and Kafwa (2011), globally human values of respect, honesty, ethics, morals, positive attitudes and goodwill are under siege. Rather than teaching students to become citizens concerned with the well-being of others, the university has become an arena where training in critical thinking and social skills has been undervalued and attitudes towards the socio-economic and socio-cultural development of the nation have become unclear. Enderbrock (1955) postulated that educational advantages alone were not enough. In his view, one's training at an institution of higher learning must be commensurate with one's values and morals otherwise that student would be on the road to high trouble.

It is paramount for the country's education system to foster an environment that will lead to the development of a national value system. Every society or nation all over the world sets up its own educational goals based upon its cultural and social needs. Education is such a worthwhile commodity that societies tend to determine what should be passed on from one generation to another. Thus, the culture of a society helps to determine the content of education and its aims and goals (Ogola, 2003).

The main educational goals for Kenya since political independence are contained in the Ominde Education report (ROK, 1964). Seven years later, these goals were re-emphasized in the Ndegwa Report (ROK, 1971) as follows: education was to serve the primary needs of national development, assist in fostering and promoting national unity, prepare the youth of the country to play an effective role in the life of the nation whilst ensuring that opportunities are provided for the full development of the individual talents and personality of the citizens, assist in the promotion of social equality and train in social obligations and responsibilities. This goal is also related to the issue of culture and education, and societal expectations of university students. The education system must respect, foster and develop the rich and varied cultures of Kenya (ROK, 1964).

Twenty-five years later after Kenya gained independence, the Kamunge Report provides the national goals, which education must inculcate as fostering national unity, preparing and equipping the youth with knowledge, skills and expertise to enable them to play an effective role in the life of the nation. This in turn served the needs of national

development, promote full development of talents and personality, and support social justice and morality as well as social obligations and responsibilities (ROK, 1988). Therefore, studying the role of the university in fostering a national value system amongst the youth is so important an ingredient because education should not be simply about learning, teaching, passing or failing examinations and creating or finding jobs, but also the promotion of desired values. Basing on this premises highlighted thereof, this study sought to establish the role of university education in fostering national values amongst the youth in private and public universities in Kenya.

1.2 Statement of the Problem

All over the world, national values have an influence on the lifetime achievements of an individual. Thus, nations such as Singapore, Malaysia and South Korea have established a national value system that is largely embraced by its citizenry. As part of the best practice, universities in Kenya have also clearly outlined sets of desirable values in their vision, missions, strategic plans, statutes, standards and guidelines set by the Commission for University Education (CUE) and service charters. They have acted as a form of commitment that bind the students, employers and employees within the university set up. In spite of this, the national values of the young generation such as patriotism, integrity, accountability among others continue to deteriorate considerably in the 21st Century. This study, therefore, sought to answer a number of questions; do the university councils, management boards, members of senate, administrators, lecturers and students in these institutions appreciate these values? Are these values being put into practice? What steps ought to be taken to ensure that these stated values are fully institutionalized? What measures are required to ensure the internalization of these values? These questions are useful in understanding the depth of the study, since history has proven that any social revolution must first begin with an awakening of individual social consciousness. The study therefore sought to investigate the role of university education in fostering national values amongst the youth in private and public universities in Kenya so as to ensure appropriate behaviour and skills are fully inculcated to them. This could be a way of ushering in a prosperous, stable and united Kenya as envisaged in the Social Pillar of

Vision 2030, which identifies key interventions to support initiatives in moulding the character of the youth through targeted behaviour and life skills.

1.3 Purpose of the Study

The purpose of this study was to establish the role of university education in fostering national values among the youth in private and public universities in Kenya.

1.4 Objectives of the Study

The study was guided by the following objectives:

- i) To determine the extent to which university philosophy (vision, mission and core values) fosters national values among the youth in private and public universities in Kenya.
- ii) To establish the extent to which the content of common courses offered in universities foster national values among the youth in private and public universities in Kenya.
- iii) To establish the extent to which co-curricular activities offered in universities foster national values among the youth in public and private universities in Kenya.

1.5 Hypotheses of the Study

The following hypothesis guided the study:

HO₁: There is no statistically significant difference between the university philosophy (vision, mission and core values) and national values among the youth in private and public universities in Kenya.

HO₂: There is no statistically significant difference between the content of common courses offered in universities and fostering of national values among the youth in private and public universities in Kenya.

HO₃: There is no statistically significant difference between the co-curricular activities offered in universities and fostering of national values among the youth in private and public universities in Kenya.

1.6 Significance of the Study

It is hoped that the study may enable the government of Kenya to identify the shortcomings of its university education system in fostering national values. This might assist the government to come up with appropriate policies to make the university education more competitive and effective in fostering national unity. The study may contribute to the existing stock of knowledge on the role of university education in fostering national values.

It is hoped that the findings of the study may assist university managers to improve on the university education ability to foster national values. The study will also assist the managers to identify and invest in activities which yield a high correlation with fostering of national values in their respective universities. It is expected that the study may raise public awareness and help to enlighten stakeholders on the shortcomings of the university environment in fostering national values. It is also anticipated that this study may help the policy makers, parents and administrators to gain an insight into the educational experiences of Kenyan youth at the university and their chances of acquiring national values which can promote national cohesion, integration and prosperity.

1.7 Scope of the Study

The study mainly focused on university students, lecturers and administrators in both public and private universities in Kenya. The study investigated the role of university education in fostering national values among the youth in Kenyan Universities. The study utilized four universities – two public and two private universities. Of the two universities in each stratum, one was based in rural environment while the other was located in an urban setting.

1.8 Limitations and Delimitation of the Study

The study was limited to four universities- two public (rural and urban) and two private (rural and urban) universities. Though there are also some public and private universities in peri-urban areas, they were not covered in the study. The findings were therefore not

fully representative of all the universities and may be generalized to other universities with caution.

The study was also delimited in the sense that there are many factors other than university education that foster national values amongst the youth in Kenyan universities which this study did not investigate. The researcher mitigated this by using questionnaires that addressed national values and not any other factors.

1.10 Assumptions of the Study

The study was based on the following assumptions: -

- (i) All Kenyan universities emphasize student's acquisition of national values.
- (ii) All university students understand the national values and the methods used to instil the values in them.
- (iii) All university students understand the national values acquired through university education and those acquired as a result of interaction with the external environment.

1.11 Operational Definition of Terms

Comparative Study: A study that compares two or more things with a view to discovering something about one or all of the things being compared: in this study; the private and public universities.

Fostering: The process of instilling national values in students in order to make them accepted members of the society.

National Values: Fundamental beliefs of a nation guiding the actions and behavior of its citizens and exerting influence on the way the citizens relate with each other, serve, and engage with other communities for the common good.

Role of the University: Refers to the traditional functions of the university including, interalia, teaching and research necessary for the development of the personality, extension services and community service.

University Education: It is the totality of general and specialized training and encounters in institutions of higher learning to perform scientific research or pedagogical work within the area of specialized knowledge that a student has acquired.

Values Education: Is defined as all aspects of the process by which the university transmits values to students.

Value System: A coherent set of values adopted and/ or evolved by a person, organization, or society as a standard to guide its behavior in preferences in all situations.

Youth: Refers to students who joined university after completion of their Kenya Certificate of Secondary Education irrespective of age.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter presents an overview of the literature as well as theoretical and conceptual frameworks. The chapter has been organised as guided by the objectives of the study. The chapter specifically provides a critical review of literature as follows: etymology of values, constitution of Kenya and university philosophy, philosophy of the university education and national values; the characteristics of national values; aspects of university education that promote a national value system, theoretical framework and conceptual framework.

2.1 Etymology of Values

Socrates, as a young man, distinguished himself for bravery several times and exhibited a “daimonion” a divine sign or inner voice which issued prohibitory messages in periods of Socratic spells (which some writers find suggestive of epilepsy). The Delphic Oracle states that, “There is no person living wiser than Socrates.” Socrates interprets this statement as indicating any such purported wisdom is simply his own knowledge that he was not wise (Goden, 1974). His persistent questioning of authorities and public figures is probably intended not to humiliate them, but instead to bring to light truth which might elucidate a view of the good life. Socrates considered himself a gadfly annoying the state. “Socratic irony” - Socrates' profession of ignorance when he interviews others is probably sincere in a sense but appears to be much exaggerated in light of his leading questions which often shape the path of dialectical inquiry (Hamilton & Cairns, 1961).

The great example of the trial and death of Socrates demonstrates the close connection between his character and his philosophy. Among other accusations, Socrates is found guilty of impiety (not worshipping the gods the state worships), corruption of the youth (infusing into the young persons the spirit of criticism of Athenian society), among other accusations. Socrates refuses to avoid his death by leaving Athens, although he could flee, but such an escape would be contrary to his moral principles and would be an

injustice to the state which was his parent, his education, and the origin of law. Ultimately, Socrates' decision not to flee is based on the following principle of action expressed in Plato's *Apology* (Hamilton & Cairns, 1961). "You are mistaken my friend, if you think that a man who is worth anything ought to spend his time weighing up the prospects of life and death. He has only one thing to consider in performing any action, that is, whether he is acting right or wrongly, like a good man or a bad one." (Goden, 1974).

According to Hamilton and Cairns (1961), during his life Socrates was predominantly interested in ethics. Self-knowledge is a sufficient condition to the good life. Socrates identifies knowledge with virtue. If knowledge can be learned, so can virtue. Thus, Socrates states virtue can be taught. He believes "the unexamined life is not worth living." One must seek knowledge and wisdom before private interests. In this manner, knowledge is sought as a means to ethical action. What one truly knows is the dictates of one's conscience or soul: these ideas form the philosophy of the Socratic Paradox. Socrates' ethical intellectualism has an eudaemological character. Socrates presupposes reason is essential for the good life. One's true happiness is promoted by doing what is right. When your true utility is served (by tending your soul), you are achieving happiness. Happiness is evident only in terms of a long-term effect on the soul. The Socratic ethics has a teleological character, consequently, a mechanistic explanation of human behavior is mistaken. Human action aims toward the good in accordance with purpose in nature (Goden, 1974).

Socrates states no one chooses evil; no one chooses to act in ignorance. We seek the good, but fail to achieve it by ignorance or lack of knowledge as to how to obtain what is good. He believes no one would intentionally harm themselves. When harm comes to us, although we thought we were seeking the good, the good is not obtained in such a case since we lacked knowledge as to how best to achieve the good. Aristotle's criticism of Socrates belief that no one intentionally harms oneself is that an individual might know what is best, and yet still fail to act rightly. Socrates' influence extends to many different subsequent ethical theories in the Western World. Some proposed objections to the

Socratic Ethics are as follows: If evil were never done deliberately or voluntarily, then evil would be an involuntary act and consequently no one could properly be held responsible for the evil that is done; Since, on Socrates' view, the good is that which furthers a person's real interests, it will follow that if the good is known, people will seek it (but many times people do not); If moral laws were objective and independent of feelings, and if knowledge were to be identified with virtue, then it would seem to follow that moral problems are always capable of rational resolution (but often they are not) (Goden, 1974).

Plato's ethics could be best described as virtue ethics, a philosophical school of thought that is most often associated with Plato's student Aristotle. What virtue ethics states is that the reasoning of what is moral is determined by the person (moral agent) rather than by rules or consequences (Annas, 1981). But it is Plato and his literary genius that we have to thank as his dialogues preserve not just Socratic philosophy, but also the Socratic educational experience (Reid, 2013). When contemplating the etymology of values, one is tempted to think of Socrates, perhaps because Socrates has been a philosophical educator. Educators would do well to better understand Plato's pedagogical objectives in the Socratic dialogues so that we may appreciate and utilize them in our own educational endeavors, and so that we may adapt the Socratic experience to new interactive educational technologies.

Plato designed his Socratic dialogues to arm students for real world challenges and temptations. First, in both form and function the dialogues attempt to replicate the Socratic experience for their audience. They demand from their readers what Socrates demanded from his students: active learning, self-examination, and an appreciation for the complexity and importance of wisdom (Reid, 2013). Second, the dialogues challenge the conflation of professional and personal excellence, best exemplified by sophists such as Hippias, and exhort their reader to pursue personal virtue separately from and alongside practical and professional skills (Wilburn, 2013). Third, they aim not to transmit some prepackaged formula for success, but to teach students to learn for themselves; that is to love and pursue wisdom. The Socratic dialogues, and philosophic

dialogue itself, are educationally important in that they teach one to be a philosopher in the literal sense. The educational lessons of Plato's early Socratic dialogues remain valuable to us even today. It is important to recognize the importance of encouraging the development of moral character in addition to professional skill in the university. Students, lecturers, and university managers should not confuse financial success, athletic prowess, political power, or public esteem with true human excellence.

2.2 Constitution of Kenya and University Philosophy

The national goal as envisaged in the preamble of the Constitution of Kenya (see, ROK, 2009) points out the vision of the Nation and that every citizen owes his or her allegiance to it. Democracy, socialism and secularism emerge as a guide to the national activities. This can be described as an identity card of the constitution. It indicates the high moral tone and tenor of the constitution. In brief, it is a solemn pledge given to the Nation. The importance of chapter two and six in our constitution is fundamental and profound guidelines regarding ethical fundamentals that the role of the university in fostering national values amongst the youth of Kenya. One of the most important roles of the university will be to make sure that the proper balance between competing interests and values must be constantly embraced. Therefore, the university must create a better way of relating our national educational goals to our national values as proposed by the Constitution of Kenya especially the chapter six on integrity and accountability. For indeed, part of the requirement in ensuring social development is to empower the youth of Kenya who are of different cultural and ethnic background embrace the very national values proposed by the constitution. This will enable them to determine and practice national values that will guide them for the rest of their lives (Ludovico, Lombardi & Di Torino, 2009).

Thus the national values and principles of governance anchored into the Kenyan constitution under chapter two (ROK, 2010) are the same as those that are fostered in the universities in Kenya. The national values and principles of governance under this chapter include: (a) patriotism, national unity, sharing and devolution of power, the rule of law, democracy and participation of the people; (b) human dignity, equity, social

justice, inclusiveness, equality, human rights, non-discrimination and protection of the marginalized; (c) good governance, integrity, transparency and accountability; and (d) sustainable development (ROK, 2010).

This national values and principles of governance are supported in chapter six under leadership and integrity. It states that the authority assigned to a State officer is a public trust to be exercised in a manner that: (i) is consistent with the purposes and objects of this Constitution; (ii) demonstrates respect for the people; (iii) brings honour to the nation and dignity to the office; and (iv) promotes public confidence in the integrity of the office (ROK, 2010). The values are also reinforced in chapter forty nine under the responsibilities of leadership. The constitution vests in the State officer the responsibility to serve the people, rather than the power to rule them. The guiding principles of leadership and integrity include: selection on the basis of personal integrity, competence and suitability, or election in free and fair elections; objectivity and impartiality in decision making, and in ensuring that decisions are not influenced by nepotism, favouritism, other improper motives or corrupt practices; selfless service based solely on the public interest, demonstrated by- (i) honesty in the execution of public duties; and(ii) the declaration of any personal interest that may conflict with public duties; (d) accountability to the public for decisions and actions; and (e) discipline and commitment in service to the people (ROK, 2010). Given that most of the students who join the universities aspire to work in the public service at one point or another there is need to foster these values in our public and private universities.

Thus, looking critically at chapter two of the Constitution of Kenya on national values and leadership and integrity (ROK, 2010) we establish rules and principles that seek to facilitate the realization of equality and an inclusive citizenship. In this respect, the constitution addresses and establishes national values and principles of governance that seek to bring about change for sustainable social development for the benefit of Kenyans. Thus values such as accountability, integrity, and patriotism come to the fold giving forth moral presuppositions that are an attempt to maximise the possibility of a future without

civil strife as witnessed in the past, an end to political manipulation of perceptions of marginalization and exclusion.

All universities in Kenya have developed distinct philosophies that guide their operations. These are pronounced in their vision, mission statements, and core values. Examples of philosophies of Moi University, Kenyatta University, Daystar and the University of Nairobi. It is extremely interesting to note that the practice of universities in Kenya is now under great scrutiny from the Government of Kenya through Universities Act 2012 by way of the Commission for University Education, Kenya's Vision 2030 and the Constitution of Kenya. Therefore, a study on the role of university education in fostering national values amongst the youth of Kenya is a question in Philosophy conceiving and formulating principles on national values and the potential universities have in contributing towards a significant change for the benefit of Kenya and humankind.

Oruka (1997) observes that as Kenyan universities seek to engage and encourage international best practices by offering themselves for audit, they also embrace the International Standards Organization (ISO) quality management systems. This is to say that universities in Kenya are embracing pragmatic reason by adapting themselves towards a practical knowledge. These vision, mission statements to go along with core values are meant to be, rather, continually active, guiding the individual universities in what they do, whether it is creating new programs, erecting new buildings, or charting a course as called for by the Kenya's development blue print, vision 2030 and in line with the constitution. If indeed, universities in Kenya claim with some justification that they have grounds for grasping various societal expectations including fostering national values amongst the youth of Kenya, they can have a reasonable platform for solving problems of society that in many cases afflict human society (Oruka, 1997).

2.2.1 Chapter Six of the Constitution and its Relation to National Values

The value of education is recognized in every society. Education is a means of expanding intellectual horizons and empowering individuals to a better quality of life. What the youth need to learn, when and why will determine the kind of decisions they make in the

future. Education is considered as a foundation for economic growth and social development. Education is therefore very important and necessary for the development of a country and its citizens. The Kenyan constitution of 2010 prescribes the national values that need to be instilled to all Kenyans. Chapter six of the constitution stresses the importance of principles of leadership and integrity. Education is an enabler towards this. Academic institutions are an important source of information for the youth. The values that the youth acquire in academic institutions are essential in guiding them to become responsible and productive citizens. The majority of today's youth are faced with numerous situations that require them to make choices that are not always in line with their personal values. Providing young people with support and guidance to assist them to manage these issues effectively forms a critical part of education. As today's citizens and tomorrow's leaders, the youth have a huge responsibility to make a lasting impact based on the values they are taught.

Chapter six of the Kenyan constitution has key provisions on integrity in leadership, governance and accountability. The chapter includes articles on the conduct and responsibilities of state officers and guidelines on legislation. The section that follows provide an analysis of how these provisions affect leadership of those in office.

Chapter six of the Kenyan constitution should serve as guidelines for citizens to consult when electing their representatives as it includes an explanation of the ways in which the characteristics of leadership and integrity should shape the actions and governance of leaders serving our people. It lays down the principles upon which the State Officers should conduct themselves. The chapter makes it clear that the power state officers exercise is a public trust that is to be used to serve the people. State officers are therefore custodians of authority in service to the people. In this regard, state officers are required to be disciplined and committed to serve the people, make decisions objectively and impartially, not influenced by favouritism or corrupt practices and to be accountable for their actions. State officers who breach this chapter will be subject to disciplinary procedures and in the case they are dismissed from office, they will be barred from holding state office again.

A system of checks and balances is included to ensure that there is transparency and accountability in the elective process. Those standing for elective positions have to be cleared by the Kenya Revenue Authority, the Higher Education Loans Board, the Criminal Investigation Department, the Credit Regulatory Board, and the Ethics and Corruption Commission. The Constitution also requires newly elected state officers to take an oath upon the commencement of their term of service. Once in office, state officers will be required to continuously observe the requirements of Chapter Six (ROK, 2010)

Chapter six further states that a full-time state officer shall not participate in any other gainful employment or hold office in a political party. It also prohibits State officers from dual citizenship except for judges and members of commissions. Further still, State officers are supposed to conduct themselves in an ethical way, whether in private or in public life; they are not supposed to have bank accounts outside Kenya; and also, they should not receive personal gifts or donations other than on behalf of the State. To ensure compliance to all the stated principles an Ethics and Anti-corruption Commission will be established. A quality university education system should have the ability to instil the national values and principles of the Constitution within the curriculum and provide skills to better the lives of youth (ROK, 2010).

Kenya Vision 2030 is the country's development blueprint covering the period 2008 to 2030 based on three pillars namely; the economic pillar, the social pillar and the political pillar. It aims at making Kenya a newly industrializing, "middle income country providing high quality life for all its citizens by the year 2030" (ROK, 2007). Vision 2030 cannot be realized without the involvement of academic institutions. Academics institutions are expected to produce talented, knowledgeable, highly skilled and morally upright individuals needed to create this envisaged modern economy. Therefore university education has an important role to play particularly in ensuring that the university curriculum is in alignment with national values required to create a better nation. A university curriculum that focuses on transmission of national values will contribute to development by building productive citizens that display good moral values

and ethics. Integrating national values in university courses will encourage youth to inculcate values and to facilitate them to practice those values in every field

2.3 University Philosophies and National Values

The world today is compounded by the reality of dwindling presence of human values and an increase in deprivation, violence and irresponsibility. Despite advances which have been made in science and technology and the fact that the human race today is perceived as more educated than ever before, the world is still experiencing glaringly huge gap in a moral turmoil, that is selfishness, is rampant, the family unit is disintegrating, nations are at war, political and religious intolerance, poverty, disease and drug abuse. These vices provide an imminent threat to the safety of the earth's habitability due to massive destruction of the environment; scientists devoid of values continuously tamper with the building blocks of life hoping in vain to match the creator's wisdom (Mwaka et al, 2011).

A close look at the Kenya Education commission in 1964 which was known as the Ominde Report on national goals of education in Kenya would help to explain how related they are to the perceived need to inculcate value education. The goals as explained by the Kenya Education commission (ROK, 1964) are outlined as follows; to foster nationalism, patriotism and promote national unity, promote the social economic, technological and industrial needs for national development, promote individual development and self-fulfilment, promote sound moral and religious values, promote social equality and responsibility, promote respect for and development of Kenya's rich and varied cultures, promote international consciousness and foster positive attitudes towards other nations, lastly, promote positive attitudes towards good health and environmental protection. These values are to be instilled in anybody who is educated in Kenya. Looking at the goals of the Kenya Institute of Education, one observes that indeed, the Kenyan curriculum of education is geared towards promoting national values amongst the youth. One then asks whether the government has enough manpower and resources to make sure these goals are achieved.

The connection between education and personhood is in the process of education helping learners become adults, that is, to help learners acquire in a more complete way those powers of rationality, feeling and acting responsibly. To be responsible for what one does and for one's destiny is an essential part of being a person. All human beings are created with a perfect potential for personhood (Fantini, 1986). It is then the responsibility of educators to make efforts to reach into this potential and produce complete persons. In Kenya, certain conditions deny the teacher the opportunity to give individual attention. Examples of such conditions include the following: Mass enrolment in Kenyan schools: quantity vis-à-vis quality education as Kenyan schools register high enrolment rates which renders individual attention of each learner a near impossible venture; high teaching workloads in the public schools occasioned by shortage of teachers and a variety of learner backgrounds especially in urban and cosmopolitan educational institutions. Such problems have been rampant since the introduction of free primary education. This has had a direct impact on the higher learning institutions where the classes are always crowded and the relationship between the student and teacher is hampered greatly. This has accelerated the decline of the national values among the students in higher learning institution (Mwaka et al, 2011).

Education concerns itself with the development of the potential of learners to become persons. A person is one who possesses physical attributes and sensory consciousness. To be a person implies the possession of moral and intellectual attributes that make one responsible for what one thinks and acts. Essentially, a person is one who possesses respect for oneself, others, the environment, beauty and truth. This implies that there is a distinct difference between being simply human – a member of the human biological species and being a person. The qualities that transform a human being into a person lie in the gradual acquisition of capacities to think, feel and behave which are essential to being a person, it signifies the nurturing of people to their ultimate potential as intended by their creator (Watson & Ashton, 1995). The role of education cannot be overemphasized here as it seeks to have the learner acquire knowledge, skills, and attitudes that enable him or her to be a responsible citizen (Mwaka et al, 2011).

According to these scholars, education plays a vital role in imparting moral values to its student, including all levels of education in Kenya from pre-unit to universities.

Moreover, students are also human beings and they are products of their culture and environment (Lwagula, 2006). The way pupils and students are educated has an enormous impact on their personhood. Schooling only gives impetus to the process of education that in it itself can happen in or outside the school. As worthwhile process, education should fundamentally aim at developing valuable qualities in the learners; however, the problem arises when meaning is attached to the term ‘valuable qualities’ (Bennars & Njoroge, 2004).

Faced with a diversity of value choices and a barred process towards reaching this choice, the modern learner is not sure of what is valuable and what is not. As a result the normative dimension of education encounters challenges. In many cases, it remains undefined leaving the learner in a value vacuum (Fantini, 1986). Apparently, the problem of meaning was less pronounced in the traditional African society where the normative dimension of education found a definite expression. To compound this, the normative dimension of education is not examined in the Kenyan education system, further explaining the crisis in value education. Consequently, the current education system tends to stress the intellectual development of the individual while paying less attention to needs, goals and expectation of the wider society (Mwaka et al, 2011). Evaluation in Kenya only recognizes academic skills and students’ intelligence is measured by this standard. Non-academic skills and associated intelligence are not evaluated. The commitment to achieving the national goals of education cannot be ascertained as none of them can be measured, and no measurable results are required for any of the goals.

Kenya has adopted the Western education module that focuses on individualism rather on communalism. The main reason is to be found in the fact that the two represent difference at the same time opposing values, individualism and communalism (Oruka, 1990). Moreover, there is a deep-rooted desire in human beings to exert their personalities and Western Education provides the best means of individual achievement. In considering the

African environment today, it can be observed that it is no longer realistically possible to observe African indigenous education anywhere in its pure form, free from foreign influences. One factor that has adversely affected the permanence of traditional education is school attendance. African indigenous form of education has often found itself competing with modern schools that spread new ideas and skills. Attending school has become the main criterion of differentiating between the traditionalist and the modern segments of the population (Furnival, 1984).

Furnival (1984) further observes that modern school is believed to open the way for new professions and a way of life based on individual remuneration and socialized status. However, there are some aspects of traditional education, which should not be left to vanish. This particularly includes the enhancement of values and a higher moral standard among the youth. Indigenous education tends to reflect the values, wisdom and expectations of the community. Much as indigenous education was undoubtedly effective in the pre-colonial period, it is now being ignored and left to fall into oblivion chiefly because of its seeming irrelevance in a modern world which appears different from the African past. Its purpose can no longer enable children to adjust comfortably to a modern dynamic life.

According to Furnival (1984), western education has had a significant impact on the pre-colonial socio-economic and political systems. Through transformation, different categories of people have had to assume new functions and roles. For example the younger children no longer have older children beside them while the older people have partially lost their authority; their knowledge is not in much demand. Women have had to assume functions which were not traditionally theirs. New cultural elements are being introduced into even the remotest parts of the countryside, which have severely affected indigenous cultural values. The gradual acceptance of new ideas and ways of life and the corresponding disenchantment with the old ones have led the young to aspire for the teaching given at school. The motivation of both children and parents is based on the observation that the old culture is falling apart and that only the school is in a position to prepare them into a new dynamic society.

Education in Kenya seems to have neglected the normative side that was emphasized in the traditional life. That is why the norms in the society have deteriorated radically in the current days. In this sense, drifting away from the traditional culture has contributed to the decay in the moral standards in the society, hence, the study sets to investigate the efforts that have been put in place by the universities in Kenya in trying to instill national values amongst the youth as they train, together with the challenges they face in the process.

2.4 Relevance of National Values

Value education is a form of education that emphasizes the acquisition of living values by learners. It inculcates universal and ethical values such as compassion, courage, honesty, tolerance and truthfulness (Aggrawal, 1992). It helps in nurturing balanced individuals thus creating a humane society. Values promote human beings to personhood. These values are inherent in all people and acting contrary to them negates one's personhood. Animals live by instinct; they are driven by instinctive forces and are not answerable to their acts. These instincts drive them to find food, shelter, and to procreate. Human beings are gifted with an intellect that helps them reason about the right course of action especially in moral aspects.

According to Mwaka (2011) there are three basic institutions that influence value education – the home, the church/religious institution and the school. Therefore, the school is one of the basic elements of promoting national values among the students in the 21st century. However, are universities doing enough to make sure that young people are educated on the importance of moral values in their daily activities? Hence, the main focus of this study is to investigate the role of universities in Kenya in fostering national values, as opposed to focusing on the general role of the society.

2.5 Role of Content of Curriculum in Fostering National Value System

Education is a deliberate, purposeful activity directed at the achievement of a range of ends which could potentially include the development of knowledgeable individuals who are able to think rationally, the formation of a sustainable community, and the realization

of economic goals benefiting both individuals and their communities (Rizvi & Lingard 2010). The term education, therefore, has normative implications: it suggests that something worthwhile is being intentionally transmitted. This implies that there are some values that education should seek to achieve. Rizvi and Lingard (2010) also note that philosophers have always sought to explain how education should serve moral, social, political and economic ends.

Baker and Le Tendre (2005) observe that schools play a crucial role in the making of our social world. Governments, therefore, use schooling to strengthen national identity and inculcate citizenship values. How then does a country determine the specific values that its education system should achieve? How are these values achieved? This is the role of curriculum planning.

Although there are many curriculum development models that educationists have developed since Tyler's proposal, the principles that Tyler identified have remained largely the same, namely determining education purposes (objectives, goals, aims, competencies, learning outcomes); identification of appropriate learning experiences and pedagogical approaches; organization of the learning experiences; and assessment and evaluation.

Globally, a major purpose that education has been identified to achieve is national cohesion and integration. The Report to UNESCO of the International Commission on Education for the Twenty-first Century, chaired by Jacques Delors, identified four pillars of learning that are very important in the 21st century (Delors, 1996). These are:

- (i) Learning to know: to provide the cognitive tools required to better comprehend the world and its complexities, and to provide an appropriate and adequate foundation for future learning.
- (ii) Learning to do: to provide the skills that would enable individuals to effectively participate in the global economy and society.

- (iii) Learning to be: to provide self-analytical and social skills to enable individuals to develop to their fullest potential psycho-socially, affectively as well as physically, for an all-round 'complete person.
- (iv) Learning to live together: to expose individuals to the values implicit within human rights, democratic principles, intercultural understanding and respect and peace at all levels of society and human relationships to enable individuals and societies to live in peace and harmony.

It is this fifth pillar of learning (learning to live together) that focuses on issues related to cohesion and integration. The Kenya government lays a lot of emphasis on using education as a vehicle towards the achievement of national cohesion and national integration. Indeed, the Sessional Paper No. 1 of 2005 on 'A Policy Framework for Education, Training and Research' identifies the national philosophy of education as "Education and training for social cohesion as well as human and economic development." (ROK, 2005). Thus 'cohesion' is a major purpose of education and training in Kenya. The role of curriculum is to identify the education purposes and organize them into goals, objectives, aims and learning outcomes to be achieved at the different levels of education and training.

Lingard (2010) argue that there is a global shift towards neoliberal values orientation, manifested most clearly in privatization policies and in policies that assume the validity of market mechanisms to solve the various problems and crises facing governments. This has affected curriculum design in the sense that there is a push for reorientation from a focus on the values of democracy and equality to the values of efficiency and accountability. There is even a greater emphasis on human capital formation allegedly demanded by the new knowledge economy and required by countries in order to participate and compete successfully in the global economy. As a consequence, the social values of equality and democracy are gradually being subordinated to dominant economic concerns. The human capital theory views education and training as an investment to meet the requirements of the global economy. In Kenya, there have been moments of prioritizing and motivating teaching and learning of science and mathematics

at the expense of the arts, which are the main channels of developing social capital by increasing individual propensity to trust and be tolerant (World Bank, 2002).

In the 1990s, teachers of science and mathematics were paid more than teachers of arts subjects. Further, there is a national centre for strengthening the teaching of mathematics and science, but none of such efforts exists for the teaching of the arts. The net effect of such policies is that today there is a serious shortage of teachers of history and government, and religious education. These subjects are very instrumental in enabling learners to achieve most of the cohesion and integration objectives hence the need to make them also compulsory in schools.

Rizvi and Lingard (2010) observe that there is enormous pressure on education systems to adopt corporatization and marketization approaches. In Kenya, this has led to a proliferation of foreign curricula. Such curricula do not promote national cohesion and integration. Learners study the history of foreign countries at the expense of learning the history of their own country. Such learners are unlikely to be patriotic. The instructional materials used in such schools may not expose the learners to experiences that foster national values. Eventually, most of these children become alienated in their own country.

2.5.1 External and Internal Forces that Influence University Education

There are a number of aspects of the university education that influence the promotion of a National Value System. This includes the following: religious institutions; meeting new external standards; quality assessment and accreditation; response to local drivers; the diversification of higher education; regionalisation and specialization; privatization of higher education; access policies, student profiles and experiences; student activism and academic response to change. These aspects are described in the following sections.

2.5.1.1 Religious Institutions

According to Mwaka et al (2011) religious institutions also play a major role in inculcating value education in universities. Different churches organize Sunday or

Sabbath schools and teach children according to their different doctrines. Programmes in the public media on spiritual nourishment for children are available. Youth seminars are arranged for school holidays as well. The Muslims and Buddhists are more precise in that they have special schools like the *madrassas* that intertwine religion and education. However, the problem of giving religion wholesome responsibility of value education may not be practical because not all parents are religious; moreover, some denominations have harmful cultic beliefs, also children spend more time at school than in their place of worship. During the early 1980's when Social Education and Ethics (S.E.E.) was introduced in the secondary schools, Religious Education and especially Christianity was criticized as being unable to provide for value education adequately (Mwaka et al, 2011). Christianity has not become a national religion capable of providing basic moral capital. It is not a wild exaggeration to state that many Africans now find themselves in a moral wilderness and are trying to build states without values (Okulu, 1987).

2.5.1.2 Meeting New External Standards

According to Kwiek, (2001) higher education systems are said to be in processes of restructuring under the combined effects and constraints of local socio-political transformations and global forces associated with the move towards the 'knowledge society'. If, as it is commonly assumed, higher education lies at the heart of the knowledge society, then universities are everywhere faced with challenges and problems "undoubtedly bound to change the nature of the academic enterprise to a degree that today seems almost unimaginable". Changes have certainly occurred everywhere, but the impact of global trends on each national landscape and on local institutions promotion of a national value system has differed significantly from one country to another, without necessarily affecting their very essence and main functions.

Curriculum reform often featured among the first marks of regime change on educational systems around the world. The experience of communist and post-communist European countries also shows how permeable this area is to external influences which may affect the promotion of a national value system. It is therefore an interesting angle of approach to a state's capacity for response to - or anticipation of - external demands and pressures.

Tomusk (1998) postulates that organisations such as the Soros Foundation, through the Civic Education Project, have linked their support for curriculum development, faculty training, and improvement of library resources in Central and Eastern Europe to the broader goal of assisting democratic reform. This reflects an assumption that the academic community constitutes a critical part of civil society. As a result, countries in the region have implemented reforms aimed at satisfying the donors or at increasing their chances of meeting EU integration standards, with sometimes little consideration of their existing structures. As Tomusk (1998) observed that in Russia, to overcome suspicion of courses traditionally overloaded with social science studies such as scientific communism, scientific atheism, Marxist-Leninist philosophy, etc, special attention was paid to the academic recognition initiatives of the Council of Europe and UNESCO.

In Belarus too, changes were in no small measure externally initiated and oriented, particularly in newly established private institutions, whose attractiveness is largely determined by the “partial westernization of the curriculum which allows the University’s students and graduates to be easily involved in exchange programs” (Dounaev *et. al.*, 2006). The most visible and emblematic changes in curriculum content occurred in the social and human sciences, where programmes imposed during the soviet times to develop Marxist-Leninist worldviews and loyalty towards the regime have been scrapped, while new majors and study disciplines were introduced in accordance with ‘international’ standards. The change often happened under considerable political pressure and international scrutiny, and took the form of experimentations supported locally by external donors, before being “pasted” in unprepared public institutions.

According to Kroos (2009) the case is the same with Estonia. On the one hand, the increased academic freedom, contacts with the western institutions as well as the information technology revolution (expansion of internet) have allowed the university administrators to learn, and in some of the cases also to copy, the curriculum from the West. On the other hand, the change is intangible as the very same academic freedom that allowed these new subjects to be introduced, allows these to be taught as the lecturers see appropriate. Although academic freedom to teach is generally regarded as something

good for the quality of education that gets delivered, in post- soviet Estonia it has meant that institutions of higher learning often produce confused graduates. The warning signs seem to be the largest in the social sciences. The fact that many subjects were not taught during the soviet era is still affecting the content (ideas, theories, methodology and authors introduced) and method of instruction in these science areas. Since program directors do not have academics that would have got (proper) training in sociology, economics, political science, international relations, these subjects are taught by people who have got their training in neighbouring subjects (philosophy, psychology, history among others).

External pressures or influences tend to have an impact on curriculum design but this varies according to the priorities of international organisations in each country or region. While it is clear from the above examples that in Eastern Europe the liberal democratic agenda was behind interventions of the World Bank and western organisations in higher education reforms, economic objectives seemed more prominent in the reforms initiated in Africa in the 1980s, even though pressures for democratic transitions were widely felt. In Senegal for instance, the *Université Gaston Berger* of Saint Louis (UGB), established in 1991 with support from international co-operation, was set up along narrowly conceived “developmental” objectives, and offered a number of programmes related to “local needs” (Niane, Khalidou & Diop, 2009).

According to Niane et.al (2009) taking into account the milieu surrounding the university seems to be a challenge UGB set out to meet whereas UCAD (Université Cheikh Anta Diop Dakar) has shown hitherto little concern in this regard. Niane et.al (2009) further observes that Gaston Berger University (UGB) has developed a model of pedagogical management system as a means to penetrate the societal environment and somehow involve the local population. It seeks to be a space that enables the rural communities to acquire complementary knowledge and skills to fertilize and increase their contribution to local development. For example, it initiated a Master’s degree course in Farming Corporation Management in partnership with trainers and specialists coming from its own UFRs (Unité de Formation et de Recherche), UCAD, French universities, and from

parastatals, such as the Senegalese Institute of Agricultural Research (ISRA) and the Delta Harnessing and Development Company (SAED). The main objective is to improve and deepen knowledge of the Senegal River Valley by way of hydro-agricultural development project assessment techniques. This opens perspectives to the future for graduates as the region contemplates becoming the “California” of Senegal. Similarly, the course in Land Law explores the land tenure system and legal conditions for access to land in the Valley.

Another case of curriculum change geared to external donors’ interests in local transformation is offered by the development of courses in peace and conflict resolution throughout Africa. Brennan, King and Lebeau, (2004) posits that Nigeria offers an interesting illustration: while the country’s higher education system has so far been largely overlooked by international programmes aiming to strengthen recently regained democratic institutions, several universities have developed postgraduate programmes in peace and conflict studies with UN support and international accreditation. Such a curriculum development could be acclaimed as a new move by universities in the direction of being more responsive to their societies’ needs, particularly in the highly volatile ethnic and religious context of the Nigerian Federation. However, it appears that such courses were in most cases introduced to meet donors’ demands or suggestions and tap new funding sources to develop “internationally accredited” fee-paying courses outside the official curriculum. A number of such courses in the area of development, public health among others, were introduced at Nigerian universities, often in joint ventures with local branches of international NGOs, taking advantage of the broader transformation and openness of the country’s public sphere, and circumventing by the same token the rigidity of national regulations in the area of curriculum design and tuition fees (Brennan, King & Lebeau, 2004). Notwithstanding the specificities of their environment, the above examples have in common the direct impact of external influence on university programmes, particularly where external funding is dominant and where the state legitimacy is primarily built on external recognition. Private institutions (Eastern and Central Europe) or private initiatives within public institutions (Nigeria) have played a key role as “intermediaries” in the introduction of such changes.

However, changes in the area have in some cases been ordered by state regulation rather than by trans-national influences, even where they aimed to meet international standards. This is for instance the case of post-apartheid South Africa and its top down reformist agendas for higher education, where curriculum reform was part of a broader set of priorities (participation, responsiveness and governance) defined by the government's White Paper on Higher Education (1997).

2.5.1.3 Quality Assessment and Accreditation

Since the collapse of communism, policies and systems for quality assessment, accreditation and evaluation in higher education have become widespread in Central and Eastern Europe. This phenomenon is both local (relaxation of state control and bestowal of greater institutional autonomy) and global, because during the 1990s all higher education systems have been affected by the rise of the "quality industry" and the development of an "audit culture" (Scott, 2000; Brennan & Shah, 2000). Thus, the issue of accreditation (foreign or local) is a particularly important one for newly established private institutions, whether they find themselves in environments where anything related to the "state" is discredited (Nigeria), or where the state remains the guarantor of minimum standards and of the protection of users' rights (Eastern and Central Europe).

According to Niane et.al (2009), the transnational references of private institutions' brochures and their constant search for external sources of accreditation and franchise (for example in Senegal), aim at sending prospective students and funders images of transparency and of accountability irrespective of the regulatory frameworks in state institutions being perceived as authoritarian, ineffective and corrupt. The conclusion reached by Tomusk (1998) from an overview of quality assurance systems in Central and Eastern Europe points out that newly established East European quality assurance mechanisms are driven by many concerns including internal and external politics, interests of particular universities and academic groups as well as by the need to secure social stability. However, its connection to education remains relatively weak. In the long

term this may become a serious problem. The Western world striving for higher homogeneity may at some point in the future face a similar situation.

Quality assessment has almost everywhere been controversial at its debut because it affected the distribution of power within higher education and within institutions (Brennan & Shah, 2000). However, the importance of two of the trends that underpinned the development of the quality assurance industry following the fall of communist regimes in Europe should not be underestimated. First, the diversification of higher education, with the multiplication of regional universities, non-university institutions and private institutions, created problems for the compatibility of awards within national higher education systems. Secondly, comparisons of systems and standards became a vital issue immediately after the European Union opened the door to new applications for association and subsequently for membership (European Training Foundation, 1998). Thus, if indeed quality assurance is about the distribution of power and status in higher education, it may well be that its overall effects will lie in the direction of the strengthening of conservative tendencies in academia. The memberships of national accreditation councils typically give greater representation to the interests and values of elite and traditional universities.

2.5.1.4 Responses to Local Drivers

Even in a presumably increasingly borderless higher education world, not all changes are driven by the strategies of national, regional and international organisations. According to Guicheva-Gocheva (2011) most noticeable changes in course contents and design are initiated in response to the needs of the immediate socio-economic environment of the universities, without prior consent by the state authorities. They reflected uncoordinated attempts by institutions to meet the explosion and diversification of new demands for higher education emanating from employers (notably with the booming IT and banking services), and from the tidal wave of outputs from universal primary education, and their efforts to generate incomes locally in order to compensate for the huge budgetary cuts imposed by the state.

2.5.1.5 Diversification of Higher Education

A combination of economic and political liberalisation has served to induce changes in the higher education landscape worldwide. The global context is dominated by free market ideas and international trends towards privatisation, reinforced by the influential advisory role of the World Bank and the International Monetary Fund. Transformation processes are everywhere taking place against this backdrop. South Africa, for instance, embarked on an economic strategy in 1996 (labelled “Growth, Employment and Redistribution”) widely seen as a shift away from the Keynesian/welfarist emphasis to a neo-liberal strategy of privatisation, ending government subsidies and a reduction in the fiscal deficits through cuts in public spending, including increased introduction of user fees to subsidise public provision. (Harber, 2003). The tension between the social democratic and egalitarian philosophy that dominated the anti-apartheid struggle and a competitive, market driven philosophy resulted in the “skewed” nature, observed by Cooper and Subotzky, of the transformation of the South African higher education field (Cooper & Subotzky, 2001).

One fundamental characteristic of the liberalisation of higher education is the diversification that resulted from the decentralisation of public institutions and the emergence of private providers. In most countries, traditional public universities failed to meet the new demands that resulted from universal primary and secondary education schemes and from the restructuring of the economy. Diversification through the development of post-secondary vocational institutes was therefore seen by governments as a way of increasing access to higher education without compromising the standards of major state universities. Diversification through the encouragement of a growing private sector of higher education was meant to shift the burden of educational costs from the state to the private sector and the families of students.

2.5.1.6 Regionalisation and Specialization of Higher Education

The diversification of the public supply of higher education is well illustrated by the case of Mexico where the process occurred during the 1990s: The universities lost ground in the percentages of public sector enrolment (from 69.4% to 55% in the 90s). They were

gradually challenged by 44 technological universities, 79 decentralized technological institutes and, from 2001, three polytechnic universities. Most of these “new” establishments were located in small cities. They gave rise to a more equitable spatial distribution of higher education opportunities, but did not contribute to lessen the tensions produced by the insufficient enrolment capabilities of the public universities in the large cities. As a rule, they responded to the expectations of students from poor sectors, who were to a very large degree the first generation to have access to higher education. They provided students, whose parents could not afford to send them to other cities, the opportunity to enrol in their own place of residence. To date, however, that enhancement of opportunities has been a costly one (Didou-Aupetit, 2010).

Similar trends were observed in South African where Reddy (2011) reminds us that, after all, diversification and regionalisation of higher education were at the heart of the apartheid ideology right from the mid-1950s. The legacy of Apartheid state planning was the racial and ethnically fragmented higher education sector. To speak of a single, homogenous higher education system is to over-generalise, misrepresent, and undervalue the past. At the time of the democratic transition, the higher education (HE) “system” was composed of 21 universities and 15 technikons.

In Nigeria too, from the late 1970s the diversification of higher education is said to have primarily served political purposes: the creation of state universities along with the existing federal ones, followed the fragmentation of the Nigerian Federation into 12, 19 and then 36 states, and the particular redistributive nature of a fissiparous model of federalism. The federal government too approved the establishment of eight universities of technology in June 1980 to be located in eight states that did not have federal universities. It seemed government had decided that each state should have at least one university. This policy took scant notice of the financial requirements of such a venture and the sustainability of recurrent expenditures on universities. This was quite strange since indications of economic decline were already manifesting in the country (Gboyega & Atoyebi, 2011).

2.5.1.7 Privatisation of Higher Education

The growth of private higher education, especially for-profit institutions, is the most striking manifestation of diversification, sometimes seen as the key indicator of the transformation of higher education systems. However there is often confusion as to what is meant by privatisation.

Private education in developing countries has been growing since the 1960s, but not only in the form of for-profit institutions: philanthropic and religious institutions, which had in many places accompanied the colonial expansion from the late nineteenth century, subsequently found their niche within independent higher education systems because their mission and structure had often inspired the shape of public institutions. But the recent booming of the sector is principally due to a rise in for-profit institutions in many parts of Asia and Africa from the 1980s onwards (earlier in Latin America).

Task Force on Higher Education and Society (TFHES), (2000) points out that China now has more than 800 private higher education institutions, although the Ministry of Education officially recognizes only a handful of them. Nearly 60% of Brazil's tertiary-level students are currently enrolled in private institutions, which comprise nearly 80% of the country's higher education system. At independence in 1945 Indonesia had only 1000 tertiary-level students. It now has 57 public universities and more than 1200 private universities, with more than 60% of the student body enrolled in private institutions. In South Africa, roughly half of the country's students are enrolled in private institutions. This trend seems to persist today, strongly encouraged by international financial institutions in the name of diversification, although it has been shown, notably in Latin America, that a growing private sector does not lead automatically to increased diversity, as new universities may simply imitate the curricular offerings of the public universities.

In Mexico, most private universities do not compete with top level public ones. They absorb students who were unable to access the public sector. Their objective is lucrative; they offer mainly professional degrees without any guarantee of quality in their pedagogical methods and academic approaches (Didou-Aupetit, 2010). This situation is

also observed in Brazil, although slight regional differences and strong institutional “distinctions” are now observed within the sector. In most developing countries, the sector grows without support from states, exploiting de-regulation to seek accreditation abroad when local references are devalued. This situation is far from the situation of the few Western European countries that have a high proportion of enrolments in private institutions (for example Belgium and the Netherlands), where higher education continues to be almost entirely financed by the state, which subsidises both public and private higher education institutions (TFHE, 2000).

The TFHE (2000) further observes that in Central and Eastern Europe, the development of private higher education is more recent - although non-state universities (notably religious) existed in the pre-communist period. Private higher education benefited from the crisis in funding of public institutions and from a sector deregulation resulting from both deliberate neo-liberal policies and the weakening of policy enforcement mechanisms. In general in this context, new private institutions are said to be somewhat innovative, if only because they do not have institutional history to overcome. This is certainly the case of not-for-profit institutions established throughout the region with the support of international foundations. Everywhere, the emerging private institutions are competing in contexts marked by a general “increase in the proportion of fee-paying students, as compared with those nominally paid for by the state, and the opening of commercial departments in virtually all Universities, including state universities” (Reeves, 2008).

The New Bulgarian University, for example, was deliberately set up in 1991 as an alternative to the main state institutions. It claims total economic independence from the state, a deep engagement with its socio-economic environment, and stresses irreproachable quality and accountability control mechanisms. In order to operate, New Bulgarian University receives no funding whatsoever from the state. Its development is carried out in compliance with a five-year strategic plan, which involves financial planning as well. An annual report is published every year on the implementation of the New Bulgarian University Development Plan. Both the Strategic Plan and the Annual

Report are available to the public. The entire set of university statutes, regulations and ordinances is published on the Web. Although New Bulgarian University is more of a liberal arts university, its strategy states as a priority entrepreneurial development towards providing services to businesses, central and local administration. The state does not encourage the evolution of the university/business environment relationship” (Georgiev, 2010).

Georgiev (2010), paradoxically, further observes that the New Bulgarian University and the few other private universities (which in 1999/2000 catered for about 10% of the Bulgarian undergraduate population) have to comply with state standards in order to secure their accreditation. This requirement presented numerous difficulties to the institutions and their different institutional structures, forms of governance, and programmes, as the accreditation process applies the same standards to all (public and private) institutions of higher education. However, these institutions have generally managed to combine local and international recognition, through teaching and research practices that conform to commonly accepted university standards.

Not all private institutions seek state accreditation, which is no longer a prerequisite to run a higher education institution in countries like Bulgaria or Russia. However, the case studies carried out in these two countries indicate reluctance to consider private higher education institutions as equal to public universities. Referring to Bocharova’s work on higher education and mobility in Russia, Gorbunova and Zabaev, (2013) see the challenge faced by private institutions in post-Soviet Russia in these terms. The reputation of commercial universities remains not very high. It is generally believed that the state diploma is valued higher by employers. State universities have made their name in the soviet times or during the ‘perestroika’. When demand for education started growing in mid-90s, the state universities reacted to this by offering paid services of “guaranteed”, from a generally accepted point of view, quality. The underlining factor here was the piety in the minds of the public for everything provided by the state – the presence of the word “state” in the name of a university automatically raises its status in the eyes of the potential applicants and their parents. It legitimizes the education and

diploma received there, although not necessarily provides the high quality of education (Gorbunova & Zabaev, 2013).

2.5.1.8 Access Policies, Student Profiles and Experiences

In common with higher education systems more generally, the specific challenges to higher education in contexts of radical transformation are exacerbated by the rise of enrolment figures, often referred to as massification, although the enrolment gap compared to Organization for Economic Cooperation and Development (OECD) countries has not decreased. In 1980 the tertiary enrolment rate in the United States was 55 percent, whereas the average for developing countries was 5 percent. In 1995 the rates were 81 percent for the United States and 9 percent for developing countries. Enrolment rates have even decreased slightly in Eastern Europe and Central Asia, from 36 percent in 1990 to 34 percent in 1997 (World Bank, 2002).

World Bank (2002) further observes that rapid growth in tertiary education has occurred in Bulgaria, the Czech Republic, Hungary, Poland, and Slovenia, where enrolment rates are now in the 20–30 percent range, but the levels are stagnant or decreasing in such Central Asian countries as Tajikistan (9 percent) and Uzbekistan (5 percent). Of the other regions of the world, Latin America and the Middle East have the highest averages (1997 data), with 18 and 15 percent respectively, and South Asia and Africa the lowest (7 and 4 percent, respectively). The East Asian average of 11 percent conceals wide differences, from less than 2 percent in Cambodia to almost 30 percent in the Philippines and 51 percent in Korea, which is on a par with the OECD average. The need to invest in expanding coverage at the tertiary level is nowhere more visible than in the large countries of Asia, such as China (5 percent in 1997), India (6 percent), and Pakistan (3 percent), and of Latin America, where Brazil and Mexico have enrolment rates of less than 15 percent.

Nevertheless, numbers have everywhere soared, affecting both the social profile of the student population, the campus life, and the forms of student representation and activism. While ex-communist countries have diversified their higher education landscapes and in

some cases implemented widening participation and access initiatives for ethnic minorities, their student populations cannot be said to have dramatically changed in composition over the past decade. According to Totomanova (2012) the case of Bulgaria seems to summarise quite well the regional trend, in that, the rise in tertiary enrolment can be explained by a rise in both the demand for and the supply of university education. On the demand side, and in the context of high youth unemployment, there was the desire of young people to postpone their entry to the labour market and to increase their chances of finding a good job. On the supply side, the number of students increased not only because of the emergence of new private universities, but also because state universities were allowed to admit students on a paid basis in addition to the limited number of those who were traditionally admitted free of charge after they had passed a competitive examination.

Totomanova (2012) does not associate the above rise to a real revolution in the social distribution of students by field of studies. He observes that before 1989 the stage was set for a two tier system in which the elite would attend special language schools and go on to elite Bulgarian or Eastern European universities, while the rest would attend general secondary or vocational schools to become the skilled workers of the society. This separation still exists in post-Communist Bulgaria, although the higher education system has opened up to many more of the "working class," students than in the previous era. The case-study of Russia reveals similar trends where the rise primarily benefited the middle class children, despite Fedotova (2008) suggesting that in such a highly polarised society, "social prestige is linked primarily with financial capabilities". Higher education, she believes, plays a relatively limited role as a passport to the middle class because, in public opinion, the values attached to higher education and those of business and power tend to be opposed.

Interestingly, Niane et al (2009) posits that a similar trend was observed in Senegal, Nigeria, and Brazil as a result of the state disengagement which followed the adoption of structural adjustment policies. They considered that in Senegal the combination of a steady rise in student enrolment and a withdrawal of state support to students

(scholarships) and to educational infrastructures generated more social inequalities in student intakes and led to the downgrading of local higher education qualifications in processes of upward social mobility. They observed that if the Senegalese university had been relatively attractive for Baccalauréat holders until the end of the 60s, indications are now that this situation has changed. Individual strategies and other combined national and international forces undermined the will of the Senegalese authorities to plan the training of skilled executives in view of a greater relevance of education to employability.

Niane et.al (2009) believes that the Senegalese middle class has gradually moved away from local public universities and therefore accelerated the depreciation of the value of degrees offered locally. The ever-growing number of Senegalese students abroad confirms this. This means that the value of degrees on the Senegalese job market is determined to a large extent by their being obtained abroad, in the USA or Canada, especially.

2.5.1.9 Student Activism

In countries that emerged from authoritarian regimes, where students counted among the opposition forces (Nigeria, South Africa), regime change almost inevitably induced fundamental changes in the students' modes of action and in the very nature of unionism (Cele & Koen, 2003). A shift from a highly political form of engagement, often resulting in direct confrontation with those in power, to more corporatist modes of action is being observed where the public sphere is strengthened by democratic transition. The South African experience, where the late 1990s were characterized by student participation in university governance structures (Cele & Koen, 2003), epitomises the influence of new managerial ideologies over the student movements.

Changes are also felt at other levels. Religious networks and all kinds of new societies drawing on ethnic or regional identities have been revitalised in Senegal and Nigeria in the vacuum created by the state withdrawal from student support. Community-based organisations have been growing steadily on campus since the early 1980s both in students' halls of residence and in the faculties. This corresponds to what might be called

the era of corporatism and identity movements after the two other great moments of the Senegalese students' movement: the "revolutionary period" dominated by the Union of Dakar Students (UED) from 1966 to 1979, and the "patriotic" period particularly with UNAPES from 1979 to 1987. The dynamic development of the community-based organisations signals to some extent the debarment of traditional students' unions and a restructuring movement around new values such as religious faith and village solidarity. Village mutual aid gatherings and the '*dahiras*' (Islamic sect-based gatherings) prevail more and more over students' unions and political organisations. The latter although still existing on campus are less visible (Niane et al, 2009).

The situation is rather different in countries of the ex-communist bloc, where student unions were often instruments of state propaganda. In Poland for instance, the student movement grew largely outside the official student union, and in connection with other segments of the population resisting state authoritarianism (Chowdhury, 2012). In his report for the project, Chowdhury describes the Polish example of KOR, the Committee for the Defence of People (Chowdhury, 2012). In Bulgaria, student political activism seems to have been reactivated during the transition period, seen by Gicheva-Gochava in her report as "a harsh one, much longer and much more painful than what was expected". In fact, Bulgarian student unions have been much more active in national politics than in addressing the students' immediate needs as reflected by the very poor turn-out at recent student council elections in the University of Sofia (Gicheva-Gocheva, 2011).

Gicheva-Gocheva (2011) further points out that even though democratisation transition processes and radical economic reforms have rarely shaken up social structures through curriculum reforms and access to higher education policies, the diversification of student populations is everywhere pointed out as a sign of a greater openness of societies. A geographically, culturally, socially and demographically more diverse student population is gradually emerging in reshaped higher education landscapes (new institutions and courses on offer among others). We have seen in section 4 that the extent to which this new category of actors generates - once trained - new opportunities, ideas and values is

far from clear and cannot be generalised. But the impact of changing student identities on institutional cultures, for bad or for good, is acknowledged by all case study authors.

2.5.1.10 Academic Responses to Change

A key influence on the reshaping of the higher education curriculum has been the rapid expansion of student numbers. However, the implication of such changes for university staff, particularly academic staff, differed significantly from one context to another, depending on the nature of the transformation of their society, and the role they played in it. As a result, attitudes to reforms varied. According to Scott (2000), many staff members in Central and Eastern Europe, particularly those of the older generation, regard expansion of universities as a threat to quality, or use the “quality argument” to resist broader changes likely to threaten their own status. This conservatism is pointed out in most of our European case studies. Beyond the issue of loyalty or resistance to previous political regimes and how this affects relationships within departments, academics are in all countries among the segments of the population relatively ‘pauperised’ by the adoption of neo-liberal reforms. They are resisting this process in different ways depending on the positioning of their institutions in the redesigned higher education landscapes.

In Nigeria for instance, university lecturers have engaged in an arm-wrestling match with the government over the rehabilitation of their status through pay rise and infrastructural investments. Strikes, report Gboyega and Atoyebi (2013), have become the normal means of resolving staff disputes and a major concern to students and parents as duration of courses are no longer predictable. Where national unions are weaker and where private institutions have already started to challenge the supremacy of older public universities, resistance takes the form of much more individualised strategies. Many scholars in the poorer countries engage in extra-curricular activities (or ‘moonlighting’) only remotely related to their principal intellectual interests and capacities. In most developing countries, however, the expansion of the consultancy industry in recent years, particularly with the rise of policy-related aid, has created opportunities to make a decent living without being totally disconnected from the world of learning. They sometimes include

travelling to the donor country or to workshops where researchers meet up with western colleagues who might hire them on comparative projects as "knowledgeable informers".

2.6 Co-curricular activities and National values

Co-curricular activities are part of the university curriculum and every student should participate in the activities. The activities can be carried out in the lecture room or outside the lecture room, depending on the types of activities planned and implemented. With the assumption that the students do not get knowledge or values in the lecture room, then the extra-curricular activities can provide a wealth of knowledge and experience for mental development, talents, physical, spiritual and aesthetic and positive social values formation in the students. Co-curricular activities work as a catalyst for unity and they complement the process of teaching and learning in the lecture room (Kassim & Rustam, 2015).

According to ROK (1998), the Kenya's Master Plan 1997-2010, on education and training, the policies for the implementation of programmers in the school curriculum begin by drafting the school education regulation. In this regulation, the co-curricular activities are referred to activities such as clubs, literary activities, sports and games and youth trainings. Co-curricular activities serve as a platform that aims to balance between academic achievement and development of generic skills in students. Co-curricular activities are the embodiment of knowledge characteristics and values contained in the curriculum. What is nurtured in the co-curricular activities does not only emphasize balanced knowledge featured with spiritual and human values, but also the balance between the formal characteristics of academic curriculum with informal characteristics of co-curricular activities. Teaching and learning guided by the curriculum is implemented either through sports and games, clubs and societies, uniformed bodies, or participation in activities outside of the university. Students have the opportunity to participate in extra-curricular activities. This is where leadership is nurtured but needs more orderly construction.

Kassim and Rustam (2015) observes that co-curricular activities are part of the National Curriculum, where the National Curriculum is seen as the framework for the country's educational programme that includes curriculum and co-curricular activities. The curriculum takes into account the important elements which include knowledge, skills norms, values, cultural elements and beliefs; to help develop a student in full; in terms of physical, spiritual, mental and emotional as well as to inculcate and develop desirable moral values and to transmit knowledge. Greater importance should be placed on the review of the coach education programmer to ensure the effectiveness of the programmer in producing competent coaches and quality players in future (Kassim, 2008). In addition, Kassim (2008) stated that training is an element of the coaching process and become important indicators for the hard work undertaken by the athletes to enhance performance. According to Mwanzia (2014) co-curricular activities are important for the training of character as these provide actual opportunities for acting in obedience to the standard of the group and contribute to inculcation of moral ideas and cultivation of moral conducts. This study sought to find out the extent to which co-curricular activities offered in universities foster national values among the youth in public and private in Kenya.

2.7 Theoretical Framework

This study was guided by the following two theories:

- (i) The Basic Human Value Theory
- (ii) Cultural Capital Theory

2.7.1 The Basic Human Value Theory

According to Schwartz (2005), the basic human value theory identifies ten motivationally distinct value orientations that people in all cultures recognize, and it specifies the dynamics of conflict and congruence among these values. It aims to be a unifying theory in the field of human motivation, a way of organizing the different needs, motives, and goals as proposed by other theorists. She further observes that when people think of their values, they think of what is important to their lives (humility, democracy, unity, social justice, wisdom, kindness). Each of them holds numerous values with varying degrees of

importance. For instance, particular value may be very important to one person, but not as important to another.

Accordingly Schwartz (2005) summarized the main features of the conception of basic values as follows: values are beliefs: but they are beliefs tied inextricably to emotion, not objective, odd ideas. Values are a motivational construct in the sense that they refer to the desirable goals people strive to attain. Values transcend specific actions and situations: They are abstract goals. The abstract nature of values distinguishes them from concepts like norms and attitudes, which usually refer to specific actions, objects, or situations. Values guide the selection or evaluation of actions, policies, people, and events. That is, values serve as standards or criteria. Values are ordered by importance relative to one another. People's values form an ordered system of value priorities that characterize them as individuals. This hierarchical feature of values also distinguishes them from norms and attitudes. The Basic Values Theory thus defines values as desirable, trans-situational goals, varying in importance that serves as guiding principles in people's lives. The five features above are common to all values including the Kenyan national values.

As Schwartz (2005) arguably observed that the ten motivationally distinct, broad and basic values are derived from three universal requirements of the human condition. This being needs of individuals as biological organisms, and requisites of coordinated social interaction, as well as survival and welfare needs of groups. The ten basic values that are intended to include all the core values recognized in cultures around the world include: Self-Direction (independent thought and action); choosing, creating, exploring; Stimulation (excitement, novelty, and challenge in life); Hedonism (pleasure and sensuous gratification for oneself); Achievement (personal success through demonstrating competence according to social standards); Power (social status and prestige, control or dominance over people and resources); Security (safety, harmony, and stability of society, of relationships, and self); Conformity (restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms); Tradition (respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self); Benevolence (preserving and enhancing

the welfare of those with whom one is in frequent personal contact/ the 'in-group') and Universalism (understanding, appreciation, tolerance, and protection for the welfare of all people and for nature).

Schwartz (2005) details the derivations of the ten basic values. For example, a conformity value was derived from the prerequisites of interaction and of group survival. For interaction to proceed smoothly and for groups to maintain themselves, individuals must restrain impulses and inhibit actions that might hurt others. A self-direction value was derived from organismic needs for mastery and from the interaction requirements of autonomy and independence. In addition to identifying ten motivationally distinct basic values, the Values Theory explicates a structural aspect of values, namely, the dynamic relations among them. Actions in pursuit of any value have psychological, practical, and social consequences that may conflict or may be congruent with the pursuit of other values. For example, the pursuit of achievement values may conflict with the pursuit of benevolence values - seeking success for self is likely to obstruct actions aimed at enhancing the welfare of others who need one's help. However, the pursuit of achievement values may be compatible with the pursuit of power values - seeking personal success for oneself is likely to strengthen and to be strengthened by actions aimed at enhancing one's own social position and authority over others.

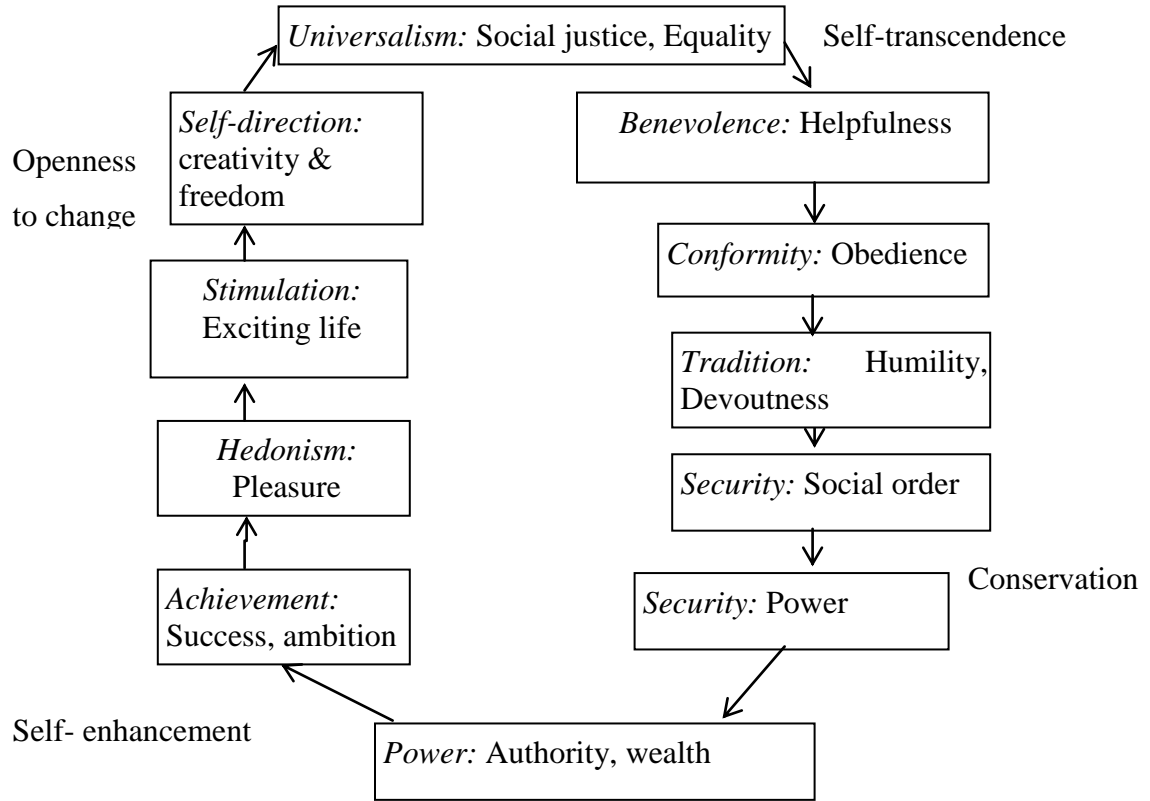


Figure 1: Theoretical Model of Relations

Source: Schwartz, S. H., (2005).

The circular structure in Figure 1 portrays the total pattern of relations of conflict and congruity among values postulated by the theory. The circular arrangement of the values represents a motivational continuum. The closer any two values in either direction around the circle, the more similar their underlying motivations. The more distant any two values, the more antagonistic their underlying motivations. The conflicts and congruities among all ten basic values yield an integrated structure of values. Self-enhancement versus self-transcendence: On this dimension, power and achievement values oppose universalism and benevolence values. Both of the former emphasize pursuit of self-interests, whereas both of the latter involve concern for the welfare and interests of others.

Openness to change versus conservation: On this dimension, self-direction and stimulation values oppose security, conformity and tradition values. Both of the former emphasize independent action, thought and feeling and readiness for new experience,

whereas all of the latter emphasize self-restriction, order and resistance to change. People may differ substantially in the importance they attribute to values that comprise the ten basic values, but the same structure of motivational oppositions and compatibilities apparently organizes their values. This theory will be very instrumental in the current study because it will help in finding out how the whole systems of values (National values), rather than single values, relate to other variables.

2.7.2 Cultural Capital Theory

The theory of cultural capital (Bourdieu, 1984) is embodied in the works of Pierre Bourdieu a renowned French writer and societal analyst. For him the definition of capital is very wide and includes material things with symbolic values as well as untouchables but with culturally significant attributes such as prestige, status, and authority referred to as symbolic capital. Bourdieu defines cultural capital as culturally valued tastes and consumption patterns (Harker, Marher & Wilkes, 2001). In his view cultural capital includes a broad range of goods such as art, education, and forms of language. The term therefore is extended to all goods, material and symbolic, without distinction, that present themselves (national unity, personal responsibility, patriotism, integrity, accountability, transparency) as rare and worthy of being sought after in a particular social formation (Bourdieu, 1984).

Capital must exist within a field in order to have meaning and the connection between that field, habitus and capital is direct. The value given to capital is related to the social and cultural characteristics. Bourdieu's work is one of the few coherent accounts of the central role that schools have in both changing and reproducing social and cultural inequalities from one generation to the next (Harker, et al, 2001). Thus, by using the theory of cultural capital, the study seeks to establish the range of goods material and capital (symbolic) within the university education system that is presented as rare and worthy of being sought after in its social formation and invokes the university as bearing a central role in either reproducing or changing social qualities among the youth.

2.8 Conceptual Framework

This study was guided by a conceptual framework that represents the interrelationship among the variables used in the study.

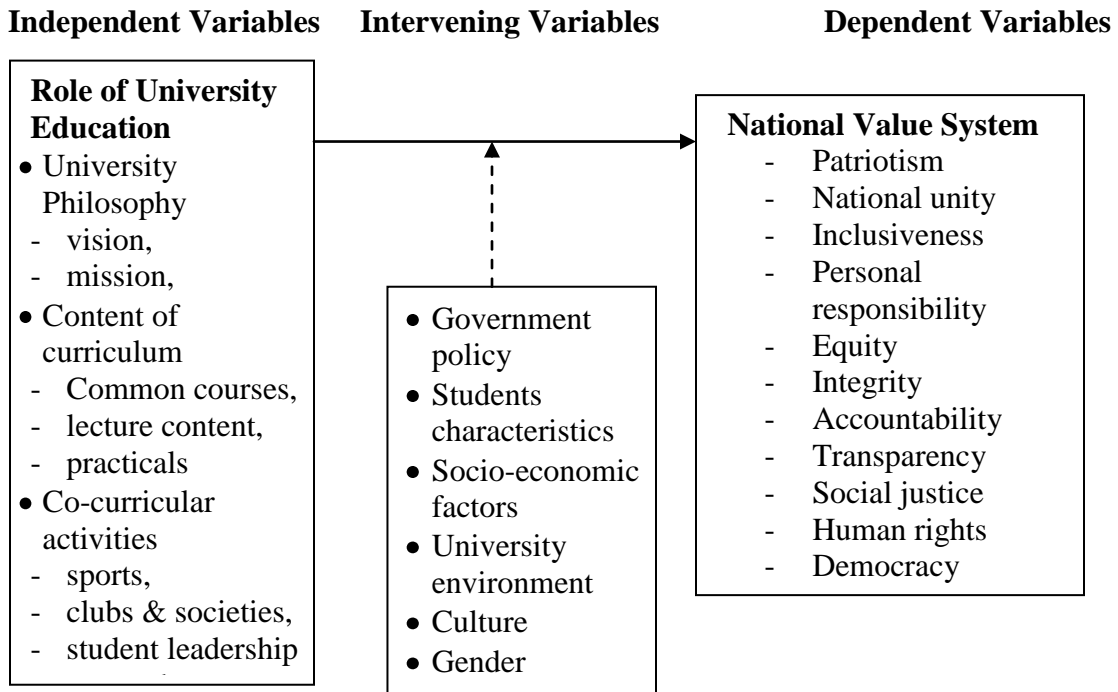


Figure 2: Relationship between the role of university education and national value system

Source: Author

Figure 2, shows a relationship between the independent and dependent variables of the study. The national values (patriotism, national unity, inclusiveness, personal responsibility, equity, integrity, accountability, transparency, social justice, human rights and democracy) are dependent on the role of university education (content of curriculum, co-curricular activities and university philosophy). However, this may not always be the case, for some intervening variable (government policies; student's characteristics such as gender and age, socio-economic factors such as social class and parents' social status, and culture) may influence students' acquired values. The student's characteristics such as gender, age, social class and parents' social status may affect the student properties-attitudes, interests and their value system- which in turn have a significant influence on their acquired national values. The university based factors namely: social climate, mode

of learning, university category, physical equipment and peer pressure can also have an impact on their desire to acquire national values. The home based factors- family income/ socio-economic status, parent's occupation, parent's education level- and the social-cultural factors -gender role stereotypes, cultural beliefs, role models, needs and ideas of community members- may have a huge impact on national values among university students. All these intervening variables were part of the study which helped the researcher to determine their effect on the dependent variable.

National values (dependent variable) among university students can be observed through their engagement in: sports; gender issues; promotion of peace on campus; having trust in their administration and leaders; patriotism to their university; transparent in whatever they do; good behaviour; promotion of unity in the university among other values

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter discusses the research methodology that was used to carry out the study. These include interalia, the research design, location of the study, population of study, sampling procedures, and sample size, instrumentation, data collection procedures and finally data analysis.

3.2 Research Design

It is human nature to try to explain and understand what we observe happening around us. The bases for understanding or methods of knowing are differentiated by non-empirical and empirical evidence. According to Black (1999) non-empirical observations and explanations are haphazard, careless, non-systematic and are generally based on 'common sense' from informal past experiences. On the other hand, understanding based on empirical evidence is often systematic and focused. Black (1999) further observes that such empirical, systematic ways of knowing have progressed over the years into two main distinctive philosophical traditions- a naturalistic approach (qualitative approach) and a scientific approach (quantitative approach).

Thus, in the development of this study the researcher used the mixed method approach, a combination of quantitative and qualitative approaches. Quantitative data was collected using students questionnaires while qualitative data was generated using interview schedule for Chairpersons of Departments, Deans of Students, and Registrars of academic affairs. Such development (use of mixed method approach) could be congruent to the philosophical debate in educational research- that there is false 'dualism' of educational research as both quantitative and qualitative approaches complement each other (Pring, 2000) and should not be seen as contradicting each other. The study was partly quantitative in its approach because it was governed by postpositive knowledge claims which make the assumption that knowledge is conjectural- that absolute truth can never be found (Cresswell, 2003). However, the researcher sought data and evidence to

obtain the closest understanding of 'truth'. In this study concepts were operationalized into measurable variables to collect empirical data which was then analyzed to explain the findings. By adopting a quantitative approach the researcher investigated the differences among the operationalized variables and such differences were posed in terms of hypotheses. It was also partly qualitative in its approach because it involved in-depth interviews which were majorly used to supplement the quantitative data.

3.3 Location of the Study

The study was conducted in two public and two private universities. The four universities included: Baraton University of East Africa; Egerton University; Daystar University and the University of Nairobi. The universities selection was based on their location (urban or rural); whether public or private and hold charters issued by the Commission for University Education (CUE) or are established by different Acts of Parliament. The universities were categorized into urban and rural due to their unique features. Urban universities may have some unique features (the size of the city, the cultural life and the geography) which might not be in rural universities. In addition, students in urban universities have a much wider range of choice when it comes to entertainments, restaurants, food markets, living arrangements and the other elements of daily life in big towns and cities than in small towns and rural areas. With this reasons the researcher had to sample both urban and rural universities.

3.4 Population of the Study

The population of the study constituted students, Chairpersons of Departments, Registrars of Academic Affairs, and the Deans of Students in the four universities. As noted, there were two public universities (Egerton and University of Nairobi) and two private universities (Daystar and Baraton University). The Census report, of the Republic of Kenya (2009) indicated that University enrolment stood at 218,412, with 37,671 students being in private universities and 180,741 students in public universities. Disaggregating these data established that 33% of the students were female while 67% were male. Table 1 shows the targeted student population (218,412) in the private and public universities.

Table 1: Student Enrolment in Public and Private Universities in Kenya

Public Institutions	Enrolment	Private Institution	Enrolment
University of Nairobi	41,397	Daystar	5,431
Moi University	29,441	Baraton	2,344
Kenyatta University	58,760	CUEA	3,647
Egerton University	19,362	USIU	5,206
JKUAT	20,971	Strathmore	5,811
Maseno University	6,112	Nazarene	1,932
Masinde Muliro	4,698	Kabarak	1,215
-	-	Methodist	11,203
-	-	Others	882
Total	180,741	Total	37,671

Source: KNBS (2012)

The study also targeted the Deans of Students in both public and private universities. This is because they were the ones in charge of students' welfare within the university: In addition, it also targeted the Chairpersons of Departments, and Registrars of Academic Affairs given that they are the ones in charge of educational matters within their respective departments and sections.

3.5 Sampling Procedures and Sample Size

Stratified random sampling technique was utilised in order to classify the respondents into various degree programs (Arts and Humanities, Sciences) and also gender. This was in readiness for analysis that made it easy to make comparisons and draw conclusions. This is a technique that generally provides increased accuracy in sample estimates according to Mugenda and Mugenda (1999).

To realise a representative sample all the universities were categorised into four strata namely: public urban university; public rural university; private urban university and private rural university. This categorization ensured homogenous sub-sets that share the same characteristics are represented in the sample (Kathuri & Pals, 1992). One university

was randomly selected from each stratum leading to a sample of four universities, hence the choice of Daystar University, Egerton University, Baraton University and University of Nairobi to participate in the study. This sample of four universities, which has a combined total of 68,534 students, represented about 31.38% of the target population. Kathuri and Pals (1993) observe that a sample should not be less than 15% of the total target population of the study. The Deans of Students' were purposively sampled by virtue of the fact that they are the only bearers of their respective offices. The Office of the Dean of Students was crucial in the behaviour of students while on campus. Hence, all the four Deans of Students at Daystar, Egerton, Baraton and University of Nairobi participated in the study. Proportionate random sampling was used to select the chair persons of departments. This was based on the number of departments each university has and hence the sample size was proportionate. Thus, the study utilised a total of 52 heads of department in the study.

Krejcie and Morgan (1970) proposed a table for determining sample sizes from any given population (see, appendix VI). The table was developed from the Research Division of the National Education Association formula for determining the sample size. Their formula observes that as the population increases the sample size increases at a diminishing rate and remains relatively constant at slightly more than 380 cases. From the table a population of 68,534 utilized a sample size of 382. The study utilised purposive sampling technique where 52 Heads of Departments, 4 Dean of Students and 4 Registrar Academic Affairs were sampled. Probability proportional to size (PPS) sampling technique was then used to determine the sample size of students per university, department and gender. The Formula by Lohr (1999) was used in working out the sub-sample proportions.

$$\text{Sample} = \frac{PS}{Q}$$

Where P = Sub- population for each University; S= Total sample of study (382);

Q = Total university student population (68,534 university students).

Table 2: A Summary of the Study Sample Size

Public Institutions	Heads of Department	Students	Dean of students	Registrar academic affairs
University of Nairobi	33	265	1	1
Baraton University	9	68	1	1
Daystar University	5	19	1	1
Egerton University	5	30	1	1
Total	52	382	4	4

3.6 Instrumentation

Questionnaires were used to collect data from students while interview schedules were used to gather data from the Deans of Students, Chairpersons of Departments, and Registrars in charge of Academic Affairs.

3.6.1 Students Questionnaire

Students' questionnaires was used to gather information on students' bio data and the extent to which university philosophy fosters national values; the extent to which content of common courses offered foster national values; and extent to which co-curricular activities offered foster national values among the youth in private and public universities.

3.6.2 Interview Schedule

The interview schedule for Chairpersons of Departments, Registrars of Academic Affairs, sought information on critical aspects of university education on the promotion of national values. Frequency of review of educational programs to enhance national values and the mechanisms used to supervise the fostering of national values in all the educational programmes in the university. The second interview schedule targeted the Deans of Students whose offices are responsible for the welfare of students while on campus. The interview sought information on how his/ her office is used to enhance national values through educational programmes on campus; their views on students' perception of national values enhanced on campus and grievances from students on enhancement or deterioration of national values in the context of university education.

3.7 Piloting of the Study

A pilot study was conducted in two universities, one private and one public, which were not used in the main study. The purpose of piloting of instruments was to establish the clarity of meaning and the comprehensibility of each of the items in the research instrument (Sindabi, 1992). This helped to make adjustments on the instruments and also in establishing the validity and reliability of the research instruments.

3.7.1 Validity of the Research Instruments

Face, content and construct validity were determined for the instruments. According to Gay (1992) face validity was established by assessing the items on the instrument and ensuring that they appear relevant, meaningful and appropriate to the respondents. Content validity was determined by supervisors who looked at the measuring technique and decide whether it measures what it intends to measure. They critically and carefully examined the items on the instrument and ascertained that the instrument contained adequate traits expected to measure the domain under study. Their corrections were incorporated and the instrument fine-tuned through the modification of the questionnaire. Construct validation ensured that the instrument actually measured what it was supposed to measure (Best, 1981) by correlating the scores on one instrument with scores from another instrument

3.7.2 Reliability of the Research Instruments

The instruments were administered once and a Cronbach Coefficient Alpha calculated to determine the internal consistency of the questionnaire items. This method provided a good measure of reliability because holding other factors constant, the more similar the test content and conditions of administrations are, the greater the internal consistence reliability (Mugenda & Mugenda, 1999). According to Fraenkel and Warren (1990) a reliability index of 0.7 is appropriate for making reliable inferences; thus a reliability index of 0.82 for students questionnaire was obtained making the instruments to be accepted for use in this study.

3.8 Data Collection Procedures

An introductory letter from the Board of Post Graduate Studies of Egerton University was used by the researcher to acquire a research permit and authorization letter from the National Council of Science and Technology (NACOSTI). The research permit was then used to seek permission from the participants. The nature and purpose of the research was explained to the respondents by the research assistants at the stage of debriefing.

A research assistant was hired and given an induction on how to administer the questionnaire to the respondents. Through the induction process, clarification of questions to be asked and procedures to be followed presumably minimized possible errors while in the field. This also made it easier for them to understand the research instruments as well as being familiar with what the study intended to test.

The researcher personally conducted the interviews after contacting and booking an appointment with the Chairpersons of Departments, Deans of Students and Registrars of Academic Affairs of the sampled universities. Consent from the respondents' to participate in the study was sought and only those willing to participate were engaged (Cohen et al., 2000). The respondents were adequately briefed on how to respond to the questionnaires. All the respondents were also assured of the confidentiality of the data solicited.

The data collected were used only for the purpose of this study and was not in any way shared with a third party (ibid). In no way did the researcher bribe or use other unconventional means to generate information for this study. This study strictly followed the laid down procedures of conducting research and reported findings objectively without malice or prejudice, as presented in the following fourth chapter.

3.9 Data Analysis

This study had three objectives and data was analysed based on each objective (Table 3). The data obtained from the study was coded and keyed into an SPSS program. Data cleaning was done to ensure that all the variables were keyed in correctly and no

variables were missing. The outputs of the analysed data were presented in form of tables and graphs. Both descriptive and inferential statistics were used in the analysis of data. For objective one, frequency distributions, percentages and measures of central tendency, t-test and a one way Analysis of Variance (ANOVA) were used in determining the extent to which university philosophy (vision, mission and core values) fostered national values amongst the youth in private and public universities. The same statistics were applied in analysing objective two: the extent to which common courses offered in Kenyan universities foster national values amongst the youth in private and public universities. For objective three, a one way ANOVA ($\alpha=0.05$) was used to determine the extent to which co-curricular activities offered in private and public universities foster national values amongst the youth in public and private universities. The information obtained from interviews with the Deans of Students and Registrars of Academic Affairs was summarized and presented under common themes as guided by the objectives and hypothesis of the study.

Table 3: A Summary Table of Data Analysis

Research Objectives	Variables		Statistical Analysis
	Independent	Dependent	
<i>Objective 1:</i> To determine the extent to which university philosophy (vision, mission and core values) fosters national values amongst the youth in private and public universities in Kenya.	University philosophy	National values	Frequency distributions, percentages and measures of central tendency, t-test and a one way ANOVA
<i>Objective 2:</i> To establish the extent to which common courses offered in Kenyan universities foster national values amongst the youth in private and public universities in Kenya.	Curriculum (Common courses)	National values	Percentages and measures of central tendency, t-test and a one way ANOVA
<i>Objective 3:</i> To establish the extent to which co-curricular activities offered in private and public universities foster national values amongst the youth in public and private universities in Kenya.	Co-curricular activities	National values	Percentages and measures of central tendency, one way ANOVA

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

This chapter presents the analysis and interpretation of data in line with the objectives of the study. This was addressed under the following sub-headings: demographic characteristics of the respondents; university philosophy and national values amongst the youth; interconnection of common courses and national values amongst the youth; and co-curricular activities and national values amongst the youth in public and private universities.

4.2 Demographic Characteristics of the Respondents

Demographic characteristics of the sample were critical in not only indicating the credibility of the respondents but in also providing insight into the nature of these respondents. The study used two sets of respondents namely the university students and university administrative staff. In this section, the characteristics of both the student respondents and university administrators were presented.

4.2.1 Degree Programmes, Gender and Type of University

The study was conducted in two public and two private universities. The four universities included: Baraton University of East Africa; Egerton University; Daystar University and the University of Nairobi. Their choice was also based on their location- urban or rural; whether public or private; and whether they hold charters issued by the Commission for University Education (CUE) or are established by different Acts of Parliament.

Table 4: Degree programme, Gender and Type of University

Grouped degree of study			Type of University		Total
			Public	Private	
Arta and Humanity	Gender	Male	72	9	81
		Female	87	12	99
	Total		159	21	180
Science	Gender	Male	93	6	99
		Female	43	15	58
	Total		136	21	157
Business	Gender	Male	22	7	29
		Female	11	5	16
	Total		33	12	45

Source: Field data (2014)

According to Table 4, students who take Arts and Humanities based degree courses had the highest representation in the sample (180 out of 382) followed by those who took sciences (157 out of 382) and lastly those who took business courses (45 out of 382). This high representation could be due to the fact that majority of the universities find it cheaper to offer Arts and Humanities based courses. Students' pursuing Arts and Humanities based degree, especially in public universities, pay nearly the same fee as those who take science and business courses which are more expensive to run.

Another interesting finding as captured in Table 4 is that more female than male students took Arts and Humanity based degree (99 out of 180) than the science (58 out of 157) and business based courses (16 out of 45). This was despite the male population being more than the females'. This might be due to how the students performed at KCSE level where boys perform better than the girls. But given that science courses at the university come with higher entry cluster points than the Arts and Humanity based courses then more females are left out in the science courses. The female who did not qualify for science courses in public universities, as a result of their lower grades as compared to their male counterparts, opted to take courses in science based courses in private

universities. This might explain the higher percentage of females (71.42%) in science based courses than their male (28.58%) counterparts in private universities. The other reason might be due to the assumption that Arts and Humanity based courses are easier than the Sciences and Business courses hence females opting for them due to their performance at KCSE level. Lastly Business based courses might be having fewer students because some of the subjects that form the clusters that enable one to join the courses in the university are elective in schools (business studies) hence done by very few students.

Public universities had the highest representation in the sample (328 out of 382) as compared to private universities (54 out of 382). This might be due to the higher number of students admitted to public universities than the private universities by the Commission for University Education (CUE). Given that nowadays public university admission is not pegged on bed space, in addition to lower fees being charged as compared to private universities, the numbers of those who are admitted to public universities has really grown steadily over the years.

4.2.2 University Administrative Staff Respondents

In order to provide a comprehensive assessment of the contribution universities make in promoting national values, university administrative staff was selected from departments as indicated in Figure 3.

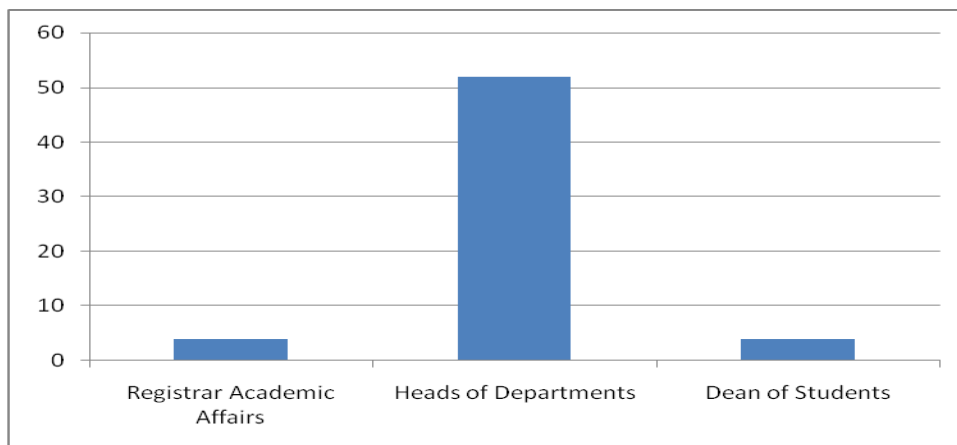


Figure 3: Departments for University administrative staff

Source: Field data (2014)

The data above indicates that 6.67% of the purposively sampled respondents were Registrars of Academic Affairs and Deans of Students in equal measure. The Heads of Departments constituted 86.66%, of the purposively sampled respondents. This implies that all the departments that deal with the students issues were well represented in the sample.

4.2.3 Students Population versus Location of University

The study involved both rural and urban based universities whose distribution was as indicated in Figure 4. This was to assist the researcher to determine whether the University of Residence was located in a rural or urban area.

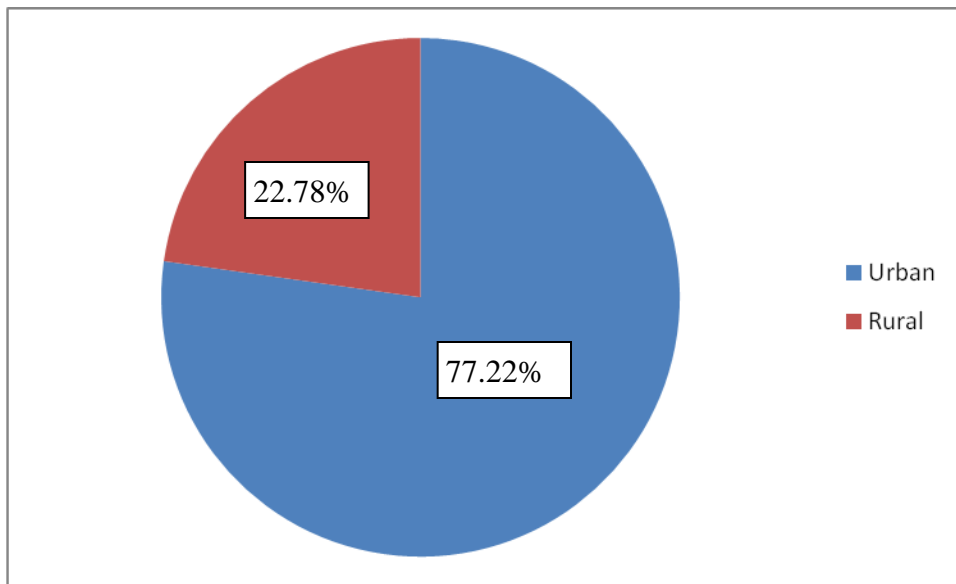


Figure 4: Location of the universities

Source: Field data (2014)

According to Figure 4, most of the students who participated in the study were from urban universities (77.22%) as compared to those who came from rural universities (22.78%). Since the representation in the sample was picked in proportion to total population this findings imply that majority of those students who complete form four choose to join urban universities than rural ones. This makes the population of urban universities bigger than that of rural universities which might in a way have some implications in the fostering of national values. This is so because it is believed that most

urban centres are influenced more by the western culture than our national values. This might have an influence on university students due to their largely outgoing nature. The next section presents the objectives, followed by the matching hypothesis.

4.3 University Philosophy and National Values amongst the Youth

The first objective of the study sought to determine the extent to which university philosophy (vision, mission and core values) fosters national values amongst the youth in private and public universities in Kenya. This translated into the following hypothesis:

HO₁: There is no statistically significant difference between the university philosophy (vision, mission and core values) and national values among the youth in private and public universities in Kenya.

Thus, in order to achieve the first objective of the study, the respondents were asked to state the extent to which they agree or disagree on how the national values are fostered through the university's philosophy (vision, mission and core values). Thus, before running a t-test analysis to determine the difference between type of university and the university philosophy; and an ANOVA to establish the difference between the type of degree pursued by the students and the university philosophy, the researcher ran some preliminary descriptive statistics on the data (see Table 4 and Table 5) in order to understand their distribution within the sample. This was meant to make us understand the distribution of the variables under study in the total sample.

Student respondents were asked to state the extent to which they agreed with a set of given statements on how their university's philosophy (vision, mission and core values) enhances national values. A four-point rating scale (1 = Strongly agree, 2 = Agree, 3 = Not sure, 4 = disagree, 5 = Strongly disagree) was used to determine the extent to which the students agreed with the set of given statements. The results were as summarized in Table 5.

Table 5: Students Views on University Philosophy Fostering National Values

Variable (National value)	Strongly agree		Agree		Not sure		Disagree		Strongly disagree		Total	
	F	%	F	%	F	%	F	%	F	%	F	%
Patriotism to university and country	155	40.6	166	43.5	43	11.3	11	2.9	7	1.8	382	100
National Unity	131	34.3	188	49.2	37	9.7	17	4.5	9	2.4	382	100
Sharing of the available resources conforming to the rules and regulations	115	30.1	165	43.2	58	15.2	29	7.6	11	2.9	378	99.0
Democracy	110	28.8	185	48.4	50	13.1	28	7.3	7	1.8	380	99.5
Participation of the people	94	24.6	162	42.4	63	16.5	43	11.3	15	3.9	377	98.7
Human dignity	119	31.2	188	49.2	44	11.5	23	6.0	5	1.3	379	99.2
Equity	137	35.9	171	44.8	45	11.8	21	5.5	8	2.1	382	100
Social justice	67	17.5	168	44.0	77	20.2	50	13.1	20	5.2	382	100
Inclusiveness	99	25.9	149	39.0	60	15.7	56	14.7	18	4.7	381	99.7
Human rights	81	21.2	119	31.2	84	22.0	65	17.0	32	8.4	381	99.7
Practice of accountability and transparency	103	27.0	160	41.9	61	16.0	43	11.3	13	3.4	380	99.5
Integrity	78	20.4	159	41.6	61	16.0	56	14.7	26	6.8	380	99.5

Note: F = frequency; % = percentage Source: Field data (2014)

According to Table 5, 84.1% of the students in all the public universities were in agreement that patriotism to university and country was one the national values enhanced in students through the university philosophy (vision, mission and core values). Disagreement of the statement was expressed only by 4.7% of the students in both public and private universities. Promotion of national unity through the university philosophy (vision, mission and core values) was supported by 83.5% of the students in both public and private universities. However, the same statement was not supported by 6.9% of the students. In addition, 73.3% students in both public and private universities were in

agreement with the statement suggesting that the university philosophy (vision, mission and core values) enhanced the sharing of the available resources among students. However, 10.5% of the students in both public and private universities disagreed with the statement. For the university philosophy (vision, mission and core values) being able to inculcate respect for human dignity amongst the students in both public and private universities was supported by 80.7% while only 7.6% of the students in both public and private universities expressed disagreements.

The national value of conforming to the rule of law was supported by 77.2% of the students in both public and private universities. However, 9.1% of the students in both public and private universities expressed disagreements with the statement. Equity, social justice, inclusiveness, human rights, non-discrimination, practice of accountability and transparency and integrity were supported by 61.5%, 64.9%, 52.2%, 68.9%, 63.8%, 62.0% and 66.5% students in both public and private universities respectively.

These findings were supported by one of the chairpersons of a department in Baraton University who said the following in a personal conversation with the researcher;

“.....our university philosophy endeavours to instil Christian institution work ethics, Christian ethics, honesty, patriotic to our institution and country and of high integrity.....that is why our department strongly emphasizes on honesty and love for God.....”

To understand the distribution of the variables involved in analysing the first objective of this study, the mean, standard error of the mean (se (mean)), standard deviation (SD), confidence interval, minimum and maximum of all the variables involved were determined as shown in Table 6. Thus, as measures of central tendency provided a summary of the whole data, measures of dispersion (Standard deviation, Variance and Range) were computed to understand the variability or spread of distribution of variables. The results are as summarized in Table 6.

Table 6: National Values and Type of University

National Values	Type of University	N	Mean	Std. Deviation	Std. Error Mean
Patriotism to university and country	Public	328	1.82	.860	.047
	Private	54	1.80	.979	.133
National Unity	Public	328	1.93	.909	.050
	Private	54	1.83	.906	.123
Sharing of the available resources	Public	326	2.10	1.014	.056
	Private	52	2.00	.990	.137
conforming to the rules and regulations	Public	328	2.07	.932	.051
	Private	52	1.87	.971	.135
Democracy	Public	325	2.29	1.070	.059
	Private	52	2.10	1.125	.156
Participation of the people	Public	325	1.99	.915	.051
	Private	54	1.80	.711	.097
Human dignity	Public	328	1.98	.937	.052
	Private	54	1.65	.914	.124
Equity	Public	328	2.53	1.086	.060
	Private	54	1.94	.940	.128
Social justice	Public	328	2.34	1.149	.063
	Private	54	2.26	1.152	.157
Inclusiveness	Public	328	2.65	1.225	.068
	Private	53	2.32	1.237	.170
Human rights	Public	326	2.25	1.059	.059
	Private	54	2.06	1.140	.155
Practice of accountability, transparency participation	Public	327	2.51	1.169	.065
	Private	53	2.13	1.127	.155
Integrity	Public	328	2.34	1.089	.060
	Private	54	1.87	1.047	.142

Source: Field data (2014)

As shown in Table 6, the means were comparatively higher for public universities whose philosophy enhanced patriotism to university and country (1.82), national unity (1.93), sharing of the available resources (2.10), conforming to the rule of law (2.07), democracy (2.29), participation of the people (1.99), equity (2.53), social justice (2.34), inclusiveness (2.65), human rights (2.25), practice of accountability and transparency (2.51) and integrity (2.34). Further analysis was done to establish if there were significant differences between types of universities in their enhancement of national values through their philosophies using an independent t-test as presented in Table 7.

Table 7: t- test Results for University Students Response on National Values

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% CI of the Difference	
									Lower	Upper
Patriotism to university and country	Equal variances assumed	1.026	.312	.209	380	.835	.027	.129	-.226	.280
	Equal variances not assumed			.190	67.151	.850	.027	.141	-.255	.309
National Unity	Equal variances assumed	.426	.515	.701	380	.484	.093	.133	-.169	.356
	Equal variances not assumed			.702	71.709	.485	.093	.133	-.172	.359
Sharing of the available resources	Equal variances assumed	.959	.328	.691	376	.490	.104	.151	-.193	.401
	Equal variances not assumed			.703	69.203	.484	.104	.148	-.192	.400
conforming to the rules and regulations	Equal variances assumed	.003	.957	1.485	378	.138	.208	.140	-.067	.483
	Equal variances not assumed			1.442	66.785	.154	.208	.144	-.080	.495
Democracy	Equal variances assumed	.459	.498	1.218	375	.224	.196	.161	-.120	.513
	Equal variances not assumed			1.175	66.632	.244	.196	.167	-.137	.529
Participation of the people	Equal variances assumed	.791	.374	1.489	377	.137	.194	.131	-.062	.451
	Equal variances not assumed			1.781	85.134	.078	.194	.109	-.023	.412

Table 7 continued

Table 7 continued....

Equity	Equal variances assumed	10.28	.001	3.721	380	.000	.583	.157	.275	.891
	Equal variances not assumed			4.126	78.245	.000	.583	.141	.302	.864
Social justice	Equal variances assumed	.120	.729	.505	380	.614	.085	.169	-.247	.417
	Equal variances not assumed			.504	71.478	.616	.085	.169	-.252	.423
Inclusiveness	Equal variances assumed	.613	.434	1.793	379	.074	.326	.182	-.032	.683
	Equal variances not assumed			1.780	69.524	.079	.326	.183	-.039	.690
Human rights	Equal variances assumed	.036	.850	1.207	378	.228	.190	.157	-.119	.499
	Equal variances not assumed			1.145	69.011	.256	.190	.166	-.141	.521
Practice of accountability, transparency	Equal variances assumed	2.558	.111	2.180	378	.030	.376	.172	.037	.714
	Equal variances not assumed			2.238	71.373	.028	.376	.168	.041	.710
Integrity	Equal variances assumed	2.504	.114	2.961	380	.003	.471	.159	.158	.784
	Equal variances not assumed			3.046	73.185	.003	.471	.155	.163	.779

Note: df= degree of freedom; CI = Confidence interval; Std = Standard

Source: Field data (2014)

Analysis in Table 7 shows that Levene's test was not significant for patriotism to university and country ($p=0.312$), national unity ($p=0.426$), sharing of the available resources ($p=0.515$), conforming to the rules and regulations ($p=0.328$), democracy ($p=0.498$), participation of the people ($p=0.374$), social justice ($p=0.729$), inclusiveness ($p=0.434$), human rights ($p=0.850$), practice of accountability, transparency participation ($p=0.111$) and integrity ($p=0.114$). The law for equality of variances was upheld in all the variables apart from integrity which was significant at $p<0.05$, with the first t value used. For the universities vision, mission and core values enhancing the equity amongst students ($p=0.001$), Levene's test for equality of variances was significant at $p<0.05$. The law of equal variance not assumed was applied and the second t value was used.

Results of the independent samples t-test showed that, there were significant differences between type of universities (public and private) in enhancing of equity ($p=0.000$), practice of accountability and transparency ($p=0.030$) and integrity ($p=0.003$) through their vision, mission and core values. The t-test values of 4.126 ($p=0.001$), 2.238 ($p=0.028$) and 3.046 ($p=0.003$) were greater than their corresponding t critical values of 1.6829, 1.7172 and 1.6973. The null hypothesis was therefore rejected. The means for the two types of universities were 1.086, 1.169 and 1.089 respectively for public universities, and 0.940, 1.127 and 1.047 respectively for private universities. This supports the assertion by Ludovico, et al, (2009) that universities must create a way of relating our national educational goals to our national values. This will ensure social development hence ensuring that the youth of Kenya who are of different cultural and ethnic backgrounds embrace the national values proposed by the constitution. This make them to embrace and practice national values that will guide them for the rest of their lives.

The mean for public universities showed that the majority of the respondents agreed with this view implying that, most of the public universities had actually structured their vision, mission and core values in their respective universities in order to enhance most of the national values as compared to universities which are private that showed comparatively few respondents agreed.

The independent samples t-test showed that, there were no significant differences in the enhancement of national values through university philosophy (vision, mission and core values) in both public and private universities as far as patriotism to university and country, national unity, sharing of the available resources, conforming to the rules and regulations, democracy, participation of the people, social justice, inclusiveness, and human rights was concerned. The t-test values of patriotism to university and country ($p=0.312$), national unity ($p=0.426$), sharing of the available resources ($p=0.515$), conforming to the rules and regulations ($p=0.328$), democracy ($p=0.498$), participation of the people ($p=0.374$), social justice ($p=0.729$), inclusiveness ($p=0.434$), human rights ($p=0.850$), practice of accountability, transparency participation ($p=0.111$) and integrity ($p=0.114$) were all less than their corresponding t critical values. The null hypotheses were thus not rejected. The mean differences were small which showed that both public and private universities had tried to enhance national values in their students at a fairly uniform level through their philosophy (vision, mission and core values). These is in agreement with the findings of Mwaka et al, (2011) who established that education plays a vital role in imparting moral values to its student, including all levels of education in Kenya from pre-unit to universities.

The findings in table 7 indicate that there were significant differences between public and private universities on the aspect of equity enhancement among students through the university philosophy (vision, mission and core values). The t-test value of 4.126 ($p=0.001$) was greater than t critical value of 1.6829 leading to the rejection of the null hypothesis. The means for the two categories of universities were 2.53 for public universities, and 1.94 for the private universities. The mean for public universities showed that, most of the respondents agreed with this view, and that they had structured their philosophy (vision, mission and core values) in a way that can enhance the national values amongst their students. However, those from private universities were not sure that this was happening in their universities. Their response mean showed that most of them were not sure.

The independent samples t-test further showed that, there were significant differences in both public and private universities as far as the practice of accountability and transparency was concerned. The t-test value of 2.238 ($p=0.028$), was greater than the t critical value of 1.7172 leading to the rejection of the null hypothesis. The means for the two categories of universities were 2.51 for public universities, and 2.13 for the private universities. The means showed that, although respondents from the two categories of universities agreed, the number from public universities was comparatively higher hence the high mean indicating that they were keen on the practice of accountability and transparency.

On whether the university philosophy (vision, mission and core values) enhanced integrity amongst the students, the findings showed that, there were significant differences in both public and private universities. The t-test value of 3.046 ($p=0.003$) was greater than t critical value of 1.6973 and the null hypothesis was rejected. The means for the two categories of universities were 4.23 for public universities, and 3.88 for private universities in respect to national values respectively. Although both public and private universities agreed with this view, the mean for public universities showed that, the majority of the respondents agreed with this view that philosophy (vision, mission and core values) enhanced integrity amongst the students as compared to the respondents from private universities. These findings showed that, of the twelve national values evaluated in the two categories of universities (public and private), differences in the public and private universities were statistically significant at $p<0.05$ on three of the national values (practice of accountability and transparency, equity, and integrity).

Further analysis was done to determine whether national values were enhanced among students through the degree pursued. The respondents were provided with a list of selected national values presumed to have been fostered through university philosophy (vision, mission and core values). The students from the universities involved in the study were asked to indicate the type of degree pursued and the extent to which they agreed that university philosophy (vision, mission and core values) enhanced national values. The degrees pursued by the students were grouped into three categories namely, Art and

Humanities, Science and Business. Table 8 on group statistics shows the number of respondents from each degree category and their mean values.

Table 8: National Values and type of Degree

National Values	Degree category	N	Mean	Std. Dev	Std. Error	95% C.I for Mean		Min	Max
						Lower Bound	Upper Bound		
Patriotism to university and country	Arts & Humanities	180	1.82	.954	.071	1.68	1.96	1	5
	Science	157	1.82	.807	.064	1.69	1.94	1	5
	Business	45	1.84	.796	.119	1.61	2.08	1	5
	Total	382	1.82	.876	.045	1.73	1.91	1	5
National Unity	Arts & Humanities	180	1.97	.994	.074	1.83	2.12	1	5
	Science	157	1.90	.890	.071	1.76	2.04	1	5
	Business	45	1.71	.506	.075	1.56	1.86	1	3
	Total	382	1.91	.908	.046	1.82	2.00	1	5
Sharing of the available resources	Arts & Humanities	177	2.21	1.101	.083	2.05	2.37	1	5
	Science	156	2.03	.970	.078	1.87	2.18	1	5
	Business	45	1.84	.673	.100	1.64	2.05	1	3
	Total	378	2.09	1.010	.052	1.99	2.19	1	5
conforming to the rules and regulations	Arts & Humanities	179	2.07	.981	.073	1.92	2.21	1	5
	Science	156	2.06	.959	.077	1.91	2.21	1	5
	Business	45	1.91	.668	.100	1.71	2.11	1	4
	Total	380	2.04	.939	.048	1.95	2.14	1	5
Democracy	Arts & Humanities	177	2.30	1.069	.080	2.14	2.46	1	5
	Science	156	2.28	1.129	.090	2.10	2.46	1	5
	Business	44	2.07	.925	.139	1.79	2.35	1	4
	Total	377	2.27	1.079	.056	2.16	2.37	1	5

Table 8 continued

Table 8 continued....

Participation of the people	Arts & Humanities	179	2.17	.988	.074	2.03	2.32	1	5
	Science	155	1.80	.793	.064	1.67	1.93	1	5
	Business	45	1.69	.557	.083	1.52	1.86	1	3
	Total	379	1.96	.890	.046	1.87	2.05	1	5
Equity	Arts & Humanities	180	2.49	1.096	.082	2.33	2.65	1	5
	Science	157	2.44	1.123	.090	2.26	2.62	1	5
	Business	45	2.29	.895	.133	2.02	2.56	1	4
	Total	382	2.45	1.085	.056	2.34	2.55	1	5
Social justice	Arts & Humanities	180	2.39	1.217	.091	2.22	2.57	1	5
	Science	157	2.35	1.132	.090	2.17	2.53	1	5
	Business	45	2.02	.866	.129	1.76	2.28	1	4
	Total	382	2.33	1.149	.059	2.22	2.45	1	5
Inclusiveness	Arts & Humanities	180	2.63	1.219	.091	2.45	2.81	1	5
	Science	157	2.67	1.288	.103	2.47	2.87	1	5
	Business	44	2.23	1.008	.152	1.92	2.53	1	4
	Total	381	2.60	1.230	.063	2.48	2.73	1	5
Human rights	Arts & Humanities	180	2.27	1.098	.082	2.11	2.43	1	5
	Science	155	2.23	1.104	.089	2.06	2.41	1	5
	Business	45	1.96	.796	.119	1.72	2.19	1	4
	Total	380	2.22	1.071	.055	2.11	2.33	1	5
Practice of accountability and transparency	Arts & Humanities	179	2.55	1.176	.088	2.38	2.73	1	5
	Science	156	2.39	1.194	.096	2.20	2.58	1	5
	Business	45	2.29	1.036	.154	1.98	2.60	1	5
	Total	380	2.46	1.169	.060	2.34	2.57	1	5
Integrity	Arts & Humanities	180	2.38	1.135	.085	2.22	2.55	1	5
	Science	157	2.24	1.110	.089	2.06	2.41	1	5
	Business	45	1.98	.783	.117	1.74	2.21	1	4
	Total	382	2.27	1.094	.056	2.16	2.38	1	5

Source: Field data (2014)

Results in Table 8 indicate that the means were comparatively higher for students who took Arts and Humanities degrees, as their philosophy (vision, mission and core values) fostered national unity (1.97), sharing of the available resources (2.21), conforming to the rules and regulations (2.07), democracy (2.30), participation of the people (2.17), Equity (2.49), social justice (2.39), inclusiveness (2.63), human rights (2.29), practice of accountability, transparency participation (2.55) and integrity (2.38). Further analysis was done to establish if there were significant differences in the promotion of national values through the type of degree pursued by the students. Thus, to test the significant difference of the university whose philosophy (vision, mission and core values) in fostering national values among the students in the different kinds of degrees, a one way ANOVA test statistics was used as shown in Table 9. An Analysis of Variance (ANOVA) was computed (tested at $\alpha=0.05$) to check whether the variables (national values) in Table 9 had any significant differences with the kind of degree pursued by the students.

Table 9: ANOVA Results on Categories of Degrees Pursued and National Values

		Sum of Squares	df	Mean Square	F	Sig.
Patriotism to university and country	Between Groups	.032	2	.016	.021	.979
	Within Groups	292.504	379	.772		
	Total	292.537	381			
National Unity	Between Groups	2.477	2	1.238	1.506	.223
	Within Groups	311.672	379	.822		
	Total	314.149	381			
Sharing of the available resources	Between Groups	5.868	2	2.934	2.902	.056
	Within Groups	379.074	375	1.011		
	Total	384.942	377			
Conforming to the rules and regulations	Between Groups	.919	2	.459	.520	.595
	Within Groups	333.321	377	.884		
	Total	334.239	379			

Table 9 continued

Table 9 continued....

Democracy	Between Groups	1.960	2	.980	.841	.432
	Within Groups	435.515	374	1.164		
	Total	437.475	376			
Participation of the people	Between Groups	15.407	2	7.704	10.196	.000
	Within Groups	284.076	376	.756		
	Total	299.483	378			
Equity	Between Groups	1.448	2	.724	.614	.542
	Within Groups	446.897	379	1.179		
	Total	448.346	381			
Social justice	Between Groups	5.073	2	2.536	1.931	.146
	Within Groups	497.705	379	1.313		
	Total	502.777	381			
Inclusiveness	Between Groups	7.055	2	3.528	2.346	.097
	Within Groups	568.304	378	1.503		
	Total	575.360	380			
Human rights	Between Groups	3.660	2	1.830	1.600	.203
	Within Groups	431.211	377	1.144		
	Total	434.871	379			
Non-discrimination	Between Groups	.138	2	.069	.048	.953
	Within Groups	545.505	378	1.443		
	Total	545.643	380			
Practice of accountability, transparency participation	Between Groups	3.602	2	1.801	1.319	.269
	Within Groups	514.638	377	1.365		
	Total	518.239	379			
Integrity	Between Groups	6.331	2	3.165	2.667	.071
	Within Groups	449.808	379	1.187		
	Total	456.139	381			

Source: Field data (2014)

The results showed a significant difference in the percentage means of the different categories of degrees pursued in fostering of participation of the students. The F value of 10.196 ($p=0.001$) was greater than F-critical value of 4.51. This led to the rejection of the null hypothesis. A further analysis to determine which percentage means were significantly different from each other was therefore carried out using the Post-Hoc Sidak. This again involved all the possible combinations of the given means. The findings are as presented in Table 10.

Table 10: Sidak Post-Hoc test on Participation of Student Respondents

Dependent Variable	(I) grouped degree of study	(J) grouped degree of study	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Participation of the people	Arts & Humanities	Science	.373*	.095	.000	.14	.60
		Business	.484*	.145	.003	.14	.83
	Science	Arts & Humanities	-.373*	.095	.000	-.60	-.14
		Business	.111	.147	.834	-.24	.46
	Business	Arts & Humanities	-.484*	.145	.003	-.83	-.14
		Science	-.111	.147	.834	-.46	.24

Note: *. The mean difference is significant at the 0.05 level.

Source: Field data (2014)

A Sidak method of multiple comparisons confirms where the significant differences lie in the pairing of the groups. Table 10 shows a complex comparison using all possible combinations of type of degrees that were pursued. The table shows a total of six sets of such differences. These findings showed that the rating by Arts and Humanities was statistically significantly higher compared with the rating by Science. All the type of degree pursued significantly differed from each other at $p<0.05$ apart from the comparison between science and business courses.

This conclusion confirms that participation of the people as a national value is fostered through university philosophy (vision, mission and core values) mostly among students who take Arts and Humanities and Science courses. The results shows that participation of the people as a national value is not fostered in business courses as the mean difference is not significant ($p = .731$) at the 0.05 level. This might be due to the This finding corroborates with the findings of Houser and Kuzmic (2001); Sears (1994) and Shaver (1997) who observed that the development of good citizenship is the central purpose of social studies instruction. This finding is also supported by Purta (2003) who observed that in many countries, such as the United States and Australia, social studies education is a significant, if not, main source of citizenship education for students.

The study went further to determine which national values are practiced mostly by the students at the university. A list of national values was made and the students were asked to state the extent to which they practiced them while in the university. Thus, to determine those national values that were practised by most of the students while in the university, the researcher felt it was wise to determine the mean, standard error of the mean (se (mean)), standard deviation (SD), confidence interval, minimum and maximum of all the variables (national values) involved in the study as shown in Table 11. Thus, as measures of central tendency provided a summary of the whole data, measures of dispersion (Standard deviation, Variance and Range) were computed to understand the variability or spread of distribution of variables. The results are as summarized in Table 11.

Table 11: Group Results on National Values Mostly Practiced By Students

	Type of University	N	Mean	Std. Dev	Std. Error Mean
Patriotism to university and country	Public	327	3.38	1.247	.069
	Private	54	3.65	1.231	.168
National Unity	Public	327	3.60	1.178	.065
	Private	54	3.57	1.175	.160
Sharing of the available resources	Public	324	3.66	1.122	.062
	Private	53	3.68	1.237	.170
conforming to the rules and regulations	Public	326	3.82	1.110	.061
	Private	53	3.64	1.162	.160
Democracy	Public	325	3.66	1.103	.061
	Private	53	3.36	1.226	.168
Participation of the people	Public	327	3.74	1.067	.059
	Private	54	3.56	1.192	.162
Equity	Public	326	3.69	1.147	.064
	Private	54	3.50	1.225	.167
Social justice	Public	326	3.63	1.198	.066
	Private	54	3.31	1.329	.181
Inclusiveness	Public	327	3.61	1.124	.062
	Private	54	3.56	1.208	.164
Human rights	Public	326	3.71	1.152	.064
	Private	54	3.26	1.430	.195
Accountability and transparency	Public	327	3.63	1.177	.065
	Private	53	3.40	1.321	.181
Integrity	Public	325	3.75	1.110	.062
	Private	54	3.63	1.202	.164

Source: Field data (2014)

Further analysis was done to determine the specific national values that were mostly practised by students at their respective university. This was done by the help of an independent t-test so as to determine the difference type of university and the national values practised. The results are as shown in Table 12.

Table 12: An Independent Samples t-test on National Values Mostly Practiced

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Differenc e	Std. Error Differenc e	95% CI of the Difference	
									Lower	Upper
Patriotism to university and country	Equal variances assumed	.488	.485	-1.454	379	.147	-.266	.183	-.625	.094
	Equal variances not assumed			-1.468	72.159	.147	-.266	.181	-.627	.095
National Unity	Equal variances assumed	.003	.954	.129	379	.898	.022	.173	-.318	.362
	Equal variances not assumed			.129	71.739	.898	.022	.173	-.322	.367
Sharing of the available resources	Equal variances assumed	1.582	.209	-.111	375	.912	-.019	.169	-.350	.313
	Equal variances not assumed			-.104	66.749	.918	-.019	.181	-.380	.342
Conforming to the rules and regulations	Equal variances assumed	.558	.456	1.073	377	.284	.178	.165	-.148	.503
	Equal variances not assumed			1.038	68.334	.303	.178	.171	-.164	.519
Democracy	Equal variances assumed	4.537	.034	1.843	376	.066	.306	.166	-.020	.633
	Equal variances not assumed			1.708	66.452	.092	.306	.179	-.052	.664
Participation of the people	Equal variances assumed	3.341	.068	1.158	379	.248	.185	.159	-.129	.498
	Equal variances not assumed			1.069	67.745	.289	.185	.173	-.160	.529

Table 12 continued

Table 12 continued...

Equity	Equal variances assumed	.547	.460	1.136	378	.257	.193	.170	-.141	.528
	Equal variances not assumed			1.084	69.270	.282	.193	.178	-.163	.549
Social Justice	Equal variances assumed	1.866	.173	1.756	378	.080	.314	.179	-.038	.666
	Equal variances not assumed			1.630	68.008	.108	.314	.193	-.070	.698
Inclusiveness	Equal variances assumed	.084	.772	.318	379	.751	.053	.167	-.275	.381
	Equal variances not assumed			.302	69.012	.764	.053	.176	-.298	.404
Human Rights	Equal variances assumed	12.32 7	.001	2.559	378	.011	.449	.176	.104	.795
	Equal variances not assumed			2.194	64.886	.032	.449	.205	.040	.858
Practice of Accountability, Transparency, Participation	Equal variances assumed	2.980	.085	1.335	378	.183	.237	.177	-.112	.586
	Equal variances not assumed			1.229	66.090	.224	.237	.193	-.148	.622
Integrity	Equal variances assumed	1.280	.259	.715	377	.475	.118	.165	-.207	.443
	Equal variances not assumed			.675	68.858	.502	.118	.175	-.231	.467

Source: Field Data (2014)

From the analysis in Table 12, Levene's test was significant for democracy ($p=0.034$) and human rights ($p=0.001$). Levene's test for equality of variances was significant at $p<0.05$. The law of equal variance not assumed was applied and the second t value was used. Levene's test was significant for patriotism to university and country ($p=0.485$), national unity ($p=0.954$), sharing of the available resources ($p=0.209$), conforming to the rules and regulations ($p=0.456$), equity ($p=0.460$), social justice ($p=0.173$), inclusiveness ($p=0.772$), and integrity ($p=0.259$). The law for equality of variances was upheld in all the variables apart from democracy and human rights which were significant at $p<0.05$, with the first t value used. For the universities vision, mission and core values enhancing human rights ($p=0.011$) amongst the students.

Results of the independent samples t-test showed that, there were significant differences between type of universities (public and private) in what students mostly practice at the university in enhancing human rights ($p=0.011$) as a national value. The t-test value of 378 ($p=0.011$) is greater than its corresponding t critical values of 1.6871. The null hypothesis was therefore rejected. The means for the two types of universities were 3.71 for public universities, and 3.26 for private universities.

The mean for both public and private universities showed that, the majority of the respondents agreed with this view implying that, most of the public and private university students observed the human rights as envisioned in their respective university philosophy (vision, mission and core values). Ludovico, et al, (2009) observed that human rights are part of the requirement in ensuring social development. The findings collaborate with Misgeld (1994) findings which observed that knowing about human rights is itself one of the people's rights.

4.4 Interconnection of Common Courses Offered and National Values

The second objective of the study set out to determine the extent to which the common courses offered in Kenyan universities foster national values amongst the youth in private and public universities in Kenya. This translated into the following hypothesis:

HO₂: There is no statistically significant difference between the common courses offered in Kenyan universities and national values among the youth in private and public universities in Kenya.

In order to analyse the data addressing the second objective, the students in both private and public universities (Daystar university, Baraton university, University of Nairobi and Egerton university) were provided with a list of national values and asked to state the extent to which common courses, lectures content and practicals offered in Kenyan universities foster national values amongst them. Descriptive analysis and ANOVA were therefore used to establish whether there was any significant difference between the independent (students response on whether curriculum enhanced national variables) and the dependent variable (national philosophies). Thus, before running an ANOVA the researcher ran some preliminary descriptive statistics on the data (see Figure 5, Table 13 and Table 14). This was to enable the researcher to understand the variables distribution within the sample. Figure 5 shows the students response on the relevance of a national value system in Kenya.

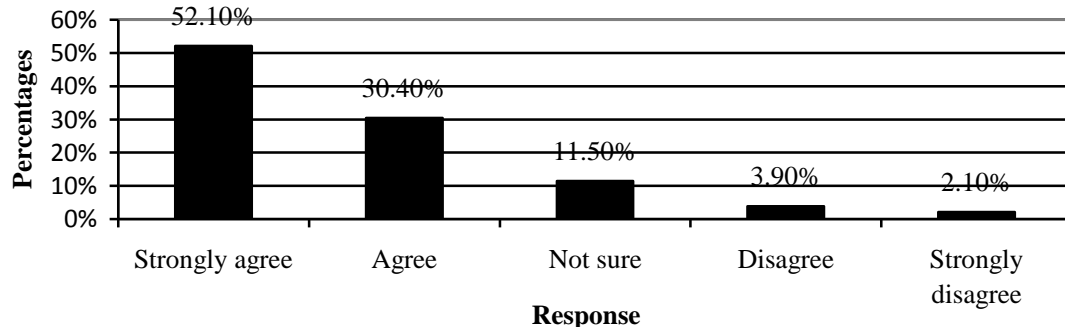


Figure 5: Students Responses on the Relevance of the National Value System

Source: Field data (2014)

Figure 5 reveals that most of the students strongly agree (52.1%) to the proposal of having a national value system in Kenya. Only very few disagree (3.9%) or strongly disagree (2.1%) that a national value system is not relevant to the nation of Kenya. This implies that students appreciate curriculums or co-curriculums that foster national values amongst them.

Data was also sought on the extent to which national values are emphasized in the university common courses, lectures content and practicals. The students were asked to rate using a four point Likert scale, where (1 = Strongly agree, 2 = Agree, 3 = Not sure, 4 = disagree, 5 = Strongly disagree), whether national values are emphasized in the university curriculum (common courses, lectures content and practicals). The results are as shown in Table 13.

Table 13 National Values and the Rating on Extent to Which They are Emphasized

Variable	Strongly Agree		Agree		Not sure		Disagree		Strongly disagree		Total	
	F	%	F	%	F	%	F	%	F	%	F	%
Patriotism to University and Country	131	34.3	182	47.6	41	10.7	17	4.5	10	2.6	381	100
National Unity	117	30.6	182	47.6	50	13.1	22	5.8	10	2.6	381	100
Sharing of the available resources conforming to the rules and regulations	118	30.9	168	44.0	61	16	21	5.5	12	3.1	380	100
Democracy	109	28.5	177	46.3	57	14.9	24	6.3	11	2.9	378	100
Participation of the people	99	25.9	177	46.3	54	14.1	39	10.2	11	2.9	382	100
Equity	107	28.0	173	45.3	58	15.2	31	8.1	10	2.6	379	100
Social Justice	102	26.7	169	44.2	64	16.8	29	7.6	17	4.5	381	100
Inclusiveness	114	29.8	169	44.2	45	11.8	39	10.2	14	3.7	381	100
Human rights	104	27.2	168	44.0	54	14.1	37	9.7	18	4.7	381	100
Accountability and transparency	96	25.1	172	45.0	64	16.8	30	7.9	19	5.0	381	100
Integrity	110	28.8	161	42.1	54	14.1	38	9.9	18	4.7	381	100
	121	31.7	161	42.1	61	16.0	24	6.3	13	3.4	380	100

Source: Field data (2014)

According to Table 13 most of the students in both public and private universities either agreed or strongly agreed that the university curriculum (common courses, lectures content, practicals) emphasized on patriotism to university and country (81.7%), national

unity (78.2%), sharing of the available resources (74.9%), conforming to the rules and regulations (74.8%), democracy (72.2%), participation of the people (73.3%) equity (70.9%), social justice (74.0%), inclusiveness (71.2%), human rights (70.1%), practice of accountability and transparency (70.9%) and integrity (73.8%). This implies that the university philosophy to an extent aims at fostering national values among its students through their curriculum (common courses, lectures content, practicals).

These findings were supported by one of the Registrar Academic Affairs in a public university who said;

“.....the role of the university is instilling the values of nationalism into students.....we endeavour to instil the values of hard work, honesty, self-discipline and patriotism among the students....”

Similarly, a chairman of a department in a public university pointed out that;

“.....as a department we strongly emphasize on honesty, respect for self and others, appreciation of other peoples’ opinion, orderliness and hard work.....for national values are fundamental to any meaningful development in this country.”

According to the statements from the two university officers it shows that university philosophies are aimed at fostering national values among its students through their curriculum.

To determine whether there was a difference between national values fostered in the university and the common courses offered by type of university, t- test was used as shown in Table 15. But before running a t-test the researcher had to ran some descriptive statistics to determine how the respondents in both private and public universities responded to the question on how national values are strongly emphasized in the university common courses. The results are as summarised in table 14.

Table 14: Group Results on National Values Mostly Practiced by Students

National Value	Type of university	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Min	Max
						Lower Bound	Upper Bound		
Patriotism to university and country	Public	327	3.38	1.247	.069	3.25	3.52	1	5
	Private	54	3.65	1.231	.168	3.31	3.98	1	5
	Total	381	3.42	1.247	.064	3.29	3.55	1	5
National Unity	Public	327	3.60	1.178	.065	3.47	3.72	1	5
	Private	54	3.57	1.175	.160	3.25	3.89	1	5
	Total	381	3.59	1.176	.060	3.47	3.71	1	5
Sharing of the available resources	Public	324	3.66	1.122	.062	3.54	3.78	1	5
	Private	53	3.68	1.237	.170	3.34	4.02	1	5
	Total	377	3.66	1.137	.059	3.55	3.78	1	5
conforming to the rules and regulations	Public	326	3.82	1.110	.061	3.70	3.94	1	5
	Private	53	3.64	1.162	.160	3.32	3.96	1	5
	Total	379	3.79	1.117	.057	3.68	3.91	1	5
Democracy	Public	325	3.66	1.103	.061	3.54	3.79	1	5
	Private	53	3.36	1.226	.168	3.02	3.70	1	5
	Total	378	3.62	1.125	.058	3.51	3.74	1	5
Participation of the people	Public	327	3.74	1.067	.059	3.62	3.86	1	5
	Private	54	3.56	1.192	.162	3.23	3.88	1	5
	Total	381	3.71	1.086	.056	3.60	3.82	1	5
Equity	Public	326	3.69	1.147	.064	3.57	3.82	1	5
	Private	54	3.50	1.225	.167	3.17	3.83	1	5
	Total	380	3.67	1.158	.059	3.55	3.78	1	5
Social justice	Public	326	3.63	1.198	.066	3.50	3.76	1	5
	Private	54	3.31	1.329	.181	2.95	3.68	1	5
	Total	380	3.58	1.220	.063	3.46	3.71	1	5
Inclusiveness	Public	327	3.61	1.124	.062	3.49	3.73	1	5
	Private	54	3.56	1.208	.164	3.23	3.89	1	5
	Total	381	3.60	1.135	.058	3.49	3.72	1	5

Table 14 continued

Table 14 continued...

Human Rights	Public	326	3.71	1.152	.064	3.58	3.83	1	5
	Private	54	3.26	1.430	.195	2.87	3.65	1	5
	Total	380	3.64	1.204	.062	3.52	3.77	1	5
Non-discrimination	Public	325	3.66	1.161	.064	3.53	3.79	1	5
	Private	54	3.41	1.325	.180	3.05	3.77	1	5
	Total	379	3.63	1.187	.061	3.51	3.75	1	5
Practice of accountability & transparency	Public	327	3.63	1.177	.065	3.50	3.76	1	5
	Private	53	3.40	1.321	.181	3.03	3.76	1	5
	Total	380	3.60	1.199	.062	3.48	3.72	1	5
Integrity	Public	325	3.75	1.110	.062	3.63	3.87	1	5
	Private	54	3.63	1.202	.164	3.30	3.96	1	5
	Total	379	3.73	1.123	.058	3.62	3.84	1	5

Source: Field data (2014)

The findings in Table 14 indicate that the means of national values mostly practiced by students in public universities were comparatively higher than private universities in the following national values; national unity (3.60), conforming to the rule of law (3.82), democracy (3.66), participation of the people (3.74), equity (3.69), social justice (3.63), inclusiveness (3.61), human rights (3.71), practice of accountability and transparency (3.63) and integrity (3.75). On the other hand the means in private universities were comparatively higher than public universities in the following national values; Sharing of the available resources (3.68), Patriotism to university and country (3.65). This implies that public universities mostly enhanced the following national values in their curriculum (common courses): national unity, conforming to the rule of law, democracy, participation of the people, equity, social justice, inclusiveness, human rights, practice of accountability and transparency and integrity, while private universities enhanced sharing of the available resources, Patriotism to university and country in their curriculum (common courses, lectures content, practicals). Further analysis was done to establish if there were significant differences between public and private universities in their enhancement of national values through their curriculum (common courses) using an independent t-test statistics as shown in Table 15.

Table 15: An Independent Samples t-test on National Values Mostly Practiced

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Patriotism to university and country	Equal variances assumed	1.008	.316	1.315	379	.189	.179	.136	-.089	.448
	Equal variances not assumed			1.274	69.951	.207	.179	.141	-.102	.460
National Unity	Equal variances assumed	.022	.881	1.543	379	.124	.216	.140	-.059	.490
	Equal variances not assumed			1.671	76.568	.099	.216	.129	-.041	.473
Sharing of the available resources	Equal variances assumed	.346	.557	.146	378	.884	.021	.145	-.264	.307
	Equal variances not assumed			.146	71.659	.884	.021	.145	-.269	.311
Conforming to the rules and regulations	Equal variances assumed	.084	.772	.624	376	.533	.090	.144	-.193	.372
	Equal variances not assumed			.616	71.154	.540	.090	.145	-.200	.379
Democracy	Equal variances assumed	.070	.791	-.259	378	.795	-.039	.152	-.338	.259
	Equal variances not assumed			-.252	68.375	.802	-.039	.156	-.351	.273
Participation of the people	Equal variances assumed	3.091	.080	-.276	377	.782	-.040	.146	-.328	.247
	Equal variances not assumed			-.246	66.391	.806	-.040	.164	-.368	.287

Table 15 continued

Table 15 continued...

Equity	Equal variances assumed	.126	.723	1.827	379	.068	.282	.154	-.021	.585
	Equal variances not assumed			1.797	70.744	.077	.282	.157	-.031	.595
Social Justice	Equal variances assumed	.005	.945	.581	379	.562	.091	.157	-.218	.400
	Equal variances not assumed			.565	70.166	.574	.091	.162	-.231	.414
Inclusiveness	Equal variances assumed	.936	.334	1.085	379	.279	.174	.160	-.141	.489
	Equal variances not assumed			1.117	73.265	.268	.174	.156	-.136	.484
Human Rights	Equal variances assumed	2.623	.106	1.109	379	.268	.174	.157	-.134	.482
	Equal variances not assumed			1.163	74.427	.249	.174	.149	-.124	.471
Practice of accountability, transparency participation	Equal variances assumed	1.907	.168	1.530	379	.127	.248	.162	-.071	.566
	Equal variances not assumed			1.588	73.758	.117	.248	.156	-.063	.559
Integrity	Equal variances assumed	1.488	.223	2.593	378	.010	.385	.149	.093	.677
	Equal variances not assumed			3.110	85.301	.003	.385	.124	.139	.631

Source: Field data (2014)

From the analysis in Table 15, Levene's test was not significant in all the national values: Levene's test was significant for patriotism to university and country ($p=0.316$), national unity ($p=0.881$), sharing of the available resources ($p=0.557$), conforming to the rules and regulations ($p=0.772$), democracy ($p=0.791$), equity ($p=0.723$), social justice ($p=0.945$), inclusiveness ($p=0.334$), human rights ($p=0.106$), practice of accountability, transparency participation ($p=0.168$) and integrity ($p=0.223$). Levene's test for equality of variances was significant at $p<0.05$. The law of equal variance not assumed was applied and the second t value was used.

Results of the independent samples t-test showed that, there were significant differences between type of universities (public and private) and integrity as a national values enhanced through their curriculum (common courses, lectures content, practicals). The t-test value of 378 ($p=0.010$) is greater than its corresponding t critical values of 1.6871. The null hypothesis was therefore rejected. The means for the two types of universities were 3.75 for public universities, and 3.63 for private universities. The mean for both public and private universities showed that, the majority of the respondents agreed with this view implying that, most of the public and private university failed to foster integrity among its students in their respective curriculum (common courses, lectures content, practical's). This result was confirmed by one of the Registrar Academic Affairs in a public university who said;

“Fostering integrity among the students has been a big challenge due to the high number of students who come from a low socio-economic background. Many students to lie and forge examination cards during exam time due to non-payment of fees.....this puts their integrity into question among the lecturers and their peers.”

This view was further stressed by one of the Deans of students in one of the private universities who claimed that;

“The integrity of university students is questionable since due to peer influence they engage into some vices that negates our efforts of fostering national values amongst them.....”.

Further analysis was done to determine whether there was a significant difference between the specific national values mostly fostered in the university through the curriculum (common courses) offered and the type of degrees pursued by the students. This was done by the help of ANOVA so as to determine the statistical difference between the type of degrees and the national values offered through the curriculum of the various common courses in those degrees. The results are as shown in Table 16.

Table 16: ANOVA on the Differences between Degrees Categories and National Values

		Sum of Squares	df	Mean Square	F	Sig.
Patriotism to university and country	Between Groups	1.067	2	.534	.617	.540
	Within Groups	327.159	378	.865		
	Total	328.226	380			
National Unity	Between Groups	2.335	2	1.167	1.288	.277
	Within Groups	342.537	378	.906		
	Total	344.871	380			
Sharing of the available resources	Between Groups	2.001	2	1.001	1.026	.360
	Within Groups	367.838	377	.976		
	Total	369.839	379			
Conforming to the rules and regulations	Between Groups	3.138	2	1.569	1.655	.193
	Within Groups	355.637	375	.948		
	Total	358.775	377			
Democracy	Between Groups	8.306	2	4.153	4.033	.018
	Within Groups	388.231	377	1.030		
	Total	396.537	379			
Participation of the people	Between Groups	7.611	2	3.806	3.904	.021
	Within Groups	366.510	376	.975		
	Total	374.121	378			

Table 16 continued

Table 16 continued

Equity	Between Groups	10.367	2	5.183	4.763	.009
	Within Groups	411.402	378	1.088		
	Total	421.769	380			
Social justice	Between Groups	10.334	2	5.167	4.608	.011
	Within Groups	423.839	378	1.121		
	Total	434.173	380			
Inclusiveness	Between Groups	6.262	2	3.131	2.655	.072
	Within Groups	445.769	378	1.179		
	Total	452.031	380			
Human rights	Between Groups	6.107	2	3.053	2.710	.068
	Within Groups	425.930	378	1.127		
	Total	432.037	380			
Accountability & transparency	Between Groups	3.123	2	1.561	1.282	.279
	Within Groups	460.505	378	1.218		
	Total	463.627	380			
Integrity	Between Groups	1.385	2	.692	.666	.514
	Within Groups	391.697	377	1.039		
	Total	393.082	379			

Source: Field data (2014)

The results showed a significant difference in the percentage means of the different categories of degrees pursued in fostering of democracy $\{F(2, 377) = 4.033, p = .018\}$, participation of the people $\{F(2, 376) = 3.904, p = .021\}$, equity $\{F(2, 378) = 4.763, p = .009\}$ and social justice $\{F(2, 378) = 4.608, p = .011\}$ in university curriculum (common courses, lectures content, practicals). This implies that the curriculum of common courses, lectures content and practicals in the universities fostered the following national values; democracy, participation of the people, equity and social justice. These finding lends credence to the finding of Aggrawal (1992) who observed that university education emphasizes the acquisition of living values by learners. It inculcates universal and ethical

values such as compassion, courage, honesty, tolerance and truthfulness. Though he argues that these values are inherent in all people and acting contrary to them negates one's personhood. He concurs that university education promotes human beings to personhood.

The other national values under study did not show any significant difference between our three group means of the grouped degree of study: patriotism to university and country $\{F(2, 378) = 0.617, p = .540\}$, national unity $\{F(2, 378) = 1.228, p = .277\}$, sharing of the available resources $\{F(2, 377) = 1.026, p = .360\}$, conforming to the rules and regulations $\{F(2, 375) = 1.655, p = .193\}$, inclusiveness $\{F(2, 378) = 2.655, p = .072\}$, human rights $\{F(2, 378) = 2.710, p = .068\}$, practice of accountability, transparency participation $\{F(2, 378) = 1.282, p = .279\}$ and integrity $\{F(2, 377) = 0.666, p = .514\}$. It can be seen that their significance level is above $p = .05$ and therefore there is no any statistically significant difference in the mean of the three grouped degree of study mean. A further analysis to determine which percentage means among the different grouped degree of study were significantly different from each other was therefore carried out using the Post-Hoc Sidak. This again involved all the possible combinations of the given means. This assisted the researcher to determine which grouped degree of study significantly contributed to the fostering of the following national values democracy, participation of the people, equity and social justice. The findings are presented in Table 17.

Table 17: Post-Hoc Sidak Showing the Statistical Difference between Democracy, Participation of People, Equity and Social Justice and Grouped Degree

Dependent Variable	(I) grouped degree of study	(J) grouped degree of study	Mean Difference (I-J)	Std. Error	Sig.	95% CI	
						Lower Bound	Upper Bound
Democracy	Art and Humanity	Science	.254*	.111	.038	-.01	.52
		Business	.391	.169	.063	-.02	.80
	Science	Art and Humanity	-.254*	.111	.038	-.52	.01
		Business	.137	.172	.810	-.27	.55
	Business	Arts & Humanities	-.391	.169	.063	-.80	.02
		Science	-.137	.172	.810	-.55	.27
Participation of the people	Art and Humanity	Science	.283*	.108	.027	.02	.54
		Business	.286	.165	.229	-.11	.68
	Science	Art and Humanity	-.283*	.108	.027	-.54	-.02
		Business	.003	.167	1.000	-.40	.40
	Business	Art and Humanity	-.286	.165	.229	-.68	.11
		Science	-.003	.167	1.000	-.40	.40
Equity	Art and Humanity	Science	.248	.114	.088	-.03	.52
		Business	.478*	.174	.019	.06	.89
	Science	Art and Humanity	-.248	.114	.088	-.52	.03
		Business	.229	.177	.477	-.19	.65
	Business	Art and Humanity	-.478*	.174	.019	-.89	-.06
		Science	-.229	.177	.477	-.65	.19
Social justice	Art and Humanity	Science	.306*	.116	.026	.03	.58
		Business	.394	.176	.076	-.03	.82
	Science	Art and Humanity	-.306*	.116	.026	-.58	-.03
		Business	.089	.179	.945	-.34	.52
	Business	Art and Humanity	-.394	.176	.076	-.82	.03
		Science	-.089	.179	.945	-.52	.34

*. The mean difference is significant at the 0.05 level; CI= Confidence Interval
Source: Field data (2014)

A Sidak method of multiple comparisons confirms where the significant differences lie in the pairing of the groups. Table 17 shows a complex comparison using all possible combinations of type of degree pursued. The table shows a total of six sets of such differences on each national value. A Sidak post hoc test revealed that the following national values were statistically significantly higher in the sciences and Arts & Humanities based curriculum (common courses, lectures content, practical's) compared to Business based curriculum (common courses, lectures content, practicals): democracy ($p=.038$), participation of the people ($p=.027$) and social justice ($p=.026$). It also revealed that equity ($p=.019$) were statistically significantly higher in the Arts & Humanities and Business based curriculum (common courses, lectures content, practicals) compared to Science based curriculum (common courses, lectures content, practicals). This implies that department's curriculum mostly fosters the following national values: democracy, participation of the people, equity and social justice, and the Arts and Humanity courses should be encouraged among the students because they are the ones that foster most of the national values.

These findings corroborates with those of Aggrawal (1992) which pointed out that value education inculcates universal and ethical values such as compassion, courage, honesty, tolerance and truthfulness in students. It helps in nurturing balanced individuals thus creating a humane society. He further observed that values promote human beings to personhood. Human beings are gifted with an intellect that helps them reason about the right course of action especially in moral aspects.

4.5 Co-curricular Activities and National Values Amongst the Youth

The third objective sought to determine the extent to which co-curricular activities offered in private and public universities foster national values amongst the youth in public and private universities in Kenya. This translated into the following hypothesis:

HO₃: There is no statistically significant difference between the co-curricular activities offered in private and public universities in Kenya and national values among the youth.

Thus, in order to achieve this third objective of the study, the students in both private and public universities (Daystar university, Baraton university, University of Nairobi and Egerton university) were provided with a list of national values and asked to rate the extent to which co-curricular activities offered in Kenyan universities foster national values amongst them. A four-point rating scale (1 = Strongly agree, 2 = Agree, 3 = Not sure, 4 = disagree, 5 = Strongly disagree) was used to determine the extent to which the students agreed on how co-curricular activities fostered the listed national values amongst them. The findings were analysed by gender, grouped courses and type of university. The results were presented in Table 18.

Table 18: Co-curricular Activities and National Values

Gender	Grouped degree of study	Type of University	Whether co-curricular activities foster national values					Total
			Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree	
Male	Arts & Humanities	Public	24	35	7	2	4	72
			33.3%	48.6%	9.7%	2.8%	5.6%	100.0%
		Private	2	3	0	1	3	9
			22.2%	33.3%	.0%	11.1%	33.3%	100.0%
	Science	Public	26	38	7	3	7	81
			32.1%	46.9%	8.6%	3.7%	8.6%	100.0%
			41	30	5	12	4	92
			44.6%	32.6%	5.4%	13.0%	4.3%	100.0%
		Private	2	3	0	1	0	6
			33.3%	50.0%	.0%	16.7%	.0%	100.0%
			43	33	5	13	4	98
			43.9%	33.7%	5.1%	13.3%	4.1%	100.0%
Business	Public	10	9	2	1	0	22	
		45.5%	40.9%	9.1%	4.5%	.0%	100.0%	
	Private	1	4	1	0	1	7	
		14.3%	57.1%	14.3%	.0%	14.3%	100.0%	
11	13	3	1	1	29			
37.9%	44.8%	10.3%	3.4%	3.4%	100.0%			

Table 18 continued

Table 18 continued...

Female	Arts & Humanities	Public	35	28	5	14	5	87
			40.2%	32.2%	5.7%	16.1%	5.7%	100.0%
		Private	5	7	0	0	0	12
			41.7%	58.3%	.0%	.0%	.0%	100.0%
			40	35	5	14	5	99
			40.4%	35.4%	5.1%	14.1%	5.1%	100.0%
	Science	Public	17	10	3	8	5	43
				39.5%	23.3%	7.0%	18.6%	11.6%
		Private	3	8	0	2	2	15
			20.0%	53.3%	.0%	13.3%	13.3%	100.0%
			20	18	3	10	7	58
			34.5%	31.0%	5.2%	17.2%	12.1%	100.0%
	Business	Public	5	6	-	0	-	11
				45.5%	54.5%	-	.0%	-
		Private	2	2	-	1	-	5
			40.0%	40.0%	-	20.0%	-	100.0%
			7	8	-	1	-	16
			43.8%	50.0%	-	6.2%	-	100.0%

Note: The percentage (%) counts are within type of university
 Source: Field data (2014)

According to Table 18 majority of the students (both male and female) in all the grouped courses in the two types of universities (private and public) agreed or strongly agreed that co-curricular activities offered in universities foster national values amongst the youth. Table 18 shows that male students who take Art and Humanities in both public (81.90%) and private (55.50%) universities agreed or strongly agreed that co-curricular activities offered in universities foster national values amongst them. The same applied to females who take Art and Humanities in both public (72.0%) and private (100.0%) universities.

It can also be observed in Table 18 that male students who take sciences in both public (77.60%) and private (83.30%) universities agreed or strongly agreed that co-curricular activities offered in universities foster national values amongst them. The same applied to females who take Art and Humanities in both public (62.80%) and private (73.30%)

universities. This was also observed in students who took business courses in the two types of universities (private and public). Both the female in public (100.0%) and private (80.00%) universities and male in public (86.40%) and private (71.40%) agreed or strongly agreed that co-curricular activities offered in universities foster national values amongst the youth.

The study further to sought to determine whether many students participate in co-curricular activities on campus, including clubs, sports and leadership opportunities. The respondents were therefore requested to rate the extent to which students participates in co-curricular activities on campus, including clubs, sports and leadership opportunities. Thus a four-point rating scale (1 = Strongly agree, 2 = Agree, 3 = Not sure, 4 = disagree, 5 = Strongly disagree) was used to rate the extent to which the respondents agreed that students participate in co-curricular activities on campus, including clubs, sports and leadership opportunities. The findings were analyzed by gender, grouped courses and type of university. The results were presented in Table 19.

Table 19: Comparison of Participation in Co-curricular Activities in Universities

Gender	grouped degree of study	Type of University	Participation in co-curricular activities					Total
			Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree	
Male	Arts & Humanities	Public	7	25	16	15	9	72
			9.7%	34.7%	22.2%	20.8%	12.5%	100.0%
		Private	2	3	2	1	1	9
			22.2%	33.3%	22.2%	11.1%	11.1%	100.0%
	Science	Public	9	28	18	16	10	81
			11.1%	34.6%	22.2%	19.8%	12.3%	100.0%
		Private	11	32	21	21	7	92
			12.0%	34.8%	22.8%	22.8%	7.6%	100.0%
	Private	2	2	1	1	0	6	
		33.3%	33.3%	16.7%	16.7%	.0%	100.0%	
		13	34	22	22	7	98	
		13.3%	34.7%	22.4%	22.4%	7.1%	100.0%	

Table 19 continued

Table 19 continued

	Business	Public	4	10	4	1	3	22
			18.2%	45.5%	18.2%	4.5%	13.6%	100.0%
		Private	1	3	0	2	1	7
			14.3%	42.9%	.0%	28.6%	14.3%	100.0%
			5	13	4	3	4	29
			17.2%	44.8%	13.8%	10.3%	13.8%	100.0%
Female	Arts & Humanities	Public	14	25	25	16	7	87
			16.1%	28.7%	28.7%	18.4%	8.0%	100.0%
		Private	2	5	2	2	1	12
			16.7%	41.7%	16.7%	16.7%	8.3%	100.0%
			16	30	27	18	8	99
			16.2%	30.3%	27.3%	18.2%	8.1%	100.0%
	Science	Public	11	7	10	9	6	43
			25.6%	16.3%	23.3%	20.9%	14.0%	100.0%
		Private	2	7	2	3	1	15
			13.3%	46.7%	13.3%	20.0%	6.7%	100.0%
			13	14	12	12	7	58
			22.4%	24.1%	20.7%	20.7%	12.1%	100.0%
	Business	Public	2	5	1	2	1	11
			18.2%	45.5%	9.1%	18.2%	9.1%	100.0%
		Private	1	2	1	0	1	5
			20.0%	40.0%	20.0%	.0%	20.0%	100.0%
			3	7	2	2	2	16
			18.8%	43.8%	12.5%	12.5%	12.5%	100.0%

Source: Field data (2014)

Table 19 shows that majority of the students, both male (55.5%) and female (58.40%), in the Art and Humanity courses in private universities observed that students participate in co-curricular activities on campus, including clubs, sports and leadership opportunities. This was in sharp contrast with public universities who observed that fewer males (44.40%) and females (44.80%) participate in co-curricular activities on campus, including clubs, sports and leadership opportunities. Majority of the students in both public (male, 63.70% and female, 63.70%) and private (male, 57.20% and female, 60.00%) universities in business courses observed that they participate in co-curricular activities on campus, including clubs, sports and leadership opportunities.

This was in contrast with those students who take science oriented courses. Less than a half of the respondents in public (male, 46.80% and female, 41.90%) universities in science oriented courses observed that they participate in co-curricular activities on campus, including clubs, sports and leadership opportunities as compared to majority of the students (male, 66.60% and female, 60.00%) in private universities. This implies that private universities are doing better than public universities in the promotion of national values through co-curricular activities.

Data was also sought on issues that hamper the promotion of co-curricular activities in the universities. This was done because negative issues in co-curricular activities affect the fostering of national values through them. The students were therefore again asked to rate using a four point Likert scale, where (1 = strongly agree, 2 = Agree, 3 = Not sure, 4 = disagree, 5 = strongly disagree), whether the stated issues in co-curricular activities on and off campus that represent greatest concerns amongst the youth in Kenyan universities in the promotion of national values. The results are as shown in Table 20.

Table 20: Issues in Co-Curricular Activities that Represent Greatest Concerns

	Gender	Type of University	Ratings on issues in co-curricular activities on and off campus					Total
			Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree	
Drug abuse	Male	Public	66.1%	27.4%	3.2%	1.6%	1.6%	100.0%
		Private	63.6%	22.7%	4.5%	-	9.1%	100.0%
		Total	65.9%	26.9%	3.4%	1.4%	2.4%	100.0%
	Female	Public	73.0%	21.3%	4.3%	.7%	.7%	100.0%
		Private	84.4%	15.6%	-	-	-	100.0%
		Total	75.1%	20.2%	3.5%	.6%	.6%	100.0%

Table 20 continued

Table 20 continued...

Strikes	Male	Public	22.0%	47.3%	17.2%	10.8%	2.7%	100.0%
		Private	45.5%	22.7%	9.1%	18.2%	4.5%	100.0%
		Total	24.5%	44.7%	16.3%	11.5%	2.9%	100.0%
	Female	Public	30.5%	46.1%	11.3%	7.8%	4.3%	100.0%
		Private	37.5%	43.8%	9.4%	6.2%	3.1%	100.0%
		Total	31.8%	45.7%	11.0%	7.5%	4.0%	100.0%
Promiscuity	Male	Public	37.1%	37.6%	17.2%	7.0%	1.1%	100.0%
		Private	27.3%	27.3%	13.6%	22.7%	9.1%	100.0%
		Total	36.1%	36.5%	16.8%	8.7%	1.9%	100.0%
	Female	Public	39.3%	38.6%	16.4%	4.3%	1.4%	100.0%
		Private	59.4%	21.9%	12.5%	6.2%	-	100.0%
		Total	43.0%	35.5%	15.7%	4.7%	1.2%	100.0%
Lack of patriotism	Male	Public	25.4%	35.1%	23.2%	13.5%	2.7%	100.0%
		Private	13.6%	36.4%	13.6%	22.7%	13.6%	100.0%
		Total	24.2%	35.3%	22.2%	14.5%	3.9%	100.0%
	Female	Public	22.7%	31.2%	31.9%	12.8%	1.4%	100.0%
		Private	21.9%	40.6%	18.8%	12.5%	6.2%	100.0%
		Total	22.5%	32.9%	29.5%	12.7%	2.3%	100.0%
Tribalism and nepotism	Male	Public	40.9%	36.0%	14.0%	6.5%	2.7%	100.0%
		Private	36.4%	22.7%	13.6%	18.2%	9.1%	100.0%
		Total	40.4%	34.6%	13.9%	7.7%	3.4%	100.0%
	Female	Public	45.4%	29.8%	12.1%	7.1%	5.7%	100.0%
		Private	53.1%	31.2%	9.4%	6.2%	-	100.0%
		Total	46.8%	30.1%	11.6%	6.9%	4.6%	100.0%
Lack of respect for oneself and others	Male	Public	27.0%	38.4%	16.8%	9.7%	8.1%	100.0%
		Private	27.3%	27.3%	13.6%	18.2%	13.6%	100.0%
		Total	27.1%	37.2%	16.4%	10.6%	8.7%	100.0%
	Female	Public	35.5%	34.0%	12.1%	9.9%	8.5%	100.0%
		Private	40.6%	40.6%	6.2%	12.5%	-	100.0%
		Total	36.4%	35.3%	11.0%	10.4%	6.9%	100.0%

Source: Field data (2014)

Majority of the students in public (male 93.50% and female 94.30%) and private (male 86.30% and female 100.00%) universities agreed or strongly agreed that drug abuse was one of the issues in co-curricular activities on and off campus that represent greatest concerns amongst the youth in Kenyan universities. The same applied to strikes where a majority of the students in public (male 69.30% and female 76.60%) and private (male 68.20% and female 81.30%) universities agreed or strongly agreed on the same. According to the findings in Table 20, promiscuity, lack of patriotism, tribalism and nepotism and lack of respect for oneself and others are also major issues in co-curricular activities on and off campus that represent greatest concerns amongst the youth in Kenyan universities as agreed or strongly agreed by both male and female students in public and private universities.

In addition, majority of the students agreed or strongly agreed that promiscuity (male 74.70% and female 77.90%) and private (male 54.60% and female 81.30%), lack of patriotism (male 60.50% and female 53.90%) and private (female 62.50%), tribalism and nepotism (male 76.90% and female 75.20%) and private (male 59.10% and female 84.30%) and lack of respect for oneself (male 65.40% and female 69.50%) and private (male 54.60% and female 81.20%) major issues in co-curricular activities on and off campus that represent greatest concerns amongst them. Despite this only 50% of the male students in private universities agreed or strongly agreed that lack of patriotism was an issue in co-curricular activities on and off campus that represent greatest concerns amongst the youth in Kenyan universities. This implies that lack of patriotism among the male students in private universities is not a big issue in co-curricular activities on and off campus and does not act as a concern amongst the youth in Kenyan private universities as compared to drug abuse, promiscuity, strikes, tribalism and nepotism and lack of respect for oneself and others.

The study further sought to determine whether there were challenges facing university students in embracing a national value system. The respondents were therefore requested to rate the extent to which they agree on the stated challenges that might be affecting them in their effort to embrace a national value system. The students were therefore again

asked to rate using a four point Likert scale, where (1 = strongly agree, 2 = Agree, 3 = Not sure, 4 = disagree, 5 = strongly disagree), whether the stated challenges faced by universities were a hindrance to students in embracing a national value system. The findings were analyzed by gender, grouped courses and type of university. The results were presented in Table 21.

Table 21: Challenges Facing Students in Embracing a National Value System

Challenge	Gender	Type of university	Ratings on the challenges facing university students					Total
			Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree	
Cultural background	Male	Public	37.1%	39.8%	11.8%	8.6%	2.7%	100.0%
		Private	45.5%	36.4%	9.1%	9.1%	-	100.0%
		Total	38.0%	39.4%	11.5%	8.7%	2.4%	100.0%
	Female	Public	39.0%	37.6%	13.5%	8.5%	1.4%	100.0%
		Private	46.9%	31.2%	12.5%	9.4%	-	100.0%
		Total	40.5%	36.4%	13.3%	8.7%	1.2%	100.0%
Student Politics	Male	Public	56.5%	31.2%	8.6%	2.2%	1.6%	100.0%
		Private	36.4%	45.5%	13.6%	4.5%	-	100.0%
		Total	54.3%	32.7%	9.1%	2.4%	1.4%	100.0%
	Female	Public	51.1%	37.6%	10.6%	-	.7%	100.0%
		Private	56.2%	28.1%	9.4%	6.2%	-	100.0%
		Total	52.0%	35.8%	10.4%	1.2%	.6%	100.0%
Socio-economic status	Male	Public	41.4%	40.3%	9.7%	4.3%	4.3%	100.0%
		Private	31.8%	31.8%	27.3%	4.5%	4.5%	100.0%
		Total	40.4%	39.4%	11.5%	4.3%	4.3%	100.0%
	Female	Public	44.0%	36.2%	12.8%	5.7%	1.4%	100.0%
		Private	53.1%	37.5%	6.2%	3.1%	-	100.0%
		Total	45.7%	36.4%	11.6%	5.2%	1.2%	100.0%
The university	Male	Public	22.6%	39.2%	21.5%	11.8%	4.8%	100.0%
		Private	9.1%	18.2%	54.5%	13.6%	4.5%	100.0%
		Total	21.2%	37.0%	25.0%	12.0%	4.8%	100.0%
	Female	Public	22.0%	39.7%	19.1%	12.8%	6.4%	100.0%
		Private	29.0%	29.0%	19.4%	22.6%	-	100.0%
		Total	23.3%	37.8%	19.2%	14.5%	5.2%	100.0%

Table 21 continued

Table 21 continued...

Peer influence	Male	Public	41.9%	31.7%	11.8%	9.7%	4.8%	100.0%
		Private	36.4%	31.8%	13.6%	4.5%	13.6%	100.0%
		Total	41.3%	31.7%	12.0%	9.1%	5.8%	100.0%
	Female	Public	50.7%	33.6%	7.9%	3.6%	4.3%	100.0%
		Private	75.0%	21.9%	-	3.1%	-	100.0%
		Total	55.2%	31.4%	6.4%	3.5%	3.5%	100.0%

Source: Field data (2014)

According to Table 21 most of the students in both public and private universities either agreed or strongly agreed that cultural background (male, 77.40%; female, 76.90%), student politics (male, 87.00%; female, 87.80%), socio-economic status (male, 79.80%; female, 82.10%), the university (male, 58.20%; female, 61.10%), peer influence (male, 73.00%; female, 86.60%). Apart from culture, 76.90% female against 77.40% male students, a higher percentage of the female than male students observed that the other issues- politics, socio-economic status, the university and peer influence- were the main challenges facing them in embracing a national value system. One departmental chairperson supported the same by saying;

“.....We experience a lot of difficulty in fostering some national values amongst our students in the university. Kenyan politics has divided our country on ethnic lines and this has spilled over into our universities posing a challenge in our effort to foster national value within our departments and the university.....”

Similarly, another respondent who was a chair of department in a private university pointed out that;

“.....Universities face a variety of challenges in their effort to foster national unity among the students.....Students are so divided along tribal lines that it is hard for them to share the available resources without a tribal inclination”

These findings imply that unless national values that are stated in the Kenyan constitution are fostered in the university curriculum, tribalism and other vices will take root in the

universities. National values need to be fostered in all aspects of the university curriculum.

Table 22: ANOVA on Types of Co-Curricular Activities and National Values

		Sum of Squares	df	Mean Square	F	Sig.
Patriotism to university and country	Between Groups	3.090	2	1.545	2.023	.134
	Within Groups	289.446	379	.764		
	Total	292.537	381			
National Unity	Between Groups	11.717	2	5.858	7.342	.001
	Within Groups	302.432	379	.798		
	Total	314.149	381			
Sharing and devolution of power	Between Groups	2.051	2	1.026	1.004	.367
	Within Groups	382.891	375	1.021		
	Total	384.942	377			
Rule of law	Between Groups	.635	2	.317	.359	.699
	Within Groups	333.605	377	.885		
	Total	334.239	379			
Democracy	Between Groups	1.349	2	.675	.578	.561
	Within Groups	436.126	374	1.166		
	Total	437.475	376			
Participation of the people	Between Groups	1.144	2	.572	.721	.487
	Within Groups	298.338	376	.793		
	Total	299.483	378			
Equity	Between Groups	8.676	2	4.338	3.739	.025
	Within Groups	439.670	379	1.160		
	Total	448.346	381			
Social justice	Between Groups	1.168	2	.584	.441	.644
	Within Groups	501.610	379	1.324		
	Total	502.777	381			
Inclusiveness	Between Groups	4.885	2	2.442	1.618	.200
	Within Groups	570.475	378	1.509		
	Total	575.360	380			

Table 22 continued

Table 22 continued...

Human rights	Between Groups	5.943	2	2.971	2.612	.075
	Within Groups	428.928	377	1.138		
	Total	434.871	379			
Practice of accountability, transparency	Between Groups	8.536	2	4.268	3.157	.044
	Within Groups	509.704	377	1.352		
	Total	518.239	379			
Integrity	Between Groups	2.242	2	1.121	.936	.393
	Within Groups	453.897	379	1.198		
	Total	456.139	381			

Source: Field data (2014)

The results showed a significant difference in the percentage means of the different types of co-curricular activities offered in the universities in fostering of national unity $\{F(2, 379) = 7.32, p = .001\}$, equity $\{F(2, 379) = 4.338, p = .025\}$ and practice of accountability and transparency $\{F(2, 377) = 4.268, p = .044\}$. This implies that the co-curriculum activities both on and off campus fostered the following national values; national unity, equity and practice of accountability and transparency. The other national values under study did not show any significant difference between the different kinds of co-curricular activities: patriotism to university and country $\{F(2, 379) = 2.023, p = .134\}$, sharing of the available resources $\{F(2, 375) = 1.026, p = .367\}$, conforming to the rules and regulations $\{F(2, 377) = .317, p = .699\}$, democracy $\{F(2, 374) = 1.160, p = .561\}$, participation of the people $\{F(2, 376) = .572, p = .487\}$, social justice $\{F(2, 379) = 0.584, p = .644\}$, inclusiveness $\{F(2, 378) = 2.442, p = .644\}$, human rights $\{F(2, 377) = 2.971, p = .075\}$ and integrity $\{F(2, 379) = 1.121, p = .393\}$. It should be noted that their significance level is above $p = .05$ and therefore there is no any statistically significant difference in the mean of the three grouped categories of co-curricular activities. Further, an analysis to determine which percentage means among the three grouped categories of co-curricular activities were significantly different from each other was therefore carried out using the Post-Hoc Sidak. This again involved all the possible combinations of the given means. This assisted the researcher to determine which grouped categories of co-curricular activities significantly contributed to the

fostering of the following national values namely: national unity, equity and practice of accountability and transparency. The findings are presented in Table 23.

Table 23: Post-Hoc Sidak Results

Dependent Variable	(I) Co-curricular activities offered in universities	(J) Co-curricular activities offered in universities	Mean Difference (I-J)	Std. Error	Sig.	95% CI	
						Lower Bound	Upper Bound
National Unity	Games	student leadership	-.522*	.147	.001	-.87	-.17
		clubs and societies	.088	.115	.827	-.19	.36
	student leadership	games	.522*	.147	.001	.17	.87
		clubs and societies	.611*	.169	.001	.20	1.02
Equity	Games	clubs and societies	-.088	.115	.827	-.36	.19
		student leadership	-.611*	.169	.001	-1.02	-.20
	student leadership	clubs and societies	-.286	.177	.290	-.71	.14
		clubs and societies	-.341*	.138	.042	-.67	.00
Practice of accountability and transparency	Games	clubs and societies	.286	.177	.290	-.14	.71
		student leadership	-.056	.204	.990	-.55	.43
	student leadership	clubs and societies	.341*	.138	.042	.01	.67
		student leadership	.056	.204	.990	-.43	.55
Practice of accountability and transparency	Games	clubs and societies	-.411	.192	.095	-.87	.05
		clubs and societies	-.251	.150	.256	-.61	.11
	student leadership	clubs and societies	.411	.192	.095	-.05	.87
		clubs and societies	.160	.220	.850	-.37	.69
clubs and societies	games	.251	.150	.256	-.11	.61	
	student leadership	-.160	.220	.850	-.69	.37	

*. The mean difference is significant at the 0.05 level; CI=Confidence Interval

Source: Field data (2014)

A Sidak method of multiple comparisons confirms where the significant differences lie in the pairing of the groups. Table 23 shows a complex comparison using all possible combinations of types of the grouped co-curricular activities offered in the universities. A Sidak post hoc test revealed that national unity as a national value was statistically significantly higher in games and student leadership than in clubs and societies ($p=.001$). Equity as a national value was statistically significantly higher in games and clubs and societies than in student leadership ($p=.042$). Practice of accountability and transparency did not show any statistical significance in any of the three grouped co-curricular activities offered in the universities. This implies that department's co-curriculum activities mostly foster the following national values: national unity and equity, and hence games, clubs and societies and student leadership should be encouraged among the students because they are the ones that foster these national values.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter focuses on the summary of the findings on the the role of education in fostering national values among the youth in private and public universities in Kenya. The Chapter focuses on the summary of the findings and practical implications. It outlines the main findings of the study as drawn from the results in chapter four. These findings are closely tied to the objectives of the study. This chapter also provides the conclusions as well as the recommendations from the study which were systematically drawn in terms of contribution to practice.

5.2 Summary of Findings

The following sections provide a summary of the findings of the study based on the research objectives

5.2.1 University Philosophy and National Values among the Youth

The findings under section 4.3 of the study showed that there were no statistically significant differences between type of universities (public and private) in enhancing equity, practice of accountability and transparency, and integrity through their vision, mission and core values. This implied that most of the public universities had structured their vision, mission and core values in their respective universities in order to enhance most of the national values as compared to universities which are private.

The findings further showed that there were significant differences in the enhancement of national values through university philosophy (vision, mission and core values) in both public and private universities as far as patriotism to university and country, national unity, sharing of the available resources, conforming to the rules and regulations, democracy, participation of the people, social justice, inclusiveness, human rights, practice of accountability, transparency participation and integrity was concerned. Though their t-test values were all less than their corresponding t critical values, their

mean differences were small which showed that both public and private universities had tried to enhance national values in their students at a fairly uniform level through their philosophy (vision, mission and core values).

5.2.2 Content of Common Courses Offered and National Values

The findings under section 4.4 of the study established that there were significant differences between type of universities (public and private) and integrity as a national value which was enhanced through their curriculum (common courses, lectures content, practicals). The following national values were not enhanced through the different curriculum at the university: patriotism to university and country, national unity, sharing of the available resources, conforming to the rules and regulations, democracy, equity, social justice, inclusiveness, human rights, practice of accountability, transparency participation and integrity.

This implies that the curriculum of common courses, lectures content and practicals in the universities fostered the following national values; democracy, participation of the people, equity and social justice in university curriculum (common courses, lectures content, practicals). The other national values under study did not show any significant difference between the three group means of the grouped degree of study: patriotism to university and country, national unity, sharing of the available resources, conforming to the rules and regulations, inclusiveness, human rights, practice of accountability, transparency participation and integrity. It can be seen that their significance level is above $p = .05$ and therefore there is no any statistically significant difference in the mean of the three grouped degree of study mean.

The following national values were statistically significantly higher in the sciences and Art and Humanities based curriculum (common courses, lectures content, practicals) as compared to Business based curriculum (common courses, lectures content, practicals): democracy, participation of the people and social justice. It also revealed that equity was statistically significantly higher in the Art and Humanities and Business based curriculum (common courses, lectures content, practicals) compared to Science based curriculum

(common courses, lectures content, practicals). This implied that departments' curriculum mostly fosters the following national values: democracy, participation of the people, equity and social justice, and the Arts and Humanity courses should be encouraged among the students because they are the ones that foster most of the national values.

5.2.3 Co-curricular Activities and National Values

The findings under section 4.5 showed a significant difference in the percentage means of the different types of co-curricular activities offered in the universities in fostering of national unity, equity and practice of accountability and transparency. This implies that the co-curriculum activities both on and off campus fostered the following national values; national unity, equity and practice of accountability and transparency.

The other national values under study did not show any significant difference between the different kinds of co-curricular activities: patriotism to university and country, sharing of the available resources, conforming to the rules and regulations, democracy, participation of the people, social justice, inclusiveness, human rights and integrity. It should be noted that their significance level is above $p = .05$ and therefore there is no statistically significant difference in the mean of the three grouped categories of co-curricular activities.

A further analysis to determine which percentage means among the three grouped categories of co-curricular activities were significantly different from each other was therefore carried out using the Post-Hoc Sidak. This again involved all the possible combinations of the given means. It established that national unity as a national value was statistically significantly higher in games and student leadership than in clubs and societies. Equity as a national value was statistically significantly higher in games and clubs and societies than in student leadership. Practice of accountability and transparency did not show any statistical significance in any of the three grouped co-curricular activities offered in the universities. This implied that department's co-curriculum activities mostly foster the following national values: national unity and equity, and

hence games, clubs and societies and student leadership should be encouraged among the students because they are the ones that foster these national values.

5.3. Conclusions

The study established that universities vision; mission and core values fostered some of the national values amongst their students. It can be concluded that both public and private universities vision, mission and core values fostered the following national values amongst their students: equity, practice of accountability and transparency and integrity. This implied that most of the public universities had actually structured their vision, mission and core values in their respective universities in order to enhance most of the national values.

This study also established that some national values were enhanced through curriculum content (common courses, lectures content, practicals) in both public and private universities. It established that democracy, participation of the people, equity and social justice were the national values that were mainly fostered in university curriculum (common courses, lectures content, practicals). The study further established that the following national values were statistically significantly higher in the sciences and Arts & Humanities based curriculum (common courses, lectures content, practicals) compared to Business based curriculum (common courses, lectures content, practicals): democracy, participation of the people and social justice. It also revealed that equity as a national value was more practiced in Arts & Humanities and Business based curriculum (common courses, lectures content, practicals) as compared to Science based curriculum (common courses, lectures content, practicals).

The study also established that both private and public universities fostered the following national values in their co-curricular activities: national unity, equity, and practice of accountability and transparency. This implied that the though co-curriculum activities both on and off campus fostered national unity, equity and practice of accountability and transparency it missed out in fostering the following national values: patriotism to university and country, sharing of the available resources, conforming to the rules and

regulations, democracy, participation of the people, social justice, inclusiveness, human rights and integrity. The study established that in both public and private universities national unity as a national value was fostered more through participation in games and student leadership than in clubs and societies. On the other hand, equity as a national value was fostered more through students engaging in games and clubs and societies activities than in student leadership. This implied that department's co-curriculum activities mostly fostered national unity and equity. Therefore, it would be imperative that students in higher institutions of learning are highly encouraged to participate in games, clubs and societies and student leadership as these activities instilled and fostered these national values.

5.4. Recommendations

The following recommendations are made in terms of policy, curriculum, university organization and teaching and how to foster national values through the universities philosophy, co-curricular activities and common courses.

- i) Universities should capture national values within their mission, vision and core values. Thus, the national values should be applied and integrated in all universities forums, for example; academics, clubs, social activities, student leadership, and all other arenas of the university. The Directorate of Quality Assurance should advice and monitor whether the national values have been integrated in these forums.
- ii) National values should be captured in the content of common courses offered both in private and public universities. Mentoring of national values should also begin as early as possible in pupils' life. Students at all levels should be made to elect their own leaders in a democratic manner, observe human rights among other national values. These will go a long way in instilling national values among our university students which will go a long way in enhancing national cohesion and integration in Kenya.

- iii) University co-curriculum activities should create a forum through which national values can be proposed. This can be done through songs, dances or drawn from themes of various sporting activities such as the inter university games, academic competition and community service.

5.5. Suggestions for Further Research

This study suggests the following areas for further study:

- i) Given that the study focused on university philosophy, content of common courses offered in universities and co-curricular activities. There are other important stakeholders such as the management at the universities. The current research therefore leaves open space for further enquiries into the role of other stakeholders and factors in promoting national values in the universities.
- ii) Given that the study dwelt on establishing the extent to which common courses fostered national values in the university, there is need to determine the role of non teaching departments such as students affairs in fostering national values among the youth.
- iii) There is need for future research to be conducted on how co-curricular activities in other levels of education (primary, secondary and middle level colleges) promote national values.

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APPENDICES

Appendix 1: Students' Questionnaire

I am Doctoral student in the Department of Psychology, Guidance & Counselling & Educational Foundations at Egerton University gathering information on The Role of Kenya's University Education in Fostering a National Value System Amongst the Youth of Kenya. Your knowledge, as a student studying at the university is of great value to this study. Kindly feel free to answer these questions to the best of your understanding. I appreciate your willingness to participate and we sincerely thank you for participating in the study. The information gathered through the questionnaire will be used for this study only and will be treated with strict confidentiality.

Please fill in the spaces provided or tick [✓] where it is appropriate.

Section A: Personal information

1. Name of your university_____

2. Type of university Public [] Private []

3. Where is your university located? Urban [] Rural []

4. Gender Male [] Female []

5. Degree of study:

Education [] Agriculture []

Arts [] Engineering []

Science [] Environment []

Business [] Other

Human Resource Management []

Media Studies []

Medicine []

6. Who sponsors your university education?

Government (HELB) [] Parents/Self [] Charity/Organization []

7. Describe the type of house you live in at home?

Permanent [] Semi permanent [] Grass thatched []

Any other, please specify_____

Section B: Information on the extent to which university philosophy (vision, mission and core values) fosters national values amongst the youth

11. The university philosophy (vision, mission and core values) fosters the following national values amongst the students. Indicate by ticking (√):

National value	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
Patriotism to university and country					
National Unity					
Sharing of the available resources					
Rule of law- conforming to the rules and regulations					
Democracy					
Participation of the People:- sharing in the activities with others					
Human Dignity- respect for oneself and others					
Equity- The ideal of being just, impartial, and fair					
Social Justice- advocating for equality and rights of all					
Inclusiveness- Treating everybody equally without exception					
Human Rights- Advocating for others human rights					
Non-Discrimination- Protection of the Marginalized					
Practice of accountability, transparency, participation					
Integrity- honest and having strong moral principles					
Transparency- Providing information fully and freely to the public					
Accountability- An obligation or willingness to accept responsibility					

12. How often do you practice the under listed national values at the university?

National value	Not at all	Some what	Not Sure	Often	Quite often
Patriotism to university and country					
National Unity					
Sharing of the available resources:					
Rule of law: conforming to the rules and regulations:					
Democracy:					
Participation of the People:- sharing in the activities with others					
Human Dignity- respect for oneself and others					
Equity- The ideal of being just, impartial, and fair					
Social Justice- advocating for equality and rights of all					
Inclusiveness- Treating everybody equally without exception					
Human Rights- Advocating for others human rights					
Non-Discrimination- Protection of the					
Marginalized					
Practice of accountability, transparency, participation					
Integrity- honest and having strong moral principles					
Transparency- Providing information fully and freely to the public					
Accountability- An obligation or willingness to accept responsibility					

13. To what extent do you agree to the listed officers in terms of offering advice on national values?

	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
University Management					
Registrar Academic Affairs					
Dean of Students					
Dean of Faculty/School					
Chairperson of a teaching department					
Lecturer					

Section C: The extent to which common courses offered in Kenyan universities foster national values amongst the youth in private and public universities in Kenya.

14. A national value system is relevant to the nation of Kenya.

Strongly Agree [] Agree [] Not Sure [] Disagree [] Strongly Disagree []

15. The under listed activities on and off campus represent my greatest concerns among youth in Kenyan University.

National values that are strongly emphasized in my university through the common courses	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
Patriotism to university and country					
National Unity:					
Sharing of the available resources:					
Rule of law: conforming to the rules and regulations:					
Democracy:					
Participation of the People:- sharing in the activities with others					
Human Dignity- respect for oneself and others					
Equity- The ideal of being just, impartial, and fair					
Social Justice- advocating for equality and rights of all					
Inclusiveness- Treating everybody equally without exception					
Human Rights- Advocating for others human rights					
Non-Discrimination- Protection of the Marginalized					
Practice of accountability, transparency, participation					
Integrity- honest and having strong moral principles					
Transparency- Providing information fully and freely to the public					
Accountability- An obligation or willingness to accept responsibility					

Section D: The extent to which co-curricular activities offered in private and public universities foster national values amongst the youth in public and private universities in Kenya

16. I participate in co-curricular activities on campus, including clubs, sports and leadership opportunities.

Strongly Agree [] Agree [] Not Sure [] Disagree [] Strongly Disagree []

17. I am aware of the role of the Department of Students' Affairs.

Strongly Agree [] Agree [] Not Sure [] Disagree [] Strongly Disagree []

18. The Department of Students Affairs in my university offers services to my satisfaction.

Strongly Agree [] Agree [] Not Sure [] Disagree [] Strongly Disagree []

19. The Department of Students Affairs in my university promotes national values.

Strongly Agree [] Agree [] Not Sure [] Disagree [] Strongly Disagree []

20. The under listed issues from my experience in co-curricular activities on and off campus represent my greatest concerns amongst the youth in Kenyan universities.

Issues that represent great concerns amongst the youth in Kenyan universities.	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
Drug abuse					
Strikes					
Promiscuity					
Lack of patriotism					
Tribalism and nepotism					
Lack of unity					
Lack of respect for oneself and others					

21. The under listed represent the challenges facing university students in embracing a national value system?

Challenges facing university students in embracing a national value system	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
Cultural background					
Students Politics					
Socio-economic Status					
The University					
Peer influence					

Appendix II: Interview Schedule for Chair Persons of Departments

I am Doctoral student in the Department of Educational Foundations at Egerton University gathering information on examine the role of Kenya’s University education in fostering a national value system amongst the youth in Kenyan universities. Your knowledge, as a chair of department in the university, is of great value to this study. Kindly feel free to answer these questions to the best of your understanding. I appreciate your willingness to participate and sincerely thank you for participating in the study. The information gathered through the Interview Schedule will be used for the purposes of this study only and will be treated with strict confidentiality.

Please fill in the spaces provided or tick [✓] where it is appropriate.

SECTION A: Personal Information

- 1. Name of your university_____
- 2. Type of university Public [] Private []
- 3. Gender Male [] Female []
- 4. Employment status; Permanent [] On Contract [] Casual []
- 5. Department/Section _____
- 6. Location of University; Urban _____ Rural_____

SECTION B: Information on national values

- 7. How do you endeavour to instil national values in your students?
.....
- 8. Which values do you strongly emphasize in your department?
.....
.....
- 9. What are the factors that hinder the promotion of national values amongst the students in your university?
.....
.....
- 10. What is your opinion on the view that a national value system is relevant to Kenya?
.....

11. What do you consider to be your greatest concern amongst the youth in Kenya ?

.....
.....

12. What in your view are the challenges facing university students in embracing a national value system?

.....
.....

13. Are national values embedded in the curriculum you undertake at the university?

.....
.....

14. What is the role of the university education in fostering national values?

.....
.....

15. Which department in the university should inculcate national values?

.....
.....

16. What would you like to see happen at the university in its role of fostering national values amongst the youth?

.....
.....

Appendix III: Interview Schedule for Registrar Academic Affairs

I am Doctoral student in the Department of Educational Foundations at Egerton University gathering information on examine the role of Kenya’s University education in fostering a national value system amongst the youth in Kenyan universities. Your knowledge, as the Registrar Academic Affairs in the university, is of great value to this study. Kindly feel free to answer these questions to the best of your understanding. I appreciate your willingness to participate and sincerely thank you for participating in the study. The information gathered through this Interview Schedule will be used for the purposes of this study only and will be treated with strict confidentiality.

Please fill in the spaces provided or tick [✓] where it is appropriate.

SECTION A: Personal Information

- 1. Name of your university_____
- 2. Type of university Public [] Private []
- 3. Gender Male [] Female []
- 4. Employment status; Permanent [] On Contract [] Casual []
- 5. Department/Section _____
- 6. Location of University; Urban _____ Rural_____

SECTION B: Information on National Values

- 7. How do you endeavour to instil national values in your students?
.....
- 8. Which values do you strongly emphasize in your department?
.....
.....
- 9. What are the factors that hinder the promotion of national values amongst the students in your university?
.....
.....

10. What is your opinion on the view that a national value system is relevant to Kenya?

.....
.....

11. What do you consider to be your greatest concern amongst the youth in Kenya ?

.....
.....

12. What in your view are the challenges facing university students in embracing a national value system?

.....
.....

13. Are national values embedded in the curriculum you undertake at the university?

.....
.....

14. What is the role of the university education in fostering national values?

.....
.....

15. Which department in the university should inculcate national values?

.....
.....

16. What would you like to see happen at the university in its role of fostering national values amongst the youth?

.....
.....

Appendix IV: Interview Schedule for Deans of Students

I am Doctoral student in the Department of Educational Foundations at Egerton University gathering information on examine the role of Kenya’s University education in fostering a national value system amongst the youth in Kenyan universities. Your knowledge, as the Dean of Students in the university, is of great value to this study. Kindly feel free to answer these questions to the best of your understanding. I appreciate your willingness to participate and sincerely thank you for participating in the study. The information gathered through the Interview Schedule will be used for the purposes of this study only and will be treated with strict confidentiality.

Please fill in the spaces provided or tick [✓] where it is appropriate.

SECTION A: Personal Information

- 1. Name of your university_____
- 2. Type of university Public [] Private []
- 3. Gender Male [] Female []
- 4. Employment status; Permanent [] On Contract [] Casual []
- 5. Department/Section _____
- 6. Location of University; Urban _____ Rural_____

SECTION B: Information on national values

- 7. How do you endeavour to instil national values in your students?
.....
- 8. Which values do you strongly emphasize in your department?
.....
.....
- 9. What are the factors that hinder the promotion of national values amongst the students in your university?
.....
.....
- 10. What is your opinion on the view that a national value system is relevant to Kenya?
.....

11. What do you consider to be your greatest concern amongst the youth in Kenya ?

.....
.....

12. What in your view are the challenges facing university students in embracing a national value system?

.....
.....

13. Are national values embedded in the curriculum you undertake at the university?

.....
.....

14. What is the role of the university education in fostering national values?

.....
.....

15. Which department in the university should inculcate national values?

.....
.....

16. What would you like to see happen at the university in its role of fostering national values amongst the youth?

.....
.....

Appendix V: A List of Selected Public and Private Universities in Kenya

UNIVERSITIES	TYPE	LOCATION
1. Africa International University	Private	Nairobi
2. Africa Nazarene University	Private	Nairobi
3. Catholic University of Eastern Africa	Private	Nairobi
4. Daystar University	Private	Nairobi
5. Egerton University	Public	Njoro
6. Jomo Kenyatta University of Agriculture & Technology	Public	Thika
7. Kabarak University	Private	Nakuru
8. Kenya Highlands Evangelical University	Private	Kericho
9. Kenya Methodist University	Private	Meru
10. Kenyatta University	Public	Nairobi
11. Maseno University	Public	Maseno
12. Masinde Muliro University of Science and Technology	Public	Kakamega
13. Moi University	Public	Eldoret
14. Mt Kenya University	Private	Thika
15. Pan Africa Christian University	Private	Nairobi
16. St. Paul's University	Private	Limuru
17. Strathmore University	Private	Nairobi
18. United States International University	Private	Nairobi
19. University of Eastern Africa, Baraton	Private	Eldoret
20. University of Nairobi	Public	Nairobi

Appendix VI: Table for Determining Sample Size from a Given Population

N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	246
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	351
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	181	1200	291	6000	361
45	40	180	118	400	196	1300	297	7000	364
50	44	190	123	420	201	1400	302	8000	367
55	48	200	127	440	205	1500	306	9000	368
60	52	210	132	460	210	1600	310	10000	373
65	56	220	136	480	214	1700	313	15000	375
70	59	230	140	500	217	1800	317	20000	377
75	63	240	144	550	225	1900	320	30000	379
80	66	250	148	600	234	2000	322	40000	380
85	70	260	152	650	242	2200	327	50000	381
90	73	270	155	700	248	2400	331	75000	382
95	76	270	159	750	256	2600	335	100000	384

Note: **N** = Population size; **S** = Sample size

Source: Krejcie R. V., and Morgan W. D., (1970). Determining Sample Size For Research Activities: *Educational and Psychological Measurement*. 30(3): 607-610.

Appendix VII: Introductory Letter

EGERTON

Tel: Pilot: 254-51-2217620
254-51-2217877
254-51-2217631
Dir. line/Fax: 254-51-2217847
Cell Phone
Extension: 3606



UNIVERSITY

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OFFICE OF THE DIRECTOR, GRADUATE SCHOOL

Ref:.....ED16/0344/12

Date:..28th August, 2013....

The Secretary,
National Council of Science and Technology,
P. O. Box 30623-00100,
NAIROBI.

Dear Sir,

**RE: REQUEST FOR RESEARCH PERMIT – OLIVER MAGELLAN SINDABI
REG. NO. ED16/0344/12**

This is to introduce and confirm to you that the above named student is in the Department of Psychology, Counseling & Educational Foundations, Faculty of Education & Community Studies, Egerton University.

He is a bonafide registered Ph.D student in this University. His research topic is entitled "The Role of University Education in Fostering National Values Amongst the Youth in Private and Public Universities in Kenya".

He is at the stage of collecting field data. Please issue him with a research permit to enable him undertake the studies.

We have enclosed all the **necessary documentation** required and a Bankers Cheque No. **007437** for your necessary action.

Yours faithfully,


Prof. M.A. Okiror
DIRECTOR, BOARD OF POSTGRADUATE STUDIES

MAO/vk



Appendix VIII: Research Permit

CONDITIONS

1. You must report to the County Commissioner and the County Education Officer of the area before embarking on your research. Failure to do that may lead to the cancellation of your permit
2. Government Officers will not be interviewed without prior appointment.
3. No questionnaire will be used unless it has been approved.
4. Excavation, filming and collection of biological specimens are subject to further permission from the relevant Government Ministries.
5. You are required to submit at least two(2) hard copies and one(1) soft copy of your final report.
6. The Government of Kenya reserves the right to modify the conditions of this permit including its cancellation without notice



REPUBLIC OF KENYA



National Commission for Science, Technology and Innovation

RESEARCH CLEARANCE PERMIT

00441

Serial No. A

CONDITIONS: see back page

PAGE 2

PAGE 3

Research Permit No. NACOSTI/RCD/14/013/1725

Date of issue

15th October, 2013

Fee received

KSH. 2000

THIS IS TO CERTIFY THAT:
Prof./Dr./Mr./Mrs./Miss/Institution
Oliver Magellan Sindabi
of (Address) Egerton University
P.O. Box 536, Egerton.
has been permitted to conduct research in

Location
District
Selected Counties

On the topic: The role of university education
In fostering national values amongst the youth
In public and private universities in Kenya.

for a period ending: 30th April, 2014.



[Signature]

Applicant's Signature **For: Secretary**
National Commission for Science, Technology & Innovation

Appendix IX: Research Authorization



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2241349, 20-267 3550,
0713 788 787, 0735 404 245
Fax: +254-20-2213215

Email: secretary@nacosti.go.ke
Website: www.nacosti.go.ke

9th Floor Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Date:

When replying please quote

15th October, 2013

Our Ref: **NACOSTI/RCD/14/013/1725**

Oliver Magellan Sindabi
Egerton University
P.O.Box 536
Egerton.

RE: RESEARCH AUTHORIZATION

Following your application dated **2nd October, 2013** for authority to carry out research on ***“The role of University education in fostering national values amongst the youth in public and private universities in Kenya,”*** I am pleased to inform you that you have been authorized to undertake research in **Selected Counties** for a period ending **30th April, 2014**.

You are advised to report to **the Vice chancellors of selected Universities** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.

DR. M. K. RUGUTT, PHD, HSC.
DEPUTY COMMISSION SECRETARY
NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

Copy to:

The Vice Chancellors
Selected Universities.