

**PUBLIC SECONDARY SCHOOL STUDENTS' ATTITUDE ON THE ROLE  
OF CHRISTIAN RELIGIOUS EDUCATION ON SOCIAL COHESION IN  
NAIROBI COUNTY, KENYA**

**Lydia Njoki Wachira**

**A Thesis Submitted in Fulfilment of the Requirements for the Award of the  
Degree of Doctor of Philosophy in Education, School of Education,  
University of Nairobi**

**2015**

## DECLARATION

This thesis is my original work and has not been presented to any other University for examination or award of any other degree

.....  
Lydia Njoki Wachira  
Reg. Number - E84/96970/2014

## SUPERVISORS

This thesis has been submitted to the University with our approval as supervisors

.....  
Prof. Lucy Wairimu Kibera  
Professor of Education  
University of Nairobi

.....  
Dr. Lewis Muli Ngesu  
Senior Lecturer  
University of Nairobi

## ACKNOWLEDGEMENTS

I wish to acknowledge the support and assistance I received from various people in the course of this study. I am very grateful to my supervisors; Professor L.W. Kibera, and Dr. L.M. Ngesu both of the University of Nairobi. They guided me through positive criticism and with patience. To the two of them, I remain indebted for helping me bring the work to completion.

I wish to thank the University of Nairobi for according me the opportunity to pursue PhD studies. I am particularly grateful for the financial help in the waiver of tuition fees which helped me concentrate on my studies more easily.

I would also like to extend my appreciation to all the schools that took part in this study. I am grateful to the principals who so willingly allowed me to carry out the research in their schools. To the teachers and students who gave their time to respond to the questionnaires and interviews, I am very grateful. I also had a chance to interview some of the education officers in the County and to them all I am grateful. Two people gave me technical assistance for which I am grateful. I wish to thank my research assistant Mutinda Kyule who assisted me during the distribution of questionnaires. I am grateful to Edwin Agasa for his technical help in data analysis. I wish to thank members of my department – Educational Foundations, University of Nairobi for their encouragement. Special thanks to Isaac Muasya for his insights especially in the early stages of the study.

Last but not least, I wish to thank my family; my husband Wachira, my two children Kinyua and Mumbi-Maria for their encouragement, support and even at times giving needed technical help.

## **DEDICATION**

This study is dedicated to my late mother, Ruth Maria Wakini who though without formal schooling was so “educated”. It is also in memory of my late siblings; Philip, Wangu and Gladys who in their different ways touched and influenced my life. May their souls rest in eternal peace.

## ABSTRACT

The purpose of this study was to investigate the students' attitude on the role of CRE in the promotion of social cohesion. The study was guided by four objectives related to students' characteristics, categories of schools and parental background. These objectives were supported by corresponding hypotheses. Review of related literature covered various themes such as the concept of attitudes, students' characteristics and social cohesion, parental factors and social cohesion, institutional factors and social cohesion. The research design used was descriptive survey which employed both quantitative and qualitative approaches. The study was conducted among Form four CRE secondary school students in Nairobi County, some of their teachers and a few education officers in the County. The target population was 5550 CRE students, 160 CRE teachers and 8 education officers. From this population a sample of 550 CRE students, 25 CRE teachers and 4 education officers participated in the study. The questionnaire was the main tool used for the students while interviews were used for teachers and education officers. The research findings were analysed both quantitatively and qualitatively. The quantitative data was processed and analysed with the help of the SPSS software programme and summarised into frequency tables and percentages. Qualitative data was subjected to content analysis from which relevant information was extracted. The hypotheses were tested at 0.05 level of significance. The study found that CRE is perceived as an important tool in the promotion of social cohesion. It was further established that students' age ( $p=0.030$ ) and the type of school attended ( $p=0.010$ ) displayed a significant level of influence on their attitude on the role of CRE in social cohesion. It was further established that mothers' and fathers' level of education was significant at  $p=0.030$  and  $p=0.042$  respectively. However, the students' gender, ethnicity and their parents' occupation did not have such significant influence. The following are some of the recommendations the study made; enhancing CRE, strengthening its teaching methods for social cohesion and integrating the teaching of religious values across all the subjects in the curriculum. Among the recommendations for further research is replicating the study in other counties and having a comparative study between rural and urban Counties with a view of finding out if the results would remain the same given the fact many rural counties are occupied by people belonging to one ethnic group while Nairobi is cosmopolitan.

## TABLE OF CONTENTS

DECLARATION.....	ii
ACKNOWLEDGEMENTS .....	iii
DEDICATION .....	iv
ABSTRACT.....	v
TABLE OF CONTENTS.....	vi
LIST OF TABLES.....	ix
LIST OF FIGURES .....	xiii
LIST OF ABBREVIATIONS AND ACRONYMS .....	xiv
<b>CHAPTER ONE</b> .....	1
<b>INTRODUCTION</b> .....	1
1.1 Background to the Study.....	1
1.2 Statement of the Problem.....	10
1.3 Purpose of the Study .....	12
1.4 Objectives of the Study.....	12
1.5 Research Hypotheses .....	12
1.6 Justification of the Study.....	13
1.7 Significance of the Study .....	14
1.8 Limitations of the Study.....	14
1.9 Delimitations of the Study.....	15
1.10 Definitions of Operational terms .....	15
<b>CHAPTER TWO</b> .....	17
<b>REVIEW OF RELATED LITERATURE</b> .....	17
2.1 Introduction .....	17
2.2 Concept of Attitudes and Social Cohesion.....	17
2.3 Student Characteristics and Social Cohesion .....	18
2.4 Parental Background and Social Cohesion .....	20
2.5 Institutional Factors and Social Cohesion.....	27
2.5.1 Christian Religious Education and Promotion of Social Cohesion in Schools .....	28
2.5.2 Teaching Methodology in Christian Religious Education.....	33
2.5.3 Christian Religious Education in the School Curriculum.....	36
2.5.4 Category of school and social cohesion .....	40
2.6 Theoretical Framework .....	42
2.7 Conceptual Framework for the correlates of Social Cohesion.....	42
2.8 The summary of the literature .....	44
<b>CHAPTER THREE</b> .....	45
<b>RESEARCH METHODOLOGY</b> .....	45
3.1 Introduction .....	45
3.2 Location of the Study.....	45
3.3 Research Design .....	46
3.4 Target Population.....	46
3.5 Sample and Sampling Procedure.....	47
3.6 Data Collection Methods and Instruments.....	48

3.6.1 Questionnaires .....	48
3.6.2 Interviews .....	49
3.7 Validity of the Instruments.....	49
3.8 Reliability of the Instruments .....	50
3.9 Data Collection Procedure.....	50
3.10 Data Analysis Techniques .....	51
3.11 Ethical Considerations .....	52
<b>CHAPTER FOUR .....</b>	<b>53</b>
<b>DATA ANALYSIS, PRESENTATION AND INTERPRETATION .....</b>	<b>53</b>
4.1 Introduction .....	53
4.2 Questionnaire return rate.....	53
4.3 Demographic data of the respondents.....	54
4.4 Testing of hypotheses.....	60
4.5 The influence of students’ characteristics on their attitude on the role of CRE in promotion of social cohesion.....	60
4.5.1 Testing of Hypothesis 1 .....	65
4.6 Institutional factors and their influence on students’ attitude on the role of CRE in the promotion of social cohesion.....	80
4.6.1 Testing Hypothesis 2.....	89
4.7 The influence of parental background on the students’ attitude on the role of CRE on social cohesion.....	94
4.7.1 Mothers’ occupation and students’ attitude towards the role of CRE on social cohesion.....	94
4.7.2 Fathers’ occupation and students’ attitude on the role of CRE on social cohesion.....	104
4.7.3 Mothers’ Level of Education and students’ attitude on the role of CRE on social cohesion. ....	112
4.7.4 Fathers’ level of education and students’ attitude on the role of CRE on social cohesion.....	121
4.8 Testing of Hypothesis 3 .....	127
4.8.1 Testing of Hypothesis 3(a) - Mothers’ occupation and students’ attitude on the role of CRE in promotion of social cohesion.....	128
4.8.2 Testing of Hypothesis 3(b) – Fathers’ Occupation and students’ attitude on the role of CRE on social cohesion.....	130
4.8.3 Testing of Hypothesis 3(c) – Mothers’ level of education and students’ attitude on the role of CRE on social cohesion .....	131
4.8.4 Testing of Hypothesis 3 (d) - Fathers’ level of education and students’ attitudes on the role of CRE on social cohesion.....	132
4.9 The influence of students’ ethnic background on their attitude on the role of CRE in promotion of social cohesion.....	136
4.9.1 Testing Hypothesis 4.....	147
4.10 Suggestions on best ways of promoting social cohesion in Kenya .....	149
4.11 CRE and fostering social cohesion .....	152
<b>CHAPTER FIVE .....</b>	<b>160</b>
<b>SUMMARY, CONCLUSIONS AND RECOMMENDATIONS .....</b>	<b>160</b>

5.1 Introduction .....	160
5.2 Summary of the study .....	160
5.3 Summary of Findings .....	161
5.3.1 Findings Based on Hypothesis 1 .....	162
5.3.2 Findings Based on Hypothesis 2 .....	162
5.3.3 Findings Based on Hypothesis 3 .....	162
5.3.4 Findings Based on Hypothesis 4 .....	163
5.4 Conclusions .....	163
5.5 Recommendations .....	165
5.5.1 Enhancing CRE for social cohesion .....	165
5.5.2 Strengthening of CRE teaching methods .....	166
5.5.3 Review of admission practices in schools .....	166
5.5.4 Need for strengthening religious institutions .....	167
5.5.5 Need to emphasise teaching of Life Skills Education .....	167
5.5.6 In-cooperating social cohesion as a subject in schools .....	168
5.5.7 Integrating Religious education teachings across the curriculum .....	168
5.6 Recommendations for Further Study .....	169
<b>REFERENCES</b> .....	170
<b>APPENDIX I</b> .....	177
INTERVIEW FOR CRE TEACHERS .....	177
<b>APPENDIX II</b> .....	178
QUESTIONNAIRE FOR FORM 4 CRE STUDENTS .....	178
<b>APPENDIX III</b> .....	184
INTERVIEW GUIDE FOR EDUCATION OFFICERS .....	184
<b>APPENDIX IV</b> .....	185
JOBS FALLING UNDER MAJOR OCCUPATION CATEGORIES .....	185
<b>APPENDIX V</b> .....	186
STUDENTS' ETHNIC GROUPS .....	186
<b>APPENDIX VI</b> .....	187
RESEARCH PERMIT .....	187



## LIST OF TABLES

Table 4.1 Students' gender, age, category of school and religion.....	54
Table 4.2 Occupation and level of education of the parents.....	57
Table 4.3 Female responses on values perceived to enhance social cohesion.....	61
Table 4.4 Male responses on values perceived to enhance social cohesion .....	62
Table 4.5 Summation of responses in relation to students' characteristics .....	66
Table 4.6 Categorization of students' responses according to gender.....	66
Table 4.7 Chi-Square Test (Gender and students' attitudes) .....	67
Table 4.8 Age of students and their attitude on the role of CRE in promotion of tolerance as a value .....	68
Table 4.9 Age of students and their attitude on the role of CRE in promotion of patriotism .....	69
Table 4.10 Age of students and their attitude on the role of CRE in promotion of honesty.....	70
Table 4.11 Age of students and their attitude on the role of CRE in promotion of respect for other people .....	71
Table 4.12 Age of students and their attitude on the role of CRE in promotion of cooperation .....	72
Table 4.13 Age of students and their attitude on the role of CRE in promotion of courtesy.....	73
Table 4.14 Age of students and their attitude on the role of CRE in promotion of nationalism.....	74
Table 4.15 Age of students and their attitude on the role of CRE in promotion of humility.....	75
Table 4.16 Age of students and their attitude on the role of CRE in promotion of fairness to all.....	76
Table 4.17 Categorization of students' responses according to age.....	77
Table 4.18 Chi-Square Tests (Age and students' attitude) .....	78
Table 4.19 Students' descriptions of their school using statements deemed important for social cohesion.....	81
Table 4.20 Students' attitudes on their school as a place of preparation for team work and adult world .....	83
Table 4.21 Students' attitudes on their school as a place for promotion of ethical balance.....	85
Table 4.22 Students' attitudes on their school as a bridge for success.....	86
Table 4.23 Students' attitudes towards their school as a place for peaceful coexistence.....	88
Table 4.24 Summation of responses in relation to category of school.....	90
Table 4.25 Categorization of students' responses according to category of school.....	90
Table 4.26 Chi-Square Tests (Category of School and students' attitude).....	91

Table 4.27	Mother's occupation and student's willingness to live in any part of the country .....	95
Table 4.28	Mother's occupation and student's willingness to have friends from different ethnic groups .....	96
Table 4.29	Mother's occupation and student's willingness to marry outside ethnic group .....	97
Table 4.30	Mother's occupation and student's attitudes regarding respect and appreciation of other ethnic groups .....	99
Table 4.31	Mother's occupation and student's wish to have best friend from a different ethnic group.....	100
Table 4.32	Mother's occupation and student's perceptions and attitudes on not undermining people on the basis of ethnicity .....	101
Table 4.33	Mother's occupation and student's willingness to have neighbours of different ethnic groups.....	102
Table 4.34	Mothers' occupation and student's willingness to work with others from different ethnic groups.....	103
Table 4.35	Mother's occupation and student's willingness to be taught by teachers of different ethnic groups.....	104
Table 4.36	Father's occupation and student's willingness to live in any part of the country .....	105
Table 4.37	Father's occupation and students having friends from different ethnic groups.....	106
Table 4.38	Father's occupation and student's willingness to marry outside ethnic group .....	107
Table 4.39	Father's occupation and student's attitudes regarding respect and appreciation for other ethnic groups.....	108
Table 4.40	Father's occupation and student's wish to have best friend from a different ethnic group .....	108
Table 4.41	Father's occupation and student's attitudes on not undermining people on the basis of ethnicity.....	110
Table 4.42	Father's occupation and student's willingness to have neighbours of different ethnic groups.....	110
Table 4.43	Father's occupation and student's willingness to work with others from different ethnic group .....	111
Table 4.44	Father's occupation and student's willingness to be taught by teachers of different ethnic groups.....	112
Table 4.45	Mother's level of education and student's willingness to live in any part of the country.....	113
Table 4.46	Mother's level of education and and students having friends from different ethnic groups.....	114
Table 4.47	Mother's level of education and student's willingness to marry outside their ethnic group .....	115
Table 4.48	Mother's level of education and student's attitude regarding respect and appreciation of other ethnic groups.....	116

Table 4.49 Mother's level of education and student's wish to have best friend from a different ethnic group .....	117
Table 4.50 Mother's level of education and student's attitude on not undermining people on the basis of ethnicity .....	118
Table 4.51 Mother's level of education and student's willingness to have neighbours of different ethnic groups.....	118
Table 4.52 Mother's level of education and student's willingness to work with others from different ethnic groups .....	119
Table 4.53 Mother's level of education and student's willingness to be taught by teachers of different ethnic groups.....	120
Table 4.54 Father's level of education and student's willingness to live in any part of the country.....	121
Table 4.55 Father's level of education and students having friends from different ethnic groups.....	122
Table 4.56 Father's level of education and student's willingness to marry outside their ethnic group .....	122
Table 4.57 Father's level of education and student's attitude regarding respect and appreciation of other ethnic groups.....	123
Table 4.58 Father's level of education and student's wish to have best friend from a different ethnic group .....	124
Table 4.59 Father's level of education and student's attitudes on not undermining people on the basis of ethnicity .....	125
Table 4.60 Father's level of education and student's willingness to have neighbours of different ethnic groups.....	125
Table 4.61 Father's level of education and student's willingness to work with others from different ethnic groups .....	126
Table 4.62 Father's level of education and student's willingness to be taught by teachers of different ethnic group.....	127
Table 4.63 Summation of responses in relation to parental characteristic .....	128
Table 4.64 Categorisation of students' responses according to their mothers' occupation.....	129
Table 4.65 Chi-Square Test (Mother's Occupation and students' attitudes).....	129
Table 4.66 Categorisation of students' responses based on fathers' occupation .....	130
Table 4.67 Chi-Square Tests (Father's Occupation and students' attitudes).....	130
Table 4.68 Categorisation of students' responses according to mothers' level of education.....	131
Table 4.69 Chi-Square Tests (Mother's Level of Education and students' attitudes) .....	132
Table 4.70 Categorisation of students responses according to fathers' level of education.....	133
Table 4.71 Chi-Square Tests (Fathers level of education and students' attitudes) .....	133
Table 4.72 Students from different ethnic groups and willingness to live in any part of the country.....	137

Table 4.73 Students' ethnicity and having friends from different ethnic groups .....	139
Table 4.74 Students' ethnicity and willingness to marry outside their ethnic group.....	140
Table 4.75 Students from different ethnic groups and respect for those in different ethnic groups.....	141
Table 4.76 Students of different ethnicity and their willingness to have best friend from a different ethnic group.....	142
Table 4.77 Students from different ethnicity responses on not undermining others on basis of ethnicity .....	143
Table 4.78 Students of different ethnicity and willingness to have neighbours from different ethnic groups .....	144
Table 4.79 Students of different ethnicity and their willingness to work with students from different ethnic groups.....	145
Table 4.80 Students of different ethnicity and their willingness to be taught by teachers from different ethnic groups.....	146
Table 4.81 Summation of responses in relation to ethnic background.....	147
Table 4.82 Number of students against their response categories in relation to their ethnic group .....	148
Table 4.83 Chi-Square Tests (Ethnic background and students' attitudes).....	148
Table 4.84 Students' suggestion on best ways of promoting of social cohesion .....	150
Table 4.85 Students rating of subjects' contribution to social cohesion .....	157
Table 4.86 Students responses on different methods used in teaching CRE .....	158

## **LIST OF FIGURES**

Figure 2.1 Factors that influence the promotion of social cohesion.....	43
---	----

## **LIST OF ABBREVIATIONS AND ACRONYMS**

CRE	Christian Religious Education
HES	High Economic Status
HRE	Hindu Religious Education
IEBC	Independent Electoral and Boundaries Commission
IRE	Islamic Religious Education
KCPE	Kenya Certificate of Primary Education
KCSE	Kenya Certificate of Secondary Education
KIE	Kenya Institute of Education
LES	Low Economic Status
LSE	Life Skills Education
MES	Middle Economic Status
MOE	Ministry of Education
NCEOP	National Committee on Educational Objectives and Policies
NCIC	National Cohesion and Integration Commission

PEV	Post Election Violence
PhD	Doctor of Philosophy
RE	Religious Education
SEE	Social Education and Ethics
TJRC	Truth, Justice and Reconciliation Commission
TIQET	Totally Integrated Quality Education and Training
TVET	Technical and Vocational Education and Training

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background to the Study

Globally there is evidence that human beings have natural social tendencies and have throughout history strived to develop cohesion and integration by enhancing various aspects that bind them together in groups, whether big or small. Formation of this common bond leads to evolution of a socially cohesive group with reciprocated influences and interdependence (Bruhn, 2009). Some factors that may foster the spirit of togetherness and social cohesion include blood relationship, natural environment and pressure of basic needs especially food, shelter and protection (Davis, 1994; Takayo, 2011).

Certain dimensions of social cohesion have been found to be important in keeping society together. According to the State of the English Cities Reports (2008), there are five dimensions of social cohesion; material conditions, social order, positive interactions, integration of people into the mainstream institution of civil society and social equality. These dimensions imply that for a society to remain cohesive, the basic material needs of people need to be taken care of including safety and security. This in turn implies social equality where all in their various groups are able to



interact within the bigger group in an inclusive manner. Davis (1994) purports that in a civilized society, human rational intelligence is used to articulate and identify commonalities, interests and needs that help build cohesiveness. He goes on to state that society is therefore a project of human intelligence and reasoning that has used education and religion as the main tools for developing cohesion and integration.

In pre-industrial societies, an individual's community was limited to people who were similar in most ways with respect to language, religion, values and general outlook which made development of social cohesion less difficult (Akerhed, 2007). However, in modern times, the most universal quality to be found in every country is cultural diversity (Akerhed, 2007). Most modern states have heterogeneous societies in terms of religion, class, language and ethnicity. With this recognition in mind, Akerhed (2007) suggests that it is important to encourage and promote policies and strategies that would ensure human security and sustainable peace by creating a just and empowered equitable society.

Davis (1994) recognises religion as a factor that helps societies in developing cohesiveness. He attributes this to the perception that religion secures social order by declaring the order sacred or having sacred origin. He further argues that this perception is strengthened by the belief that religion is founded on a "higher being" that gives meaning to life and direction on individual and social behaviour. In recognition of the important role that religion is perceived to play in social cohesion, some countries have included Religious Education (RE) as a subject in their school

curriculum. Grimmit (1973) strongly advocated inclusion of Religious Education in school programmes by noting that failure to do so would likely lead to disaster. According to Ashton (2008) Religious Education has been retained in the British curriculum because it is perceived to make an important contribution towards the well being of society in various aspects; social, moral, spiritual and cultural realms. He further argues that Religious Education encourages the young to search for truth, appreciate oneself, become aware of the implications of their action to others and develop both individual and corporate responsibility to the environment. Eshiwani (1993) supports this argument when he says that apart from the obvious contribution of Religious Education towards developing good citizens with good character and high moral standards, the subject prepares a person to take his place in society.

However, in spite of the efforts made to have cohesive societies, many countries continue to be divided by various diversities. At times, these diversities have led to intolerance, often translating to untold suffering, loss of life and destruction of property. This is clearly demonstrated in such notable cases as former Yugoslavia (Sinha and Khumiri, 2007), Rwanda (Reader, 1998), the Democratic Republic of Congo (Ciano, 2006), Nigeria (Reader, 1998), Sudan (Brown, 2008), Somalia (Farah, 2001) and Kenya (Wamwere, 2008).

In discussing cohesion in society, such terms as social cohesion, integration and national cohesion are used depending on context and issues being discussed. Social cohesion is mainly used in developed countries to describe togetherness that implies

the welfare of all with the assumption that the society already has well organized institutional structures such as democracy. In developing countries such as Kenya, the idea of cohesion goes further to include such things as a sense of belonging, rule of law, democracy and establishment of institutions. It implies building a nation from many “small nations” (tribes) with the aim of building national cohesion. In order to ensure that cohesiveness continues, integration is used to help new and old members adjust to each other.

As with most African countries, Kenya is a diverse country made up of different ethnic groups. At independence, Kenya had inherited a polarised society from the colonial policy of divide and rule where various ethnic groups were encouraged to be suspicious of each other for the colonial benefit (Bogonko, 1992). After Kenya attained independence in 1963 the new government was keen to develop the country into an independent and united nation. However, the government realized that there were various issues relating to the colonial heritage that needed to be addressed if it was to develop as a united modern state. Sheffield (1973), Bogonko (1992), Sifuna and Otiende (1992) have noted that the colonial government had used the policy of divide and rule to govern. This meant that at independence there was mistrust between ethnic groups and even within the same tribal grouping, where some members were perceived to have collaborated with the colonial authorities. The Christian church which operated alongside the colonial government had further divided the country into various spheres of influence according to the different denominations (Otiende, 1982).

It was against this background that the Kenya Education Commission, popularly known as the Ominde Commission, was appointed a few days after independence in 1963 to survey the existing educational resources in Kenya and to advise the government in the formulation and implementation of national policies for education. The Commission produced two detailed reports of 1964 and 1965 giving recommendations to ensure education was relevant to the needs of the new nation. The main focus of these reports was to Kenyanise educational institutions and educational programmes for the purpose of socio-economic development, equity and fostering social integration and cohesion. The Commission gave guidelines towards achieving this by outlining six specific goals of education namely; national unity, national development, individual development and self fulfilment, social equality, respect and development of cultural heritage and international consciousness (Republic of Kenya, 1964).

Other educational committees that followed include the National Committee on Educational Objectives and Policies – NCEOP, also known as the Gachathi Report (1976) and the Presidential Working Party on Education and Training for the Next Decade and Beyond (Republic of Kenya, 1988). These committees recognized the role that Religious Education could play in both individual and social development. Another Commission of Inquiry into the Education System was appointed in 1999 and chaired by Davy Koech. This commission produced a report called Totally Integrated Quality Education and Training (TIQET) and popularly referred to as the Koech Report (1999) formulated two more education goals. According to these two

goals, education should promote sound and moral religious values as well as positive attitudes towards good health and environmental protection (Republic of Kenya, 1999). As the basis of education in Kenya, these two goals together with the six formulated by the Ominde Commission are to be found in every school syllabus at whatever level of education. It is to be noted that adequate emphasis on the first, fourth and fifth goals formulated by the Ominde Commission, would lead the country to social cohesion. More recent policy papers have stressed the need for national unity, integration and cohesion in the country. Sessional Paper No. 1 of 2005 on the government's blueprint for education in the 21<sup>st</sup> Century has emphasized that development, management, organization and training services should be geared not only towards economic growth but also social and human growth. In the more recent policy paper on Kenya Vision 2030 (2009), the social pillar is stated as: *“a just and cohesive society enjoying equitable social development and secure environment”* (Republic of Kenya, 2009:1).

In the implementation of the educational goals mentioned above for learning purposes, various subjects align themselves more specifically to certain goals than others. Religious Education by virtue of its nature aligns itself naturally to the goals that relate to unity and cohesion. The importance of Religious Education in Kenya is highlighted in that it is the only subject in the school curriculum that is individually stated in the Education Act (Republic of Kenya, 1980). The Constitution of Kenya also guarantees freedom of conscience and with that in mind, the Education

Act (1980) directs that children should only be exposed to the type of Religious Education that the parents wish for them.

It is worth noting that the aforementioned Commissions further stressed the role of Religious Education towards promotion of social cohesion. Following the recommendations of these Commissions, Religious Education has continued to be one of the main subjects in the school curriculum in Kenya. The curriculum offers three religious education syllabuses namely: Islamic, (IRE) Hindu (HRE) and Christian (CRE) to cater for the various religious affiliations of the population. The main objective of the three syllabuses is the development of harmonious coexistence and recognition of human brotherhood (Republic of Kenya, 2002). The majority of students study Christian Religious Education (CRE) as a school subject. This is attributed to the fact that about 80% of the Kenyan population are Christians and therefore the majority of the students would be affiliated to a Christian religious background ( The Pew Forum, 2010).

Despite introducing RE as one of the tools of promoting social cohesion, Kenya has continued to experience inter-ethnic conflicts often leading to violence. These conflicts tend to be manifested more during election periods as illustrated in 1992, 1997, and 2002 (Kubai, 2008). The magnitude of this lack of cohesion was graphically demonstrated by the 2007/2008 post-election violence (PEV) that left over 1200 people dead and over 350000 homeless (Wamwere, 2008). After this violence, the government realised there was a need to set up commissions to

investigate the reasons behind it and map the way forward towards national cohesion. These commissions include the Commission of Inquiry into the Post Election Violence (2008), the Independent Electoral and Boundaries Commission – IEBC (2007), the Truth, Justice and Reconciliation Commission – TJRC (2008) and the National Cohesion and Integration Commission – NCIC (2008). A new ministry to address issues of cohesion and justice was also created namely the Ministry of Justice, National Cohesion and Constitutional Affairs.

In addition to setting up these commissions, the government has in the past viewed education as an important tool to develop social cohesion. The Kenya Institute of Curriculum Development formerly KIE, the curriculum developer has therefore been developing curriculum geared towards promotion of social cohesion. The secondary school curriculum is made up of various subjects grouped into four areas namely; Languages (English, Kiswahili, French and German), Sciences (Mathematics, Physics, Chemistry, Biology, Agriculture and Home Science), Arts (History and Government, Geography, Business Studies, Christian Religious Education, Islamic Religious Education and Hindu Religious Education). There is a fourth group containing Art and Design, Computer Studies, Music and Physical Education. According to the national goals of education and individual subject objectives all these disciplines amongst other things aim at developing unity and social cohesion in the country. However, some of these subjects are naturally more inclined towards promotion of social cohesion. One such subject is RE which basically deals with a positive relationship between people and the Supreme Being. It is for this reason that

the researcher wished to examine the students' attitude on the role of CRE in the promotion of social cohesion. The choice of CRE was appropriate because out of the three RE syllabuses (CRE, IRE and HRE) offered in the curriculum, the majority of students take CRE in keeping with their religious affiliations. Furthermore, five out of the seven general objectives of the CRE syllabus at the secondary school level are directly related to the individual in society which implies a cohesive relationship.

According to these five objectives, individuals are expected to:

- i) use the acquired social, spiritual and moral insights to think critically and make appropriate moral decision in a rapidly changing society
  - ii) appreciate and respect their own and other people's cultural and Christian beliefs and practices
  - iii) acquire the basic principles of Christian living and develop a sense of self respect and respect for others
  - iv) promote international consciousness through the understanding of universal brotherhood of man
  - v) contribute positively to the transformation of self and society as a whole
- (Republic of Kenya, 2002)

In this context, the researcher studied how the students' attitude towards CRE influences their efforts towards social cohesion. This is because a person's attitudes help him or her interpret and respond to the environmental stimuli thereby influencing his or her reactions. Therefore a student who has a positive attitude of CRE is expected to manifest characteristics that will lead to sound judgement in



conflicting social situations. This means that a student who has a positive attitude on the role of CRE in social cohesion, is likely to use teachings acquired in the subject to interact in a cohesive manner. In teaching CRE, an attempt is made to encourage such a positive attitude in the learner through use of the existential approach which is the recommended method of teaching CRE. This is a method of teaching CRE which emphasises relating students' daily experiences to the scriptures upon which religion is based. This calls for application of the scriptures on daily human experiences of the students, hence making CRE a practical and living subject.

## **1.2 Statement of the Problem**

Religion has been widely accepted as a prerequisite towards achieving peace among different societies and human beings in the world. Perhaps this is why Religious Education is part of the curriculum in some countries due to its perceived power to promote social cohesion. Many countries including Kenya seem to prescribe to this school of thought.

Nonetheless, Kenya has experienced major political and social upheavals in spite of the fact that CRE is one of the subjects at primary and secondary levels of education. This political and social upheaval has been manifested through ethnic animosity and violence as evidenced during election years; 1992, 1997, 2002 and 2007. In most of these incidences, the youth many of them having gone through the CRE syllabus were seen to be in the forefront in the execution of violent activities like throwing

stones, barricading roads and burning cars. These negative activities do not reflect the religious tenets taught through the CRE syllabus such as tolerance, honesty, peace, co-existence, respect for others and property which are clearly articulated in the CRE syllabus. Currently, Kenya continues to display lack of cohesion as manifested by illegal regional groups such as Mungiki and Mombasa Republican Council among others. These groups are mainly composed of young people who have just finished secondary school, many of whom have gone through the CRE syllabus. This seems to suggest that CRE does not seem to have a lot of influence on the youth in promoting social cohesion.

It is against this background that this study sought to investigate the attitude of secondary school students on the role of CRE in the promotion of social cohesion in Kenya. In evaluating the attitude of secondary school students on the role of CRE in the promotion of social cohesion, students' characteristics, (gender and age), institutional factors (category of school and teaching methodology) and parental background (parents' level of education and occupation) were investigated. The effects of students' ethnicity on their attitude on the role of CRE in social cohesion were also investigated.

### **1.3 Purpose of the Study**

The main purpose of this study was to investigate the attitude of students on the role of CRE in the promotion of social cohesion among public secondary school students in Nairobi County, Kenya.

### **1.4 Objectives of the Study**

The specific objectives of the study sought to:

- i) investigate whether students characteristics (age and gender) influence their attitude on the role of CRE as a tool for promotion of social cohesion.
- ii) establish whether institutional factors influence students' attitude on the role of CRE in promotion of social cohesion.
- iii) assess the influence of parental background (level of education and occupation) on students' attitude on the role of CRE in promotion of social cohesion.
- iv) examine whether students ethnicity influences their attitude on the role of CRE in promotion of social cohesion.

### **1.5 Research Hypotheses**

On basis of the research objectives the following hypotheses were formulated. These postulated that:

- i) students' characteristics (age and gender) do not significantly influence their attitude on the role of CRE in social cohesion.
- ii) there is no significant difference between students in different categories of school on their attitude on the role of CRE in social cohesion.
- iii) parental background (level of education and occupation) does not significantly influence students' attitude on the role of CRE in social cohesion.
- iv) students' ethnic background does not have a significant influence on their attitude on the role of CRE in social cohesion.

## **1.6 Justification of the Study**

Kenya requires citizens who can think and act as Kenyans first before thinking of their diversities, needs and expectations. This understanding would greatly enhance social cohesion and integration and move the country forward in all spheres of development. Societies are more complex than they were in the past and institutions have become less interdependent. There is therefore need to address issues that can promote cohesiveness in such a challenging situation.

## **1.7 Significance of the Study**

The present study is expected to generate knowledge for the policy makers, curriculum developers, educational planners, administrators and other educational practitioners to help them appreciate and acknowledge the role of CRE in promoting social cohesion. It is also hoped that the study will provide educational institutions with valuable information on current trends of social cohesion across Kenya. The study is also expected to be of interest to the general public given the challenges the country continues to experience in relation to developing a united and cohesive Kenya.

## **1.8 Limitations of the Study**

The study was faced by the following limitations:

- i) The question of lack of cohesion due to ethnicity is sensitive to some people who may opt to leave some questions unanswered. To overcome this, the respondents were assured of confidentiality leading to better participation.
- ii) There is diversity in terms of how different people perceive cohesion and so the understanding of cohesion may vary. The researcher took time to explain what social cohesion means.

## **1.9 Delimitations of the Study**

The study focused on the the attitude of students on the role of CRE in secondary schools in Kenya in the promotion of social cohesion. The sampling was limited to one county, that is, Nairobi County. The rationale of choosing Nairobi County was because it is a cosmopolitan city where different ethnic groups have lived together for a long time. Nevertheless it was greatly affected by the 2007/2008 post election violence (Wamwere, 2008).

## **1.10 Definitions of Operational terms**

**Attitude:** In this study attitude refers to students' feelings, thoughts and actions in relation to cohesive behaviour.

**Christian Religious Education:** In this study CRE refers to a subject in the Kenyan school curriculum based on Christian teaching and meant to enhance moral and social aspects of development.

**Ethnicity:** In this study ethnicity refers to students' perception of themselves from a tribal perspective.

**Existential approach:** In this study existential approach refers to a teaching methodology used in teaching of CRE that emphasises application of religious teachings on daily human experiences.

**Social cohesion:** In this study, social cohesion refers to state of nationhood that binds society in such a way that the good of the nation surpasses that of individual diversities and manifests itself in such values as patriotism, equality, peace, security, honesty, respect, tolerance and cooperation.

**Negative ethnicity:** In this study, negative ethnicity refers to the state of feeling superior or inferior on the basis of tribal grouping.

**Perceptions:** In this study, perceptions refer to the process through which secondary school students interpret and apply their study of CRE in terms of promotion of social cohesion.

**Religious Education:** In this study, Religious Education refers to a subject taught to learners and which is expected to enhance moral and spiritual values leading to development of social cohesion.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 Introduction**

This section comprises reviewed literature which is highlighted under the following subsections; the concept of attitudes and social cohesion, students' characteristics and social cohesion, parental background and social cohesion and institutional factors and social cohesion. The chapter also presents the theoretical and conceptual framework. Finally the summary of reviewed literature is given.

#### **2.2 Concept of Attitudes and Social Cohesion**

The word attitude can be defined as an index of an individual's thought and feelings about people, objects and issues in the environment (Oskamp, 1977). Attitudes form a mental state based on experience that directs an individual's behaviour or response to all objects or situations around him or her. Attitudes therefore explain one's behaviour (Pickens, 2005). Since attitudes help one to interpret experiences, they represent a key dimension in the way order and meanings are given to life experiences. Oskamp (1977) describes attitudes as crucial in understanding the way people perceive the world around them. This is because attitudes determine what a



person will hear and see and what he or she will think and do. It is important to note that attitude formation is affected by one's belief of an object and related experience which forms his or her perception. This is the reason why at times perception and attitudes are addressed together. If perception is positive, then attitude is positive with the vice versa also being true (Pickens, 2005). In this context, a person who has positive perception and attitude in a conflicting situation is likely to respond in a positive way in life experiences.

### **2.3 Student Characteristics and Social Cohesion**

Under the surface of apparent cohesion, there are student characteristics such as age, religion, culture, race, ethnicity, language, disability and gender which may in the long run generate tensions and raise new difficult challenges to government and local regional decision makers. Boss (2001) in her studies of American youths' social habits found that social cohesion or integrity is mainly a factor of diligent use of social relating skills with which a learner is endowed in school. She states that, the fact that a youth is capable of saying "I am sorry" to an offended friend keeps the relationship going even beyond the school and at times carries it to adulthood.

Boss further stated that in the 1970s, immigration was construed as a threat to national cohesion in America. Another demographic factor highlighted then was a decline of the stable two-parent family. While the absence of population related pressures does not generate peace, this pressure could increase the probability of

conflict. This is particularly true when such additional aggravating factors as widening economic disparities, worsening environmental conditions and dwindling natural resources are also evident in some countries.

Change in the ethnic, religious and racial composition of a population is a significant demographic factor (Farah, 2001; Omondi, 2004; Kubai 2008). Ethnicity, a term which encompasses these diverse factors is a major sociological determinant of social cohesion, a critical input in political processes and the most basic element in individual self definition (Wamwere, 2008). Self definition can exert a powerful influence on individual behaviour in the immediate community, the larger society and the state. Therefore this implies that no government can ignore composition of its population or the location of various population elements.

Few countries in the world are completely homogeneous in ethnic, religious and racial terms. Countries may differ in the extent to which ethnicity is a critical issue for public policy but demographic diversity is almost unavoidably of concern to national governments. Ethnic differences by themselves are not a direct source of conflict but ethnicity can heighten tension in case of conflict (Boss, 2001).

According to the Kenyan National Cohesion and Integration Policy, among the forms of diversity that influence cohesion are gender and age (Republic of Kenya, 2012). Omondi (2004) seems to have had the same notion when he pointed out that the

future of a cohesive society is likely to be determined by strengthening gender parity and integration of the youth in social and political affairs.

## **2.4 Parental Background and Social Cohesion**

Various parental factors such as ethnicity and socio-economic factors have an influence on cohesiveness of society. One of the major factors that influence cohesiveness is a peoples understanding of ethnicity. Ethnic diversity is a natural phenomenon which is a product of geographical, historical and environmental factors. Ethnicity is therefore not necessarily negative but something that is neutral and harmless that describes ethnic particularity (Wamwere, 2008). At times when different ethnic groups live within close proximity of each other, some disagreement may arise as a result of conflict of interests and competition for limited economic resources. Wamwere (2008) refers to this kind of situation as negative ethnicity.

According to Akerhed (2000) cultural diversity is so dominant in the 21st Century that it is important to cultivate an approach that would ensure human security and sustainable peace through creation of a just empowered and equitable society. She argues that the first step towards achieving this would be to move from the ideas of community to society. According to her, society refers to rational agreement over mutual adjustments of interest while community means feeling of belonging together, a “we” that differentiates it from others. According to these definitions

therefore, community is bound together by traditions and affections, whereas society is rooted in the calculation of interest.

In Africa, ethnic groupings are often synonymous with tribes. According to Akerhed's argument, Africa therefore needs to move from the idea of community (tribe) to society (nation). The idea of tribal groupings was encouraged in Africa by colonial governments who used it through their divide and rule approach (Sifuna and Otiende, 2002).

Omondi (2004) gives the example of how the Belgians and the Catholic Church encouraged ethnic differences and conflicts in Rwanda by describing the Tutsis as non-Africans; "superb" beings combining both Aryan and Semitic traits. They categorized people according to their ethnicity; Tutsi, Hutu or Twa leading to the beginning of differentiation of the social groups in Rwanda which horrifically expressed deep rooted conflicts in the Rwanda genocide of 1994 (Wamwere, 2008).

Kubai (2008) agrees that effects of colonization in Africa encouraged polarization along ethnic groupings. Henning (2003) supports this notion. He observes that rather than creating political identity rooted in the spirit of unity and diversity, given the multiculturalism of African states, identities were often created along narrow lines of self definition and understanding. There was therefore the development of the "we" and "they" which often led to divide and rule. This led to various appeals from different and competing groups for social grouping based on race, religion and

ethnicity; a good example of this is in Nairobi, Kenya where different races and tribes had their own residential areas (Sifuna and Otiende, 1992 and Bogonko, 1992).

After independence, political leaders including those in Kenya have used this polarization for their own survival in power. Copson (1994) argues that political manipulation along ethnic lines has led to many conflicts in Africa; giving the example of Burundi and Rwanda where ethnic cleansing took place in the 1990s.

In reference to Somalia, Farah (2001) agrees that presidents have used ethnicity to remain in power. He goes further to suggest that religion can be used to end related conflicts because religion is intertwined with people's culture.

In Kenya, Kubai (2008) purports that Kenya's ethnic clashes during election years (1992, 1997, 2002, and 2007) were also a result of politicians negatively using ethnic polarization for their gain. This followed the argument by Kanyinga (2002) who said that the main tool used particularly by politicians to instigate ethnic violence especially during election years was negative ethnicity. In his study, he found that politicians called on their ethnic groups to chase away people from their areas especially in the Rift Valley because they were in opposing political camps. He continues to say that apart from violence seen during election years, negative ethnicity continues to be manifested in Kenya through such things as tribalism, corruption, competition for resources and job opportunities.

In a report on Ethnic Audit of Kenya Civil Service (*Daily Nation*, Thursday, April 7<sup>th</sup> 2011), the National Cohesion and Integration Commission (NCIC) reported that 70% of government jobs were held by the five big tribes in Kenya; Kikuyu (23.3%), Kalenjin (16.7%), Luhya (11.3%), Kamba (9.7%) and Luo (9.0%). The report further pointed out that national resources including public jobs follow power in the civil service related to political patronage. It was also found that the small tribes have less than a hundred members in the civil service. The then NCIC chairman, Mzalendo Kibunjia noted that Kikuyus and Kalenjins take close to 40% of these jobs suggesting that their service in the civil service is a direct link to the tenure of the presidency given that the two groups have both had a member of their tribe as a president for over twenty years.

As he released the report, Mr. Kibunjia asserted that the results were worrisome as they pointed to a crisis of ethnic exclusion in the civil service which posed a serious threat to national cohesion. He concluded that the civil service should reflect the face of Kenya and equity. Indeed, article 232 of the Constitution of Kenya requires representation of Kenya's diverse communities as one of the values of the Public Service (Republic of Kenya, 2010).

Wamwere (2008) feels strongly about ethnic strife in Africa. In the introduction to his book, he observed that “*Africa has created its own weapons of mass destruction, one more powerful than the atomic, hydrogen or neutron bombs: negative ethnicity*” (Wamwere, 2008:pp. xxi –xxii). In reference to Kenya, Wamwere says that ethnicity

has become a way of life for two reasons. The first reason he says is the strife and rivalry between members of different communities over land, jobs, business opportunities and other resources. In this strive, many Kenyans do not see negative ethnicity as an enemy; they see it as a friend and ally against their ethnic rivals and enemies; so they embrace it and propagate it even if secretly. The second reason Wamwere gives is that having adopted the tribe as their first identity, millions of Kenyans are no longer convinced they need Kenya as much as they need their tribes. So when the two clash, the tribe wins. In this argument, Wamwere concurs with Hudson et al (2007) who in their study found that inter-ethnic and racial tensions in the United Kingdom was often connected to material factors such as access to employment opportunities, housing and the social class that a person belongs to.

The executive in the Kenya, has acknowledged that negative ethnicity is a threat to national security and cohesion which needs to be addressed. As a result, the former President, Mwai Kibaki called for a comprehensive policy and accompanying legislation to address this (*Daily Nation*, Friday, March 7, 2008). The following day, the then Prime Minister, Mr. Raila Odinga had this to say; “*We must slay this ghost called tribalism*” (*Daily Nation*, Saturday, March 8, 2008).

Achievement of national cohesion in Kenya continues to be a challenge and leaders continue to call on Kenyans to develop nationhood. In the first National Cohesion / Elders Conference held in Nairobi, the then Assistant Minister in the Ministry of

Justice and National Cohesion and Constitutional Affairs, Honourable William Cheptumo had this to say:

*“The post election violence exposed our weak sense of nationhood and further revealed that if left unattended, the situation could degenerate into complete disintegration. Every effort must therefore be made to foster in Kenyans an attitude change that will lead to and safeguard national reconciliation, healing and cohesion” (Daily Nation, Monday, April 19, 2010).*

Another important factor that could contribute to cohesiveness is parental upbringing of their children in terms of development of appropriate values, attitudes and perceptions. Children from different families are likely to have different upbringing leading to differences in their attitudes and perceptions about life. Murdock (2009) suggest that students perceptions of themselves and any particular group they belong to in the context of the school and community can influence their identity formation, values, feelings of competence and relatedness and goal setting. These students’ characteristics are usually connected to the family background. There is a strong relationship between family background factors such as income and parents level of education and students achievements. Achievement can often be connected to general attitude to life and motivation. Grolnick et al (2009) assert that parents play a vital role not only in encouraging their children’s feelings of competence but also in developing positive attitudes and outlook towards their academics and life in general. They continue to emphasise that parents who are well educated are actively involved



in their children's education and provide a stimulating environment at home that can help their children develop control and positive attitudes.

This assertion was in agreement with Duncan and Magnuson (2005) who purported that various components of socio-economic status such as household income and cumulative wealth, parents' educational attainment and parenting skills, family structure and the quality of the neighbourhood account for differences in the academic achievement and attitudes among students' from different socio-economic backgrounds. Heckman (2011) agrees with this when he concludes that there are gaps between the socio-economically advantaged and disadvantaged children. These gaps are to be found in such areas as the ability to work, ability to focus on task, self identity and self regulation.

In a recent study carried out in Nairobi in 2015 by Nadenge, it was found out that students, parents and teachers agreed that the home environment did contribute to students' character formation. In this study nearly 70% of the students agreed that their school performance and the general development were influenced by their home environment. In support of this statement the teachers asserted that this could be true because much of the students' motivation, self direction and esteem come from home. In the study the parents unanimously argued that their economic status did affect their children's development, achievement and general outlook towards life. Some of the parents argued that this effect was positive because poverty in the homes would motivate students to work harder and get out of the situation. On the other

hand some parents were of the opinion that lack of basic needs may hinder favourable learning and self esteem thus affecting students' achievement and outlook. In concurrence with this argument, the study also concluded that children from Low Economic Status parents such as slum dwellers live in crowded areas generally associated with low levels of moral values hence affecting their character development and attitudes towards life.

## **2.5 Institutional Factors and Social Cohesion**

Young people receive formal education from schools and other institutions of learning. Dynamics within a school setting are likely not only to influence students' academic performance but also other aspects of their development. Greaney (2006) for example states that the education that a young person gets from school is a key factor for developing individual attitudes about other groups of people that are different from him or her. He goes on to argue that depending on the type of environmental and education processes encouraged in a school, students could either develop cohesiveness or an attitude of conflict. There are various institutional factors that may affect promotion of social cohesion. Some of these include Christian Religious Education in the curriculum, teaching methodology and the type of school. These are discussed in subsequent subsections.

### **2.5.1 Christian Religious Education and Promotion of Social Cohesion in Schools**

The role of religion in society is paradoxical as at times it has caused conflicts and revolutions as exemplified in Somalia, Sudan, Nigeria and Palestine (Iheoma 1997 and Farah 2001). However a lot of time in human history, religion has been an important factor of racial, ethnic and national integration and cohesion. Mbiti (1969), Cox & Cairns (1989) and Davis (1993) agree that the reason why religion seems to have such a hold on human beings is that it claims to give answers to questions on ultimate meaning dealing with nature and destiny of human beings. To the religious people therefore, certain principles of faith and morality direct the social order of life. Subsequently, the implication of this is that at times, human freedom must be constrained in order to make the society. There is therefore need for criteria to give guidance on what human beings do with their social life because not all that human beings do is good or worthwhile. As a consequence, religion is expected to set societal standards of behaviour.

It can therefore be argued that religion is a good tool for promoting consensus and social order in any society. In modern societies, there has been a lessening of that sense of authority structure that creates and encourages integration and cohesion in a society. In such situations, individuals become so free that at times freedom is misused at the expense of society, while adherence to religion helps society from falling into anarchy. Cox & Cairns (1989) argue that religion does this by giving

values that help an individual live without being detrimental to others. This effectively contributes not only to personal growth but also to social well being.

In most societies, religion is acquired by young people through interaction and participation. Religious values are strengthened through teaching of religion both at home and school. Although some societies today believe teaching of religion in schools could lead to conflicts, many people still believe there is justification for its inclusion in the school curriculum. For example, after the Second World War, Britain aimed to use religion in schools to teach Education for Peace to help restructure their country and empire that had been greatly affected by the war. Cox & Cairns (1989) point out how religion in school was assigned the duty of imposing a collective consciousness in the nation. It was seen as a subject that could give young people capacity for good personal relationships and a sense of acceptable national values. Religion was basically regarded as a subject in which a person would see himself or herself as a part of a democratic society in which all sought the good for others.

Barret et al. (1973) argue that Religious Education contributes to the production of good citizens through character building and fostering high moral standards. This prepares the learners to take their rightful positions in the society. CRE has therefore been known to help learners understand and respect the beliefs and practices of others and thereby strengthening social cohesion (Eric, 1994).

Iheoma (1997) puts a strong case for having religion as a school subject. He argues religion helps young people to deal with issues and situations in light of values enshrined in that specific religion. This in turn helps them learn about self preservation and enables them to adapt and survive in a changing world. To Iheoma (1997), acquisition of key religious values helps many people to respond to situations in moral ways. Therefore, a religious community could promote reconciliation, both within their congregation and in the wider society. He continues to argue that persons with strong religious convictions have greater respect for all that is valuable, especially sanctity of human life as compared to non-believers. Consequently, in a pluralistic society, religion is viewed as helping people to respond appropriately in various contexts of their social life. For instance in African traditional societies, religion was not separable from daily life and young people acquired religious values as they grew. This aspect is stated clearly by Mbiti (1969) when he describes Africans as having been notoriously religious during pre-colonial times.

In Kenya, religion as a school subject was introduced by the missionaries, although their goal was to convert African children from their traditional beliefs to Christianity. After Kenya attained independence, the Ominde Commission (1964) recognised that Religious Education could be used for individual and social development. The subject was therefore made compulsory in primary schools. The current Christian Religious Education syllabus has objectives that should enhance moral and social development. Although the Kenyan curriculum offers three Religious education syllabuses (CRE, HRE and IRE) the majority of students take

CRE given that about 80% of Kenyans profess the Christian faith. This study has therefore limited itself to the study of the role of CRE in the promotion of social cohesion in relation to students' attitudes.

Attitudes towards a subject by both students and teachers contribute towards effectiveness in attainment of its set goals and objectives. Various studies carried out in Kenyan schools have revealed that CRE as a school subject is generally regarded positively especially in terms of character formation. In her study on head teachers' attitudes towards CRE, Gatumu (1983) found out that 90% of her respondents agreed that CRE helps pupils to understand life and that it influences and shapes the world. Kamau (2005) supports this notion by stating that CRE shapes students into morally upright and responsible citizens who have self respect and respect for others. His study implied that CRE helps to develop citizens who respect the law and societal norms and who are willing to participate in developing their nation.

Concerning students' perceptions, Kamau (2005) and Wainaina (2007) found out that the majority of students, 87% and 84% respectively perceived CRE as a subject that is relevant in helping them to acquire values that would assist them in social living. Mutinda (2009) while agreeing with them also found that students perceived CRE as an important subject in reducing indiscipline in schools. Given its importance on development of social values, Mutinda recommended that the subject which is currently optional after Form two should be made compulsory. This was in agreement with Groenwegen (1993) who had also raised the concern that CRE is

made optional after Form two when it is most crucial in shaping students lives and social relationships.

Although Getui (1993) did not specifically carry out a study on CRE, her study on religious aspects of secondary school life and their effects on the youth also concluded that religion is perceived favourably in schools. The study found out that students who participate in religious activities are perceived as assets to the schools because their life style is a challenge and example to other students.

However, inspite of these positive attitudes and perceptions towards CRE, the majority of students given the chance would not continue studying the subject or would take it for the wrong reasons. In studying students' reasons for choosing CRE as an elective subject, Wainaina (2007) and Mutinda (2009) found that students' choice was influenced by the wish to do well in the examinations. Students perceived CRE as being easier to pass than History and Geography; the other subjects in the cluster. This led some students to choose the subject as a booster to their examination results. The two studies also established that many students did not value CRE as much as other Social Sciences as a basis of career development. Kamau (2005) had noted in his study that many students perceived the subject as being suitable for those aspiring to join religious life.

### **2.5.2 Teaching Methodology in Christian Religious Education**

Teaching methodology has been recognized by educationists as a key determinant of any learning outcomes at whatever level of learning (Rovincer, 2011). The two main approaches of teacher centred and learner centred methods are usually employed by teachers at various times. One of the most used teacher centred method is the lecture which though fast in transmitting knowledge makes learners passive recipients (Groenwegen, 1993). Learner centred methods such as drama, narration, question and answer are on the whole encouraged especially when teaching in schools as they make interaction between the teacher and students and even among the students themselves possible thus enhancing learning. Such methods are appropriate in such a subjects as CRE where learning has to be internalized. Lierop (1992) asserts for example that such methods tend to draw people together in fellowship breaking any racial or tribal barriers.

Boss (2001) agrees with this notion by saying that learner centred methods help young people build social communities; creating groups which help them extend their individual values to others. This in turn enables learners to know each other as individuals leading to respect and care for one another; hence developing a sense of membership in a group leading to eventual inculcation of cohesiveness. Rovincer (2011) also supports this argument when he says that for peace to be developed through school, stimulative and critical dialogue is of paramount importance. This implies that learner centred methods that encourage free participation and interaction among learners should be employed.



However, in spite of these arguments, many teachers continue to use teacher centred methods in teaching, in many cases citing pressure of time to go through set work for learning. In a study on problems facing the then new CRE syllabus in primary schools, Wainaina (1984) found that teachers did not use the recommended learner centred methods citing lack of time and heavy work load. This is in agreement with what Muthoni (1981) and Otiende (1982) put as argument that inappropriate methodology could be a contributing factor towards negative perceptions and subsequent ineffectiveness of CRE in schools. They argue that for a long time CRE had been taught using the descriptive approach where pure doctrine and scripture is presented without appeal to cultural background and real life experiences leading to passive learning. They both advocated for the existentialist approach that would lead to understanding and giving religious meaning to life. Muthoni found out that the existentialist approach involved students and encouraged them to think about the subject matter. This thinking led to the emphasis of using the existentialist approach previously referred to as the Life Approach to the teaching of CRE in Kenya especially from the beginning of the 1980s.

Muthoni (1981) defines Life Approach as that which emphasises the human person as the receiver of Gods revelation to humanity; the approach insists that God speaks to people through their own situations and experiences. This implies that God's word is best understood in the context of a people's culture; the human situation and people's experiences should be the centre of teaching Religious Education. In her

study, Onsongo (2002) found out that although the majority of teachers had professional qualifications, only about 54% had pre service training on the Life Approach method. She also found that 85% of the teachers had not attended any in-service training during the course of their work. Shockingly, she found out that although the Life Approach is the recommended way of teaching, 80% of the teachers did not use it; they were following the syllabus and text books word for word leading to minimal students' participation and reference to real life experience.

The laxity towards use of Life Approach method was attributed to lack of capacity by the teachers and time factor. Many teachers perceive the approach as time consuming and therefore threatening their wish to complete the syllabus on time. Onsongo recommended that teachers need to be in-serviced on the approach and that CRE text books and examinations should reflect the Life Approach.

In a more recent study, Kamau (2014) found that the use of teacher centred methods was still more preferred to the alternative of learner centred methods. During her study on the role of CRE in transmitting moral values among Secondary School students, she found out that the lecture method was used at 78.8 % of the teaching time. Learner centred methods such as storytelling, role play, project work, song and dance, were hardly used as evidenced by the schemes of work and lesson plans of the teachers. As result of not employing appropriate methods, she found that both teachers and students had difficulties in explaining how certain interpersonal skills such as cooperation could be displayed in daily life.

This problem is to be found across different subjects not just in CRE. Gakunga (2013) for example found out that although teaching of technical and vocational subjects should employ a lot of demonstration as the most appropriate method, many lecturers still relied mainly on the lecture method. In his study, he found out that 71.6% of the lecturers mostly used the lecture method while 28.4 % of the them mostly used the demonstration method.

### **2.5.3 Christian Religious Education in the School Curriculum**

Scholars have asserted that religion organizes people into cohesive groups. This in turn helps maintain order that is necessary to preserve social fabric (Durkheim, 1952, Geertz, 1973). Although teaching of religion is mostly carried out in institutions of learning, there is no doubt that a lot of teaching does take place in churches as well. For example, Black Americans who are well known for their religiosity, activism and protest are said to get a lot of influence from their church participation. According to Mattis (2001) African Americans have passed on religion from one generation to the next and used it to build themselves as “brothers and sisters” in the race which could also translate into “brothers and sisters in Christ.” This philosophy has helped the church among the Black Americans to promote racial solidarity based on a shared history and destiny. African Americans are also said to use their subjective interpretations of religious texts to reflect on key social problems.

It is noted that in some countries especially in the developed world, the teaching of CRE is not emphasized. However, in some countries such as Britain, CRE is still a subject in the school curriculum. As far back as the 1944 Education Act, Britain's main goal of education was peace to help restructure a country devastated by war (Cox and Cairns, 1989). In this endeavour, CRE was assigned the duty of imposing a collective consciousness in the nation. It was perceived as a subject that could; "prepare students for life; train their capacity for relationship, to give them a sense of value about what is worth living" (Cox and Cairns, 1989:9). CRE was therefore perceived as a subject in which a person could see himself as a part of a democratic society in which all sought the good of others; the assumption for Christians being that this would be easy as they are all children of one Father (God). In a more recent British Education Act (1988) the role of CRE for both individual and social development was emphasized. Cox and Cairns (1989) state that one of the basic goals in that Act is to promote "*the spiritual, moral, cultural, mental and physical development of pupils at the school and of the society*".

In advocating inclusion of Religious Education in Nigeria, Iheoma (1997), has put various reasons that have been given against including religion as a school subject. He says that some people argue that religion is private and as such should not be made part of the school curriculum. According to him, other people argue that in pluralistic societies, teaching religion could generate conflicts; indeed he agrees that many wars and civil conflicts have been ignited by differing beliefs and practices.

However, in justifying its inclusion in the school curriculum, Iheoma (1997) asserts that Religious Education provides a form of socialization; it reflects the needs and interest of individuals and society helping young people to learn self preservation and to be able to adapt in a changing society. In a society that holds religion as important, Religious Education could be used to hand down religious beliefs and practices that can be used to bind society. He concludes by saying that Religious Education leads to an understanding of personhood and the fundamentals of harmonious social existence.

In Kenya, CRE has continued to be an important part of the school since the coming of the Christian missionaries. However, the subject has continued to face certain challenges which prevent it from completely achieving the laid down goals. Wainaina (2007) for example found that over the years, the number of students enrolling for the CRE at the Kenya Certificate of Secondary Education (KCSE) has gone down. He also found that although 80 percent of the students believed that CRE prepared them to live and cope with people in society, a good number had chosen to study the subject not because of that reason but because they perceived it as being easier to pass than other subjects.

In his study, Otiende (1982) states that inability to discern the divergent aims of the government and the churches is the main cause of inadequacy of CRE in schools and failure to achieve its goals; with the government aiming at developing morally upright citizens and the churches aiming to evangelize and even convert. He

suggested that CRE would be more successful if there was more harmonization between indigenous and modern values. He came to the conclusion that CRE programmes are still influenced by missionary ideology and so fail to provide strict moral code for the nation's youth in keeping with African values. Muasya (2005) and Wainaina (2007) in agreeing that CRE is perceived as an important subject that helps to mould individuals also pointed out challenges related to irrelevant methodology and inadequate resources.

In a study conducted to determine the attitude factor and future of CRE in Kenya's secondary schools, Gatumu (2002) found that 40 out of 909 students and one teacher out of 149 dismissed CRE as useless in life. Some students even suggested that the subject should be removed from the school curriculum. However, on the positive side, some students felt that CRE should be made compulsory in secondary schools because it improves the morals of the youth. Gatumu contends that the main contribution to the negative attitude is in the way CRE is treated and approached in a system that lays emphasis on passing examinations and job opportunities rather than being educated for life. She also suggests that more confusion is brought by the fact that the Kenya Certificate of Secondary Education (KCSE) examination tends to test cognitive skills, while the syllabus is oriented towards the affective domain; faith and religious commitment.

#### **2.5.4 Category of school and social cohesion**

Physical facilities and the general social environment of the school have been found to influence not only academic performance but also students' feelings of wellbeing about themselves and others around them (Stockhard & Mayberry 1992). A good environment tends to encourage positive attitudes and perceptions and would therefore possibly lead to positive social interaction.

In all schools, formal education is expected to prepare the youth for citizenship and cohesiveness. Governments encourage this by introducing specialised subjects such as Ethics, Social Studies and Civics among others. The aim of these subjects is to develop national identities and integration of youth from different ethnic groups which at times may be opposing each other (Arnot et al, 2009). This is in agreement with Greaney et al (2006) who asserted that schools have an important role in cultural integration of their students. This integration helps in the development of similar perceptions and thought in students leading to better understanding and acceptance of each other. In many cases, the type of school determines the emphasis given to various subjects in the curriculum.

In Kenya the Ominde Report (1964 and 1965) assigned the school the role of instilling a sense of nationhood among learners. Nationhood is an attitude of psychological state of mind, which when it pervades the entire group of people creates in them their cultural identity. Monyenye (1984) defines nationhood as "the set of more or less uniform demands which people in a society share, encourage

patriotism and incline them to personal sacrifice on behalf of their government”. The Kamunge Report (1988) also called for a national education that would get rid of social injustice and disparities between sexes, geographical regions and social economic groups in a community.

In keeping with the Ominde recommendations, the Koech Report – TIQET, (1999) identified various subjects that would lead Kenyans to develop a sense of patriotism and nationalism that transcends ethnic and traditional ties and develops integrity of character. This commission emphasised civic virtues that would encourage social cohesion such as honesty, confidence, work ethics and concern for others welfare. It identified subjects that can inculcate these values to the youth; namely, Social Education and Ethics, Religious Education, Literature, History and Government.

These subjects can be called carrier subjects in terms of developing nationhood and social cohesion. However, depending on the emphasis different types of schools put on this, the focus can be lost, for example when too much emphasis is put on the academic other than the practical aspect of the subject. This is what happened to Social Education and Ethics which had been recommended as a subject by the Gachathi Report of 1976. At times, some schools ignore some of these subjects and concentrate on those perceived to be more important in career development (Kamau, 2005). Other activities in a school that assist students in social binding apart from formal education include sports meeting, Music and Drama festivals, celebrating national days, raising the flag and singing the national anthem (Arnot et al, 2009).

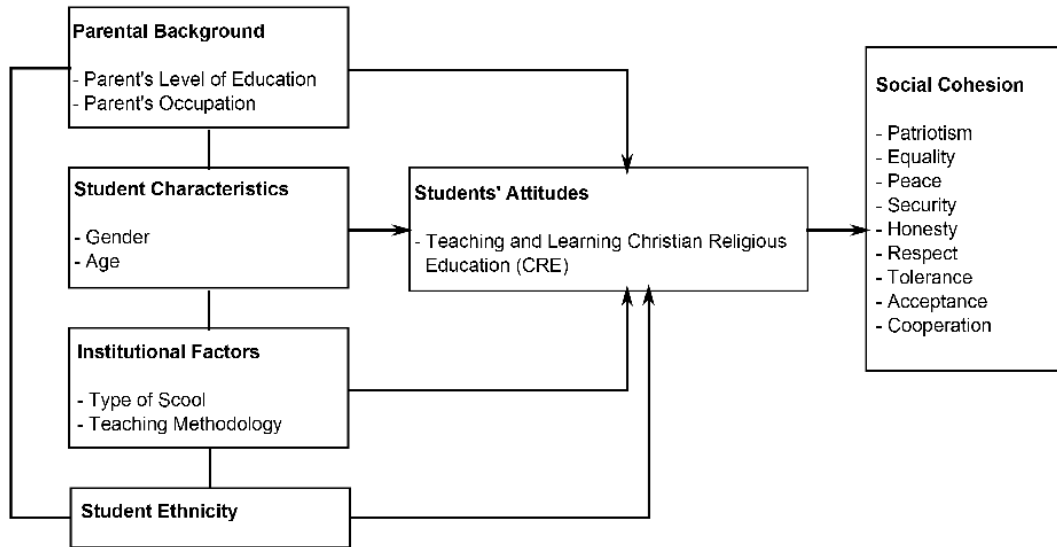


## **2.6 Theoretical Framework**

This study is anchored on social structural functionalism theory. This theory is associated with Merton (1938) and Durkheim (1952). This is a theory that addresses interrelationships and interdependence in a social setting. This comes as a result of different components of society carrying out different functions for the common good. It further postulates that deviance that is persistent is an indication that social norms are incompatible with the prevailing conditions of life and a need for change is necessary if the form of deviance is to be avoided and altered. Similarly, various institutions, such as the family, schools and religious organizations have to be coordinated for the society to function properly. This study addresses promotion of social cohesion which can only be possible if different people and groups in the society are able to relate and work together. The theory is therefore relevant for this study because it explains the need for moral order and new means for promoting social cohesion (Kibera and Kimokoti, 2007).

## **2.7 Conceptual Framework for the correlates of Social Cohesion**

Review of related literature seems to suggest that various factors influence the promotion of social cohesion in Kenya. These factors are summarized in Figure 2.1.



**Figure 2.1 Factors that influence the promotion of social cohesion**

As depicted in Figure 2.1, social cohesion is influenced by students' characteristics namely age and gender. It is also influenced by parental background, that is level of education and occupation as well as institutional factors which combine to influence students' attitude towards social cohesion. Positive combinations of various aspects (students' characteristics, institutional, parental and ethnic background) through teaching and learning of CRE are likely to lead to positive attitudes by students resulting into promotion of social cohesion. Therefore the conceptual framework showed the relationship between various factor and students' attitude on the role of CRE on social cohesion. This meant that students attitude which was determined by teaching and learning of CRE was influenced by multiple factors.

## **2.8 The summary of the literature**

The literature in this chapter shows that CRE by virtue of its nature can be an important tool not only to build consensus but also promote social cohesion and help achieve social economic development. Although several related studies have been conducted for example; Otiende (1982), Onsongo (2002), Gatumu (2002), Muasya (2005) and Mutinda (2009) none of them has come out strongly to show how CRE can be used to promote social cohesion in this era of recurring suspicion based on ethnicity. Most of these studies have concentrated on methodology, attitudes and enrolment in CRE. They ignore the role of the subject in the promotion of social cohesion which is key to Kenya achieving the social pillar in Vision 2030 which calls for building of a just and cohesive society that enjoys equitable social development in a clean and secure environment. According to this vision this cohesive society is achieved among other sectors through education and training. This study therefore sought to establish the students' perceptions and attitudes on the role of CRE in the promotion of social cohesion.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter discusses the procedures and strategies that were followed in conducting the study. It especially focuses on location of the study, research design, target population, sample and sampling techniques, data collection methods and research instruments, validation of instruments and data analysis plan.

#### **3.2 Location of the Study**

The study was carried out in Nairobi County, Kenya. The area of study was chosen because of its cosmopolitan aspects. The inhabitants of Nairobi come from diverse social-economic as well as different religious backgrounds implying that its schools are likely to contain a fairly representative sample of the different cultures in Kenya. In addition, Nairobi County was one of the worst affected counties by the post election violence in 2008 (Wamwere, 2008).

### **3.3 Research Design**

The research used the descriptive survey design that utilized both quantitative and qualitative approaches. The qualitative aspects involved drawing inferences from the research data while the quantitative aspects mainly involved use of descriptive statistics in presentation of the findings. The survey research design specifically helps to deal with incidences, distributions and relations of educational, psychological and sociological variables as well as the reasons or causes for current status under study (Mugenda and Mugenda 1999). The reason why the design was relevant for this study is because it provided an effective means to contextualize, interpret and understand the students' attitude on the role of CRE in the promotion of social cohesion. It was also found to be a suitable method in assessing the students' attitude on the role of CRE on social cohesion in a large population.

### **3.4 Target Population**

The study population was 160 CRE teachers drawn from the 80 public schools in Nairobi at the time of the study, 5500 Form Four CRE students and 8 education officers. The number of students was drawn from the list of candidates registered for the subject in the Kenya Certificate of Secondary Education examination for 2013. The 8 education officers were those heading the 8 educational zones in Nairobi County (County Director of Education Office, 2012). Secondary school students

were preferred for this study rather than primary pupils because unlike primary school students they are more mature and would be expected to apply relevant knowledge gained in CRE for the benefit of the society. Form Four CRE students participated in this study because they were the graduating class and would have covered almost the whole syllabus by the fourth year. Educational officers were selected because they represent the policy makers at County level. CRE teachers were included in the study because as curriculum implementers they are likely to have the greatest influence on the students.

### **3.5 Sample and Sampling Procedure**

The sample of the study included CRE teachers, Form 4 CRE students, and education officers. At the time the study was carried out, Nairobi County had eighty (80) public secondary schools (County Director of Education Office, 2012). Out of these, six (6) were National schools, eight (8) were County schools while sixty six (66) were District schools. Stratified sampling was used to select 30% of secondary schools while taking into account the different categories (National, County or District schools). This type of sampling is relevant where the population is heterogeneous and the researcher wants to subdivide it to smaller homogeneous population. Out of the 6 national schools, two schools were selected to participate in this study. The researcher used purposive sampling to ensure gender representation. Out of 8 county schools, 3 schools were purposively sampled to ensure each gender was represented in participating in the study. Amongst the district schools, 20 were

randomly sampled to participate in the study out of the sixty six secondary schools. Out of the total population of CRE students (5500), 10% was sampled to participate in the study giving a sample size of 550 students. This sample was then equally distributed among the 25 schools giving a total of 22 students per each sampled school. Mugenda and Mugenda (1999) suggest that 10% of accessible population would be enough for descriptive statistics. In each of the 25 sampled secondary schools 1 CRE teacher was purposively sampled to participate in the study giving a total of 25 CRE teachers. Some selected DEOs participated in the study. In the selection of the education officers, there was a deliberate attempt to ensure they represented the varied regions of the County. In total 550 students, 25 CRE teachers and 4 education officers participated in the study.

### **3.6 Data Collection Methods and Instruments**

Data for this study was collected using questionnaires and interviews.

#### **3.6.1 Questionnaires**

Self-administered questionnaires were used to collect data on secondary school Form Four CRE students' attitude on the role of CRE in the promotion of social cohesion. This instrument is the cheapest and the quickest method of collecting data for a survey design. The questionnaire was designed using closed and open ended questions.

### **3.6.2 Interviews**

Semi-structured interviews for CRE teachers and education officers were designed and conducted in English to make the communication process easier. One advantage of the interview was that it enabled the researcher to solicit the views, experience and more in-depth and detailed information on the aspects of study. The instrument was used to supplement data collected through questionnaires and was used to cross-validate the information collected. Interview with teachers were conducted at their convenience in their school while that with education officer was conducted in their offices. Each interview session took about thirty minutes. Data collected from interviews was manually recorded for further content analysis.

### **3.7 Validity of the Instruments**

Validity is the degree to which results obtained from the analysis of the data represent the phenomenon under study (Mugenda and Mugenda, 1999; Creswell, 2009). Before the study, the researcher pre-tested the instruments using 40 students, 2 CRE teachers and 1 Education officer in Nairobi County . The respondents used in the pilot study were not used in the main study. The purpose of piloting was to review and check feasibility of the study including the application of the instruments. It was also to help bring to light any weakness of the study technique and of the questions to be used. This was to enhance the Validity and Reliability of the study instruments. The researcher was keen to establish content validity. This was done in



various ways; establishing whether the instruments would provide anticipated data, identifying problems likely to be experienced by respondents while using the instruments, checking clarity of items to avoid any ambiguity and establishing if the research objectives had been adequately addressed. As a follow up to the piloting, adjustments and corrections were made to the study instruments.

### **3.8 Reliability of the Instruments**

Reliability focuses on the ability to replicate the results. It is the degree to which a research instrument yields consistent results (Orodho, 2003). In order to test the reliability of the instruments, Cronbach's Alpha test of variable reliability was used. The reliability coefficient was determined to be 0.784 on all standardised items. This coefficient was within the acceptable measure since the standard Cronbach's Alpha coefficient is usually 0.812 (SPSS, 2010). This meant that the measurement of students' attitude on the role of CRE in the promotion of social cohesion was within the acceptable standards.

### **3.9 Data Collection Procedure**

The researcher sought for a permit to conduct research from the National Commission for Science, Technology and Innovation before embarking on the actual field research. Permission was sought from all heads of institutions before administering the research tools. On the basis of this, the researcher familiarised

herself with the respondents explaining the essence of the study and booking appointments for data collection. The questionnaires were administered by the researcher with the help of a research assistant who had had prior briefing to enable him conceptualize the research process adequately. The interviews with the CRE teachers and District Education Officers were held at planned times and venue that were convenient to both the sampled respondent and the researcher who personally carried out the interviews. At the end of the field work, all the reports and instruments were put together for data cleaning, coding and subsequent data analysis.

### **3.10 Data Analysis Techniques**

Data collected was subjected to thematic analysis, which Creswell (2009) asserts is carried out by designing detailed descriptions of the case study and using coding to put themes into categories. Questionnaires were edited, coded and entered into the Statistical Package for Social Sciences (SPSS) computer package software programme for further data analysis. Data collected was analyzed by use of descriptive and inferential statistics. The chi-square analysis was used to test the hypotheses concerning several variables. The hypotheses were tested using the 0.5 level of significance. The aim was to establish whether or not these variables were related. The decision to employ the chi-square test in this study was influenced by the fact that it can be applied in a situation where data to be tested consists of ranks based on frequencies and percentages. In this study, generated data was used to

describe, explain, tabulate and interpret findings in relation to research objectives. The qualitative data was presented in line with the objectives of the study.

### **3.11 Ethical Considerations**

In order to observe research ethical requirements, the researcher sought permission to carry out the study from all the relevant authorities. This included getting a research permit from the National Commission for Science, Technology and Innovation. Ethical considerations were also clearly explained to the research assistant. The respondents were informed of the purpose of the study in advance and their consent sought before administration of the instruments. The respondents were assured that confidentiality would be maintained in regard to their identity and that was the reason they were not to put their names on the questionnaire. The researcher further assured the respondents that the information they gave would only be used for the purpose of the study.

## **CHAPTER FOUR**

### **DATA ANALYSIS, PRESENTATION AND INTERPRETATION**

#### **4.1 Introduction**

This chapter presents the research findings of the study. Data was collected by means of questionnaires administered to Form Four CRE students in sampled secondary schools in Nairobi. Interviews were also conducted with CRE teachers and selected Education Officers. Statistical analysis of the data is presented and interpreted to show the relationships between the studied variables and their effects on students' attitudes on the role of CRE on social cohesion. Descriptive statistics was used to analyze data. Chi-square was used to test hypotheses at 0.05 level of significance. Regression analysis was also used to test strength and directions of some of the variables. Data analysis was presented on the basis of the research objectives and the corresponding research hypotheses.

#### **4.2 Questionnaire return rate**

A total of 515 Form Four students out of 550 respondents from the sampled secondary schools from Nairobi County completed and returned the questionnaires. This represented a 93.6% return rate of the questionnaires. This high rate of return was probably influenced by several factors among which could be attitudes of the

respondents towards the study topic, the structure of the questionnaire and the fact the research was carried out during the first term of the school calendar when students are fairly relaxed as they settle into a new year.

### 4.3 Demographic data of the respondents

The respondents' demographic data is summarized in Tables 4.1 and 4.2 below.

Table 4.1 presents the students' gender, age, category of school and religion.

**Table 4.1 Students' gender, age, category of school and religion**

Characteristics	Frequency (N)	Percentage (%)
<b><i>Gender</i></b>		
Females	314	61.0
Males	201	39.0
Total	515	100
<b><i>Age</i></b>		
Below 18 Years	284	55.1
18-20 Years	222	43.1
Over 20 Years	9	1.7
Total	515	100
<b><i>Category of school</i></b>		
National	46	8.9
County	72	14.0
District	397	77.1
Total	515	100
<b><i>Religion</i></b>		
Christian	483	93.8
Muslim	30	5.8
Hindu	2	0.4
Total	515	100

Results in Table 4.1 indicate that 61% of the students were females while 39% were males implying that this was not a gender balanced population. This is probably because there are more girls' secondary schools than those of the boys in Nairobi County. It is worth noting that the unreturned questionnaires were mainly from the boys' secondary schools probably because some boys tend to ignore issues that do not seem to affect them directly.

Majority of the sampled students were below 18 years representing 55.1% possibly because the study was carried out in the first term of the fourth year when many of the students were still in their 17<sup>th</sup> year. Of the remaining population, 43.1% had their age ranging from 18 to 20 years while 1.8% was over 20 years. This is the expected representation because the majority of students enter Form One at 14 years and by the end of the fourth year, they leave school at 18 years. There was a slight percentage of students who were over 20 years which could be attributed to late entry into school, repetition of earlier classes and drop outs who may have come back to school to benefit from the free primary and free tuition programme in secondary schools introduced in 2003 and 2008 respectively.

Concerning the category of secondary schools, 8.9% were National, 14% County while 77.1% were District. This was in keeping with the percentage of the different categories of the public secondary schools in the Nairobi County as per the period of this study namely; 6 national, 8 county and 66 district schools. It is worthy to note

that since then, categorization of schools has changed to National, Extra County and County schools (MOE, 2013).

The students' religious background was also studied. It was established that 93.8% were Christians, 5.8% were Muslims while 0.4% were Hindu. This is in keeping with the estimation that over 80% of the Kenyan population is Christian ( The Pew Forum, 2010). The results could also have been influenced by the fact that the sample consisted of CRE students. In addition to this, and in line with government guidelines as given in the Education Act, students who take Religious Education as a subject are encouraged to study their own religion ( Republic of Kenya, 1980).

In addition to students' demographics, the occupation and level of education of the parents were investigated. The occupation of the parents was categorized into jobs that can be classified as depicting high economic status (H.E.S), low economic status (L.E.S) and middle economic status (M.E.S.), (See appendix iv). The findings on parents' occupation and their levels of education are summarized in Table 4.2.

**Table 4.2 Occupation and level of education of the parents**

	Frequency (N)	Percentage (%)
<b><i>Father's Occupation</i></b>		
H.E.S	106	20.6
L.E.S	148	28.7
M.E.S	245	47.6
Total	499	96.9
<b><i>Mother's Occupation</i></b>		
H.E.S	63	12.2
L.E.S	190	36.9
M.E.S	260	50.5
Total	513	99.6
<b><i>Father's Level of Education</i></b>		
Never Went to School	19	3.7
Primary School Graduate	64	12.4
Secondary School Graduate	181	35.1
University Graduate	251	48.7
Total	515	100.0
<b><i>Mother's Level of Education</i></b>		
Never Went to School	18	3.5
Primary School Graduate	38	7.4
Secondary School Graduate	151	29.3
University Graduate	308	59.8
Total	515	100.0

Regarding fathers' occupation, 20.6% were categorised as being in high social economic status (HES), 28.7% were in low economic status (LES) while 47.6% were in middle economic status (MES). The rest of the respondents representing 2.1% did not indicate their fathers' occupation. Those who did not respond to this item could have been children of single mothers or whose fathers may have passed on. In this



analysis, it was established that almost a half of the fathers (47.6%) belonged to the middle income status group. This is probably because the parents who are able to take their children through secondary education need to have a substantive income.

With regard to mothers' occupation, 12.2 % were of HES, 36.9% were of LES while 50.5% were of the MES. The remaining 0.4% did not indicate their mothers' occupation. On comparison with the fathers' occupation, there was no significant difference in the MES. However, the percentage of the fathers in the HES was almost double of the mothers in the same category. This seems to be a true reflection of the society where in most cases men seem to be favoured in appointment of high paying jobs in keeping with the patriarchal culture of the country. This is in agreement with a report by Michira (2015) who attributed the inequality to demands by employers for people perceived to have a higher level of flexibility, especially on working hours and travel which happens to be men. This is in contrast to the Kenyan Constitution which was promulgated in 2010 and demands gender equality (Republic of Kenya, 2010). The 0.4% who did not indicate their mothers' occupation compared to the 2.1% of the fathers show a marked difference. This again is a reflection of the society today where there are fewer single fathers in comparison to single mothers.

In relation to the education of the parents, 16.1% of the fathers and 10.9% of the mothers had primary education and below. It was also found out that 35.1% of the fathers and 29.3% of the mothers had secondary education whereas 48.7% of the fathers and 59.9% of the mothers had achieved university education. This means that

over 60% of the fathers and over 80% of the mother had secondary education and above. The study shows that most of the parents seem to have achieved secondary education and above where it is assumed that through the curriculum they were exposed to issues relating to education and society, an important component necessary for promotion of social cohesion. One interesting finding of the study and probably unexpected was that more mothers than fathers had university education. This may have been occasioned by the fact that many women even when in employment especially teachers tend to move and work in areas where their husbands have been posted. This means that there could be many well educated women in Nairobi who took opportunity to further their education especially after liberalization of higher education with even evening classes being available.

In terms of ethnicity, the students were well distributed across most of the ethnic groups in the country including a few from the neighbouring countries. This is what was to be expected given that Nairobi County is a cosmopolitan city inhabited by people from all over the country. The distribution of students was also a reflection of the general population whereby certain ethnic groups are dominant in numbers. In this study the dominant tribes were represented as follows; Kikuyus (29.7%), Luos (16.3%), Luhyas (12.8%), Kambas (9.7%), Kisii (5.4%) Kalenjins (2.9%) and Meru (2.5%). All other tribes rated between 2 to 0.2 %. (See Appendix 5)

#### **4.4 Testing of hypotheses**

This section has dealt with the analysis of the objectives and the corresponding hypotheses. The first hypothesis looked at students' characteristics (gender and age) in regard to their attitude on the role of CRE in the promotion of social cohesion. Before testing any of the hypotheses, a description of the relationship between the specified variables and students' attitude on the role of CRE in the promotion of social cohesion was carried out.

#### **4.5 The influence of students' characteristics on their attitude on the role of CRE in promotion of social cohesion**

Regarding students' characteristics, both gender and age were examined in relation to their attitude on the role of CRE in the promotion of social cohesion. The first characteristic to be examined was gender. In order to establish the relationship between gender and the students' attitude on the role of CRE in promotion of social cohesion, an analysis of specific values perceived to be related to such attitude were analysed. Tables 4.3 and 4.4 present this analysis in terms of female and male responses.

**Table 4.3 Female responses on values perceived to enhance social cohesion**

<b>Statement on Values</b>	<b>N</b>	<b>Strongly Agree %</b>	<b>Moderately Agree %</b>	<b>Slightly Agree%</b>	<b>Not at all %</b>	<b>Total %</b>
<i>CRE has helped me to be tolerant of people different from me</i>	314	58.0	26.4	9.9	5.7	100
<i>CRE makes students more patriotic compared to other subjects</i>	314	40.1	32.5	17.2	10.2	100
<i>CRE has made me honest</i>	314	47.5	22.9	18.8	10.8	100
<i>CRE has promoted my respect for others and their property</i>	314	58.9	28.3	9.2	3.5	100
<i>CRE has enhanced my cooperation with different people</i>	314	62.1	26.4	6.4	5.1	100
<i>CRE has made me more courteous towards other people</i>	314	48.1	32.8	14.0	5.1	100
<i>CRE has helped me think more nationally</i>	314	44.9	30.3	14.6	10.2	100
<i>CRE has encouraged me to be humble</i>	314	59.2	24.8	11.5	4.5	100
<i>CRE has encouraged me to be fair to all in spite of their ethnicity</i>	314	63.1	23.6	10.8	2.5	100

**Table 4.4 Male responses on values perceived to enhance social cohesion**

<b>Statement on Values</b>	<b>N</b>	<b>Strongly Agree %</b>	<b>Moderately Agree %</b>	<b>Slightly Agree %</b>	<b>Not at all %</b>	<b>Total %</b>
<i>CRE has helped me to be tolerant of people different from me</i>	201	49.8	34.8	11.4	4.0	100
<i>CRE makes students more patriotic compared to other subjects</i>	201	32.8	44.8	14.4	8.0	100
<i>CRE has made me honest</i>	201	34.8	34.3	20.9	10.0	100
<i>CRE has promoted my respect for others and their property</i>	201	52.2	31.3	12.9	3.5	100
<i>CRE has enhanced my cooperation with different people</i>	201	44.8	38.3	12.4	4.5	100
<i>CRE has made me more courteous towards other people</i>	201	43.8	37.8	13.9	4.5	100
<i>CRE has helped me think more nationally</i>	201	38.3	30.3	18.9	12.4	100
<i>CRE has encouraged me to be humble</i>	201	49.8	28.4	14.4	7.5	100
<i>CRE has encouraged me to be fair to all in spite of their ethnicity</i>	201	57.7	31.3	7.5	3.5	100

The first statement that the students were presented with was, “CRE has helped me to be tolerant of people different from me.” The results in Table 4.3 and Table 4.4 show that a total of 94.3 % of females and 96% of males were in agreement, though at

different levels that CRE has helped them to be tolerant of people who are different from them whereas 5.7% of the females and 4.0% of the males disagreed. In response to the same statement 58% of the females strongly agreed while 49.8% of the male strongly agreed. The students were asked to respond to the statement that CRE makes them more patriotic compared to other subjects. The results show that, given the different levels of agreement, a total of 89.1% females and 92% males agreed whereas 10.2 % and 8.0% disagreed respectively. Honesty was another value that was tested. It was established that a total of 89.2% of the females and 90% of the males across the different levels of agreement agreed that CRE made them honest whereas 10.8% females and 10% males disagreed respectively.

Respect for other people is important in developing social cohesion. The students were therefore asked to respond to the following statement, “ CRE has promoted my respect for others and their property.” The students’ response to this indicated that the number of students who agreed whether strongly, moderately or slightly was quite high. The study found that both females and males agreed at a total of 96.5% each while each gender had only 3.5% in total disagreement with the statement. In regard to cooperation students responded to how CRE has enhanced their cooperation with different people. Their responses showed that a total of 94.9% of the females and and a total of 95.5 % of the males agreed while 9.1% and 4.5% disagreed respectively. Another value that was rated was courtesy. The students were asked to respond as to whether CRE made them more courteous towards other

people. In response a total of 94.9% of the females and 95.5% of the males were in some type of agreement as 5.1% females and 4.5 % males disagreed.

In a country such as Kenya with many different ethnic groups, thinking nationally is a big step towards development of social cohesion. Students were therefore asked if CRE helped them think more nationally. The study found out that the total number of those students who agreed at whatever level comprised 89.8% of the females and 87.6% of the males. Those who disagreed with the statement comprised 10.2% of the females and 12.4% of the males. With respect to humility, students were asked if CRE did encourage them to be humble. The response showed a total of 95.5% of the females and 92.5% of the males agreed whereas 4.5 % of the females and 7.5% of the males disagreed. Finally, students were asked to respond to the following statement, “CRE has encouraged me to be fair to all in spite of their ethnicity.” When the responses of those who strongly, moderately or slightly agreed was computed a total of 97.5% of the females and 96.5% of the males were found to be in agreement whereas 2.5% and 3.5% disagreed respectively.

According to the analysis, it is clear that the majority of the students both male and female agreed that CRE has helped them to develop various values that are deemed important in development of social cohesion. It is important to note however that the females had higher percentages on the whole to the response on “strongly agreeing” than the males with the rating of 63.1% to 40.1% for the female in comparison to 57.7% to 32.8% for the males across the various values tested. This analysis implies

that according to the students' attitude, CRE is an important tool towards development of social cohesion.

This analysis agrees with what was found through the interviews with the teachers and education officers. Both were in agreement that CRE inculcated various values to the students such as honesty, respect for others and their property, cooperation and courtesy. This is what one education officer reported, "*it is certain that if CRE is taught as it should be, students will definitely develop good virtues for the wellbeing of the school and the community as a whole.*" Going by this response, it can be concluded that CRE can be a strong tool in development of social cohesion. This concurs with Kamau (2014) who argued that using the right methods of teaching CRE would encourage development of moral values that can enhance social relationships.

The first objective of the study sought to investigate the influence of students' characteristics on their attitudes on the role of CRE towards promotion of social cohesion. Having analysed students' attitudes in terms of gender, the following hypothesis was tested.

#### **4.5.1 Testing of Hypothesis 1**

The first hypothesis was as follows: *Learner characteristics do not significantly influence their attitude on the role of CRE in social cohesion.* In reference to



gender, each of the nine statements contained in Table 4:3 and Table 4:4 was scored against students' responses with the highest score being (4\*9=36) and the lowest score being (1\*9=9). The summation of the responses were then categorised into four according to the likert scale used as illustrated by Table 4.5. The purpose of this categorisation was to find out the number of respondents in each category. This summation was used to test the hypothesis for both gender and age as learner characteristics.

**Table 4.5 Summation of responses in relation to students' characteristics**

<b>Scale</b>	<b>Categories</b>	<b>Range of Perception and Attitude Score</b>
4	Strongly Agree	30-36
3	Moderately Agree	23-29
2	Slightly Agree	16-22
1	Not At All	9-15

Table 4.5 was used to classify the total students' responses according to their categories. The results of this analysis is tabulated in Table 4.6.

**Table 4.6 Categorization of students' responses according to gender**

	<b>Strongly Agree</b>	<b>Moderately Agree</b>	<b>Slightly Agree</b>	<b>Not At All</b>	<b>Total</b>
<i>Females</i>	180	101	23	10	314
<i>Males</i>	104	70	21	6	201
<i>Total</i>	284	171	44	16	515

Using the data in Table 4.6, the hypothesis *Learner characteristics do not significantly influence their attitude on the role of CRE in social cohesion* was tested in relationship to gender. The results are captured in Table 4.7.

**Table 4.7 Chi-Square Test (Gender and students' attitudes)**

	Value	Df	Asymp. Sig. (2-sided)
<i>Pearson Chi-Square</i>	2.369 <sup>a</sup>	3	.499
<i>Likelihood Ratio</i>	2.344	3	.504
<i>Linear-by-Linear Association</i>	1.411	1	.235
<i>N of Valid Cases</i>	515		

The analysis in Table 4.7 shows that gender is not statistically significant on the attitude of students on the role of CRE in the promotion of Social Cohesion ( $X^2 = 2.369^a$ ,  $p=0.499$ ). This finding is similar to what Kamau (2015) found when studying factors influencing implementation of Life Skills Education in schools. She found out that gender did not seem to affect students' response and attitude to the subject. The findings agree with what was found during the interview with the teachers. In a response to a related question, one of the respondents said "*CRE should impart values in the same way to both boys and girls.*"

The second students' characteristic that was tested was age. As reported earlier, more than 50% of the students were found to be below 18 years. This is in keeping with

the fact that the majority of students reach their 18<sup>th</sup> year towards the end of their fourth year in secondary school. In an analyzing the influence of age on students' attitude on the role CRE plays towards promotions of social cohesion, students' responses towards various values listed earlier in Table 4:3 were rated against the students' age groups. The first value that was tested was tolerance towards other people. Table 4.8 shows an analysis of the students' responses towards this value.

**Table 4.8 Age of students and their attitude on the role of CRE in promotion of tolerance as a value**

<b>Age of Respondent</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Moderately Agree%</b>	<b>Slightly Agree%</b>	<b>Not at all %</b>	<b>Total %</b>
<i><b>Below 18 Years</b></i>	284	52.1	29.9	12.3	5.6	100
<i><b>18-20 Years</b></i>	222	58.6	28.8	8.6	4.1	100
<i><b>Over 20 Years</b></i>	9	44.4	44.4	0	11.1	100

The results in Table 4.8 show that the students who were below 18 years responded in the following way; 52.1% strongly agreed, 29.9% moderately agreed, 12.3% slightly agreed while 5.6% did not agree with the statement. In the 18-20 years category 58.6% strongly agreed, 28.8% moderately agreed, 8.6% slightly agreed while 4.1% did not agree at all. The analysis of the responses from students who were over 20 years showed that 44.4% strongly agreeing, 44.4% moderately agreeing, none slightly agreeing and 11.1% not agreeing at all. The results indicate

that over 80% of the students across the different age groups either moderately or strongly agreed that CRE had helped them to develop tolerance.

The students were also asked to comment as to whether CRE helps them to become more patriotic than other subjects. Their responses are summarized in Table 4.9.

**Table 4.9 Age of students and their attitude on the role of CRE in promotion of patriotism**

Age of Respondent	N=515	Strongly Agree %	Moderately Agree %	Slightly Agree %	Not at all %	Total %
<i>Below 18 Years</i>	284	35.2	36.6	18.3	9.9	100
<i>18-20 Years</i>	222	40.1	38.7	13.5	7.7	100
<i>Over 20 Years</i>	9	33.3	22.2	11.1	33.3	100

The findings in Table 4.9 reveal that over 70% of those students below 20 years either moderately or strongly agreed that this statement is true. However the results from the older students who were over 20 years were clearly different with just slightly over 55% moderately and strongly agreeing while 33.3% did not agree with the statement at all. Perhaps this rate of response is influenced by the fact the older students are more exposed to real life situations and may be more critical of religious teachings. The fact that 33.3% of this age group did not agree with the statement may indicate older students' disillusionment with religious and moral issues which is in keeping with one of the teachers comments who alluded to the difficulties of dealing

with the older students. On being asked to comment on whether CRE does promote social cohesion on the students, he had the following to say, “*CRE as a subject for sure does help students develop various moral values that would lead to social cohesion. However, the impact is noticed more in young students, for example Form Ones are more likely to apply issues learned in CRE in their daily lives than Form Four students.*” When this teacher was asked to clarify this statement he said that this is probably because the older students are more exposed and therefore don’t accept everything for absolute truth.

Honesty is a value that is important in social cohesion. The students were therefore asked to comment on whether CRE has made them honest. The data in Table 4.10 summarizes their responses.

**Table 4.10 Age of students and their attitude on the role of CRE in promotion of honesty**

Age of Respondent	N=515	Strongly Agree %	Moderately Agree %	Slightly Agree %	Not at all %	Total %
<i>Below 18 Years</i>	284	43.3	27.5	18.7	10.6	100
<i>18-20 Years</i>	222	41.9	27.5	19.8	10.8	100
<i>Over 20 Years</i>	9	33.3	22.2	44.4	0	100

The results in Table 4.10 indicate that the students below 20 years were generally in agreement with the statement as shown by 70.8% of those below 18 years either

moderately or strongly agreeing whereas those between 18-20 years had 69.4% either moderately or strongly agreeing with the statement. However, in the category of those above 20 years only 55.5% moderately or strongly agreed with 44.4% only slightly agreeing with the statement. This is in agreement with what was established earlier in students' responses towards tolerance and patriotism where the older students seem to be negative on the influence of CRE towards development of values related to social cohesion.

One of the key factors that are basic to social cohesion is respect to other people and their property. The students were therefore requested to rate how CRE has promoted their respect for other people and their property. The results are shown in Table 4:11.

**Table 4.11 Age of students and their attitude on the role of CRE in promotion of respect for other people**

<b>Age of Respondent</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Moderately Agree %</b>	<b>Slightly Agree %</b>	<b>Not at all %</b>	<b>Total %</b>
<i>Below 18 Years</i>	284	53.9	30.6	11.3	4.2	100
<i>18-20 Years</i>	222	59.9	27.5	10.4	2.3	100
<i>Over 20 Years</i>	9	44.4	44.4	0	11.1	100

The results in Table 4.11 show that over 85% of the students in each of the age categories either moderately or strongly agreed with the statement. However, it was again noted that the older students, that is over 20 years had lower percentage of

those who strongly agreed at 44.4% in comparison to 59.9% of those between 18-20 years and 53.9% of those below 18 years.

Students were requested to rate the way CRE has enhanced their cooperation with different people and their responses are summarized in Table 4.12.

**Table 4.12 Age of students and their attitude on the role of CRE in promotion of cooperation**

Age of Respondent	N=515	Strongly Agree %	Moderately Agree %	Slightly Agree %	Not at all %	Total %
<i>Below 18 Years</i>	284	54.6	31.0	9.2	5.3	100.
<i>18-20 Years</i>	222	56.8	32.4	7.2	3.6	100
<i>Over 20 Years</i>	9	44.4	0	33.3	22.2	100

The results in Table 4.12 indicate that over 85% of students in both below 18 and 18-20 year categories strongly or moderately agreed with the statement whereas only 44.4% of the above 20 years did the same. Of this last group, that is above 20 years, over 55% slightly agreed or did not agree with the statement at all. This is in comparison to 14.3% and 10.8% of those who slightly agreed or did not agree in the first two categories respectively. These results imply that the older students have a less positive attitude regarding the use of CRE in development of values necessary for social cohesion.

Taking into account that another important value in social relations is courtesy, students were therefore asked to rate the extent to which CRE has helped them to become more courteous towards other people. In response to this statement, the students' comments are shown in Table 4.13.

**Table 4.13 Age of students and their attitude on the role of CRE in promotion of courtesy**

<b>Age of Respondent</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Moderately Agree %</b>	<b>Slightly Agree %</b>	<b>Not at all %</b>	<b>Total %</b>
<i><b>Below 18 Years</b></i>	284	46.1	35.2	12.7	6.0	100
<i><b>18-20 Years</b></i>	222	47.7	33.3	15.3	3.6	100
<i><b>Over 20 Years</b></i>	9	22.2	55.6	22.2	0	100

The results captured in Table 4.13 indicate that about 80% and above in each of the different age categories either moderately or strongly agreed with the statement. However, in regard to those who strongly agreed with the statement there was a marked difference between the older and the younger students. It was noted that 46.1% of those below 18 strongly agreed, 47.7% of those between 18-20 years did the same whereas only 22.2% of the over 20 were in strong agreement. The implication is that as people get older they become more independent and may not relate their behavior to laid out virtues in the society.



Social cohesion may encourage nationalism and therefore students were asked to rate how CRE may have helped them to think more nationally. Their responses are as shown in Table 4.14.

**Table 4.14 Age of students and their attitude on the role of CRE in promotion of nationalism**

Age of Respondent	N=515	Strongly Agree %	Moderately Agree %	Slightly Agree %	Not at all %	Total %
<i>Below 18 Years</i>	284	37.0	31.3	16.9	14.8	100
<i>18-20 Years</i>	222	47.7	29.3	16.2	6.8	100
<i>Over 20 Years</i>	9	77.8	22.2	0	0	100

A close analysis of the results shown in Table 4.14 suggests an interesting trend where the percentages of those who moderately or strongly agree seem to increase with age. This is shown by the fact that 68.3% of those below 18 years either moderately or strongly agreed with the statement, 77% of those between 18 and 20 and 100% of those above 20 years concurred in the same way. In regard to those who did not agree with the statement at all, the reverse was true where the percentage decreased as the age increased. It was established that 14.8% of the below 18 category were in disagreement, followed by 6.8% of the between 18-20 and none at all in over 20 category. The results probably point out the fact that the older students have a better understanding of what nationalism is; a concept that is highly encouraged in Kenya through various media as a way of promoting cohesiveness in

the society. These older students are therefore more likely to avoid being seen as people who are not supportive to the efforts the country is making towards nationalism.

Another value that was tested was humility. Students were therefore asked to rate the extent to which CRE has encouraged them to be humble. Their responses are summarized in Table 4.15.

**Table 4.15 Age of students and their attitude on the role of CRE in promotion of humility**

<b>Age of Respondent</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Moderately Agree %</b>	<b>Slightly Agree %</b>	<b>Not at all %</b>	<b>Total %</b>
<i>Below 18 Years</i>	284	50.7	30.3	14.1	4.9	100
<i>18-20 Years</i>	222	61.7	20.3	11.3	6.8	100
<i>Over 20 Years</i>	9	55.6	44.4	0	0	100

The results in Table 4.15 indicate that over 80% of the first two categories either moderately or strongly agreed with the statement. The total number of students in the above 20 category, that is 100% did the same. There was minimal response regarding total disagreement with this statement with 4.9% coming from the below 18 years and 6.8% from the category of between 18-20 years. In this response the students across the different age categories were generally in agreement that CRE does encourage them to be humble. This is in concurrence with the fact that humility is one of the most important virtues that are encouraged in Christianity and hence

emphasized in CRE. This is therefore a virtue that has been engrained in the minds of the students since their childhood.

The last value to be tested and which is deemed important in social cohesion was fairness to all people inspite of their ethnicity. The students were therefore asked to rate the extent to which CRE has encouraged them towards this value. Their responses are displayed in Table 4.16.

**Table 4.16 Age of students and their attitude on the role of CRE in promotion of fairness to all**

<b>Age of Respondent</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Moderately Agree %</b>	<b>Slightly Agree %</b>	<b>Not at all %</b>	<b>Total %</b>
<i><b>Below 18 Years</b></i>	284	58.5	28.9	9.9	2.8	100
<i><b>18-20 Years</b></i>	222	63.5	24.8	8.6	3.2	100
<i><b>Over 20 Years</b></i>	9	77.8	0	22.2	0	100

The results in Table 4.16 show that there is agreement that CRE does encourage people to be fair to others inspite of their ethnicity. This was shown by the fact that 87.4% of the below 18 either moderately or strongly agreed, 98.0% of the category between 18-20 did the same whereas 77.8 % of the above 20 category were in the same agreement. It is interesting to note that the above 20 category had the highest percentage of those who strongly agreed. This is probably a reflection of the general national campaign where citizens in Kenya are encouraged to be mindful of members

from different ethnic groups in order to develop national cohesion and therefore the older students are probably more conscious of this expectation. They would also not want to be perceived as if they are not supportive of that national campaign.

Following the analysis relating to students age and various values related to social cohesion, Hypothesis 1 was again tested against the second students' characteristic which is age. The summation table used to classify students responses according to gender was again used to do the same for students' responses according to age ( see Table 4.5). The results of that analysis are summarized in Table 4.17.

**Table 4.17 Categorization of students' responses according to age**

<b>Age of Respondent</b>	<b>Strongly Agree (N)</b>	<b>Moderately Agree (N)</b>	<b>Slightly Agree (N)</b>	<b>Not at all (N)</b>	<b>Total (N)</b>
<i>Below 18 Years</i>	142	106	25	11	284
<i>18-20 Years</i>	139	59	19	5	222
<i>Over 20 Years</i>	3	6	0	0	9
<b>TOTAL</b>	284	171	44	16	515

Using information presented in Table 4.17, the hypothesis *Learner characteristics do not significantly influence their attitude on the role of CRE in social cohesion* was tested in relationship to age. Table 4.18 captures the analysis.

**Table 4.18 Chi-Square Tests (Age and students' attitude)**

	<b>Value</b>	<b>Df</b>	<b>Asymp. Sig. (2-sided)</b>
<i>Pearson Chi-Square</i>	13.938 <sup>a</sup>	6	.030
<i>Likelihood Ratio</i>	14.548	6	.024
<i>Linear-by-Linear Association</i>	4.152	1	.042
<i>N of Valid Cases</i>	515		

According to results in Table 4.18, age is statistically significant in relation to attitude of students on the role of CRE in the promotion of social cohesion; ( $X^2 = 13.938^a$ ,  $p = .030$ ). This statistic seems to agree with the analysis of the students' responses as to how CRE helps them in developing values deemed necessary in the promotion of social cohesion. The analysis seems to suggest that older students viewed the role played by CRE in social cohesion in a more negative manner. In order to establish the strength and direction of the variables, the following regression model (equation 4.1) was used to show the effect of age on social cohesion:

$$Y = a + bX$$

**Equation 4.1 Regression Model**

where:

- Y = Attitude on Social Cohesion (Dependent Variable)
- X = Age (Independent Variable)

- $b$  = The slope of the regression line. It is the average change in the dependent variable ( $Y$ ) for a 1-unit change in the independent variable ( $X$ ). It is the average change in the attitude on social cohesion for a 1-unit change in the age of the student
- $a$  = The intercept of the regression line

Equation 4.2 was thus computed for the study:

$$Y = a - 0.90X$$

**Equation 4.2 Form used for study**

A unit change in age leads to a decrease of attitude by 0.9. This implies that as the student gets older, the level of positive attitude on the role of CRE on social cohesion decreases.

These results support what Hudson et al (2007) found in their study on Social Cohesion in Diverse Communities in the United Kingdom. In this study, it was found out that younger people were more likely to have ethnically mixed friendships. The researchers also concluded that these cross ethnic interactions were most likely associated with more positive perceptions and attitudes towards diversity. In a more recent research, Dandy and Pe Pua (2013) came up with similar results when they carried out a study on Social cohesion, Social division and Conflict in Multi-cultural Australia. Their findings point out to the fact that older immigrants found it more

difficult to develop a sense of belonging in their new community than younger ones. They concluded that this was because the older the people the stronger the attachment to the places they migrated from. These results point to the fact that the younger the student, the more receptive they are likely to be in internalizing CRE messages towards social cohesion. The implication here is that those who teach younger learners need to make extra effort to help them develop the right attitudes when they are still young.

#### **4.6 Institutional factors and their influence on students' attitude on the role of CRE in the promotion of social cohesion**

The second objective of the study sought to establish whether institutional factors do influence students' attitude on the role of CRE in promotion of social cohesion. The related hypothesis was: *There is no significant difference between students in different categories of schools on their attitude on the role of CRE in social cohesion.* In order to facilitate testing of this hypothesis, students were asked to respond to various statements on institutional factors deemed important for social cohesion. The students' responses are summarized in Table 4.19.

**Table 4.19 Students' descriptions of their school using statements deemed important for social cohesion**

Statements on institutional factors	N=515	Strongly Agree %	Agree %	Neutral %	Disagree %	Total %
<i>A preparation for team work and the adult world</i>	515	36.3	40.2	16.7	6.8	100
<i>An ethical balanced institution</i>	515	39.4	26.8	15.3	18.4	100
<i>A bridge to success for all for better life</i>	515	52.4	32.0	11.7	3.9	100
<i>Place of peaceful coexistence among different people</i>	515	44.3	29.9	19.6	6.2	100

On being asked whether they viewed their school as a place where preparation for teamwork and adult world took place the students gave the following responses as shown in Table 4.19. Those students who strongly agreed comprised 36.3%, 40.2% agreed, 16.7% were neutral while 6.8% disagreed. In relation to the school being regarded as an ethical balanced institution, 39.4% strongly agreed, 26.8% agreed, 15.3% were neutral whereas 18.4% disagreed. To test as to whether the school is a bridge to success for all for better life, the students responded as follows; 52.4% strongly agreed, 32.0% agreed, 11.7% were neutral and 3.9% disagreed. Lastly, the students were asked to give their view as to whether the school is a place for peaceful coexistence among different people. 44.3% strongly agreed, 29.9% agreed, 19.6% were neutral while 6.2% disagreed. In general, 65% and above were positive that



their schools were conducive for nurturing social cohesion. This concurs with teachers perceptions during the interview where the majority of them talked of their schools as places where ethics and coexistence among different people are encouraged. In one of the National schools the following narration was given.

**Narration 1: Receiving of Form One students:** *“When our Form One students arrive, we attach them to Form Two students “mothers” who would also have Form Three “mothers” and Form Four “grandmothers”. We try to ensure that these girls come from different ethnic and sometimes social economic background. In one incident, one Form One student even cried when attached to a girl who came from an ethnic group which she had been made to believe were witches. However, after encouragement and counselling the girl settled down and by the end of the term was the best friend of that other student.”*

The narration implies that some schools are carrying out practical ways of encouraging inter-ethnic relationships with the hope that it would lead to social cohesion. This is probably a good idea in boarding schools where students have to interact with each other on daily basis for long hours. In giving them practical ways of relating to others of from different ethnic groups it encourages them to interact as family members living in a socially cohesive environment. This kind of experience is likely to assist young people associate with others in a cohesive manner even in later life after school.

To achieve specific responses by students pegged on the three categories of schools, four tables based on the specific statements outlined in Table 4:19 were generated for comparative purposes. Results in Table 4.20 show the way students responded to the first statement which asked them to indicate how they perceived their school in terms of preparing them for team work and adult world.

**Table 4.20 Students’ attitudes on their school as a place of preparation for team work and adult world**

Category of School	N=515	Strongly Agree %	Agree %	Neutral %	Disagree %	Total %
<i>National</i>	46	26.1	52.2%	19.6	2.2	100.0
<i>County</i>	72	44.4	43.1%	9.7	2.8	100.0
<i>District</i>	397	36.0	38.3%	17.6	8.1	100.0

The results in 4.20 indicate that 26.1% of the students in National schools strongly agreed that their school helped them prepare for team work and the adult world. In the same category of school 52.2% agreed, 19.8% were neutral whereas 2.2 % disagreed. In regard to County schools, the following were their response; 44.4% strongly agreed, 43.1% agreed, 9.7% were neutral while 2.8% disagreed. In connection to District schools, 36.0% strongly agreed with the statement, 40.2% agreed, 16.7% were neutral as 6.8% disagreed.

On close scrutiny of the results, it is evident that the majority of students across the different categories of schools agree that their schools do prepare them for team work and adult world. In each of the categories, those who strongly agreed and agreed were 74% and above. Surprisingly, the highest agreement level was at County schools at 87.4%. This is probably because since Nairobi is a cosmopolitan city, students from different ethnic backgrounds and social economic status are enrolled in these schools. The majority of these County schools are boarding and encourage group work in an effort to assist students draw out and share their strengths. The findings concur with what was established during interviews with teachers where several of those from County schools reported that they use group work and discussions frequently to encourage creativity and better performance. The percentage of the National schools was slightly lower at 78.3% which could have been attributed to the smaller number of respondents and the fact that most of the students are high achievers and are confident even when working by themselves.

When students were asked if their school was an ethical balanced institution, they gave responses illustrated in Table 4.21.

**Table 4.21 Students' attitudes on their school as a place for promotion of ethical balance**

Category of School	N=515	Strongly Agree %	Agree %	Neutral %	Disagree %	Total %
<i>National</i>	46	54.3	28.3	10.9	6.5	100.0
<i>County</i>	72	45.8	22.2	19.0	12.5	100.0
<i>District</i>	397	36.5	27.5	15.1	20.9	100.0

The findings in Table 4.21 suggest that the majority of students in all the three categories either strongly agreed or agreed that their school was an ethical balanced institution. However, in regard to individual category of schools the highest percentage was at the National schools with 82.6% followed by County schools at 68.0% with District schools rated at 63.0%. The opposite trend is true of the students responding in disagreement with the statement whereby 20.9% of those in District schools disagreed, followed by 12.4% in County schools and 6.5% in National schools. The gap between the students who made a neutral response to this item across the different categories of schools was not very big with 10.9% coming from National schools, 11.4% County schools and 15.1% from District schools. A close analysis of these results reveals that students in National schools are generally happier about their schools than those in other categories of schools. This is probably because National schools are on the whole well equipped, have adequate teachers and are strict on discipline. In one of the National schools, the researcher observed that students don't just walk to class or dining hall but have embraced the discipline

of “Movement by Running” (MBR) to avoid wastage of precious time that should be used for learning purposes. In the same school, it was reported by the teacher during the interview that when students report to Form One, they are not automatically allowed to wear their school ties but have to earn that privilege by their behavior both academic and social. Such discipline is likely to help young people to relate in a cohesive manner even after they leave school.

The next item asked students to respond as to whether their school was a bridge to success for all for better life. The data in Table 4.22 shows the students responses according to different categories of schools.

**Table 4.22 Students’ attitudes on their school as a bridge for success**

<b>Category of School</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Total %</b>
<i>National</i>	46	65.2	23.9	6.5	4.3	100.0
<i>County</i>	72	59.7	31.9	6.9	1.4	100.0
<i>District</i>	397	49.6	33.	13.1	4.3	100.0

An analysis of the students responses in Table 4.22 indicate that 65.2% of the National school students strongly agreed with the statement followed by 59.9% from the County and 49. 6% from the District schools respectively. As they responded to the same item, 23.9% from National schools agreed while 31.9% and 33.0% from County and District schools agreed respectively. The neutral responses were as

follows; 6.5% from National, 6.9% from County and 13.1% from District schools. A paltry 4.3% National, 1.4 % County and 4.3% District disagreed. In a nutshell it is clear that the highest perceptions by students of their school in terms of success and better life for all was the National school students at 65.2% strongly agreeing and the lowest being 49.6% from the District schools.

It was however noted that the percentage of those who disagreed was the same for both National and District schools at 4.3% with the lowest percentage being 1.4% from the County schools. This contradicts traditional expectations where one would think that the percentage of those disagreeing would be lowest at the National schools where the rate of success is usually highest. The results therefore point to the fact that students seem to be proud and confident of their school inspite of the category. It is also possible that the students in National schools have high expectations of their schools and believe they can perform even better to ensure success for all. The following narration during the interview with one of the Education Officers regarding the category of school and success gives the view that the different categories of schools should lead to success if students work hard as they are all supported by the government.

## **Narration 2: Category of school and Success**

The Education Officer in one of the sampled Sub-County had this to say, ‘‘ *It doesn’t really matter the category of school a child goes to. All government schools are well equipped and staffed and so it is for the student to work hard. You must know that there are some students who leave National schools with a D grade while some leave District schools with an A grade*’’.

The implication of this response is that although parents and students perceive schools differently in terms of success, it would be true to say that if all schools were really well staffed and equipped and students worked hard they would produce more or less the same results in terms of success in examinations.

The last item, in relation to the school, asked students to rate their school in terms of its being a place of peaceful coexistence among different people. The students’ responses to this statement are summarized in Table 4.23.

**Table 4.23 Students’ attitudes towards their school as a place for peaceful coexistence**

<b>Category of School</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Total %</b>
<i>National</i>	46	47.8	26.1	23.9	2.2	100.0
<i>County</i>	72	44.4	29.2	22.2	4.2	100.0
<i>District</i>	397	43.8	30.5	18.6	7.1	100.0

The results in Table 4.23 indicate that less than 50% of all students did not strongly agree with this statement. It shows that 47.8% of National school students strongly

agreed while 44.4% and 43.8% of the County and District school did the same respectively. The percentages of those who agreed were fairly similar with 26.1% National, 29.2% County and 30.5% District students agreeing. This item attracted a fairly significant percentage in neutral responses as indicated by 23.0% National, 22.2% County and 18.6% District responses. Those who disagreed with this statement were as follows; 2.2% National, 4.2% County and 7.1% District. Although over 70% of the students from across the school categories either strongly agreed or agreed with the statement, it was surprising to find that when it came to those who strongly agreed with the statement, each of the three categories had less than 50%. These responses are rather surprising given the fact that Nairobi County is a place where people from different ethnic groups, religions and social economic status coexist. This implies that there is a significant percentage of students who do not feel that their school strongly encourages peaceful coexistence.

#### **4.6.1 Testing Hypothesis 2**

The second hypothesis stated that: *There is no significant difference between students in different categories of schools on their attitude on the role of CRE in social cohesion.* In reference to the category of school, each of the four statements in Table 4.19 was scored against the students' responses with the highest score being (4\*4=16) and the lowest score being (1\*4=4).

The summation of the students' responses were then categorised into four following the likert scale used as illustrated by Table 4.24.



**Table 4.24 Summation of responses in relation to category of school**

Scale	Categories	Range of Perception and Attitude Score
4	Strongly Agree	13-16
3	Agree	10-12
2	Neutral	7-9
1	Disagree	4-6

Table 4.24 was used to classify the total students' responses according to their categories. The results of this analysis is tabulated in Table 4.25.

**Table 4.25 Categorization of students' responses according to category of school**

Category of School	Strongly Agree (N)	Agree (N)	Neutral (N)	Disagree (N)	Total (N)
<i>National</i>	21	21	4	0	46
<i>County</i>	29	36	6	1	72
<i>District</i>	149	143	83	22	397
<b>TOTAL</b>	199	200	93	23	515

Using the results in Table 4.25, the hypothesis: *There is no significant difference between students in different categories of school on their attitude on the role of CRE in social cohesion* was tested. The information in Table 4.26 shows the chi-square analysis.

**Table 4.26 Chi-Square Tests (Category of School and students' attitude)**

	Value	Df	Asymp. Sig. (2-sided)
<i>Pearson Chi-Square</i>	16.830 <sup>a</sup>	6	.010
<i>Likelihood Ratio</i>	20.544	6	.002
<i>Linear-by-Linear Association</i>	8.620	1	.003
<i>N of Valid Cases</i>	515		

The analysis captured in Table 4.26 indicates that the category of school is statistically significant on the attitude of students on the role of CRE in the promotion of social cohesion; ( $X^2 = 16.830^a$ ,  $p=.010$ ). This chi-square analysis supports results reported earlier when discussing students responses towards their attitudes on various statements related to their schools. For example, in response as to whether they perceived their school as a place that encourages team work, summarized in Table 4.20 the County school had higher percentages in levels of agreement than both the National and District schools. In another item where students responded to a statement as to whether their school was an ethical institution, the National school responses on agreement were higher than both the County and District school. This was also true on the students responses regarding their school as a bridge for success and better life for all. In response to this statement, the highest agreement was with the National schools while the lowest was with the District schools. This is in contrast with the view of one of the Education officers who stipulated that the category of school should not really matter in terms of influence on students.

The results described here above seem to be in agreement with what some of the interviewed teachers had to say as illustrated in the following narrations:

**Narration 3: District school teacher's view on the influence of the category of school on students' attitudes.**

*"I believe that the category of school does influence students in many ways including their attitude on the role of CRE in the promotion of social cohesion. Although we try very hard to give the best to our students we cannot compare them with students who are in National schools where facilities and opportunities are better including positive traditions."*

**Narration 4: National school teacher's view on the influence of the category of school and students' attitudes.**

*"Our students are top performers and admitted from every corner of the country. They are also given best opportunities to exploit their potential. In my thinking they are likely to have more positive perceptions and attitudes towards most things compared with those in County and District schools."*

The two narrations imply that according to the teachers the category of the school that a student attends plays a role in the development of their attitudes. Both narrations suggest that students who have done well in school and attend better schools especially National schools are likely to develop a more positive attitude towards the role of CRE in the promotion of social cohesion.

These results support Throsby and Gannicott (1990) who in their study on Quality of Education in the South Pacific found out that such things as well trained teachers, good management of schools, good feeding programmes influenced the students' educational development in various aspects. However, these researchers found out that correct implementation of the curriculum was more important than physical infrastructure in determining the influence of the school on students learning. These results are also in agreement with Getui (1993) who found out that in schools that encouraged religious practices, students who participated in such activities were perceived as assets. This is because such students were seen as people who could give good examples to others especially in the area of behaviour and relationships.

Other scholars who have posted similar results are Carter and Demack et al. In a study carried out at Stanford University, Carter (2010) found out that schools that encouraged activities that cut across different racial or ethnic groups were more likely to encourage cultural flexibility among young people. Demack et al (2010) in their study on Young People and Community Cohesion, found out that individual characteristics and circumstances were the greatest influences on a person's perceptions of social cohesion. However, they went on to report that the school that a person attends also influences the level of social cohesion though to a lesser degree. According to this research, factors that influence effects on social cohesion include quality of teachers and discipline. Students' disposition to their school was also found to be significant. Those students who were happy with their school and

enjoyed their life at school were found to have positive perceptions and attitudes towards social cohesion on the whole.

#### **4.7 The influence of parental background on the students' attitude on the role of CRE on social cohesion**

The third objective of the study was to assess whether parental background had any influence on students' attitudes on the role of CRE in promotion of social cohesion. The corresponding hypothesis was as follows: *Parental background does not significantly influence students' attitude on the role of CRE in social cohesion.* In testing the influence of parental background, the fathers' and mothers' level of education and their occupation were studied. These factors were examined against students' ratings of various statements deemed necessary for social cohesion.

##### **4.7.1 Mothers' occupation and students' attitude towards the role of CRE on social cohesion**

The study first looked at the students' mothers' occupation in relationship to their attitude on the role of CRE in promotion of social cohesion. It is to be noted that 2 students did not indicate their mothers' occupation and so the total number of respondents in this particular analysis was 513. The following is a description of students' responses towards various statements which can be connected to social

cohesion. The first statement was on students' willingness to live in any part of the country. Their responses are summarised in Table 4.27.

**Table 4.27 Mother's occupation and student's willingness to live in any part of the country**

<b>Mother's Occupation</b>	<b>N=513</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>H.E.S</i>	63	27.0	12.7	22.2	11.1	27.0	100.0
<i>L.E.S</i>	190	30.5	24.7	16.3	8.9	19.5	100.0
<i>M.E.S</i>	260	28.1	20.0	20.8	12.3	18.8	100.0

The data in Table 4.27 shows that students with mothers of HES responded in the following way; 39.2% either strongly agreed or agreed with the statement, 22% were neutral while 38.1% disagreed or strongly disagreed. In relation to students whose mothers belonged to the LES group, 55.2% either strongly agreed or agreed with the statement while 16.3% were neutral and 27.4% disagreed or strongly disagreed. Regarding students with mothers of MES, 48.1% strongly agreed or agreed with the statement given, 20.8% of the students were neutral towards the statement while 31.1% either disagreed or strongly disagreed with it.

The findings indicate an interesting trend where the students' level of agreement systematically follows the mothers' economic status with the highest percentage being among students with mothers of LES and the lowest being among students

whose mothers have HES. The same is true with the levels of disagreement. This finding is probably a reflection of how those people who are not economically comfortable in the society would be willing to try their chances to improve themselves in whichever place an opportunity would occur. This concurs with Wamwere's (2008) assertion that the issue of resources encourages people to move away from their places of birth to try and improve livelihood.

Friendship across different ethnic groups would be seen as a good indicator of social cohesion. The students were therefore requested to respond to the following statement, "I have friends from different ethnic groups." Their responses are as indicated in Table 4.28.

**Table 4.28 Mother's occupation and student's willingness to have friends from different ethnic groups**

<b>Mother's Occupation</b>	<b>N=513</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>H.E.S</i>	63	71.4	23.8	4.8	.0	.0	100.0
<i>L.E.S</i>	190	68.9	22.6	5.3	1.6	1.6	100.0
<i>M.E.S</i>	260	72.3	23.1	3.1	.0	1.5	100.0

The results in Table 4.28 show very similar responses from students across the different levels of economic status of the mothers. The results point out that over 90% of all the students in the different categories are either agreeing or strongly

agreeing with the statement with minimal percentages disagreeing with the statement. This agrees with what would probably be expected from students in such a cosmopolitan County like Nairobi where the students already are likely to be having friends across the different ethnic groups. In support of this, one of the teachers had this to say on being asked how students relate across different ethnic groups, ‘‘ Generally speaking most students have friends across the different ethnic groups. This is clearly demonstrated where students are requested to volunteer for various activities or tasks and the corresponding groups that come up are well mixed in terms of ethnicity’’.

Another statement that was presented to the students was in regard to their willingness to marry outside their ethnic group. The findings are presented in Table 4.29.

**Table 4.29 Mother’s occupation and student’s willingness to marry outside ethnic group**

<b>Mother’s Occupation</b>	<b>N=513</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>H.E.S</i>	63	57.1	19.0	9.5	4.8	9.5	100.0
<i>L.E.S</i>	190	55.3	25.8	8.9	4.2	5.8	100.0
<i>M.E.S</i>	260	58.5	23.1	8.1	3.1	7.3	100.0

These results indicate that a high percentage of students across the different categories either agreed or strongly agreed that they would not mind marrying



outside their ethnic group. A total of 76.1 % of students whose mothers were in the HES agreed or strongly agreed with the statement, 81.1% from LES mothers and 81.6% of those from MES did the same. The students who were neutral comprised of less than 10% across the different categories. The total percentage of those who disagreed was slightly higher with students with HES mothers standing at 14.3% , those from LES presenting 10% and the MES at 10.4%.

The high percentages in terms of agreement displayed across the different categories probably are a follow up of the students' responses towards their willingness to have friends from different ethnic groups where the percentages of those who were in agreement were over 90%. The assumptions here would be that the students would connect friendship with marriage. Therefore if students have no issues having friends from different ethnic groups they would probably not have problems marrying across the different ethnic groups.

Students' ability to respect and appreciate other ethnic groups is a good indicator of social cohesion. The study therefore requested students to respond to the following statement, "I respect and appreciate other ethnic groups". The students' responses to this statement are summarized in Table 4.30.

**Table 4.30 Mother’s occupation and student’s attitudes regarding respect and appreciation of other ethnic groups**

<b>Mother’s Occupation</b>	<b>N=513</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>H.E.S</i>	63	63.5	28.6	4.8	3.2	0.0	100.0
<i>L.E.S</i>	190	70.0	24.2	3.7	1.6	0.5	100.0
<i>M.E.S</i>	260	70.8	24.2	4.6	0	0.4	100.0

The results as shown in Table 4.30 reflect a high level of agreement with the statement whereby over 92% of the students across the different categories either agreed or strongly agreed with the statement. This high percentage could be a reflection of diversity within the Nairobi County schools and neighbourhoods where students relate to different ethnic groups on a daily basis. It could also be that various subjects in the curriculum do encourage respect and appreciation of one another. In this discourse majority of students and teachers were of the opinion that Life Skills Education as a subject greatly influences development of coexistence values in schools. However, it is also possible that the students are being careful not to sound tribalistic following the State campaign against hate speech especially against people of different ethnic groups.

The next statement that students were presented with was, “I would like to have my best friend from a different ethnic group.” The responses are shown in Table 4.31.

**Table 4.31 Mother’s occupation and student’s wish to have best friend from a different ethnic group**

<b>Mother’s Occupation</b>	<b>N=513</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>H.E.S</i>	63	47.6	15.9	27.0	4.8	4.8	100.0
<i>L.E.S</i>	190	55.3	26.8	14.7	.5	2.6	100.0
<i>M.E.S</i>	260	51.2	28.8	15.4	3.1	1.5	100.0

The results as shown in Table 4.31 indicate that on the whole, most of the students would be happy to have their best friend coming from a different ethnic group. This is shown by the fact that 73.5% of students with mothers of HES agreed or strongly agreed with the statement. On the other hand 82.1% of students with LES mothers and 80% of students with MES mothers agreed or strongly agreed with the statement. Although the percentages of the levels of agreement are quite high, it is interesting to note that they are not as high as the responses students made when asked if they have friends from different ethnic groups where the percentages were over 90% across the different categories. The other interesting pattern to note is that the higher the economic status of the mother, the lower the percentage of the level of agreement. It was also noted that this item elicited a fairly significant level of neutral responses with the highest being 27% from students with HES mothers.

Students were also asked to respond to the following item; “I do not undermine other people on the basis of their ethnicity”. The findings are summarized in Table 4.32.

**Table 4.32 Mother's occupation and student's attitudes on not undermining people on the basis of ethnicity**

<b>Mother's Occupation</b>	<b>N=513</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>H.E.S</i>	63	68.3	17.5	7.9	4.8	1.6	100.0
<i>L.E.S</i>	190	67.9	20.5	7.9	2.6	1.1	100.0
<i>M.E.S</i>	260	65.8	24.2	5.0	2.3	2.7	100.0

The analysis given in Table 4.32 suggests that over 85% of the students either agreed or strongly agreed with the statement across the different categories. In specific terms 85.8% of students with mothers of HES were in agreement while 88.4% of students from LES mothers and 90% of students with MES mothers did the same. The percentages of those who did not agree with the statement were not significant. This implies that the majority of the students were conscious of the ethnic diversities without allowing it to divide them. This is probably because of the students' exposure to different ethnic groups from different socio-economic background.

When students were asked if they would like to have neighbours from different ethnic groups, they responded as shown in Table 4.33.

**Table 4.33 Mother's occupation and student's willingness to have neighbours of different ethnic groups**

<b>Mother's Occupation</b>	<b>N=513</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>H.E.S</i>	63	52.4	30.2	14.3	1.6	1.6	100.0
<i>L.E.S</i>	190	52.6	31.1	11.1	3.7	1.6	100.0
<i>M.E.S</i>	260	47.7	37.3	10.8	2.7	1.5	100.0

The information in Table 4.33 indicate that 82.6% of students whose mothers are in HES either strongly agreed or agreed with the statement while 83.7% of students with LES mothers did the same. The same level of agreement was found to be 85% from the students of MES mothers. These results reveal that the majority of students across the different categories; over 80% would be happy to have neighbours from different ethnic groups. The percentage of those in disagreement with the statement was fairly insignificant although each category displayed at least 10% neutrality level. These results could be a reflection of the reality of the students' background that may already be having neighbours of different ethnic groups.

Another statement that the students were requested to respond to was, " I like working with students from different ethnic groups." The students' responses are captured in Table 4.34.

**Table 4.34 Mothers' occupation and student's willingness to work with others from different ethnic groups**

<b>Mother's Occupation</b>	<b>N=513</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>H.E.S</i>	63	54.0	28.6	17.5	.0	.0	100.0
<i>L.E.S</i>	190	62.1	23.2	9.5	2.6	2.6	100.0
<i>M.E.S</i>	260	55.8	32.7	9.6	1.2	.8	100.0

The analysis reveals that over 80% of all the students across the different categories either agreed or strongly agreed with the statement with the highest percentage coming from students with mothers of MES at 88.5%. The students whose mothers are HES had a fairly significant neutral level at 17.5% although they had absolutely nobody in disagreement. The high percentages may be an indication that the students are already working with others from different ethnic groups without any problem.

The last statement that the students were presented with was; "I don't mind being taught by teachers of different ethnic groups". The students' responses have been summarized in Table 4.35.

**Table 4.35 Mother’s occupation and student’s willingness to be taught by teachers of different ethnic groups**

<b>Mother’s Occupation</b>	<b>N=513</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>H.E.S</i>	63	60.3	33.3	1.6	1.6	3.2	100.0
<i>L.E.S</i>	190	76.8	15.3	4.7	.5	2.6	100.0
<i>M.E.S</i>	260	69.6	22.3	4.2	1.2	2.7	100.0

The information in Table 4.35 indicates that the majority of students that is over 90% across the different categories either agreed or strongly agreed with the statement. This high level of agreement has been probably influenced by the fact that schools in Nairobi County have teachers drawn from every part of the country reflecting the cosmopolitan nature of the County. It therefore implies that most of the students have been taught by many teachers from diverse ethnic groups. The fact that the percentages are so high suggests that the students are on the whole positive towards their teachers inspite of their diversity.

#### **4.7.2 Fathers’ occupation and students’ attitude on the role of CRE on social cohesion**

The other parental background that was examined was the fathers’ occupation. This was studied in relationship to students rating of various statements related to their attitude on the role of CRE towards promotion of social cohesion. The fathers’

occupation has been categorised into three levels namely High Economic Status (HES), Middle Economic Status (MES) and Low Economic Status (LES) (See Appendix 4). In analyzing the influence of their fathers' background, students were presented with the same statements that were used to analyse the influence of their mothers' occupation on their attitudes. It is to be noted that 16 students did not indicate their fathers' occupation and so the total number of students in the analysis is 499. The first statement that students responded to was as to whether they would be happy to live in any part of the country. Their responses are summarised in Table 4.36.

**Table 4.36 Father's occupation and student's willingness to live in any part of the country**

<b>Father's Occupation</b>	<b>N=499</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>H.E.S</i>	106	29.2	17.0	16.0	11.3	26.4	100.0
<i>L.E.S</i>	148	31.1	27.0	16.2	8.1	17.6	100.0
<i>M.E.S</i>	245	27.8	19.2	22.4	12.7	18.0	100.0

According to the analysis in Table 4.36, a total of 46.2% of students with high economic status fathers either strongly agreed or agreed with the statement while 37.7% either disagreed or strongly disagreed with a neutral percentage of 16%. In reference to the students with fathers of middle economic status, 47% either strongly agreed or agreed while 30.7% disagreed or strongly disagreed with a neutral figure of



22.4%. Regarding students with low economic status fathers, a total of 58.1% strongly agreed or agreed with 25.7% disagreeing or strongly disagreeing and 16.2% being neutral. These results show that less than half of the total number of students would not be happy to live in any part of the country although the figure is higher for those students whose parents are in high economic status brackets. This is probably an indication of the general national concern where because of past experiences of ethnic animosity people are generally apprehensive of living in any part of the country. The fact that a slightly higher percentage of students from the low economic status fathers would be willing to live in any part of the country is probably because of aspirations for better life.

Students also responded to the statement asking if they had friends from different ethnic groups. Their responses are shown in Table 4.37.

**Table 4.37 Father's occupation and students having friends from different ethnic groups**

<b>Father's occupation</b>	<b>N=499</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>H.E.S</i>	106	63.2	30.2	5.7	0	0.9	100.0
<i>L.E.S</i>	148	70.3	20.3	6.1	2.0	1.4	100.0
<i>M.E.S</i>	245	74.7	22.0	2.0	0	1.2	100.0

In response to this statement, over 90% in each category had positive response of either agreeing or strongly agreeing with the statement with the highest level of disagreement at 3.4% emanating from students whose fathers are of low social economic status.

The students were asked to respond to their willingness to marry outside their ethnic groups. The responses are summarized in Table 4.38.

**Table 4.38 Father's occupation and student's willingness to marry outside ethnic group**

Father's occupation	N=499	Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %	Total %
<i>H.E.S</i>	106	57.5	24.5	9.4	3.8	4.7	100.0
<i>L.:E.S</i>	148	56.8	23.6	8.8	4.7	6.1	100.0
<i>M.E.S</i>	245	55.5	24.1	8.6	3.3	8.6	100.0

Over 80% in each category were positive in their response as they agreed or strongly agreed with the statement. Those who disagreed or strongly disagreed ranged from 8.6% to 11.9%. These percentages were from students with high economic status fathers and the ones with middle economic status fathers respectively.

In relation to respect and appreciation of other ethnic groups the students responded as shown in Table 4.39.

**Table 4.39 Father's occupation and student's attitudes regarding respect and appreciation for other ethnic groups**

Father's occupation	N=499	Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %	Total %
<i>H.E.S</i>	106	63.2	29.2	5.7	1.9	0	100.0
<i>L.E.S</i>	148	69.6	23.0	4.7	1.4	1.4	100.0
<i>M.E.S</i>	245	71.8	24.5	3.7	0	0	100.0

Over 90% of students in each of these categories either strongly agreed or agreed with the statement. Two of the categories, that is students from high economic status fathers and middle economic status fathers had no one who strongly disagreed with the statement. However, there was a minimal 1.4% that strongly disagreed from the group of students whose fathers are of low economic status.

Regarding friendship, the students were presented with the following statements. " I would like to have my best friend from a different ethnic group." The students made their responses as captured in Table 4.40.

**Table 4.40 Father's occupation and student's wish to have best friend from a different ethnic group**

Father's Occupation	N=499	Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %	Total %
<i>H.E.S</i>	106	51.9	19.8	23.6	4.7	0	100.0
<i>L.E.S</i>	148	52.7	25.7	15.5	2.7	3.4	100.0
<i>M.E.S</i>	245	52.7	29.8	13.9	1.2	2.4	100.0

As shown in Table 4:40, the percentages of those who strongly agreed with the statement were fairly similar with the percentage being slightly over 50% in each category. However regarding general agreement with the statement there was a slight difference. Students whose fathers are of higher economic status stood at 71.7%, those whose fathers were of middle economic status had 83.5% while the percentage of students with fathers of low economic status was 78.4%. This was one of the responses where there was a fairly significant level of neutral responses standing at 23.6% of students of HES fathers, 23.9% of those whose fathers are of MES and 15.5% of students whose fathers are of LES. As noted before in the earlier discussion, where students' mothers' occupation was studied as a factor, there is concurrence that although students are happy enough to have general friends from any ethnic group, they do not on the whole wish to have their best friends from just any ethnic group. This is reflected in the lower level of percentages for best friend's response in comparison to general friends. Significant percentages of neutral responses probably reflect unwillingness by students to outrightly give a negative response.

When students were asked to rate whether they undermine other people on the basis of their ethnicity, they made responses which are summarized in Table 4.41.

**Table 4.41 Father’s occupation and student’s attitudes on not undermining people on the basis of ethnicity**

Father’s occupation	N=499	Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %	Total %
<i>H.E.S</i>	106	67.0	15.1	11.3	4.7	1.9	100.0
<i>L.E.S</i>	148	68.9	22.3	4.7	1.4	2.7	100.0
<i>M.E.S</i>	245	66.1	24.9	5.3	2.4	1.2	100.0

The students’ responses to this statement were highly positive with over 90% of students in each category either agreeing or strongly agreeing with the statement. It is worth noting that the percentage of those who strongly agreed with the statement was quite similar with 67% coming from students with parents of HES, 66.1% coming from those students of MES parents and 68.9% from students of LES fathers. The levels of disagreement were not significant.

When asked whether they would like to have neighbours of different ethnic groups, students had various responses as shown in Table 4.42.

**Table 4.42 Father’s occupation and student’s willingness to have neighbours of different ethnic groups**

Father’s occupation	N=499	Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %	Total %
<i>H.E.S</i>	106	48.1	34.0	15.1	0.9	1.9	100.0
<i>L.E.S</i>	148	49.3	34.5	10.1	2.7	3.4	100.0
<i>M.E.S</i>	245	50.6	35.1	10.2	3.7	0.4	100.0

The student's responses indicate that over 80% of students in each category of socio-economic status were in agreement with the statement. However, the percentages of those who strongly agreed with the statement were not very high with 48.1% coming from the HES, 50.6% from MES and 49.3% from LES. Perhaps this is due to the lack of trust of other ethnic groups as a result of past ethnic skirmishes that have been evident in the country where tribes because of political differences have been at times pitied against each other.

"I like working with students from different ethnic groups." This was a statement that students were also asked to rate and their responses are tabulated in Table 4.43.

**Table 4.43 Father's occupation and student's willingness to work with others from different ethnic group**

Father's occupation	N=499	Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %	Total %
<i>H.E.S</i>	106	50.9	28.3	17.9	1.9	0.9	100.0
<i>L.E.S</i>	148	59.5	24.3	11.5	2.7	2.0	100.0
<i>M.E.S</i>	245	58.8	32.7	6.5	0.8	1.2	100.0

The responses depict a very close relationship across the categories. This is shown by the fact that 82.2% of students from fathers of HES agreed or strongly agreed with the statement. A fairly similar response was made where 85.7% of students from fathers of MES and 83.8% of students whose fathers are from LES also agreed or strongly agreed with the statement.

The last statement that the students responded to was on whether they would mind being taught by teachers of different ethnic groups. They made their responses as reflected in Table 4.44.

**Table 4.44 Father’s occupation and student’s willingness to be taught by teachers of different ethnic groups**

Father’s occupation	N=499	Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %	Total %
<i>H.E.S</i>	106	64.2	27.4	4.7	1.9	1.9	100.0
<i>L.E.S</i>	148	72.3	16.2	7.4	0.7	3.4	100.0
<i>M.E.S</i>	245	72.2	22.0	2.0	0.8	2.9	100.0

In their responses, the students were positive regarding the statement as shown by the high percentages of those who either agreed or strongly agreed; 91.6% of students from HES fathers, 94.2% of MES fathers and 88.5% of LES fathers. The percentage that was neutral and those who disagreed was not very significant

#### **4.7.3 Mothers’ Level of Education and students’ attitude on the role of CRE on social cohesion.**

The first statement that students responded to was, “I will be happy to live in any part of the country. A summary of the students’ responses is given in Table 4:45.

**Table 4.45 Mother's level of education and student's willingness to live in any part of the country**

<b>Mother's Level of Education</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Primary and Below</i>	56	33.9	21.4	26.8	3.6	14.3	100.0
<i>Secondary</i>	151	31.0	27.2	14.6	10.6	16.6	100.0
<i>University</i>	308	26.6	17.9	20.5	12.3	22.7	100.0

The results in Table 4.45 indicate that 44.5% of those students whose mothers have attained university education either agreed or strongly agreed with the statement, 20.5% were neutral while 35% either disagreed or strongly disagreed with it. Regarding students whose mothers have primary level of education and below, 55.3% either agreed or strongly agreed, 26.8% were neutral while 17.9% disagreed or strongly disagreed with the statement. Of students whose mothers have attained secondary school level, 58.2% either agreed or strongly agreed with the statement, 14.6 % were neutral while 27.2 % were in disagreement with the statement.

Generally speaking, the levels of agreement were not very high although it is important to note that the lowest level was with those students whose mothers have attained university education at 44.5%. The same group of students have the highest disagreement level at 35%. The statement also elicited a fairly significant level of neutral responses. The results generally show that almost half of the students population was not willing to live any part of the country. Perhaps this could be



attributed to the recent skirmishes in the country where people have been displaced from their homes and their property destroyed as a result of their ethnicity.

Students were also asked whether they have friends from different ethnic groups.

Their responses are indicated in Table 4.46.

**Table 4.46 Mother's level of education and students having friends from different ethnic groups**

<b>Mother's Level of Education</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Primary and Below</i>	56	73.2	17.9	8.9	0	0	100.0
<i>Secondary</i>	151	67.5	21.9	7.3	1.3	2.0	100.0
<i>University</i>	308	71.8	24.7	1.9	0.3	1.3	100.0

The information in Table 4.46 reveals that the majority of students were in agreement with this statement where the percentages ranged from totals of 89.4% to 96.5% across the different categories. This is probably because of the nature of schools in Nairobi County where students from different ethnic groups freely interact and make friendships.

Intermarriage across different ethnic groups is a good indicator of social cohesion in a diverse society. The students were therefore asked to state if they would mind marrying from outside their ethnic groups. Their responses are shown in Table 4:47.

**Table 4.47 Mother’s level of education and student’s willingness to marry outside their ethnic group**

<b>Mother’s Level of Education</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Primary and Below</i>	56	51.8	33.9	7.1	1.8	5.4	100.0
<i>Secondary</i>	151	55.0	24.5	6.0	4.6	9.9	100.0
<i>University</i>	308	58.8	21.8	10.1	3.6	5.8	100.0

The findings reveal a general agreement with the statement across different categories of students. In terms of the statistics, 80.6% of students whose mothers have attained university education either agreed or strongly agreed with the statement while 85.7% of students whose mothers have attained primary education and below did the same. The lowest level of agreement was with those students whose mothers have secondary school level of education at 79.5%. Those students who disagreed with the statement ranged between 7.2% and 14.5%. It is interesting to note that although about half of the students population would not be willing to live in any part of the country, over 80% would not mind marrying people from different ethnic groups. Probably this is because as young people, most of whom have been born and brought up in Nairobi, they think that even after marriage with people from outside their ethnic group they will continue living in towns or cities.

Another statement that students were presented with was, “ I respect and appreciate other ethnic groups.” The findings are captured in Table 4.48.

**Table 4.48 Mother’s level of education and student’s attitude regarding respect and appreciation of other ethnic groups**

<b>Mother's Level of Education</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Primary and Below</i>	56	78.6	14.3	5.4	1.8	0	100.0
<i>Secondary</i>	151	73.5	21.9	4.0	0.7	0	100.0
<i>University</i>	308	66.2	27.9	4.2	1.0	0.6	100.0

The results in Table 4.48 show an overwhelming support of the statement where the students who agree or strongly agree range from 92.9% to 95.4% across the different categories. These results are in keeping with the government campaign to encourage inter-ethnic co-existence and fostering national consciousness. This campaign also comes with warnings against hate speech and negative ethnicity which would probably explain the high percentages of agreement with the statement.

The students were asked to indicate if they would like to have their best friend coming from a different ethnic group and their responses are summarised in Table 4.49.

**Table 4.49 Mother’s level of education and student’s wish to have best friend from a different ethnic group**

<b>Mother's Level of Education</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Primary and Below</i>	56	58.9	21.4	17.9	0	1.8	100.0
<i>Secondary</i>	151	51.7	30.5	11.3	3.3	3.3	100.0
<i>University</i>	308	51.6	25.3	18.8	2.3	1.9	100.0

The results in Table 4.49 show that on the whole, the level of agreement with the statement was high with total percentages ranging from 76.9% to 82.2% across the different categories. The results also suggest a significant level of neutrality ranging from 11.3% to 18.8%. The level of disagreement was fairly low ranging from 1.8% to 6.6%. Although the level of agreement is generally high, it is to be noted that it is not as high as the one of having general friends from different ethnic groups which topped at 96.5%. This suggests that the students may still be a little cautious in terms of entrusting themselves completely to a person from a different ethnic group.

Lack of cohesiveness across diverse communities may lead to people undermining those different from them for their own advancement. The students were therefore presented with the following statement, “I do not undermine other people on the basis of their ethnicity”. The data from their responses is presented in Table 4.50.

**Table 4.50 Mother's level of education and student's attitude on not undermining people on the basis of ethnicity**

Mother's Level of Education	N=515	Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %	Total %
<i>Primary and Below</i>	56	71.4	19.6	5.4	1.8	1.8	100.0
<i>Secondary</i>	151	64.9	22.5	6.0	4.6	2.0	100.0
<i>University</i>	308	66.6	22.7	6.8	1.9	1.9	100.0

The results in Table 4.50 indicate that the students were on the whole in agreement with the statement with the percentages of those who agreed or strongly agreed ranging between 87.4% and 91% across the different groups. This was another statement touching on ethnicity of students and therefore it may explain the high percentages of agreement bearing in mind the sensitivity of the matter.

The students were also asked if they would like to have neighbours of different ethnic groups. Information in Table 4.51 summarises the results of the students responses.

**Table 4.51 Mother's level of education and student's willingness to have neighbours of different ethnic groups**

Mother's Level of Education	N=515	Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %	Total %
<i>Primary and Below</i>	56	53.6	32.1	10.7	1.8	1.8	100.0
<i>Secondary</i>	151	49.0	35.8	9.9	3.3	2.0	100.0
<i>University</i>	308	49.7	34.1	12.0	2.9	1.3	100.0

The results in Table 4.51 indicate that between 83.8% and 85.7% of the students either agreed or strongly agreed with the statement with the highest level of disagreement being 5.3%. The high level of agreement in the results is probably an indication that these students may already be having neighbours of different ethnic groups as a result of living in a cosmopolitan County.

Ability to work with different groups of people is a good sign that the society is cohesive. Students were asked to rate their willingness to work with people from different ethnic groups. The students' responses are captured in Table 4. 52.

**Table 4.52 Mother's level of education and student's willingness to work with others from different ethnic groups**

<b>Mother's Level of Education</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Primary and Below</i>	56	71.4	23.2	3.6	1.8	0	100.0
<i>Secondary</i>	151	58.9	26.5	9.3	2.6	2.6	100.0
<i>University</i>	308	54.9	30.8	12.3	1.0	1.0	100.0

According to the results in Table 4.52, more than 85.5% of students in every category indicated that they like working with students from different ethnic groups. The level of disagreement was minimal ranging from 1.8% to 5.2%. The results imply that the students who have probably already been working with others of

different ethnic groups; given the cosmopolitan nature of the County have not found reasons to dislike associating with others who are different.

The last statement presented to the students was, “I don’t mind being taught by teachers of different ethnic groups.” The findings from the students’ responses are indicated in Table 4.53.

**Table 4.53 Mother’s level of education and student’s willingness to be taught by teachers of different ethnic groups**

<b>Mother's Level of Education</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Primary and Below</i>	56	82.1	14.3	1.8	0	1.8	100.0
<i>Secondary</i>	151	69.5	21.2	7.3	0.7	1.3	100.0
<i>University</i>	308	69.5	22.7	2.9	1.3	3.6	100.0

The analysis in Table 4.53 shows an overwhelming level of agreement with the percentages ranging from 90.9% to 96.4% of those who either agreed or strongly agreed with the statement. These results are probably a reflection of the fact that many of these students have already had the exposure of being taught by teachers from different ethnic groups given the nature of Nairobi schools. The high level of agreement probably captures the fact that the students have not experienced issues that would make them dislike being taught by teachers from different ethnic groups.

#### 4.7.4 Fathers' level of education and students' attitude on the role of CRE on social cohesion.

The first statement that students were presented with was, "I would be happy to live in any part of the country." The results are summarized in Table 4.54.

**Table 4.54 Father's level of education and student's willingness to live in any part of the country**

Fathers' Level of Education	N=515	Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %	Total %
<i>Primary and Below</i>	83	39.8	26.5	19.3	4.8	9.6	100.0
<i>Secondary</i>	181	29.8	22.7	16.6	12.7	18.2	100.0
<i>University</i>	251	24.3	17.9	21.5	11.6	24.7	100.0

The results in Table 4.54 reveal that on the whole a total of over 40% of the students across the different levels of fathers' education would be willing to live in any part of the country. However, there is a down trend pattern of percentages in terms of the different categories where students whose parents have higher education have a lower percentage of this rating than those whose fathers have secondary and primary education in that order. In the same way, a smaller percentage of students whose fathers have primary education and below strongly disagreed with the statement than those of secondary and university education fathers.

The second statement presented to the students was, "I have friends from different ethnic groups." The results of the students' responses are shown in Table 4.55.



**Table 4.55 Father's level of education and students having friends from different ethnic groups**

Fathers' Level of Education	N=515	Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %	Total %
<i>Primary and Below</i>	83	73.5	20.5	6.0	0	0	100.0
<i>Secondary</i>	181	68.0	23.2	5.5	1.1	2.2	100.0
<i>University</i>	251	71.7	23.9	2.8	0.4	1.2	100.0

As indicated in Table 4.55, the majority of the students, that is over 90% across all the categories strongly agreed or agreed with the statement. The percentage of those who disagreed was minimal. These results indicate what would be expected of students living in such a cosmopolitan County as Nairobi.

The students were then asked if they would like to marry outside their ethnic groups and Table 4.56 captures the findings.

**Table 4.56 Father's level of education and student's willingness to marry outside their ethnic group**

Fathers' Level of Education	N=515	Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %	Total %
<i>Primary and Below</i>	83	55.4	27.7	8.4	3.6	4.8	100.0
<i>Secondary</i>	181	53.6	26.5	7.2	2.8	9.9	100.0
<i>University</i>	251	59.8	20.7	9.6	4.4	5.6	100.0

These results showed some close correlation of those of the previous statement where students responded to having friends from different ethnic groups. It was established that over 90% of the students would not mind marrying outside their ethnic groups. This is probably in keeping with the fact that they have friends across the different ethnic groups and hence would probably not mind marrying them.

The next statement that the students responded to was whether they respected and appreciated other ethnic groups. Their responses are summarized in Table 4.57.

**Table 4.57 Father’s level of education and student’s attitude regarding respect and appreciation of other ethnic groups**

<b>Fathers’ Level of Education</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Primary and Below</i>	83	78.3	12.0	8.4	1.2	0	100.0
<i>Secondary</i>	181	65.2	29.8	3.3	1.1	0.6	100.0
<i>University</i>	251	70.1	25.1	3.6	0.8	0.4	100.0

The results in Table 4:57 reveal an overwhelming agreement with the statement. Over 91% of the respondents either strongly agreed or agreed with the statement. The disagreement level was minimal.

Another statement that students responded to was as follows: “I would like to have my best friend from a different ethnic group.” The students’ responses are summarized in Table 4.58

**Table 4.58 Father’s level of education and student’s wish to have best friend from a different ethnic group**

<b>Father's Level of Education</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Primary and Below</i>	83	54.2	28.9	14.5	0	2.4	100.0
<i>Secondary</i>	181	51.9	27.1	14.9	3.3	2.8	100.0
<i>University</i>	251	52.2	25.1	18.3	2.4	2.0	100.0

The results in Table 4.58 show that 83.1% of students whose fathers had achieved primary education and below strongly agreed or agreed with the statement while those whose fathers had reached secondary and university level responded at 79% and 77.3% respectively. Although the differences are not major, it is interesting to note that as fathers level of education decreases, the percentage of those in agreement increases. It is also worth noting that the percentage of those who would like to have their best friends is less than those willing to have general friends from different ethnic groups.

“I do not undermine other people on the basis of their ethnicity,” was another statement that students responded to. Table 4.59 summarizes students’ responses.

**Table 4.59 Father’s level of education and student’s attitudes on not undermining people on the basis of ethnicity**

Father’s Level of Education	N=515	Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %	Total %
<i>Primary and Below</i>	83	71.1	19.3	3.6	4.8	1.2	100.0
<i>Secondary</i>	181	60.8	26.0	6.6	4.4	2.2	100.0
<i>University</i>	251	69.3	20.7	7.2	0.8	2.0	100.0

The responses in Table 4.59 reveal that over 80% of students from each category either strongly agreed or agreed with the statement. On the whole less than 20% of the respondents were either neutral or in disagreement with the statement.

Students were asked if they would like to have neighbours of different ethnic groups. Their responses are tabulated in Table 4.60.

**Table 4.60 Father’s level of education and student’s willingness to have neighbours of different ethnic groups**

Father’s Level of Education	N=515	Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %	Total %
<i>Primary and Below</i>	83	55.4	26.5	10.8	4.8	2.4	100.0
<i>Secondary</i>	69	45.9	40.3	8.8	3.9	1.1	100.0
<i>University</i>	251	51.0	32.7	13.1	1.6	1.6	100.0

The responses in Table 4.60 show that over 80% of the respondents across the different categories either agreed or strongly agreed with the statement. However, the

level of strong agreement was just over 50% for the primary and below as well as university categories while it was 45.9% of those students whose fathers had secondary education.

When students were asked if they liked working with students from different ethnic groups, they made various rating as shown in Table 4.61.

**Table 4.61 Father's level of education and student's willingness to work with others from different ethnic groups**

<b>Father's Level of Education</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Primary and Below</i>	83	68.7	22.9	7.2	0	1.2	100.0
<i>Secondary</i>	181	55.8	28.7	11.0	2.2	2.2	100.0
<i>University</i>	251	55.8	30.7	11.2	1.6	.8	100.0

The data analyzed in Table 4.61 indicates an overwhelming agreement with the statement where over 85% of students from the different categories either agreed or strongly agreed. This high level of agreement is probably to be expected because students from a cosmopolitan County such as Nairobi have already been working with students who are from different ethnic groups.

The last statement the students responded to had to do with their teachers. It was stated as follows, “I don’t mind being taught by teachers of different ethnic groups.” The responses that students made are presented in Table 4.62.

**Table 4.62 Father’s level of education and student’s willingness to be taught by teachers of different ethnic group**

Fathers’ Level of Education	N=515	Strongly Agree %	Agree %	Neutral %	Disagree %	Strongly Disagree %	Total %
<i>Primary and Below</i>	83	81.9	13.3	7.2	0	1.2	100.0
<i>Secondary</i>	181	69.1	21.0	11.0	2.2	2.2	100.0
<i>University</i>	251	68.5	24.3	11.2	1.6	.8	100.0

A summary of the students’ responses as shown in Table 4.62 indicate that over 90% of all the students across the different categories either agreed or strongly agreed with the statement. However, those who strongly agreed had the highest percentage at 81.9% from students whose fathers had primary school and below level of education followed by those whose fathers had secondary school at 69.1% and lastly those whose fathers had university level of education whose responses was reflected at 68.5%. The percentage of those who disagreed with the statement was minimal and was rated between 1.1% and 3.2%.

### **4.8 Testing of Hypothesis 3**

Chi Square was used to test the significance of parental background on students’ attitude on the role of CRE in the promotion of social cohesion. The following

variables were tested: mothers' occupation, fathers' occupation, mothers' level of education and fathers' level of education.

#### **4.8.1 Testing of Hypothesis 3(a) - Mothers' occupation and students' attitude on the role of CRE in promotion of social cohesion**

In relation to mothers' occupation and students' attitude towards the role of CRE in the promotion of social cohesion, each of the nine statements students responded to was scored with the highest score being (5\*9=45) and the lowest score being (1\*9=9).

The summation of the responses were then categorised into five according to the likert scale given as illustrated in Table 4.63. This summation table was also used in calculating the chi-square for mothers' level of education as well as for fathers' occupation and level of education.

**Table 4.63 Summation of responses in relation to parental characteristics**

<b>Scale</b>	<b>Categories</b>	<b>Range of Perception and Attitude Score</b>
5	Strongly Disagree	38-45
4	Disagree	31-37
3	Neutral	24-30
2	Agree	16-23
1	Strongly Agree	9-15

The data in Table 4.63 was used to classify the total students' responses according to their categories. The results of this analysis is tabulated in Table 4.64.

**Table 4.64 Categorisation of students' responses according to their mothers' occupation**

	<b>Strongly Agree (N)</b>	<b>Agree (N)</b>	<b>Neutral (N)</b>	<b>Disagree (N)</b>	<b>Strongly Disagree (N)</b>	<b>Total (N)</b>
<i>H.E.S</i>	36	25	2	0	0	63
<i>L.E.S</i>	118	60	9	3	0	190
<i>M.E.S</i>	170	78	10	1	1	260
<i>None</i>	0	2	0	0	0	2
<b>TOTAL</b>	324	165	21	4	1	515

The results in Table 4.64 were used to test the hypothesis; “*Parental background does not significantly influence students' attitude on the role of CRE in social cohesion*” in relation to mothers' occupation. The findings are indicated in Table 4.65.

**Table 4.65 Chi-Square Test (Mother's Occupation and students' attitudes)**

	<b>Value</b>	<b>Df</b>	<b>Asymp. Sig. (2 sided)</b>
<i>Pearson Chi-Square</i>	10.265 <sup>a</sup>	12	.593
<i>Likelihood Ratio</i>	11.133	12	.518
<i>Number of Valid Cases</i>	515		

The analysis in Table 4.65 shows that mothers' occupation is not statistically significant on the attitude of students on the role of CRE in the promotion of social cohesion;  $X^2 = 10.265^a$ ,  $p = 0.593$ .



#### 4.8.2 Testing of Hypothesis 3(b) – Fathers’ Occupation and students’ attitude on the role of CRE on social cohesion

The second parental characteristic that was tested was the effect of fathers’ occupation on students’ attitude on the role of CRE in promotion of social cohesion. In the same way, as in testing the effects of the mothers’ occupation, chi-square analysis was applied on the data collected. Again before the chi-square test was carried out, students’ responses in terms of their various categories were analysed and presented in Table 4.66.

**Table 4.66** Categorisation of students’ responses based on fathers’ occupation

	Strongly Agree (N)	Agree (N)	Neutral (N)	Disagree (N)	Strongly Disagree (N)	Total (N)
<i>H.E.S</i>	63	37	6	0	0	106
<i>L.E.S</i>	94	43	7	3	1	148
<i>M.E.S</i>	157	81	7	0	0	245
<i>None</i>	10	4	1	1	0	16
<b><i>TOTAL</i></b>	324	165	21	4	1	515

Using the data in Table 4.66, the hypothesis; *Parental background does not significantly influence the students’ attitude on the role of CRE in social cohesion* in relation to fathers’ occupation was tested. The results are indicated in Table 4.67.

**Table 4.67** Chi-Square Tests (Father’s Occupation and students’ attitudes)

	Value	Df	Asymp. Sig. (2-sided)
<i>Pearson Chi-Square</i>	17.519 <sup>a</sup>	12	.131
<i>Likelihood Ratio</i>	15.612	12	.210
<i>Number of Valid Cases</i>	515		

The results in Table 4.67 reveal that fathers' occupation is not statistically significant on the attitude of students on the role of CRE in the promotion of social cohesion;  $X^2 = 17.519^a$ ,  $p = 0.131$ .

### 4.8.3 Testing of Hypothesis 3(c) – Mothers' level of education and students' attitude on the role of CRE on social cohesion

The effects of mothers' level of education was also analysed against the students' attitude on the role of CRE in promotion of social cohesion. The data in Table 4.68 gives the results of the students' responses according to the various categories of analysis.

**Table 4.68** Categorisation of students' responses according to mothers' level of education

	Strongly Agree (N)	Agree (N)	Neutral (N)	Disagree (N)	Strongly Disagree (N)	Total (N)
<i>H.E.S</i>	36	18	2	0	0	56
<i>L.E.S</i>	96	42	10	3	0	151
<i>M.E.S</i>	192	105	9	1	1	308
<b><i>TOTAL</i></b>	324	165	21	4	1	515

With use of the results in Table 4.68, the hypothesis; *Parental background does not significantly influence students' attitude on the role of CRE in social cohesion in*

relation to mothers' level of education was tested. Table 4.69 shows the chi-square test.

**Table 4.69 Chi-Square Tests (Mother's Level of Education and students' attitudes)**

	<b>Value</b>	<b>Df</b>	<b>Asymp. Sig. (2-sided)</b>
<i>Pearson Chi-Square</i>	9.496 <sup>a</sup>	8	.03
<i>Likelihood Ratio</i>	9.410	8	.0309
<i>N of Valid Cases</i>	515		

The analysis in Table 4.69 reveals that mothers' level of education is statistically significant on the attitude of students on the role of CRE in the promotion of social cohesion;  $X^2 = 9.496^a$ ,  $p=0.03$ . It is to be noted that the chi square results indicate a very high level of significance in relation to mothers' level of education. The findings imply that mothers level of education has a strong influence on the students' attitude on the role of CRE in the promotion of social cohesion.

#### **4.8.4 Testing of Hypothesis 3 (d) - Fathers' level of education and students' attitudes on the role of CRE on social cohesion**

The final parental variable that was investigated was the fathers' level of education in relation to students' attitude on the role of CRE in promotion of social cohesion. The information in Table 4.70 gives the data in terms of students' response categories.

**Table 4.70** Categorisation of students responses according to fathers' level of education

	Strongly Agree (N)	Agree (N)	Neutral (N)	Disagree (N)	Strongly Disagree (N)	Total (N)
<i>H.E.S</i>	59	23	1	0	0	83
<i>L.E.S</i>	109	58	11	2	1	181
<i>M.E.S</i>	156	84	9	2	0	251
<b>TOTAL</b>	324	165	21	4	1	515

Using the information in Table 4.70 the hypothesis; *Parental background does not significantly influence students' attitude on the role of CRE in social cohesion* in relation to fathers' level of education was tested. Table 4.71 gives the results of the chi-square tests.

**Table 4.71** Chi-Square Tests (Fathers level of education and students' attitudes)

	Value	Df	Asymp. Sig. (2-sided)
<i>Pearson Chi-Square</i>	8.104 <sup>a</sup>	8	0.042
<i>Likelihood Ratio</i>	9.376	8	0.031
<i>Number of Valid Cases</i>	515		

The analysis in Table 4.71 shows that fathers' level of education is statistically significant on the attitude of students on the role of CRE in the promotion of social cohesion;  $X^2 = 8.104^a$ ,  $p = 0.042$ .

Table 4.71 shows that father's level of education as a parental factor does have significance on students' attitudes on the role of CRE in social cohesion. These results are in agreement with what was found earlier regarding mothers' level of

education the students' attitudes. This shows that out of the parental background factors that were studied, the level of education was found to be statistically significant in its influence on the students' attitude on the role of CRE in the promotion of social cohesion. As indicated earlier in the study, this significant level is clearly implied in their responses towards two particular statements that they responded to. These two statements were in regard to students' willingness to live in any part of the country or to work with others from different ethnic groups. The study found that the higher the education level of the parents the less the level of positive agreement to the said statements.

It is interesting to note that although occupation as a parental factor did not on the whole have significant influence on the students' attitudes, there was a marked difference in students' responses to the item of willingness to live anywhere in the country. The study found that those students whose parents had the lower types of occupation were more willing to live anywhere in the country than those students whose parents had higher paying occupation. It is therefore possible that the educational influence of better educated parents combined with better occupation on account of their education led to a significant relationship between parents' level of education and the students' attitude on the role of CRE in promotion of social cohesion.

These results are in agreement with Grolnick et al (2009) who concluded that parental level of education did influence their children. They asserted that parents

who are well educated are generally more involved in their children's education. This in turn creates a stimulating home environment that leads not only to better academic achievement but also to development of positive attitudes.

However, these results do not agree with what Gakunga (2013) found in his study where he established that the parental level of education did not influence learners perceptions on the role of TIVET programmes. He found this surprising because there was a high level of education displayed given 64.4% of the fathers had college and university education while 44.8% of the mothers had the same. Perhaps the differences displayed in these two studies are due to the fact that his respondents were older, mature and therefore independent from their parents. It could also be that the perceptions being examined were towards different subjects.

In relation to the other parental characteristic that was studied; parents' occupation, the current study found that the economic status of the parents did not significantly influence the students' attitude towards the role of CRE in promotion of social cohesion. However similar studies carried out elsewhere tend to disagree with these results. Demark et al (2010) for example found that certain socio-economic factors such as social class, income and economic activity influenced perceptions and attitudes on cohesion. The study found that that people from low social economic groups were more likely to have lower levels of cohesion than those in higher ranks.

Similar results were posted by Dandy and Pe-Pua (2013) that employment of immigrants in Australia enabled inclusion leading to a feeling of cohesiveness. On the other hand, unemployment was viewed as a barrier to recognition and so encouraged lack of cohesion. The study found that low socio-economic status where individuals felt disadvantaged in comparison to other people in society reduced cohesiveness in the community. This is in agreement with Demack (2010) whose study concluded that low socio-economic groups are likely to have low cohesion.

#### **4.9 The influence of students' ethnic background on their attitude on the role of CRE in promotion of social cohesion**

The fourth objective that was investigated concerned the influence of students' ethnic background on their attitude on the role of CRE in promotion of social cohesion. The corresponding hypothesis was: *Students' ethnic background does not have a significant influence on their attitude on the role of CRE in social cohesion.* In an attempt to get students' responses regarding this objective, they were presented with several statements deemed to reflect expression of social cohesion. The students' responses were then analyzed in relation to their ethnic background.

In this study, the researcher had six ethnic groupings. The choice was determined by the number of students in each ethnic group. Although the sample studied was well

distributed across most of the ethnic groups to be found in the country, some had bigger numbers of students than others. The biggest representation was the Kikuyu group that made up 29.7% of the population followed by Luo at 16.3%. Other groups included Luhya with 12.8%, Kamba at 9.7% and Kisii at 5.4%. All the other ethnic groups had their representation ranging from 2.5% to 0.2% (see Appendix 5). In the study, these smaller groups were put into one category; Others. The study therefore considered the students' responses according to six categories based on ethnic groups. These were; Kikuyu, Luo, Luhya, Kamba , Kisii and Others.

The first statement that was presented to the students was, "I would be happy to live in any part of the country." The students' responses are summarized in Table 4.72.

**Table 4.72 Students from different ethnic groups and willingness to live in any part of the country**

<b>Ethnic Background</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i><b>Kikuyu</b></i>	153	24.2	23.5	19.0	10.5	22.9	100.0
<i><b>Luo</b></i>	84	38.1	19.0	17.9	9.5	15.5	100.0
<i><b>Luhya</b></i>	66	25.8	19.7	21.2	15.2	18.2	100.0
<i><b>Kamba</b></i>	50	36.0	20.0	10.0	10.0	24.0	100.0
<i><b>Kisii</b></i>	28	28.6	17.9	25.0	7.1	21.4	100.0
<i><b>Others</b></i>	134	26.9	20.9	22.4	11.2	18.7	100.0

Analysis of students' response as depicted in Table 4.72, suggests that their level of willingness to live in any part of the country is almost equally divided into two;



between those who are in agreement and those who are either neutral or not in agreement with the statement. The results indicate that the group that had the highest number of those who either strongly agreed or just agreed with the statement was the Luo at a total of 57%, followed by the Kisii with 56.6% and the Kamba at 56%. The other three groups had their percentages of both those who either strongly agreed or agreed standing at less than 50%. It is worth noting that the group with the highest number of those who strongly agreed was the Luo at 38.1%. They were closely followed by the Kamba at 36% while the Kikuyu had the lowest number at 24.2%

The levels of either disagreeing or strongly disagreeing range between 25% and 34 % with the Luo having the lowest level and the Kamba having the highest level. The statement elicited a fairly significant level of neutral responses ranging between 10% and 25%. These results suggest that almost half of the sampled students would not be willing to live in just any part of the country. This is an indication that the students would probably feel insecure in living in certain parts of the country; especially those that may be inhabited by groups different from them. These results were probably influenced by the memories of the 2007/2008 post election violence where people were displaced from their homes on account of ethnicity.

Friendship especially across people of different ethnic groups would be a good indicator of expression of social cohesion. The second statement therefore asked students whether they had friends from different ethnic groups. Their responses are summarized in Table 4.73

**Table 4.73 Students' ethnicity and having friends from different ethnic groups**

<b>Ethnic Background</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree%</b>	<b>Total %</b>
<i>Kikuyu</i>	153	70.6	24.2	3.9	0	1.3	100.0
<i>Luo</i>	84	71.4	22.6	4.8	1.2	0	100.0
<i>Luhya</i>	66	63.6	28.8	6.1	0	1.5	100.0
<i>Kamba</i>	50	70.0	24.0	4.0	2.0	0	100.0
<i>Kisii</i>	28	67.9	28.6	3.6	0	0	100.0
<i>Others</i>	134	74.6	17.9	3.7	.7	3.0	100.0

The data depicted in Table 4.73 reveals an overwhelming level of agreement with the statement. The results show that the number of students who either agreed or strongly agreed that they have friends from different ethnic groups across the various ethnic categories ranged between 92.4% with the Kamba and 96.5 % among the Kisii. As a result of this high level of agreement, both neutral and disagreement responses were minimal. These results indicate what would probably be expected in a cosmopolitan County like Nairobi where young people have most likely grown up alongside others from different ethnic groups and so have made friends with them.

Marriage is one of the best ways of showing total social integration especially when it is between people of different ethnic groups. The students were asked to give their responses to a statement related to marriage: "I would not mind marrying outside my ethnic group." The results of their responses are summed up in Table 4.74.

**Table 4.74 Students' ethnicity and willingness to marry outside their ethnic group**

<b>Ethnic Background</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Kikuyu</i>	153	49.7	22.2	15.0	4.6	8.5	100.0
<i>Luo</i>	84	54.8	29.8	8.3	1.2	6.0	100.0
<i>Luhya</i>	66	57.6	30.3	3.0	6.1	3.0	100.0
<i>Kamba</i>	50	68.0	20.0	6.0	2.0	4.0	100.0
<i>Kisii</i>	28	75.0	10.7	3.6	7.1	3.6	100.0
<i>Others</i>	134	58.2	23.1	6.0	3.0	9.7	100.0

The results in Table 4.74 reveal a very positive response to the statement. A total of 70% and above of the students either strongly agreed or agreed that they would be willing to marry people outside their ethnic groups. The lowest level of agreement was with the Kikuyu at 71.9% while the Kamba had the highest level at 88%. It is interesting to note that all other ethnic groups apart from the Kikuyu had over 80% agreeing to the statement. An analysis of the levels of disagreement also shows the Kikuyu having the highest level with a total of 13.1% either disagreeing or strongly disagreeing. The same group also had the highest level of neutral responses at 15%. This marked deviation by the Kikuyu from the other ethnic groups could probably be connected to the fact that during the PEV (2008), the Kikuyu especially from the Rift Valley Province were depicted as the most displaced as a result of ethnic differences ( Wamwere, 2008).

One of the ways in which social cohesion is reflected in society is through display of respect to other people especially those who are different or have different views from a person. The students were therefore asked to respond to the following statement: “I respect other ethnic groups”. The students’ responses to this statement are laid out in Table 4.75.

**Table 4.75 Students from different ethnic groups and respect for those in different ethnic groups**

<b>Ethnic Background</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Kikuyu</i>	153	66.7	26.1	6.5	0	.7	100.0
<i>Luo</i>	84	69.0	26.2	2.4	1.2	1.2	100.0
<i>Luhya</i>	66	68.2	27.3	3.0	1.5	0	100.0
<i>Kamba</i>	50	74.0	20.0	6.0	0	0	100.0
<i>Kisii</i>	28	75.0	25.0	0	0	0	100.0
<i>Others</i>	134	71.6	22.4	3.7	2.2	0	100.0

The data displayed in Table 4.75 reveals that an overwhelming majority of the students agreed with the statement. The study found that over 90% of students in each ethnic group either agreed or strongly agreed that they do respect other ethnic groups. There was a fairly insignificant level of disagreement ranging from a total of 7% among the Kikuyu to none among the Kamba and Kisii. It is possible that this very positive response was influenced by the ongoing campaign by the Kenyan government to enhance national cohesion and discourage hate speech towards people of different ethnic groups.

Another statement that the students were presented with was to do with special friendship. The students were asked if they would like to have their best friend from a different ethnic group from their own. The analysis of the responses to this statement is summarized in Table 4.76.

**Table 4.76 Students of different ethnicity and their willingness to have best friend from a different ethnic group**

<b>Ethnic Background</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Kikuyu</i>	153	51.0	27.5	16.3	3.9	1.3	100.0
<i>Luo</i>	84	58.3	25.0	15.5	1.2	0	100.0
<i>Luhya</i>	66	45.5	31.8	18.2	1.5	3.0	100.0
<i>Kamba</i>	50	64.0	18.0	12.0	0	6.0	100.0
<i>Kisii</i>	28	28.6	39.3	32.1	0	0	100.0
<i>Others</i>	134	54.5	23.9	14.9	3.0	3.7	100.0

The results in Table 4.76 indicate a positive response to the idea of having the best friend from a different ethnic group. Apart from the Kisii, all the other different ethnic groups posted a level of agreement of 70% and over in both agreeing or strongly agreeing with the statement. The Kisii also had the highest percentage of those who were neutral standing at 32.1%. These results were rather surprising given the fact that the Kisii had the highest level of agreement on the statement concerning general friendship. In that statement which asked students if they have friends from different ethnic groups, the Kisii response posted a total of 96.5% of the students

either agreeing or strongly agreeing; (see Table 4.73). This is probably an indication that these students do not mind having general friends from different ethnic groups but when it comes to the best friend who is probably trusted and a confidant, they prefer one from their own ethnic group.

One other statement that students were asked to respond to was; “I do not undermine other people on the basis of their ethnicity.” A summary of the students’ responses is given in Table 4.77.

**Table 4.77 Students from different ethnicity responses on not undermining others on basis of ethnicity**

<b>Ethnic Background</b>	<b>N=</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Kikuyu</i>	153	63.4	25.5	7.2	1.3	2.6	100.0
<i>Luo</i>	84	60.7	23.8	10.7	3.6	1.2	100.0
<i>Luhya</i>	66	69.7	25.8	3.0	1.5	0	100.0
<i>Kamba</i>	50	66.0	24.0	2.0	6.0	2.0	100.0
<i>Kisii</i>	28	89.3	10.7	0	0	0	100.0
<i>Others</i>	134	67.9	17.9	7.5	3.7	3.0	100.0

Students’ responses as outlined in Table 4.77 display an overwhelmingly positive response with the range of agreement falling between 78.9% and 100%. The results show that on the whole the level of agreement was over 80%. The lowest percentage of those who either agreed or strongly agreed was with the Kikuyu at a total of 78.9% while the Kisii were in total agreement at a 100%. The neutral and disagreement responses were minimal. The results are probably an indication that

undermining others on account of ethnicity could be associated with negative ethnicity which the government is keen to eradicate and people are reluctant to openly display.

People living in a cohesive society would not mind living next to others who might be of different ethnic groups. The students were therefore asked if they would like to have neighbours of different ethnic groups. Table 4.78 summarizes their responses.

**Table 4.78 Students of different ethnicity and willingness to have neighbours from different ethnic groups**

<b>Ethnic Background</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Kikuyu</i>	153	48.4	30.7	15.7	3.3	2.0	100.0
<i>Luo</i>	84	48.8	36.9	9.5	4.8	0	100.0
<i>Luhya</i>	66	45.5	40.9	10.6	1.5	1.5	100.0
<i>Kamba</i>	50	50.0	38.0	8.0	2.0	2.0	100.0
<i>Kisii</i>	28	39.3	46.4	10.7	3.6	0	100.0
<i>Others</i>	134	56.7	29.9	9.0	2.2	2.2	100.0

The analysis in Table 4.78 gives a very high level of agreement with the statement. Five of the ethnic categories have 80% and above of the students either agreeing or strongly agreeing that they would like to have neighbours of different ethnic groups. The only group that had less than 80% doing the same was the Kikuyu but even they had 79.1% either agreeing or strongly agreeing with the statement. It is to be noted that even though the Kikuyu had this slightly lower percentage, they were not also in

disagreement as they had the highest level of neutral responses at 15.7%. This very positive response to the statement is probably because these students already have neighbours from different ethnic groups.

Ability to work with people who are different could be said to be a good indicator of social cohesion. The students' willingness to work with different students was therefore investigated when they were asked to state if they liked working with students from different ethnic groups. Table 4.79 analyses the students' responses.

**Table 4.79 Students of different ethnicity and their willingness to work with students from different ethnic groups**

<b>Ethnic Background</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>TOTAL %</b>
<i>Kikuyu</i>	153	53.6	33.3	11.1	.7	1.3	100.0
<i>Luo</i>	84	59.5	28.6	6.0	4.8	1.2	100.0
<i>Luhya</i>	66	60.6	21.2	12.1	1.5	4.5	100.0
<i>Kamba</i>	50	52.0	36.0	12.0	0	0	100.0
<i>Kisii</i>	28	50.0	35.7	14.3	0	0	100.0
<i>Others</i>	134	64.2	23.1	10.4	1.5	.7	100.0

Analysis of the information in Table 4.79 reveals an overwhelming agreement with the statement. The data shows that over 85% of the students in each of the ethnic groups either agreed or strongly agreed with the statement. This high level of agreement was probably influenced by the fact that being in Nairobi schools, the students have been working with students from different ethnic groups for long.



The last statement that the students were presented with was, “I do not mind being taught by teachers of different ethnic groups.” A summary of the students’ responses is given in Table 4.80.

**Table 4.80 Students of different ethnicity and their willingness to be taught by teachers from different ethnic groups**

<b>Ethnic Background</b>	<b>N=515</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Kikuyu</i>	153	72.5	20.3	3.9	.7	2.6	100.0
<i>Luo</i>	84	72.6	22.6	1.2	2.4	1.2	100.0
<i>Luhya</i>	66	77.3	19.7	0	0	3.0	100.0
<i>Kamba</i>	50	68.	22.0	8.0	0	2.0	100.0
<i>Kisii</i>	28	78.6	14.3	3.6	0	3.6	100.0
<i>Others</i>	134	64.2	23.9	6.7	1.5	3.7	100.0

The results in Table 4.80 indicate that 90% and over of students in each ethnic group would have no problem being taught by teachers from different ethnic groups as they either agreed or strongly agreed with the statement. This very high level of agreement is probably a reflection of the reality on the ground where these students are already being taught by teachers of different ethnic groups as they are in a cosmopolitan County.

#### 4.9.1 Testing Hypothesis 4.

The fourth hypothesis of the study was: *There is no significant difference between students of various ethnic groups on their attitude on the role of CRE in social cohesion.* In reference to the ethnic groups, each of the nine statements that students responded to was scored with the highest score being (9\*5=45) and the lowest score being (9\*1=9).

The summation of the responses were then categorised into five in accordance with the likert scale given as illustrated in Table 4.81. This summation table was used in calculating the chi-square for ethnic grouping.

**Table 4.81 Summation of responses in relation to ethnic background**

Scale	Categories	Range of Perception and Attitude Score
5	Strongly Disagree	38-45
4	Disagree	31-37
3	Neutral	24-30
2	Agree	16-23
1	Strongly Agree	9-15

Table 4.81 was used to classify the total students' responses according to their categories. The results of this analysis is tabulated in Table 4.82.

**Table 4.82 Number of students against their response categories in relation to their ethnic group**

<b>Ethnic Background</b>	<b>Strongly Agree</b>	<b>Agree</b>	<b>Neutral</b>	<b>Disagree</b>	<b>Strongly Disagree</b>	<b>Total</b>
<i>Kikuyu</i>	86	61	5	0	1	153
<i>Luo</i>	55	24	5	0	0	84
<i>Luhya</i>	44	18	4	0	0	66
<i>Kamba</i>	33	16	0	1	0	50
<i>Kisii</i>	19	9	0	0	0	28
<i>Others</i>	87	37	7	3	0	134
<b>Total</b>	324	165	21	4	1	515

Using the data in Table 4.82, the hypothesis: *There is no significant difference between students of various ethnic groups on their attitude on the role of CRE in social cohesion* was tested. Table 4.83 shows the chi-square analysis.

**Table 4.83 Chi-Square Tests (Ethnic background and students' attitudes)**

	<b>Value</b>	<b>Df</b>	<b>Asymp. Sig. (2-sided)</b>
<i>Pearson Chi-Square</i>	20.937 <sup>a</sup>	20	.401
<i>Likelihood Ratio</i>	24.906	20	.205
<i>Linear-by-Linear Association</i>	.404	1	.525
<i>N of Valid Cases</i>	515		

The analysis captured in Table 4.83 shows that the ethnic group is not significant on the attitude of students on the role of CRE in the promotion of social cohesion; ( $X^2 = 20.937^a$ ,  $p=.401$ ). The results were rather surprising because in many instances, especially in Kenya ethnicity is quoted as the main contributing factor to issues that

reflect lack of cohesion in the society. Some of these issues include interethnic clashes, formation of rebel groups such as Mungiki as well as complaints about corruption and nepotism.

These results are different from what Hudson (2007) and Carter (2010) found in their studies. In Hudson's study, ethnicity was frequently quoted as a barrier to a sense of community or cohesiveness in the neighbourhood. The majority of the people in this study preferred to live near to others who were like them because they felt more "comfortable". They argued that they did not wish to live in ethnically diverse neighbourhoods as it made them feel insecure. Carter's study is in agreement with this notion. The study found that young people prefer to hang out along racial groups because they believe they have similar interests than with racially or ethnically different people.

#### **4.10 Suggestions on best ways of promoting social cohesion in Kenya**

The students were asked to rate the best ways of promoting social cohesion in Kenya in the future. The analysis in Table 4.84 shows students responses to statements regarding different ways in which social cohesion can be promoted.

**Table 4.84 Students' suggestion on best ways of promoting of social cohesion**

<b>Best ways (N=515)</b>	<b>Strongly Agree %</b>	<b>Agree %</b>	<b>Neutral %</b>	<b>Disagree %</b>	<b>Strongly Disagree %</b>	<b>Total %</b>
<i>Making CRE a compulsory subject from primary to university</i>	30.1	8.2	15.7	16.7	29.3	100
<i>Strengthening religious institutions to enhance good morals</i>	65.4	20.2	7.6	2.7	4.1	100
<i>Censorship of mass media to control hate speech</i>	51.3	21.2	13.2	6.0	8.3	100
<i>Punishment / warning to those advocating negative ethnicity as a deterrent</i>	56.9	18.6	11.1	5.0	8.3	100
<i>Making all secondary schools national</i>	22.5	10.1	16.3	18.8	32.2	100
<i>Posting teachers in areas of different ethnicity from theirs</i>	49.7	18.4	15.1	7.2	9.5	100

In the first statement, students were asked to respond to the idea of making CRE a compulsory subject from primary school to University. In their response 30.1% strongly agreed that this was a good idea, 8.2% agreed. 15.7% were neutral, 16.7% disagreed while 29.9% strongly disagreed. Another statement suggested that social cohesion could be promoted by strengthening religious institutions to enhance good morals. 65.4% strongly agreed with this statement, 20.2% agreed, 7.6% were neutral, while 2.7% and 4.1% disagreed and strongly disagreed respectively. The students were also asked to respond on whether mass media should be censored in order to control hate speech. Their responses were as follows: 51.3% strongly agreed, 21.2% agreed, 13.2% were neutral, 6.0 % disagreed whereas 8.3% strongly disagreed.

Another statement that sought students' suggestion on ways of promoting social cohesion was giving punishment or warning to those advocating negative ethnicity as a deterrent. In their response, 56.9% strongly agreed with this statement, 18.6% agreed, 11.1% were neutral, 5.0% disagreed and 8.3% strongly disagreed. Students were also asked whether they thought that making all secondary schools national would help promote social cohesion. They responded as follows; 22.5% strongly agreed, 10.1% agreed, 16.3% were neutral, 18.8% disagreed and 32.2% strongly disagreed.

The last statement students were asked regarding their suggestions was on whether teachers should be posted to areas of different ethnicity from theirs. In this regard, 49.7% strongly agreed, 18.4% agreed, 15.1% were neutral, 7.2% disagreed while 9.5% strongly disagreed. The analysis indicates that in 4 out of the 6 statements presented, over 70% of the students either strongly agreed or disagreed that those were good ways of promoting social cohesion. However the responses to 2 of the statements were rather surprising. In the statement of making CRE a compulsory subject, only 30.1% strongly agreed with 8.2% agreeing making the positive response less than 50%. Perhaps this is due to the fact some of schools have made CRE compulsory ignoring students' choice of subjects. It is therefore possible that some of the students in the sample could have been forced to take CRE. The other surprising response was in regard to making all secondary schools national. In this response 22.5% strongly agreed against 32.2% who strongly disagreed. Perhaps this

response was influenced by the fact many of the students associate national schools with very high marks at Kenya Certificate of Primary Education (KCPE) level and given their secondary school entry behaviour they imagine that many of them would be left out of secondary school because of low marks. This response could therefore have been influenced by the fact that the majority of students were in County and District schools because they had failed to attain required grades to earn them a place in National schools when they graduated from primary schools.

#### **4.11 CRE and fostering social cohesion**

When students were requested to give their personal opinion as to whether CRE is able to foster social cohesion, an overwhelming majority stated that they believed that the discipline would help in promotion of social cohesion. The students gave reasons explaining why they believed that teaching of Christian Religious Education would foster social cohesion. The following are some of the reasons students gave in support of teaching Christian Religious Education in Kenyan schools.

- *“Through its teaching against ethnic discrimination.”*
- *“CRE taught us to interact and accommodate people from different ethnicity regardless of their ethnic background.”*
- *“Most concepts in CRE are centred on unity, team work and working against our differences.”*

- *“CRE instils good morals which help people of different ethnic groups to come together.”*
- *“CRE is a very applicable subject in life today. It teaches on current issues and how we are expected to relate with one another peacefully the way you are expected by our Supreme God.”*
- *“It encourages students to love and respect each other regardless of race, religion, socio-economic background gender etc.”*
- *“In CRE we learn to understand and respect one another knowing that people are equal before the eyes of God irrespective of their abilities.”*
- *“CRE teaches us to emulate Jesus who did not despise any one.”*
- *“This is because it teaches on good conduct, values and Christian virtues which help in our interaction with different people.”*
- *“CRE instils various virtues and values to the students which assist them to be morally upright hence giving each and every person the respect they deserve irrespective of their culture, religion, tribe etc hence strengthening the social unity.”*
- *“This is because it teaches about love which is Gods greatest commandment. Love for all hence fosters social cohesion.”*
- *“Through different topics we are shown that God loves His people and expects us to do the same by loving our neighbours and doing good therefore promoting cohesion.”*



The above sentiments expressed by students display their understanding of Christianity on which the subject CRE is based. They were able to identify the relationship between God, themselves and other people. This relationship is based on the belief that God loves people equally inspite of their diversity and expects people to do the same. According to the students' understanding CRE emphasises virtues that would enhance this type of relationship leading to peaceful and cohesive coexistence.

During the interviews the teachers who supported the positive role CRE has in promotion of social cohesion had similar sentiments as the students. Two of them had this to say, “*CRE can promote social cohesion because through teaching CRE, Biblical values, knowledge, attitudes and skills that emphasize Christian principles of living in harmony with each other are imparted in students. Students are able to co-exist with each other.*” Another one said, “*Emphasis on values of social cohesion, common origin of human race and principles of Christian living foster social cohesion and peaceful co-existence.*” When this teacher was asked to explain her answer, she responded by saying that in CRE students are taught how to relate with people and respect other people's beliefs, cultures and principles which would all lead to better co-existence.

The foregoing narrations suggest that most of the students and teachers connected CRE with development of morals and values. They argued that development of these morals and values based on their relationship between God, themselves and other

people helps to perceive themselves as Gods creation that is called to relate amicably across different groups of people. Many teachers and students viewed CRE as a subject that teaches love and togetherness that should lead to peaceful coexistence. As they gave their reasons many of the respondents were conscious that CRE would only promote social cohesion if it uses the right methodology that would ensure application of the teaching to the students' daily experiences and living. These findings agree with Kamau (2005) and Mutinda (2005) who found out that the majority of students perceived CRE as a subject that would help them acquire relevant values for social living.

Inspite of this positive response, there were a few students who did not think that CRE is able to foster social cohesion. In supporting their argument some had this to say, *“CRE is not able to foster social cohesion because we can learn about social cohesion in churches and also because CRE is a subject done because it is a booster for some”*. Another student said, *“ It makes no difference since we take it as a subject not a life skill lesson”*, while another one had this to say, *“ The students are not able to understand the real importance of CRE because they find it as an academic subject and only work hard to pass”*. One student who failed to see the application of Christian values in CRE teaching had this to say, *“I have not written a full yes because CRE is not really about social issues in our nation. In the 8-4-4 system it is more of covering the syllabus, then revising for the Kenya Secondary Certificate of education (KSCE) examination than focussing on the moral ethics of*

*the people who read it. Some people who are probably tribal can still fit in a CRE class because it is all about covering the syllabus and passing exam.”*

This students’ assertion that CRE was regarded as just an academic subject was supported by some teachers during the interviews. Although the teachers were in agreement that CRE is a valuable subject that can foster social cohesion many of them concur that the subject is treated more as an academic subject than a life changing discipline. This implies there is not enough emphasis on application of the subject to the students’ everyday life. The findings allude to a general consensus that CRE can be used to foster social cohesion. However, the right methods and approaches need to be applied if this it to happen.

This negative attitude towards the role of CRE as a tool for social cohesion was further illustrated when students were asked to rate the influence of various subjects in regard to social cohesion. The subjects presented to the students were those that the researcher believed could easily be connected to social cohesion amongst the subjects in the Kenyan secondary school curriculum. The students were requested to choose only one of these subjects which they thought could best assist students in development of social cohesion. The results are captured in Table 4.85.

**Table 4.85 Students rating of subjects' contribution to social cohesion**

<b>Subject</b>	<b>Frequency (N)</b>	<b>Percentage (%)</b>
<i>History and Government</i>	79	15.3
<i>Geography</i>	13	2.5
<i>Christian Religious Education</i>	141	27.4
<i>Kiswahili</i>	34	6.6
<i>Music</i>	64	12.4
<i>Life Skills Education</i>	184	35.7
<i>Total</i>	515	100.0

The results in Table 4.85, indicates that CRE was rated second after Life Skills Education with 27.4% against 35.7%. This is an unexpected result given that the respondents were CRE students. Other subjects were rated as follows; History and Government 15.3%, Music 12.4%, Kiswahili 6.6% and Geography 2.5%. The researcher was interested to find out why Life Skills Education was the most popular choice. On close analysis of students' responses it was found out that students perceive Life Skills Education as a practical subject that deals with practical things. They argued that the subject helps them to understand themselves, understand others and the general environment they live in thus making interaction easier. According to the students' arguments, this interaction would then be positive and therefore encourage social cohesion. This further illustrates the fact that students do not view CRE as being practical enough for daily living.

One of the major reasons why CRE is not viewed as being a practical subject could be attributed to the methodology used in teaching it. The researcher therefore sought

to find out from the students and teachers what methods are applied in the teaching of CRE. The students' responses are summarised in Table 4.86.

**Table 4.86 Students responses on different methods used in teaching CRE**

Teaching Methods	Frequency (N)	Most Used %	Moderately Used %	Least Used %	Rarely Used %	Total%
Lecture Method	515	47.4	23.9	9.7	19.0	100
Demonstration	515	23.7	32.8	15.9	27.6	100
Question & answer	515	56.5	27.6	9.1	6.8	100
Narration	515	38.8	29.7	15.1	16.3	100
Dramatization	515	9.3	16.9	23.7	50.1	100
Role Playing	515	11.8	16.3	23.7	48.2	100

The findings indicate that the most used and moderately used methods are lecture standing at total of 71.3%, and question and answer at 84.1%. The other methods fairly used are demonstration standing at 66.5% of most and moderately used responses and narration at 68.5%. The percentage of narration could have been influenced by students' perception of Bible reading as being narration. The least used methods were demonstration at 26.1% and role play with 28.1% of students agreeing that the methods were most or moderately used. However, on the other extreme, 50.1% of the students reported that dramatization was least used while 48.2% reported the same on role play.

These results allude to the fact some of the most appropriate methods for encouraging interaction among students and hence social cohesion are not frequently used. Instead there is emphasis on such methods as the lecture, which is teacher

centred and encourages little interaction. During the interviews with the teachers it was found out that many of the teachers preferred to use lecture and question and answer methods citing the need to cover the syllabus in good time. Some of the teachers argued that although such methods as role play and field trips are good on encouraging social cohesion they need too much time to prepare and execute which they did not think they had. One of the teachers had this to say, *“It is difficult to organise field trips for CRE because when parents are asked to contribute to such trips, some of them do not respond positively saying that CRE can be taught using the Bible.”* Another teacher argued that, *“the time used to go on a field trip could be used to teach many topics in the subject and hence cover the syllabus in good time to allow for revision for examinations.”*

These findings concur with Wainaina (1984) who in his study found out that teachers did not use appropriate CRE teaching methods citing lack of time and heavy teaching loads. The same argument was also confirmed by Kiarie (2006) who established that teachers use more teacher than learner centred method quoting heavy work load and pressure to cover the syllabus. The findings are in corroboration with those of Gatumu (2002) who concluded that the negative attitude that students had towards CRE could be associated with irrelevant approaches in teaching the subject.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Introduction**

In this chapter, the summary of findings of the study and conclusions are presented. The chapter also gives relevant recommendations based on the main findings of the study.

#### **5.2 Summary of the study**

The purpose of this study was to investigate the students' attitude on the role of CRE in the promotion of social cohesion. The study was guided by four objectives namely: To investigate if students' characteristics influence their attitudes] on the role of CRE as a tool for promotion of social cohesion, establish whether institutional factors influence students' attitude on the role of CRE in promotion of social cohesion, assess the influence of parental background on students' attitude on the role of CRE in promotion of social cohesion and examine whether students' ethnicity influences their attitude on the role of CRE in promotion of social cohesion. Four hypotheses related to these objectives were generated and tested.

The research design used was descriptive survey which employed both quantitative and qualitative approaches. The study was conducted among Form four CRE secondary school students in Nairobi County, some of their teachers and a few District Education Officers in the County. The questionnaire was the main tool used for the students while interviews were used for teachers and the education officers.

Review of related literature covered various themes such as the concept of attitudes, students' characteristics and social cohesion, parental background and social cohesion, institutional factors and social cohesion. A summary of the literature was done to identify the gap.

The research findings were analysed both quantitatively and qualitatively. The SPSS software programme was used to analyze the quantitative data while qualitative data was subjected to content analysis through which relevant results were obtained. The findings of the study on the whole point to the fact CRE does have a role to play in the promotion of social cohesion.

### **5.3 Summary of Findings**

The following were the findings of the study based on research hypotheses.



### **5.3.1 Findings Based on Hypothesis 1**

The findings indicate that the learners' characteristics that were tested had different significance; only age had a significant impact on the students' attitude on the role of CRE in the promotion of social cohesion at  $p=0.030$ . In reference to gender, chi-square analysis showed that it is not significant at  $p=0.499$ . In terms of age as a student's characteristic the study established that age is a strong predictor of students' attitude towards the role of CRE in the promotion of social cohesion.

### **5.3.2 Findings Based on Hypothesis 2**

Different categories of schools were investigated in relationship to students' attitude on the role of CRE in the promotion of social cohesion. The study established that the type of school as an institutional characteristic influences the students' attitudes on the role of CRE in the promotion of social cohesion. The level of significance was at  $p=0.010$ .

### **5.3.3 Findings Based on Hypothesis 3**

The parental factors that were investigated in terms of students' attitude towards the role of CRE in the promotion of social cohesion were mothers' and fathers' occupation and their levels of education. It was found out that both the fathers' and mothers' level of education had influence on students' attitude on the role of CRE in the promotion of social cohesion. The level of significance related to the parents' level of education was at  $p=0.030$  for the mothers and for the fathers it was at

$p=0.042$ . It is to be noted the study established that the mothers' level of education had a higher significant level than that of the father. In regard to mothers' and fathers' occupation, it was established that there was no significant relationship between their occupation and the students' expressions related to social cohesion. The p-value in terms of mothers' occupation was  $p=0.593$  while that of the fathers' was  $p=0.131$ .

#### **5.3.4 Findings Based on Hypothesis 4**

The study established that the students' ethnic background did not have a significant influence on their attitude on the role of CRE in promotion of social cohesion. This was shown by the similar responses students made regarding statements deemed relevant in investigating their attitude on the role of CRE in social cohesion. The chi square test at  $p=0.401$  also revealed that there was no significant relationship between the students' ethnic groups and their attitude on the role of CRE in promotion of social cohesions.

### **5.4 Conclusions**

From the findings and discussions, the following conclusion emerged.

- i) Social cohesion is a prerequisite for nationalism and therefore needs to be enhanced and developed in the society. Responses from both teachers

and students seem to support this point of view by agreeing that CRE as a subject can enhance social cohesion leading to nationalism.

- ii) Age as students' characteristic is strongly related to the students' attitude on the role of CRE in the promotion of social cohesion. By observing the age of the respondents, students' attitude towards the role of CRE in the promotion of social cohesion vary across the different age groups. It was noted that the younger the student was, the more positive their attitude towards the role of CRE in promotion of social cohesion. The reverse was true where the older a student was the less positive their attitude on the role of CRE in social cohesion.
  
- iii) The category of school attended by the students has a significant influence on the students' attitude towards the role of CRE in the promotion of social cohesion. This could be linked to the differences manifested in different categories of schools in such areas as infrastructure, staffing, teaching methodology, students' academic ability and resources available in schools. It was noted that on the whole National school students had a more positive attitude on the role of CRE in social cohesion than both County and District schools.
  
- iv) The variation in parents' level of education is associated with students' attitude on the role of CRE in the promotion of social cohesion. The

study found that students whose parents had higher levels of education were less willing to live in just any part of the country than those whose parents had lower levels of education.

- v) Strengthening of religious institutions to enhance good morals is a strong component of social cohesion. Other components of social cohesion though to a lesser degree are censorship of mass media, punishing negative ethnicity and posting teachers to areas different from their ethnicity.
- vi) Use of more interactive student centred methods of teaching would enhance internalization of values taught in CRE.

## **5.5 Recommendations**

The conclusions made in section 5.4 seem to point to certain directions concerning the students' attitude towards the role of CRE in the promotion of social cohesion. To this end, a number of practical and policy intervention measures based on the issues emerging from the study are recommended.

### **5.5.1 Enhancing CRE for social cohesion**

The findings established that CRE could be an important tool for promotion of social cohesion especially if it was studied by people who chose to for the right reasons and

if relevant methodologies were used. In many cases, students were almost forced to take CRE as a way of encouraging them to do well because of the perception that CRE is easy to pass in the examination. Others took it because it was automatically grouped with subjects that they wanted to take. As a result of CRE being a religion based subject, it is recommended that it should only be taken by people who are willing and happy to do it. In this way, the expected impact of the subject would be reflected in the students' attitude to the subject and its application to daily living.

### **5.5.2 Strengthening of CRE teaching methods**

It was established that methods such as role play and field trip were very rarely used in the teaching of the subject although they are the most appropriate methods for exposing students to diverse situations and people. This was reflected in both the students' and teachers' responses regarding methods used in the teaching of the subject. In this regard, the Ministry of Education should encourage CRE teachers to use such methods as a way of enhancing virtues such as tolerance, respect for diversity, cooperation and nationalism which are important for social cohesion. In general, there is need to use more interactive methods of teaching in order to enhance internalization of values taught through CRE. The Ministry of Education can use the CRE subject inspectors to ensure use of these guidelines.

### **5.5.3 Review of admission practices in schools**

The findings of the study indicate that induction of Form One students is critical in establishing cohesiveness in the school. It was found that in schools where Form One students are attached to older students belonging to different ethnic groups to look

after them and help them settle in school, they are helped in exposure and acceptance of people who are different. This in turn is likely to influence students' outlook on diversity at a national level. In view of this, the Ministry of Education should give uniform admission and induction guidelines across all categories of schools to encourage inter-ethnic relationships in the early years of schooling. This would be most appropriate especially to National and County schools where students come from different ethnic groups.

#### **5.5.4 Need for strengthening religious institutions**

It was found that religious institutions play an important role in development of social cohesion and therefore should be strengthened. In the school situation this could be done by encouraging religious practices such as regular prayers and scripture reading as well as strengthening various pastoral programmes. However, the Ministry of Education needs to give clear guidelines on how this is to be done to avoid extremism and conflicts between various stakeholders. These guidelines should clearly indicate the role of the sponsor in instilling the expected morals for the benefit of the wider community. This approach to issues relating to social cohesion would be appropriate because the total school community would be involved.

#### **5.5.5 Need to emphasise teaching of Life Skills Education**

It was found from the interviews with teachers and education officers that although Life Skills Education is allocated time on the time table, it was not always taught because it was not an examinable subject although they felt it was an important way of developing social cohesion. Given the fact that this subject was the highest rated

by the students in terms of development of social cohesion, the Ministry of education could rethink of reviewing its status in the curriculum with the view of making it compulsory especially in the first two years of secondary school education.

#### **5.5.6 In-cooperating social cohesion as a subject in schools**

Given the challenges the country faces in terms of persistent conflicts based on ethnic differences, it is recommended that a syllabus could be developed to address pertinent issues relating to development of social cohesion in the country. Perhaps a synchronize of Life Skills Education, Peace Education and policy documents related to social cohesion would lead to an appropriate syllabus to address promotion of social cohesion in the country. The syllabuses should be developed by experts in various thematic areas under the national curriculum body, namely Kenya Institute of Curriculum Development.

#### **5.5.7 Integrating Religious education teachings across the curriculum**

It is clear from the study that the required effects of teaching CRE in relation to development of social cohesion are not always apparent because of the individuality of the subject. This means that at times students might fail to apply values learnt in CRE across different experiences. Since Religious Education is not compulsory it is probably a good idea for policy makers to think of how relevant religious values can be intergrated in all subjects contained in the school curriculum. This would ensure that all teachers and students are involved in the acquisition of neccesary values which would lead to social cohesion.

## **5.6 Recommendations for Further Study**

The following areas are recommended for further study:

- i) This study covered only one county in Kenya, that is Nairobi, which is cosmopolitan. The study could be replicated in other counties in order to get a clearer reflection of the situation in the country.
- ii) Another area of study could be carried out to establish whether there are differences in attitudes between students in cosmopolitan and rural setting. This can be done by sampling students from both cosmopolitan and rural schools.
- iii) This study was on students' attitude on the role of CRE in the promotion of social cohesion. A study could be carried out to find out the actual role of CRE as a discipline in the promotion of social cohesion in comparison with social sciences and natural sciences in the Kenyan schools.



## REFERENCES

- Akerhed, A. (2007). *Transforming conflicts and building peace*. Stockholm: Sida Studies.
- Arnot, M. (2009). *Youth leadership, national unity and poverty alleviation: East and West African approaches to the education of a new generation*. Cambridge.
- Ashton, E. (2008). *Religious Education in early years*. London and New York: Routledge.
- Baron, R. and Byrne, D. (1991). *Social psychology: Understanding human interaction (6<sup>th</sup> edition)*. Boston: Allyn and Bacon.
- Barret, D., Janice, M., and Mc Veigh (1973). *Kenya Churches handbook*. Evangel Publishing house. Kisumu, Kenya.
- Bogonko, S.N. (1992). *A History of modern education in Kenya*. Nairobi: Evans Brothers Kenya Limited.
- Boss, J.A. (2001). *Analyzing moral issues*. Toronto: Mayfield Publishing Company.
- Bourdeu, P. (1967). Systems of education and systems of thought. *International Science Journal* 19(3) 338-358.
- Bruhn, J. G. (2009). *The group effect: Social cohesion and health outcomes*. Dordrecht: Springer.
- Brown, E. (2008). *The road to Peace: The role of the Sothern Sudanese Church in Communal stabilization and national resolution*. Unpublished PhD thesis: University of Edinburgh.
- Burges, A. (2005). Introduction to youth and citizenship in East Africa. *Africa Today*. 51 (3), vi-xxiv.
- Carter, P.L. (2010). Race and cultural flexibility among students in different multiracial schools. *Teachers College record* Vol.112 Number 6 June 2010 pp1529-1574.
- Ciano, J.N. (2006). *The role played by American foreign policy in the democratic republic of Congo*. Unpublished M.A thesis. University of Nairobi.
- Cox, E. and Cairns, J. (1989). *Reforming Religious Education*. London: Kogan Page Limited.

- Copson, R. (1994). *Africa's wars and prospective for peace*. New York: ME-Sharp Publishers.
- County Director of Education (2012). List of public secondary schools in Nairobi.
- Creswell, J. W. (2009). *Research design: Qualitative, quantitative and mixed methods approaches (3<sup>rd</sup>. Ed.)*. University of Nebraska-Lincoln: Sage Publications, Inc.
- Dandy, H. and Pe-Pua, R. (2013). Reseach into current and emerging drivers for social cohesion, social division and conflict in multicultural Australia. Research report. Edith Cowan University and the University of New South Wales.
- Davis, B. (1993). *An introduction to the Philosophy of Religion*. New York: Oxford University Press.
- Davis, C. (1994). *Religion and the making of society*. New York: Cambridge University Press.
- Demack, S.; Fowler, D.; Robinson, B.; Stevens; A. And Wilson, I. (2010). Young people and community cohesion: Reseach Report DFE-PR033. United Kingdom.
- Duncan, G. & Magnisson, K. (2005). Can family socio-economic resources account for racial and ethnic test score gap? *Future of children* 15(1), 35-54.
- Durkheim, E (1952). *Social rituals and sacred objects*. Edited by Collin Randall New York: Oxford University press.
- Eric, D. (1994). Religion in the Socual Studies Curriculum. "Evangelical Alliance Report," <http://www.eric digest.org/1994/religion.htm>.
- Eshiwani, G. (1993). *Education in Kenya since independence*. Nairobi: East African Educational Publishers Limited.
- Farah, A.H. (2001). *The role of Religion in Somali disputes*. Unpublished M.A. thesis: University of Nairobi.
- Furguson, R. F. (2007). Parenting practices, teenage lifestyles and academic achievement among Africa American children. *Focus*, 25, 28-26.

- Gakunga, D. K. (2013). *Effects of Technical and Vocational Education and Training (TIVET) on socio-economic development in Kenya: Students perceptions*. Published PhD Thesis, University of Nairobi.
- Gatumu, J. (1983). *A study of head teachers attitudes towards Religious Education in Runyenjes division primary schools*. Unpublished Med Thesis: University of Nairobi.
- Gatumu, J. (2002). Attitude factor and the future of CRE in Kenyan secondary schools. *The Fountain, Journal of the Faculty of Education*. University of Nairobi (1) 25-37.
- Geertz, C. (1973). *The interpretation of cultures*. New York: Kegan Page Ltd.
- Getui, M. (1993). The religious aspect of secondary school life and their effect on the youth in Nairobi. Published Med thesis; Kenyatta University.
- Greaney, V. (2006). Text-books, respect for diversity and social cohesion in Promoting social cohesion through education: Case studies and tools for using text books and curricular. Washington DC: World Bank.
- Grimmitt, M. (1973). *What can I do in RE?*. Great-Wakering: Mayhew-McCrimmon.
- Groenewegen, T. G. (1993). *Subject Methods: Religious Education*. Nairobi: Lecturn Publishers.
- Grolnick, W. S., Friendly, R. W. and Bellas, V.M. (2009). Parenting and Children's Motivation at school. In K. R. Wentzel and A. Wigfield (Eds), *Handbook of motivation at school*, 279-300. New York and London: Rout ledge.
- Heckman, J. J. (2011). The American Family in black and white: A post-racial strategy for improving skills to promote equality. *Daedulus, the Journal of the American Academy of Arts and Sciences*, 140, 70-89.
- Henning, M. (2003). *Re-examining liberation in Namibian*. Stockholm: Nordiska Africa institute.
- Hovland, C. (1953). *Communication and persuasion*. New Haven and London: Yale University Press.
- Hudson, M.; Phillips, J.; Ray, K. and Barnes, H. (2007). *Social cohesion in diverse communities*. York: Joseph Rowntree Foundation.

- Iheoma, E.O. (1997). *The Philosophy of Religious Education: An introduction*. Enugu: Fourth Dimension Publishing Co. Ltd.
- Kamau, S. (2005). *Investigation into factors that influence the choice of CRE at Form 3 and 4 in secondary schools in Westlands division, Nairobi District*. Unpublished MEd thesis: University of Nairobi.
- Kamau, M. W. (2014). *The role of CRE in transmitting moral values among secondary school students in Mathioya district Muranga County Kenya*. Unpublished Med thesis: Kenyatta University.
- Kamau, H. W. (2015). *Factors influencing implementation of Life Skills Education in primary schools in Starehe sub-County, Nairobi County Kenya*. Unpublished MEd Thesis: University of Nairobi.
- Kanyinga, K. (2002). Civil society and democratization in Kenya in Wanjale et al (eds) *Yearning for Democracy: Kenya at dawn of a new century*. Nairobi: Clari press.
- Kiarie, N. (2006). *Factors affecting implementation of intergrated English curriculum in selected public secondary schools in Lari division, Kiambu district*. Unpublished MED thesis: Catholic University of Eastern Africa.
- Kibera, L. and Kimokoti, A. (2007). *Fundamentals of Sociology of Education with reference to Africa*. Nairobi: University of Nairobi press.
- Kubai, K. (2008). *Role of good governance in conflict prevention: A case of Kenya from 1992-2007*.
- Lierop, P. V. (1992). *Christian education principles and practice*. Kijabe: Kenya.
- Mattis, J. S. (2001). Political Psychology: Psychology as politics in religion and African American political life. *International society of political psychology*. pp 263-278.
- Mbiti, J. S. (1969). *African religions and philosophy*. Nairobi: Heinemann.
- Merton, R. K. (1938). Social structure and anomie. *American Sociological Review*, No. 3, pp 321-337.
- Michira, M. (2015). Men still out-muscle women at the work place. *The Standard Newspaper*. P.3, Tuesday 3<sup>rd</sup> Feb.
- Ministry of Education (2013). Circular to public secondary schools.

- Muasya, T. (2005). *Factors limiting enrolment in CRE for KCSE in Katangi division, Machakos district*. Unpublished PGDE project Report. University of Nairobi.
- Mugenda, J. and Mugenda, O. (1999). *Research methods: Quantitative and qualitative approaches*. Nairobi: Publishers Act Press.
- Murdock, T. B. (2009). Achievement motivation in racial and ethnic context. In K. R. Wintzel and Wigfield (Eds), *Handbook of motivation at school*, 433-461. New York and London: Rout ledge.
- Muthoni, P. (1981). *An Action Research Project to assess the impact of existential approach to CRE*. Diploma in Adult Education Dissertation. University of Nairobi.
- Mutinda, D. (2009). *Effects of teaching CRE as an elective subject on students behavior in secondary schools in Mwea division, Mbeere district Kenya*. Unpublished Med Thesis: Kenyatta University.
- Monyenye, S. (1986). *Education and development of national conciousness*. Unpublished PhD Thesis; University of Nairobi.
- Nadenge, M. G. (2015). *Relationship between parental socio-economic status and students' academic achievement: The case of selected secondary schools in urban informal settlements in Westlands division, Nairobi County*. Unpublished Med thesis. University of Nairobi.
- Omondi, S. (2004). *The role of civil society in conflict management: A case of the Catholic Church in the Rwandan Genocide*. Unpublished M.A thesis. University of Nairobi.
- Onsongo, J. (2002). The Life Approach Method in teaching CRE in secondary schools. *The Eastern African Journal of Humanities and Sciences*. Catholic University of Eastern Africa.Nairobi.
- Oskamp, S. (1977). *Attitudes and opinions*. New Jersey: Prentice Hall inc. Enlewoog Cliffs.
- Otiende, J. E. (1982). *CRE in Kenya: An Assessment of evolution and operation of the Western missionary ideology*. Unpublished PhD thesis, Kenyatta University.
- Orodho, A.J. (2003). *Essentials of educational and social science research methods*. Nairobi: Masole Publishers.

- Pickens, J. (2005). *Perceptions and attitudes of an individual in organizational behaviour in health care*. New York: Jones and Barllet Publishing.
- Reader, J. (1998). *African biography of a continent*. London: Penguin Books Limited.
- Republic of Kenya (1964). The Kenya Education Commission Report Part 1 and 11. Nairobi, Government Press.
- Republic of Kenya (1976). The National Committee on Education objectives and Policies. Nairobi, Government Press.
- Republic of Kenya (1980). Education act. Nairobi: Government printers.
- Republic of Kenya (1981). Second University in Kenya, Report of the Presidential Working Party. Nairobi, Government Press.
- Republic of Kenya (1988). Report of the Presidential Working Party on Education and Manpower Training for the Next Decade: Nairobi, Government Press.
- Republic of Kenya (1999). Totally Integrated Quality Education and Training: Report of the Commission of Enquiry into the Education System of Kenya. Nairobi. Government Press.
- Republic of Kenya (2002). Secondary of education syllabus Vol.3. Nairobi: Kenya. Institute of Education.
- Republic of Kenya. Sessional paper No 1 of 2005. Nairobi: Government Press.
- Republic of Kenya (2009). Kenya census 2009: Kenya population and housing census results. Nairobi: Government Press.
- Republic of Kenya (2009). Kenya vision 2030. Nairobi: Government Press.
- Republic of Kenya (2010). The Constitution. Nairobi. Government Press.
- Republic of Kenya (2012). Road to cohesion. National Cohesion and Integration. Commission: Nairobi. Available at <http://www.cohesion.or.ke/>
- Rovincer, N. (2011). *Peace education in the context of Post-conflict formal schooling: The effective of the revitalising education participation and learning in conflict affected areas-Peace education programme in Nothern Uganda*. Unpublished PhD Thesis, University of Birmnghan .

- Sheffield, J.R. (1973). *Education in Kenya*. New York: Teachers Education Press.
- Sifuna, D.N. and Otiende, J.E. (1992). *An introductory History of Education*. Nairobi: University of Nairobi Press.
- Sinha, S. and Khumiri, T (2007). *Asassination that altered course of the world history*. Mumbai. Magua Publishing Company limited.
- SPSS (2010). *IBM statistics 19 core system. Users guide*. SPSS Inc.
- State of English Cities Reports (2008). Office of the Deputy Prime Minister. West Yorkshire. ODPM publications.
- Stockard, J. and Mayberry, T. (1992). *Effective educational environment*. Oregon: Eric Document Reproduction Services No. Ed 35064.
- Takayo, M. (2011). *History Education and Identity Formation: A Case of Uganda*. Unpublished PhD thesis. Claremont Mc Kenna University.
- The Daily Nation (Friday March, 7<sup>th</sup> 2008). Nairobi: Nation Media Group Limited.
- The Daily Nation ( Saturday March 8<sup>th</sup> 2008). Nairobi: Nation Media Group Limited.
- The Daily Nation (Monday 19<sup>th</sup> April 2010). Nairobi: Nation Media Group Limited.
- The Daily Nation (Thursday 7<sup>th</sup> April 2011). Nairobi: Nation Media Group Limited.
- The Pew Forum (2010). *Tolerance and tension: Islam and Christianity in sub-Saharan Africa*. Washington: Pew Research Centre.
- Throsby, C. D. and Gannicott, K. G. (1990). The quality of education in the South Pacific. *Pacific Economic Bulletin*. June. Formally available at <http://www/2.dfid.gov.uk/>.
- Wainaina, P. N. (1984). *A study of the problems facing teachers in implementing new CRE syllabus in Primary schools in Thika Municipality*. Unpublished M.ed thesis: University of Nairobi.
- Wainaina, F. M. (2007). *Factors that influence students choice to study CRE in selected secondary schools in Kinangop division, Nyandarua district Kenya*. Unpublished M.ed thesis: University of Nairobi.
- Wamwere, K. (2008). *Negative ethnicity: From bias to genocide*. Nairobi: Seven Stories Press.

**APPENDIX I**  
**INTERVIEW FOR CRE TEACHERS**

My name is Lydiah Wachira, a PhD student at the University of Nairobi. I kindly request you to respond to the following issues concerning my study. Please feel free and welcome. The information provided will be treated with confidentiality.

1. What do you understand by the term social cohesion?
2. How do students perceive CRE as a tool of promoting social cohesion?
3. Do you think CRE can promote social cohesion and why?
4. Do you think CRE influences both male and female students in the same way?
5. Does your school promote peaceful coexistence? Why?
6. What methods do you normally use in teaching CRE and with which results?
7. Can you suggest various ways of developing social cohesion?



**APPENDIX II**  
**QUESTIONNAIRE FOR FORM 4 CRE STUDENTS**

Dear respondent;

I kindly request you to spare some of your precious time and respond to the following questions. The information obtained will be treated as confidential and shall be used for the sole purpose of this research. Therefore do not write your name in the questionnaire.

**SECTION A: Demographic and Personal Data**

Kindly respond to each question by making a tick (√) or by providing the requested information.

1. Gender (F) ( ) (M) ( )
  
2. Age: Below 18 years ( ) 19-20 years ( ) Over 20 years ( )
  
3. Ethnic group.....
  
4. Category of school:
  - i) National ( )
  - ii) County ( )
  - iii) District ( )
  
5. State your Religion
  - i.) Christian ( )
  - ii) Muslim ( )
  - iii). Hindu ( )

Other Please state.....

6 State your parents' religion

Father.....

Mother.....

7. State your parent's ethnic group

Father.....

Mother.....

8. Parents occupation

Father .....

Mother.....

9. Parents level of education

- Mother:
- Never gone to school ( )
  - Primary school graduate ( )
  - Secondary school graduate ( )
  - University degree ( )

- Father:
- Never gone to school ( )
  - Primary school graduate ( )
  - Secondary school graduate ( )
  - University degree ( )

SECTION B

10. Which of these phrases best describes your school? Kindly indicate by ticking your answer using the scale described below.

Strongly agree (4). Agree (3) Neutral (2) Disagree (1)

Factors	4	3	2	1
A preparation for team work and the adult world				
An ethical balanced institution				
A bridge to success for all for better life				
Place of peaceful coexistence among different people				

11. Which one of these statements best describes your attitudes and perceptions on the role of C.R.E. towards promotion of social cohesion? Kindly indicate by ticking your answer using the scale described below;

Strongly agree (5). Agree (4) Neutral (3) Disagree (2) Strongly disagree (1)

Students personal statements	5	4	3	2	1
I would be happy to live in any part of the country					
I have friends from different ethnic groups					
I would not mind marrying outside my ethnic group					
I respect and appreciate other ethnic groups					
I would like to have my best friend from a different ethnic group					
I do not undermine other people on the basis of their ethnicity					
I would like to have neighbours of different ethnic groups					
I like working with students from different ethnic groups					
I don't mind being taught by teachers of different ethnic groups					

12. Indicate in which way your CRE teacher influences development of social cohesion in the students. Kindly indicate by ticking your answer using the scale described below.

Strongly agree (5). Agree (4) Neutral (3) Disagree (2) strongly disagree (1)

CRE teacher characteristics	5	4	3	2	1
My CRE teacher is a role model					
The teacher is social and friendly to all students					
The teacher makes CRE relevant to daily life					
The teacher encourages inter-ethnic interaction among students.					
The teacher always uses a language understandable by all students					
The teacher encourages peaceful coexistence					
Teachers from different ethnic background treat us differently					

13. Using the scale indicated, kindly rate the extent to which the study of CRE has helped you towards development of the following values?

Strongly (4) moderately (3) slightly (2) Not at all (1)

Value	4	3	2	1
CRE has helped me to be tolerant of people different from me				
CRE makes students more patriotic compared to other subjects				
CRE has made me honest				
CRE has promoted my respect for others and their property				
CRE has enhanced my cooperation with different people				
CRE has made me more courteous towards other people				
CRE has helped me think more nationally				
CRE has encouraged me to be humble.				
CRE has encouraged me to be fair to all in spite of their ethnicity				

14. Using the scale indicated, kindly rate the extent to which the following teaching methods are used in the teaching of CRE

Most used (4) Moderately used (3) Least used (2) Rarely used (1)

Methods	4	3	2	1
Lecture method				
Demonstration				
Discussion				
Narration				
Dramatization				
Role playing				
Field trip				

15. a) The following subjects are to be found in the Kenyan secondary school curriculum. Tick (√) against the **ONE** you feel contributes the **MOST** to the development of social cohesion in students.

- (i) History and Government ( )
- (ii) Geography ( )
- (iii) Christian Religious Education ( )
- (iv) Kiswahili ( )
- (v) Music ( )
- (vi) Life Skills Education ( )

b) Give reasons for your choice-----

-----

-----

16. Using the scale given below, rate the best way of promoting social cohesion in Kenya in the future?

Strongly agree (5) Agree (4) Neutral (3) Disagree (2) Strongly disagree

Value	5	4	3	2	1
Making CRE a compulsory subject from primary to university					
Strengthening religious institutions to enhance good morals					
Censorship of mass media to control hate speech					
Punishment/ warning to those advocating negative ethnicity as a deterrent					
Making all secondary schools national					
Posting teachers in areas of different ethnicity from theirs					

17. In your opinion is CRE able to foster social cohesion Yes ( ) No ( ).

Explain your answer

.....

.....

.....

Thank you

## **APPENDIX III**

### **INTERVIEW GUIDE FOR EDUCATION OFFICERS**

My name is Lydiah Wachira, a PhD student at the University of Nairobi. I kindly request you to respond to the following issues concerning my study. Please feel free and welcome. The information provided will be treated with confidentiality.

1. Could you please tell me what you understand by social cohesion?
2. (a) Is teaching of CRE a prerequisite in achieving social cohesion?  
(b) Please explain your answer.
3. What do you think are the effects and impacts of teaching CRE in secondary schools on the following?  
The family  
The school  
The nation  
Student
4. (a) Are teaching methodologies used by CRE teachers adequate to promote social cohesion?  
(b) Please, explain your answer.
5. What are the government policies in the teaching of CRE in secondary schools?
6. What strategies can the government put in place to promote social cohesion?

Thank you for your participation in this study.

## **APPENDIX IV**

### **JOBS FALLING UNDER MAJOR OCCUPATION CATEGORIES**

#### **Low Economic Status (LES).**

This category includes unskilled labourers such as messengers, waiters, petty traders, security guards as well as semi-skilled workers such as plumbers, police men, laboratory assistant, drivers, soldiers etc.

#### **Middle Economic Status (MES).**

This category included parents with artisan and related skills such as technicians, electricians, radiographer, technologists etc. It also included those with clerical and related skills such as journalist, clerical officers, nurses, teachers, bank clerks etc. Lastly the category included those parents with administrative and related skills such as sales representatives, whole sale and retail proprietors, college and secondary school administrators, prosecutors etc.

#### **High Economic Status (HES)**

This category comprises of all parents holding professional occupations such as Engineers, Medical doctors, Lawyers, Lecturers, Judges, Members of parliament etc



**APPENDIX V**

**STUDENTS' ETHNIC GROUPS**

<b>Ethnic groups</b>	<b>Frequency (N)</b>	<b>Percent (%)</b>
Baganda	5	1.0
Borana	9	1.7
Chonyi	2	.4
Digo	2	.4
Embu	4	.8
Giriama	3	.6
Hindu	1	.2
Kalenjin	20	3.9
Kamba	50	9.7
Kenyan	6	1.2
Kikuyu	153	29.7
Kisii	28	5.4
Kuria	1	.2
Luhya	66	12.8
Luo	84	16.3
Maasai	10	1.9
Mbeere	2	.4
Meru	13	2.5
Muruli	1	.2
None	20	3.9
Pare	1	.2
Pokot	1	.2
Samburu	3	.6
Somali	10	1.9
Suba	1	.2
Sudanese	1	.2
Taita	13	2.5
Teso	2	.4
Turkana	2	.4
Tutsi	1	.2
Total	515	100.0

# APPENDIX VI

## RESEARCH PERMIT

**PAGE 2**

**THIS IS TO CERTIFY THAT**  
**Prof./Dr./Mr./Mrs./Miss/Institution**  
**Lydia Njoki Wachira**  
**of (Address) University of Nairobi**  
**P.O. Box 92, Kikuyu**  
**has been permitted to conduct research in**


**Location**  
**District**  
**Nairobi**  
**County**

**on the topic: Perceptions and attitudes of secondary school students on the role of Christian Religious Education in the promotion of social cohesion in Nairobi County, Kenya.**

**For a period ending: 30<sup>th</sup> September, 2014.**

**PAGE 3**

**Research Permit No. NCST/RCD/14/013/1524**  
**Date of issue: 3<sup>rd</sup> September, 2013**  
**Fee received: KSH 2000**



**Applicant's Signature: Lydia Njoki Wachira**  
**For: Secretary**  
**National Commission for Science Technology & Innovation**