

Lessons for National Social Integration from a Case Study of Kenyatta University Culture Week Activities

George S. Mukhebi

Kisii University, Kenya

georgesimiyu@yahoo.com

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Abstract

Since independence Kenya has witnessed ugly scenes that point to possible national disintegration. Despite efforts to promote national integration and cohesion has not been fruitful. We continuously witness social and cultural incompetence among the Kenyan folks. Nepotism, negative ethnicity and other forms of disintegration are still rampant. This study establishes the reasons behind this failure to achieve integration and national cohesion. Most specifically it seeks to establish the relationship between goal consciousness in national integration efforts and the practice of the same goals. The study used Kenyatta University's culture week activities such as drama, music, dance and plays as its case study. Kenyatta University is a micro-representation of the macro-national activities that schools, colleges and universities engage in at the national level with national integration and cohesion as the chief objective. This makes the collection of data much easier given that the research focal point is one. The study employed qualitative research approach. Through description of the attitudes towards culture week activities, the research sought to establish whether the attitudes of the participants in Kenyatta University's culture week activities were conscious of the goals of the activities. Nonprobability convenience sampling was used to sample the respondents for the interview. Three respondents were selected from every academic department of the University to give a representative figure of the overall population of Kenyatta University. Interviews through semi-structured questionnaires were administered by selected research assistants. Data analysis was done thematically i.e. by categorization of related themes. Measurement of data was descriptive in nature. The study established that: the active participants in the culture week activities were less than the inactive participants thus influencing the level of awareness of the goals of the culture week activities; and two, there is need to boost awareness using other avenues. The study concludes that the culture week activities fail to achieve the desired social integration, and this scenario is likely to be a replica of the macrocosm national social integration activities. It therefore recommends that: The University should adopt appropriate communicative programs that increase the awareness level among the participants in their activities of the social integration process. This can make the participants appreciate the goals of the culture week activities. The University administrators and workers who include the lecturers must work within their given code of conduct to minimize the scandalous nepotism, tribalism and favoritism within the University, thus enhancing social integration. The government of Kenya should initiate more appropriate awareness programs among the public to make them appreciate the practice of national social integration and cohesion.

Keywords: National Cohesion, Culture Week Activities, Cultural Competence, Goal Consciousness, National Social Integration

Introduction

Every year schools, colleges and universities in Kenya hold national cultural festivals with aims such as enhancement of national social integration, promoting the youth talents as well as preserving national cultural heritage that exists among the various ethnic groups in the country. Given that national disintegration is still witnessed amidst these integration efforts, there is need for a conscious evaluation of the achievements of these activities. It is with this view that the study sought to analyze the Kenyatta University's culture week activities to establish the relationship that exists between goal consciousness and achievement of social integration among the participants. The study's findings are likely to tilt the general understanding and practice of any cultural activity whose aim is to foster social integration among the participants. This is important given that the Kenyan society has since independence been witnessing ethnic tensions that point to the likely lack of concrete national social cohesion and integration among her citizens. For example, among other tensions, there is always evident and witnessed fighting among various ethnic groups every electioneering year since 1992. Despite the enactment of National Cohesion and Integration (NCIC) Act (2008) and the subsequent formation of the NCIC commission to deal with practical national social disintegration issues, this menace has not been addressed. This practically points to a national social integration problem which the Kenyan society needs to identify so as to address the disintegration issue in her society. This is because national social disintegration has resultant repercussions that can impact negatively on the society.

Research Question

- i) Are the participants in Kenyatta University's culture week activities aware of the intended goals?
- ii) To what extent do the participants in Kenyatta University's culture week activities achieve social integration?

Theoretical Framework

Social integration as an issue has been discussed by scholars among them Parson (1939, 1951, 1960), Durkheim (1993) and Wirth (1948). Parson advances normative integration approach: Durkheim advocates for functional integration approach while Wirth prefers communicative integration approach. These approaches are closely related. It is therefore imperative that we highlight each of them with the view of showing the slim differences that exist among them before selecting the most suitable approach for this study.

Parson's normative social integration theory points out that social integration is achieved when the focal elements in the cultural system-the society's common values-are institutionalized in structural elements of the social system. These happen at three levels, namely: norms that apply to categories of men and women, normative controls of collectiveness such as that found in business enterprises and schools; and structured roles within collectivities such as the role of mother, father, teacher etc. This means that social integration utilizes its structures at any social forum in the norms that govern the relationships of the individuals in a given organized setting. The problem with this theory in relation to this study is that the norms of one community are not the norms of another community. In fact in some cases, they tend to contradict each other. For example, among the Pokot community of Kenya, cattle rustling is a norm that is highly cherished yet abhorred among other Kenyan communities such as the Luo and the Luhya. In a scenario where

individuals from these two norm-contradicting communities come together there must be a way of harmonizing their co-existence possibly through rules that can commonly apply to both groups.

Durkheim's functional integration theory states that "since each part is contributing to the welfare of the same whole, all the parts are making reciprocal contribution to one another". This by implication means that an individual benefits him/herself by promoting the welfare of others in the society. This theory becomes irrelevant to this study to the extent that in most cases individuals are guided more by their egoism than by selflessness. It takes the patriots to practice this theory, and it becomes strenuous to the non-patriotic, egoistic majority of society.

Wirth advances communicative integration theory which states that "communication in any society leads to consensus". According to Wirth (1948:10), "consensus is supported and maintained not merely by the ties of interdependence and by a common cultural base, but by a set of institutions embodying the settled traditions and by the norms and standards that they imply and impose not merely by living together and dealing with one another..." According to Shil (1962:53), "the mass society is not the most peaceful orderly...but it is the most consensual". Communicative integration is the capability of acting together. This theory brings out the gist of this study. People in society come from diverse cultures and for them to act together and be united in purpose, there must be a level of collective awareness of what they want to achieve. This awareness is enhanced through communication. Even when people come from different backgrounds, they tend to agree the moment they talk with one another. The purpose of their meeting is communicated to all and if they are convinced that they share the same goal they tend to act in unison. Communication in this case does not mean simply bringing out verbal words but making one aware of what he/she is participating in. This study therefore adopts this theory to contextualize its findings.

Literature Review

The literature is reviewed under three themes namely: cultural competence for social integration; awareness for social integration and democracy for social integration. The themes point to the two variables involved in the study i.e. goal consciousness and social integration. Goal consciousness is therefore the basis for cultural competence, awareness and democracy. The three elements can possibly guarantee a socially cohesive society.

Cultural Competence for Social Integration

To achieve national social integration among the citizens, it requires a cultural competence which calls for the valuing and addressing of the diversity that exists among the people of a given group or nationality. This concept is explicated by Mark, et al. (<http://cecp.air.org/cultural>). In their paper "How is cultural competence integrated in education?" they look at the "importance of addressing cultural issues in serving children with emotional disturbances and their families." They point out that education should be responsive to issues of race, culture, gender and social status. According to them understanding the concept of cultural competence is akin to acting on it. Cross, et al. (1989) and Isaacs and Benjamin (1991) define cultural competence as "a set of congruent behaviors, attitudes and policies that come together in a system, agency or among professionals and enable that system, agency or those professionals to work effectively in cross-cultural situations. Cross and others are explicitly stating that a cultural competence becomes a fact if the participants act as such. Implicitly they are stating that for one to act on any intended goal such as social

integration, he/she must be aware of it. The problem is that the authors are not stating the level of awareness which can result in the effectiveness of a social integration process.

Fyfe and Figueroa (editors), (1993), in their book “Education for Cultural Diversity, a Challenge for the new era”, argue that developing a national curriculum for the education sector is not a solution to the prejudices or biases that are racially contextualized in the U.S.A. The solution lies in the fact that awareness programs must be supported to enhance social integration among learners (p.12). According to them, “children’s acquisition of a second language is greatly strengthened by their competence in the first language”. Multicultural education is a good recipe for developing knowledge, attitudes and skills. This view calls for the appreciation of the various cultures as a cornerstone in education sector. For example, they recommend that education must embrace themes such as “education for mutual understanding” (p.70). In the book they look at two main aspects: 1) the basic curriculum which includes English, Mathematics, Science, Design and Technology, Modern Languages, History, Geography, Music, Art, Physical Education and Religious Education. 2) The informal curriculum which includes dimensions such as personal and Social Education, Relationship building, Political Education as well as Religious Multiplicity. The informal curriculum also includes themes on economy, health, environmental education and citizenship. Their notable observation is that the dimensions and themes enhance the teaching of ethos and learning styles in which relationships and the community gets disciplined. Notably also is their contribution in the place of drama in the inter-cultural education (p.103). They note that it is through and in drama that education is acquired. For these authors, the curriculum must enhance communication for social integration to take place. The relevance of this literature to the study is that social integration can be fortified at the curriculum level. Learners are made aware formally and informally the values of social integration. However, it does not explicitly point out whether the approach is practical in socially integrating learners. Indeed, conflicts in any given society are not automatically generated by ethnic groups that identify themselves along cultural forms, values and practices but as noted by Brubaker et al. (2004), they emanate from the prisms through which these ethnic groups see themselves that are able to generate the national social disintegration crises. It therefore becomes necessary that cultural identity is accepted within the national identity to avoid stifling of social relationships while enhancing dynamic interactions, criticality and acceptance of the shared past legacy and future aspirations as rightly noted by Elbadawi and Sambanis (2002).

Awareness for Social Integration

Kemboi (2015) points out that political intolerance in Kenya basically emanates from ethnic nationalism and suggests among others inter-ethnic marriage and positive use of social media as some of the solutions to ethnic nationalism and class conflict. This suggestion fails to recognize the role of cognition in healing this problem. However, La Belle and Ward (1994) in their book entitled “Multiculturalism and Education Diversity and its impact on schools and society” recognize the role of cognition in enhancing social integration in society by noting the following:

“We have written this book as proponents of pluralism and diversity and in recognition of the contribution that primary and secondary schools as well as colleges and universities make to integrating individuals and groups in society...We also believe that societies need to build on differences in lifestyles, values and beliefs as a means to enrich all individuals and groups by studying other cultures, learning other languages, establishing fair and equitable methods of treatment and generally making an effort to understand the behavior and thought of others through their eyes and value systems” (p.1).

This is an appeal to merge awareness with multicultural integration. It means that it is not enough to practice integration, but it also calls for awareness in the process of practice. The writers are making a statement that to attain social integration there is need for knowledge of what is being integrated followed by appreciation of what is to be integrated. This is what is effective in a multicultural education. This position is also held by Fennes and Karen (1997), who show that intercultural learning in the classroom is an exercise that prepares learners to “see new lands with new eyes”. They become open minded when interacting with those across their cultural borders. The exercise they engage in is to create intercultural competence which does not occur “incidentally or by accident” through “a more natural and intensive way which integrates learning about differences, understanding of prejudices and stereotyping, the attainment of skills to communicate effectively and appropriately...” (p.4). They highlight the need for intercultural learning which is traceable in social integration at school, at national and international levels. They also give objectives of intercultural learning, approaches as well as methods and tools for attaining intercultural learning. They propose avenues through which awareness can enhance social integration among different individuals who come from different cultural, social, economic and political backgrounds. Byram and Buttjes (1991) content that “learning another language...would...be a major contribution both to communication across international boundaries between societies and individuals, and to enrichment of people’s lives irrespective of their national and social origins” (preface). They say that what we are in terms of gender, social class, religion or nation was shaped long before we became aware of their influences. However, it is good to mediate these languages and cultures if at all we need to restore the social and intercultural dimensions. They emphasize mediation through intercultural competence where a deeper self-understanding is significant in playing this particular role. They show that cultural awareness is another key component in teaching or learning second language. This provides opportunities for comparisons for the two studied languages as well as their appreciation. The prejudices and biases that impede interaction are addressed allowing individuals to integrate without any problem. Self-awareness is also one concrete step that an individual needs to take in order to orient him/her towards interacting well with others. The problem that can be pointed out here is that one cannot know whether the one who is socializing properly is doing so from his/her conscious level. Knowing this orientation helps in evaluating the level of consciousness that is involved in the practice of an intended goal.

After observing the inequalities in their American schools, Robert and Valerie (2006) noted that race and ethnicity in any society matter and it is upon the educators to give a focus to them. Race and ethnicity imply the theme of equity which the two say “it is critical for the general public to understand...” Their book sets lessons in “philosophy and instructional practices of multicultural education, issues of language and literacy, issues of ethnic identity and complexities of racism” that are found in schools and societies today. The book is a text that is rich in the theory which can inform the practice of social equity. It is a tool for awareness of the components of culture that emanate from society and a good reference point for lessons in social integration. However, it stops at merely pointing out what seem to be the principles that can guide the society towards social integration. It does not propose the methods to use in evaluating the effectiveness of the proposals.

In an effort to introduce social integration in the country, the U.K introduced citizenship as a new subject in the curriculum. In the follow-up effort to come up with what to teach, Halstead and Pike (editors) (2006) came up with a book called “Citizenship and Moral Education” to guide the process. According to them moral education is key in teaching citizenship because dispositions, values, skills and knowledge are

fostered through moral education (p.1). For example, they say that “Understanding the values of a liberal democracy or how the electoral system works is one thing but teaching children to ‘believe in’ these ways of living is another matter and raises a number of questions” (p.1). This means that awareness has to be followed by a certain level of conviction for practice and theory to be bridged. In this case, education must not be based on convenience but on the subject effectiveness in achieving the lessons in good citizenship (pp.125-129).

Democracy for Social Integration

While illustrating the importance of democratization to the process of national integration in Nigeria, Babatunde (2023) points out that social integration cannot be achieved without the process of democratization. Using examples of African states, he shows how the state rulers have stood on the way of social integration through their failure to achieve genuine democracy in their countries. However, the author fails to underscore the fact that disintegration is not due to only poor leadership, but also citizen’s appreciation of complacency. It becomes imperative that the leadership and the citizens are made aware of the role of democracy in national integration. Citing Ezepe (1993), Jekayinfa (2002) as downloaded from <http://cecp.air.org/cultural/q-integrated.htm> brings out factors that he calls prerequisites for nation building that include willingness to live together as a people and loyalty to a nation among others which are important in a nation with a competitive ethnicity. However, the prepositions fall short of real ideals of democracy that allows the willingness to co-exist as diverse communities.

Methodology

The study employed the case study design that involved collecting information from a representative section of the population and generalizing the findings to the whole given population. The study sought information concerning the Kenyatta University’s students’ appreciation of the university’s co-curricular activities of its culture week. This appreciation is measured by their attitude towards culture week activities and how they translate their attitudes in terms of social integration. This involved the description of the students’ attitudes in a qualitative manner. The study sought to establish whether consciousness of the goals of culture week activities can help students appreciate one another as they integrate socially. In this case, the variables involved are: 1) consciousness to the goals of the culture week activities as an independent variable and 2) social integration as a dependent variable. The study was located within Kenyatta University in Kiambu County situated approximately ten kilometers from the Nairobi city Centre. The study’s target population was all students at Kenyatta University where three students were sampled from every academic department to represent the students in that particular department. A total of 234 students were therefore picked using nonprobability convenience sampling technique which identifies respondents by using a way that is convenient to a researcher without compromising representation of the target population. Semi-structured questionnaire schedules were used to collect data where seven field assistants were employed to carry out the interview with each being assigned eleven university academic departments to operate from. The data collected was analyzed descriptively given that the research is qualitative in design. The study described the emerging themes based on two categories that included: 1) consciousness to the goals of the Kenyatta University’s culture week activities and 2) consciousness of the goals and social integration. The conclusions are drawn based on the analysed and described themes. Commitment was given towards maintaining the confidentiality and anonymity of the people involved and the assurance that the data

collected was only going to be restricted to the stated purpose for which the research was being carried out. This was done by allowing the research interviewees or participants sign an informed consent form.

Findings

The findings are interpreted and explained based on the study research questions and therefore on the two categories already stated i.e. consciousness to the goals of the Kenyatta University's culture week activities and consciousness of goals and social integration. Two hundred and thirty-four (243) students were sampled from the target population of Kenyatta University's approximately thirty thousand (30,000) students. There were two questionnaire schedules to which the interviewees responded. The first interview schedule sought to identify the level of consciousness that the respondents have towards the Kenyatta University's culture week activities. The second interview schedule sought to link the level of goal consciousness with social integration. There were ten questions in each interview schedule with each question meant to bring out information required for analysis.

Consciousness to the Goals of Kenyatta University's Culture Week Activities

The questions that sought to achieve this purpose were in the interview schedule one. The questions were systematically arranged to bring out a complete answer that can be evaluated on the basis of whether it is negative or positive. The judgment brings out the attitude which is utilized for the research recommendations.

The question as to whether the respondent has ever participated in the Kenyatta University's culture week activities, two hundred and eleven (211) respondents said "Yes" while twenty-three (23) respondents said "No". Figure 1 below shows the percentages of yes and no of those interviewed.

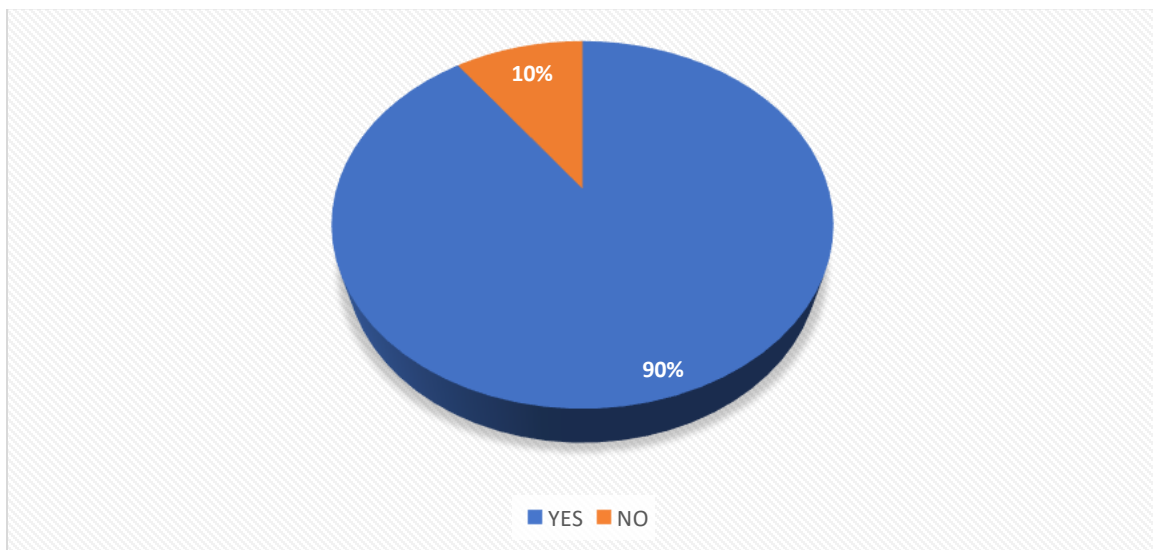


Figure 1: Percentages of 'Yes' and 'No' Respondents

From the two hundred and eleven (211) that responded in the affirmative, seven (7) participants said they participated by being organizers of the culture week activities while one hundred and ten (110) participated

by merely attending and watching as others performed and ninety-four (94) participated by role play on the stage. Figure 2 shows the percentages by mode of participation.

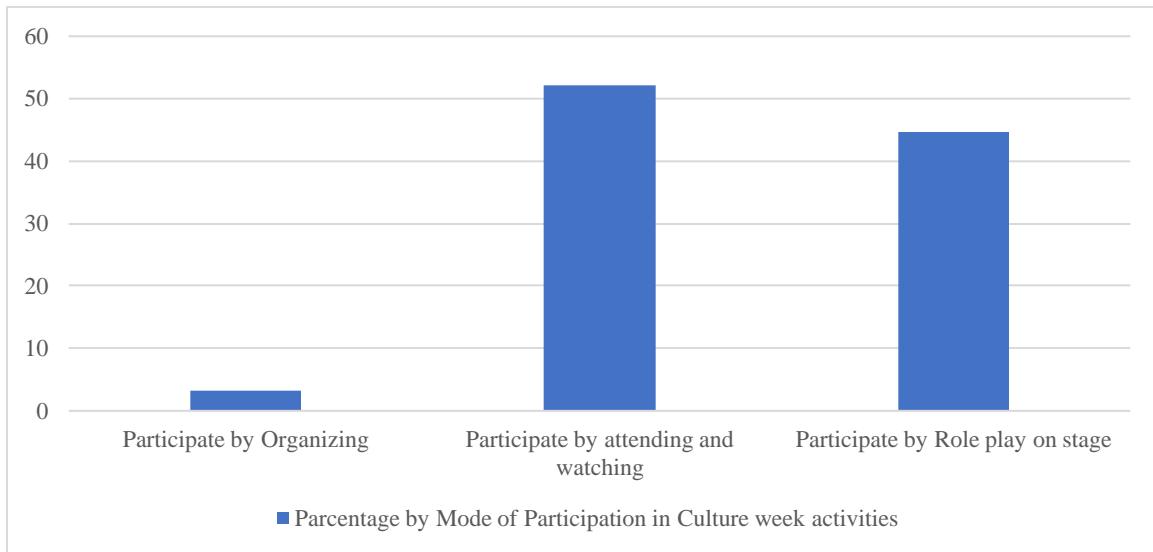


Figure 2: Percentage by mode of participation in cultural activities

This shows that the active participants are less than the inactive participants. This factor might easily influence the level of awareness with possibly those actively participating being more aware of the goals of the culture week activities than those who are passively participating.

In the same schedule the researcher wanted to know the reasons for their participation. They gave various reasons ranging from satisfaction of their curiosity (90 respondents), accompanying friends (50 respondents) to other reasons (12 respondents). This is presented in figure 3 below.

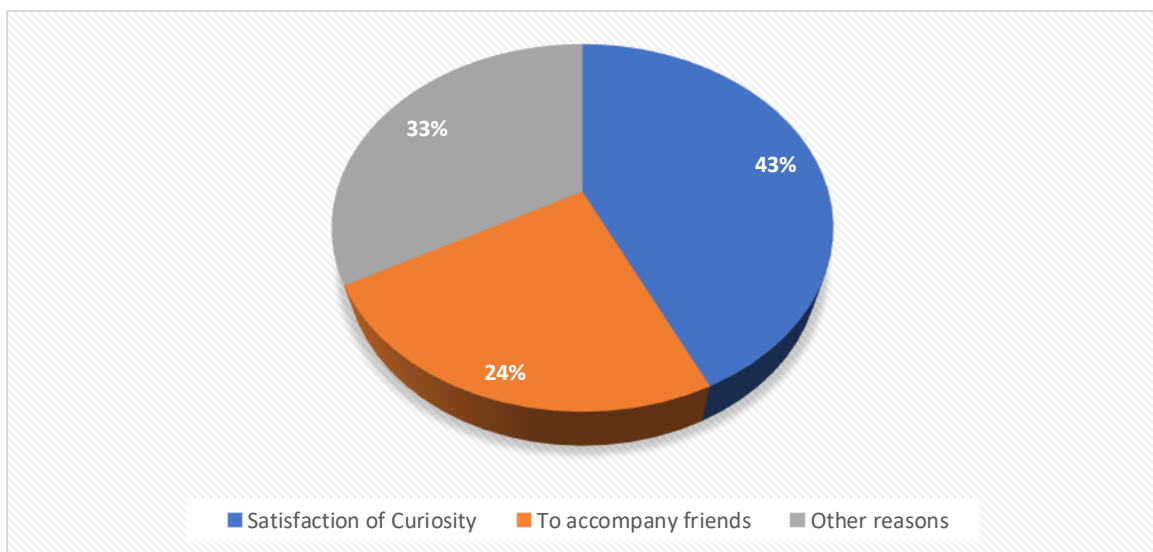


Figure 3: Participation of responses based on reasons for participation in the culture week activities

The researcher wanted to establish how culture activities help the participant. Ninety five (95) respondents said they participate to understand their culture; eighty two (82) said they attend to socialize while twenty four (24) cited other reasons. Figure 4 below shows these responses by percentage.

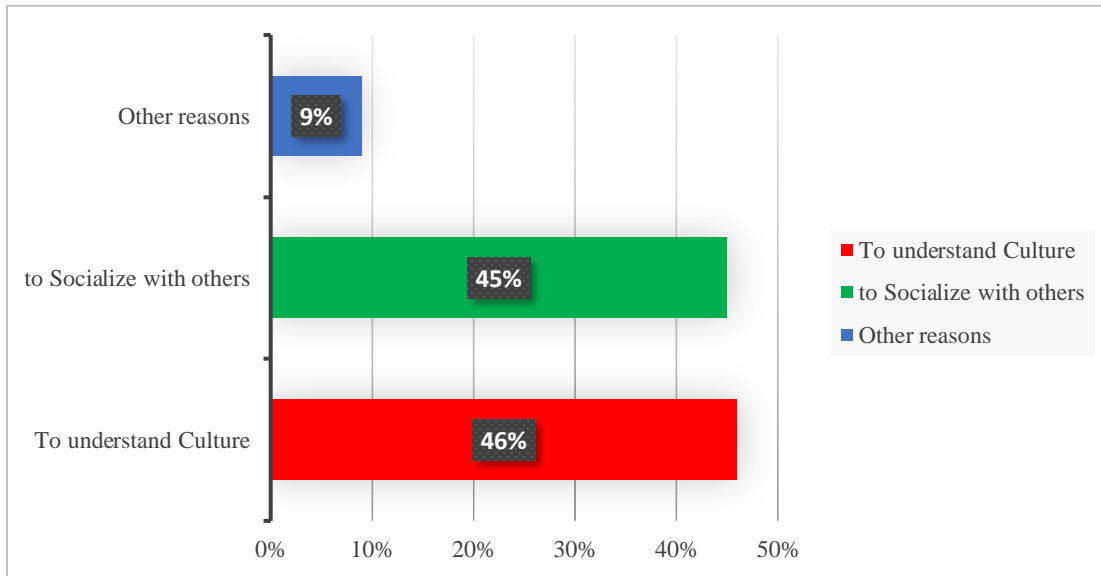


Figure 4: Responses by percentage on the benefits of participation in the culture week activities

The question “some participants in the Kenyatta University’s culture week activities participate to pass time”, seventy-one (71) respondents said that such attitude is bad given that the activities have good lessons to learn from, sixty two (62) respondents were non-committal while seventy eight (78) respondents gave other comments. Figure 5 below gives the percentage representation to the question.

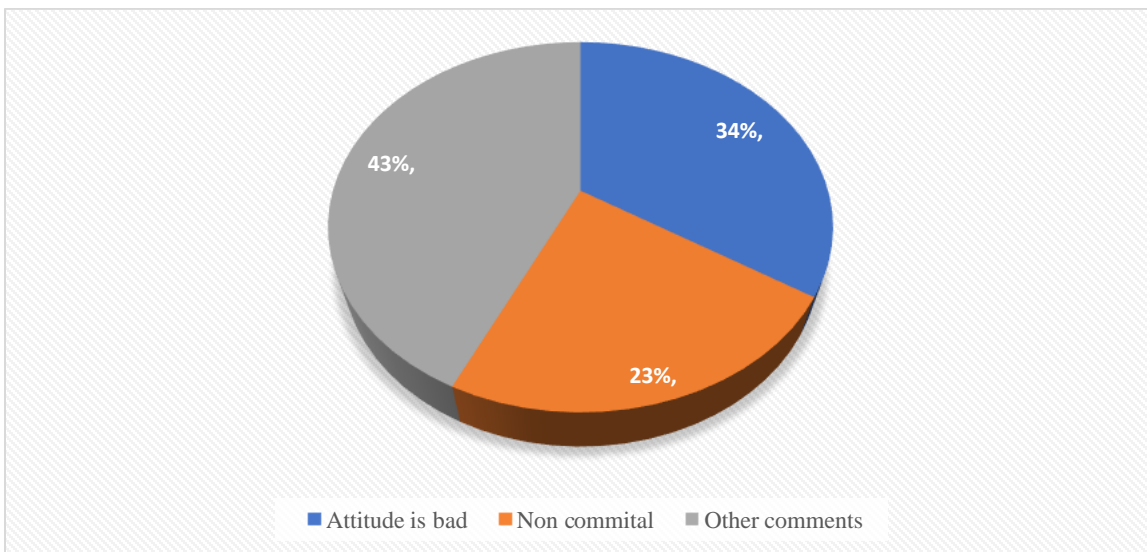


Figure 5: Responses by percentage to the attitude that ‘culture week activities are waste of time

The same approach was used to get comments of the respondents concerning those who were not interested in the culture week activities. Some said that may be those not interested have other occupations at that

time while others pointed out lack of interest and failure to understand the meaning behind culture week activities. Ninety-seven (97) respondents said that they can recommend their friends to attend the Kenyatta University's culture week activities, ninety-four (94) said they can't recommend while twenty (20) respondents were non-committal. Figure 6 shows by percentages the responses to the question.

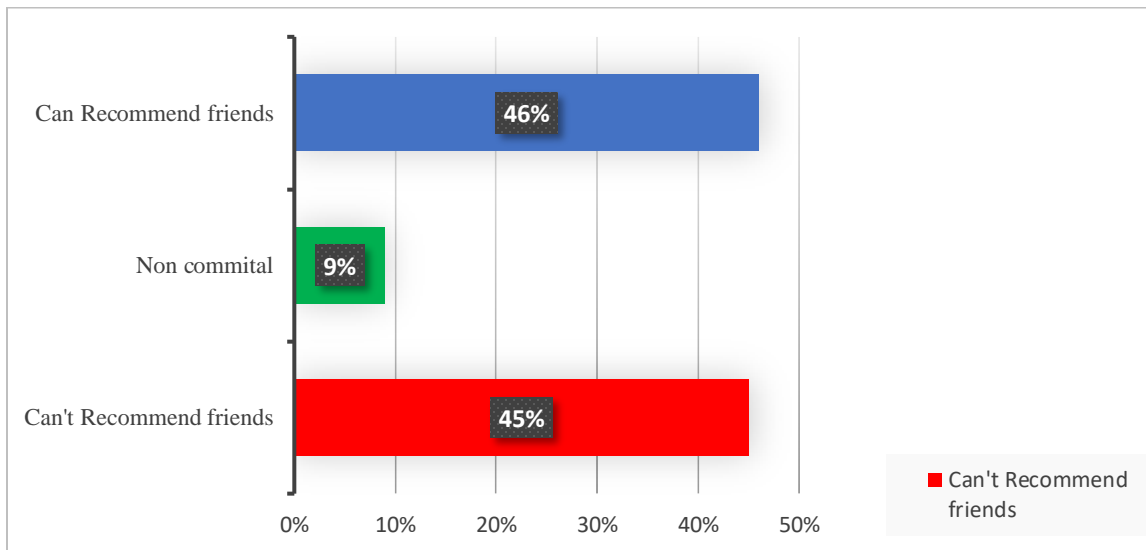


Figure 6: Responses by percentage to recommend friends for culture week activities

Those who said they can recommend their friends to attend culture week activities cited reasons such as: it shows one his/her culture; teaches one how to tap individual talents; it is entertaining as well as being a social forum among other reasons. Those who answered in the negative said that it is a waste of time, and it has not had a visible positive impact on the students while others said that it is not interesting.

The last question sought the opinion of the respondents towards Kenyatta University's culture week activities. The following sentiments came out: 1) It should be scrapped; 2) Its period should be shortened; 3) It should be encouraged; 4) It should be enhanced to involve many other value-oriented items among other reasons.

Consciousness of Goals and Social Integration

The first question under this schedule sought to know from the respondents how they learn to co-exist with others in the community. The respondents cited several avenues through which they are able to co-exist with others among them parents, religious leaders, peers and inborn character. Others are role models among other many cited avenues. Just like in the first schedule, two hundred and eleven respondents said that they have been attending the Kenyatta University's culture week activities while twenty-three said they have not been participating.

Question three of the second interview schedule sought to bring out the impact that the Kenyatta University's culture week activities have had on the participants. Both positive and negative responses were given. Some said that due to the activities of the culture week, they gained friends from other communities and appreciated them for what they are; came to appreciate values such as honesty, integrity, respect, hospitality, etc. and also became proud of their university for promoting integration and cohesion in her

fraternity. Those who cited negative answers pointed out that the culture activities did not reduce the rampant nepotism, tribalism and favoritism in the university. For example, they said that in the continuous assessment tests, some lecturers award high marks without merit to those students who belong to their ethnic groups while denying those who merit but not belonging to their ethnic communities. According to them, culture week activities did not have a practical positive impact on the members of the university.

As to whether schools', colleges and universities' national festivals should be enhanced to achieve national integration and cohesion, all those interviewed answered in the affirmative. More nuances were on having those festivals on national holidays to capture more public audience. They also pointed out rewarding the top festival performers free education as a motivation to potential performers and as well encourage the participants and the public to see beyond mere acting on stage.

Concerning the social interaction among the students in Kenyatta University in relation to culture week activities, some respondents said that the activities are minimally helping in socialization and integration citing other factors behind the perceived integration witnessed in the university. Others pointed out that the tribal integrations on campus emanate from small students' district associations that are tribal based. The feeling that the culture week activity's sole purpose was to stifle students' comrades' power came up.

More integration avenues were cited under this schedule that included inviting public speakers from outside the country to talk on matters integration and cohesion for credibility's sake. Others cited the banning of tribal groupings such as Machakos students' association, Bungoma students' association, Kiambu students' association among many that had been allowed to operate on campus. There was also a suggestion to invite National Cohesion and Integration Commission to set their office on campus to continuously promote the cohesion and integration agenda among the university fraternity.

Discussion

The percentages reflected in the first schedule of the interview show that the majority of the participants in Kenyatta University's culture week activities are not aware of the goals that inform those activities. The percentages of those who know those goals mostly fall below 50% while those who don't know mostly fall above 50% despite their attendance of the culture week activities.

The above scenario is confirmed by the findings of the second interview schedule. For example, nobody mentions Kenyatta University's culture week activities as one of the avenues through which one learns socialization (question one, 2nd interview schedule). Apart from question three the same attitude is captured in questions 4, 5,6,7,8 and 9. In these questions, the respondents show clearly that there is little tangible meaning from the Kenyatta University's culture week activities. That could be the reason in question 4, respondents show that they want the activities to be more appealing even to the public, in question 5, responses show that the participants do not appreciate its social role; failed to create an impact as per some responses in question 6, and therefore there are rampant cases of discrimination in Kenyatta University as seen in some responses to question 7. This is followed by some responses in question 8 that appeal to the university administration to take concrete measures to address rampant tribalism that is evident in the university. Many responses to question 9 agree that what is witnessed as cohesion and integration at the Kenyatta University's culture week activities is a reflection of the national macrocosm terming it as an attitude that is ideal and far removed from the students in the university as well as from the members of the Kenyan society making it difficult for real cohesion and integration to be achieved.

The above scenario is well corroborated by communicative integration theory (Wirth, 1948). In this theory, consensus for integration must be built through communication. In this case, people involved in social integration must be made aware of the goals of the integration activities. It is not merely by bringing people together to experience a cultural whose aim is social integration but by making communication a priority to achieve awareness of the goals of such cultural activities. It involves appealing to the intellect of those involved and thereby changing the attitudes hence their behaviors to reflect social integration. This theory advocates for the union of the interlocutors achieving communication between the two and avoids a scenario where negative attitudes towards integration activities override positive attitudes.

Communicative integration theory calls for cultural competence to achieve social integration. It advocates for responsiveness to the issues affecting participants such as tribalism and favoritism. This can improve their interest and boosts a more positive attitude towards the culture week activities. According to this theory, the social integration activities should make communication the main tool in creating meaning behind such activities. In this case, cultural competence informs the practice of cultural activities.

Communicative integration also calls for awareness for social integration. It must also go beyond ethnocentrism (Kemboi, 2015). According to La Belle and Ward (1994), it is not enough to simply practice social integration. Rather it must be accompanied by awareness to the goals of that particular practice towards integration. Fyfe and Figueroa (editors), (1994) note that awareness programs must be supported to enhance social integration among learners. From the analysis of the responses, in the first schedule it is evident that there is no awareness that informs the practice of the integration process in the Kenyatta University's culture week activities. As already noted, responses to the culture week activities reveal lower percentages of positive than negative attitudes.

Communicative integration theory also advocates for democracy for social integration. According to Babatunde (2023), social integration cannot be achieved without the process of democratization. This means that there must be ownership of the process of integration by the participants. The scenario exhibited in the Kenyatta University's culture week activities where the students are sipped into the integration process without their knowledge of their role works against the goals which the integration activities seek to achieve. The participants must be given the opportunity to fully engage in the activities without having any reservations. It is clear some issues were raised such as tribalism, nepotism among others that hinder free and full participation by the participants in the culture week activities. Indeed, these issues promote negative attitudes towards the culture week activities making it hard for social integration to be achieved.

Implications of Findings

This case study has revealed that social integration at Kenyatta University might continue being elusive because the approach to the integration process does not recognize the need to attend to the core aspects of integration such as participants' awareness of the goals of the process of integration. Second, the university seems not aware that the social integration practice through culture week activities is not bearing meaningful results that can transform its social integration landscape. Third, participants might continue being part of the culture week activities without realizing a meaningful synthesis of the awareness of the goals of the culture week activities with the practice of social integration. Finally, the Kenyatta University's culture week activities might not meaningfully contribute to the much sought national social integration and cohesion in Kenya.

Conclusion

The awareness of the goals of culture week activities in Kenyatta University is likely linked to the level of social integration that the activities seek to achieve among the participants. In essence therefore, Kenyatta University's culture week activities fail to achieve the desired social integration due to the limited awareness by the participants of the goals of the targeted social integration practice. Given that Kenyatta University's culture week activities are a microcosm of similar national macrocosm activities, it becomes evident why national social integration in Kenya has proved to be a mirage. This scenario is likely to go on unless the lack of connection between goal awareness and national social integration is bridged.

Recommendations

The study makes the following recommendations:

- i) The University should adopt appropriate communicative programs such as introduction of public lectures, critical thinking syllabus among others that can increase the awareness level among the participants in their activities towards social integration. This can make the participants appreciate the goals of the culture week activities.
- ii) The University administrators and workers who include the lecturers must work within their given code of conduct to minimize the scandalous nepotism, tribalism and favoritism within the University, thus enhancing social integration.
- iii) The government of Kenya should initiate more appropriate awareness programs that are akin to patriotism among the public to make them appreciate the practice of national social integration and cohesion.

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