



Kenyan Educational System and its Influence on the University and College Graduates Ethical Behaviour: A Case Study of an Automotive Company in Kenya

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ABSTRACT

This study sought to establish the influence of educational system on graduates' ethical behavior. The study adopted descriptive research design targeting 334 with a sample of 184 employees of an automotive company in Kenya. The data was collected by a questionnaire and the findings were analyzed using descriptive and inferential statistics with the help of SPSS. The study found out that mentorship programs in the Kenyan universities and colleges have implication in graduates' ethical behavior, the introduction of mentorship programs in tertiary education would positively change universities and colleges graduates ethical behavior. The study concludes that concludes that there is strong positive correlation between mentorship programs and university and college cultural values, university and college education policy and mentorship programs and between university cultural value and education policy. The study recommends that management of all the universities operating in Kenya should put in place mentorship programs, management of all the universities in Kenya should found follow education policies to the letter, management of universities in Kenya should restructure their curriculums since it has influence on graduates' ethical behavior and that recommends universities in Kenya should form strong cultural values as this has an influence in ethical behaviors of the graduates they produce.

Key words: Educational System, Ethical Behaviour

Background of the study

Ethics refers to well-founded standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues. Ethics, for example, refers to those standards that impose the reasonable obligations to refrain from rape, stealing, murder, assault, slander, and fraud. Ethical standards also include those that enjoin virtues of honesty, compassion, and loyalty (Fall, 2002).

Organizations world over are tapping their workforce from universities and colleges. This workforce passes through educations systems which is expected to change graduates behaviour holistically including their ethical behaviours. Despite organisation recruiting their workforce from universities and colleges they are still suffering from losses because of unethical behaviours

In the past few decades, business practices around the world have raised some serious issues to managers regarding leadership styles and policy matters. Global economic recession has provoked researchers to evolve and define new models of ethical leadership styles. Styles that in turn can solve the uprising challenges in the corporate world.

Organizations world over, Africa included are suffering from the effects of unethical practices Companies like, World.com, and Enron, for example suffered because of unethical decision by the leadership. In Kenya alone there are so many financial institutions which are collapsing because of issues to do with ethics. The education systems are challenged with exam cheating and as a result of this we are churning out graduates with rotten morals that end up in the employment industry to continue with the same vice.

The study was carried out at an automotive company in Kenya, reason being the company employees' graduates from different universities and colleges, thus providing a suitable environment for the research because of the varied opinions about the Kenya education system. The specific objectives of the study were: To find out the influence of mentorship programs on university and college graduates ethical behavior at an automotive company in Kenya; To determine how Education policy influences university and college graduates ethical behavior at An automotive company in Kenya; To establish the influence of University and college Curriculum on graduates ethical behavior at An automotive company in Kenya; and, To establish influence of University and college Cultural values on graduates ethical behavior at An automotive company in Kenya.

Literature Review

Theoretical Literature Review

Ethics are standards of behavior within a group or society that indicates how we should behave to achieve the moral goals upon which the society places importance (Bateman, Thomas and Snell, 1999). Three rules are understood to be part of the ethical behavior. First, an employee must commit attention and energies for the employer's benefit rather than personal enrichment. Secondly, ethical employees do not accept outside gifts and hospitality without disclosure to the employer and that these should be determined not to violate the firm's policy (Lysons and Farington, 2006). Third, an employee must uphold the ethical standards of professional ethics that usually formalizes the set of ethical standard (Boatright, 2009).

Moulton's (2010) study of GLOBE leadership dimension, attributes, and behaviors in South Africa indicated that culture influenced the conceptions of leadership prototypes. Other researches postulates that the most important leaders in any society is the parent, next the teacher, and coming in a close third are the managers or the administrator. What the parent does not develop, the teacher handles, and what the teacher falls short on becomes the responsibility of the manager to develop in his or her followers. If the manager fails, the developing leaders goes to the trainers (Avolio, 1999)

Ethical theories are based on ethical principles. They each emphasize different aspects of an ethical dilemma and lead to the most ethically correct resolution according to the guidelines within the ethical theory itself. People usually base their individual choice of ethical theory upon their life experiences. There are different moral reasoning models for explaining the ethical/unethical behaviour of an individual. Kohlberg's theory of moral development, for example, applies a six-stage qualitative approach which involves three main levels namely pre-conventional level including stages 1 and 2 with a focus on individual's personal needs and desires, conventional level including stages 3 and 4 dealing with understanding of expectations and laws of society, and post-conventional level including stages 5 and 6 focusing on inner self. Another related model was proposed by Rest (1979, 1986) who applied Kohlberg's assumptions. His model included various components including moral awareness, moral judgement, behavioural intentions and behaviour.

As discussed by Devonish *et. al.* (2009), according to Fishbein and Ajzen's (1975) proposition, the best predictors of behavioural intentions are an individual's attitudes and subjective norms about the behaviour. Therefore, this research would build its foundation on this basis and examine attitudes and moral reasoning towards unethical behaviour of graduates.

In some other researches done in the past it was found that male exhibited lower ethical standards in males compared to females (Hill 1997; Kelly 2000). It was also found that male had higher intentions to engage in unethical behavior compared to females (Bateman and Valentine, 2010; Devonish *et al.*, 2009; Petty and Hill, 1994; Silver and Valentine, 2000). Female were found to have a faster development of high moral thought compared to males (Barnett *et al.*, 1994; Buckley *et al.*, 1998; Silver and Valentine, 2000). This could be attributed to the different characteristics of males and females and is supported by the arguments of Gilligan's (1977) theory that believes men and women hold different perspectives on ethical issues. However, there are also some studies which have found the effects of gender differences on ethical perceptions and behaviours to be minimal or non-significant (McCuddy and Perry, 1996; Rowe and Snizek, 1995).

Deontological Theory

Deontological theory states that people should adhere to their obligations and duties when analyzing an ethical dilemma. This means that a person will follow his or her obligations to another individual or society because upholding one's duty is what is considered ethically correct. For instance, a deontologist will always keep his promises to a friend and will follow the law. A person who follows this theory will produce very consistent decisions since they will be based on the individual's set duties (Hurd, 1994).

Although deontology contains many positive attributes, it also contains its fair number of flaws. One weakness of this theory is that there is no rationale or logical basis for deciding an individual's duties, (Scheffler, 1982). For instance, a person's duties conflict, and that deontology is not concerned with the welfare of others. This scenario of conflicting obligations does not lead us to a clear ethically correct resolution nor does it protect the welfare of others from the deontologist's decision. Since deontology is not based on the context of each situation, it does not provide any guidance when one enters a complex situation in which there are conflicting obligations. Immanuel Kant, (1785) asserts that all our actions should be judged according to a rule he calls the Categorical Imperative. He formulates this rule in a couple of quite different ways. Perhaps the two most important of all.

Deontology theory supports this research in that if all graduates for both colleges and universities were to follow the rules set by the employer they would be more ethical in their work and reducing the unethical behaviours in our work places.

Utilitarian theory

John Stuart Mill and Jeremy Bentham, who lived between 1806- 1873 came up with Utilitarian ethical theory which is founded on the ability to predict the consequences of an action. To a utilitarian, the choice that yields the greatest benefit to the most people is the choice that is ethically correct. One benefit of this ethical theory is that the utilitarian can compare similar predicted solutions and use a point system to determine which choice is more beneficial for more people. This point system provides a logical and rationale argument for each decision and allows a person to use it on a case-by-case context (Bentham, 1789)

There are two types of utilitarianism, act utilitarianism and rule utilitarianism. Act utilitarianism adheres exactly to the definition of utilitarianism as described in the above section. In act utilitarianism, a person performs the acts that benefit the most people, regardless of personal feelings or the societal constraints such as laws. Rule utilitarianism, however, takes into account the law and is concerned with fairness. A rule utilitarian seeks to benefit the most people but through the fairest and most just means available. Therefore, added benefits of rule utilitarianism are that it values justice and includes beneficence at the same time (Scarre and Geoffrey, 1996).

As with all ethical theories, however, both act and rule utilitarianism contain numerous flaws. Inherent in both are the flaws associated with predicting the future. Although people can use their life experiences to attempt to predict outcomes, no human being can be certain that his predictions will be true. This uncertainty can lead to unexpected results making the utilitarian look unethical as time passes because his choice did not benefit the most people as he predicted. For example, if a person lights a fire in a fireplace in order to warm his friends, and then the fire burns down the house because the soot in the chimney caught on fire, then the utilitarian now seems to have chosen an unethical decision. The unexpected house fire is judged as unethical because it did not benefit his friends (Hruschka and Joachim, 1991).

Utilitarian theory support this research in that, if there are things to be done it should benefit a big majority of the people. Education policy for example, is set to benefit the big majority of the society. This researcher carried out this study while aligning it to this theory, this because if we find the cause of unethical behaviors among the top leadership it would benefit the big majority in the society.

Virtue ethics theory

Virtue ethics is an approach that deemphasizes rules, consequences and particular acts and places focus on the kind of person who is acting. The concern is not primarily whether an intention is right, though that is important; nor is it primarily whether one is following the correct rule; nor is it primarily whether the consequences of action are good, though these factors are not irrelevant (Fall, 2002).

In understanding the 'right and wrongs' in business ethics, Crane and Matten, (2004) injected morality that is concerned with the norms, values and beliefs fixed in the social process which helps right and wrong for an individual or social community.

Louden (1984), conferred that virtue ethical theory judges a person by his character rather than by an action that may deviate from his normal behavior. It takes the person's morals, reputation and motivation into account when rating an unusual and irregular behavior that is considered unethical. For instance, if a person plagiarized a passage that was later detected by a peer, the peer who knows the person well will understand the person's character and will be able to judge the friend. If the plagiarizer normally follows the rules and has good standing amongst his colleagues, the peer who encounters the plagiarized passage may be able to judge his friend more leniently. Perhaps the researcher had a late night and simply forgot to credit his or her source appropriately. Conversely, a person who has a reputation for scientific misconduct is more likely to be judged harshly for plagiarizing because of his consistent past of unethical behavior.

One weakness of this ethical theory is that it does not take into consideration a person's change in moral character. For example, a scientist who may have made mistakes in the past may honestly have the same late night story as the scientist in good standing. Neither of these scientists intentionally plagiarized, but the act was still committed. On the other hand, a researcher may have a sudden change from moral to immoral character may go unnoticed until a significant amount of evidence mounts up against him or her (Cottingham, 1994).

Theory supports well this research in that most organizations are managed through rules and regulations and the consequences if the organizations policies are disregarded. If the top management do not follow rules they shall be unethical in their acts and the consequences could be very detrimental to an organization.

Empirical literature review

Mentorship programs and its influence on graduates ethical behaviour at work.

Many literatures have suggested that mentoring enhances work effectiveness (Kram, 1985) and job success. Roche (1979) reported that nearly two-thirds of prominent executives studied had mentors and that these executives received higher salaries, bonuses, and total compensation than did executives who did not have mentors. It was also suggested that mentors have an important influence on promotion decisions (Stumpf and London, 1981; Hunt and Michael, 1983).

Kram (1985) presented an in-depth analysis of the mechanism through which mentoring affects careers and identified two dimension of this development relationship. In another research it was also recommended that mentorship be done to nursing students because of the kind of work they will be involved in. According to Coleen et al (2010), nursing education must be redesigned to prepare student nurses for new responsibilities and challenges in health care environments. To accomplish this, the practice-education gap was be addressed by major shifts in teaching methods (Eby et al., 2010). One major shift in teaching methods was mentorship programs. For mentorship programs to exist there should be a mentor and mentee.

Mentorship programs commenced in the year 1985 worldwide, but in Kenya in 2000. Considering nursing programs in Kenyan public universities colleges, KU was the first public university and colleges to roll out formal mentorship program on 21st June, 2006. Since the initiation of mentorship programs in nursing programs in Kenyan public universities and colleges, they have not been evaluated to determine barriers of nursing mentorship programs. As a result of this, necessary amendments had not been done and mentees received ineffective and nonsystematic support during their practice,

which hindered their nursing profession growth and development (Grealish, 2009.). This also inhibited mentees coordination of care within the unique context of general practice and as a result clients ended up suffering on their hands and those who had acute illness ended up with chronic illness (Grealish 2009). The clients then ended up staying in hospitals for a long duration of time and this posed challenges to their economic status (Grealish, 2009).

Though mentorship programs are being done in most of the learning institutions and because of the challenges it is facing it is creating less impact in terms of employee morals. The most common challenges are; Shortage of qualified mentors to act as mentors; Work overload in the Universities and colleges; Lack of support from mentors and institution; and Inadequate time for mentorship programs. In most of our institution, learners are pressed hard only to passing examination, this affects them in trying to link what they are learning with the actual real life. Learner gets too preoccupied by passing of exam and they do not take serious mentorship programs the builds them holistically, that is in body, mind and spirit.

Education policy and its influence on graduates ethical behaviour at work.

Education policy is key in setting the standard of education levels in our learning institutions. While this is being it is aligned with the government development plan. Kenya in 2008 unveiled a comprehensive and ambitious development plan aimed at transforming the country into a middle-income economy by 2030 as state by education policy 2012. But, judging by the current trajectory of growth, and the state of higher education in particular, it appears increasingly unlikely this target will be achieved. The literature indicates the newly-industrialized economies including Brazil, China, India, Korea, Singapore, and Taiwan have previously struggled with issues broadly similar to those facing Kenya. These challenges include high levels of illiteracy, low GDP, low levels of funding for academic research and development (R&D), and brain drain due to non-returning students.

However, robust policies favorable for academic research and collaborative investments, by both governments and the private sector, in higher education and particularly in stem areas created optimal conditions which played a central role in their remarkable, innovation-led economic growth (Bloom, Canning, & Chan, 2006; Johnson, 2002; Lin, 2009; Mazzoleni, 2008). These policy choices and the ensuing economic experiences provide important lessons for Kenya's development policy. Indeed, a growing body of literature suggests higher education is a critical driver of economic growth and competitiveness. The purpose of the present paper is to identify the root cause of unethical behaviours among the university and college graduates who are getting into the employment sector in Kenya.

University and College curriculum and its influence on graduates ethical behaviour at work.

The Kenya Institute of Curriculum Development conduct research and develop curricular for all levels of education below the university. Universities and colleges on the other hand develops there curriculum based on the courses they are offering and they differ from one University and college to the other. In line with vision 2030 goals the government constituted a task force that recommended that Commission of higher education to evaluate the universities and colleges curriculum. Currently Kenya is facing universities and colleges explanation which could be hampering the regulator from doing the correct evaluations. The problems threatening the quality of education in higher education could be attributed to the manner of implementing and evaluating the curriculum rather than skill mismatch. The main assumption is that since the process of curriculum development involves all stakeholders wherein the industry players are also involved in the process of curriculum design commission for university and college education, 2013 the possibility of mismatch of skill with the labor market is remote.

Universities and colleges in Kenya have the freedom to develop their programs and adapt them to the market needs. Such education systems borrows allot from the American education system which is much renowned for its flexibility and academic freedom (Mautusi, 2013). One of the characteristic features of the university and college education in Kenya is that it has no common curriculum for a specific discipline that is followed by undergraduate and graduate programs in universities as each university has the freedom to develop its own curricular. Universities and colleges because of the competition in Kenya education market may forget to take into consideration the ethical behaviours of the graduates creating much work load on the lecturers who get fatigued and moreover the additional of evening classes.

University and College cultural values and its influence on graduates ethical behaviour at work.

Kuh and Whitt (1988) define culture as "the collective, mutually shaping patterns of norms, values, practices, beliefs, and assumptions that guide the behavior of individuals and groups. Additionally, Kuh and Whitt, (1988) asserted that culture is an interpretive framework for understanding and appreciating events and actions. Each university and college has a unique and cherished culture. This culture is born from the institution's history and is steeped in tradition. This tradition in turn reinforces that history and works to incorporate newcomers into the culture by instilling defined cultural values. A university and college culture, tradition, and values are not only important, they are vital to the wellbeing of the institution because they provide stability and continuity. Each university and college has a unique and cherished culture. This culture is born from the institution's history and is steeped in tradition.

Though disciplinary specialization and institutional type strongly affect faculty perspectives and behaviors, some overarching integrative values link faculty across the range of disciplines and institutions (Rice, 1986). One of these key values is the notion that the purpose of higher education is to pursue, discover, produce, and disseminate knowledge, truth, and understanding. Research, writing, publication, and instruction are all vehicles for enacting this value. Second, autonomy and academic freedom in teaching and research are valued as ways to maintain quality and protect creative as well as controversial ideas. Peer review processes in the disciplinary culture and tenure in the institutional culture are the structures that protect autonomy and academic freedom. A third critical value of the academic profession is commitment to intellectual honesty and fairness. Students are to be treated fairly, and, since ideas are held as the most valuable capital in academe, faculty is expected to shun plagiarism or falsification. Fourth, collegiality is held up as

the ideal framework for faculty interactions as well as institutional decision making. The professional norms admonish faculty to temper respect for academic freedom with support for one's colleagues. Along with this value is a belief that the university or college is a community of scholars who work together to govern the institution (Mortimer and McConnell, 1978). A fifth value that undergirds the academic profession across disciplines and institutions is a commitment to service for society. Three Characteristics of Culture: Culture is learned. It is not biologically determined Culture is shared. It is therefore held in common in a society; Culture is an integrated whole, all the parts of which function in such a way as to affect each other and contribute to the totality; and culture is constantly changing as a result of innovations, internal pressures and cross-cultural borrowings

Several values and concepts are particularly important bedrocks of the academic profession as asserted by Rice, (1986). One of these key values is the notion that the purpose of higher education to pursue, discovers, produce and disseminate knowledge, truth, and understanding. Another critical value of the academic profession is commitment to intellectual honesty and fairness. Students are treated fairly, and, since ideas are held as the most valuable capital in academe, faculty is expected to shun unethical behaviours.

The multifaceted culture of Kenya is expressed in different forms, ranging from its people and language, food, music and dance, art, artifacts, theatre and literature to its ethnic values and ethical norms. Combined with other traditions, these forms of expression and lifestyle form an identity that is uniquely Kenyan. The Kenyan population is comprised of more than 40 ethnic groups, each with its own unique dialect. As Kenya's national languages, Swahili and English bridge the communication gap and unite Kenyans as a single nation.

Kenyans are a friendly and hospitable people, regardless of ethnic affiliation. Greetings are an important part of social and business interaction. Hand-shaking when greeting people you meet for the first time is customary. Eye contact is important to build trust. Kenyans also place great importance on family. Kenyan families are often large and usually include the extended family. Kenyans honor collective responsibilities and traditional values, which include treating the elderly with respect and reverence.

Conceptual Framework

A conceptual framework is an explanation of the interrelationships among the variables or concepts involved in a study. It identifies the variables that when put together explain the issue of concern as shown in figure 1.0

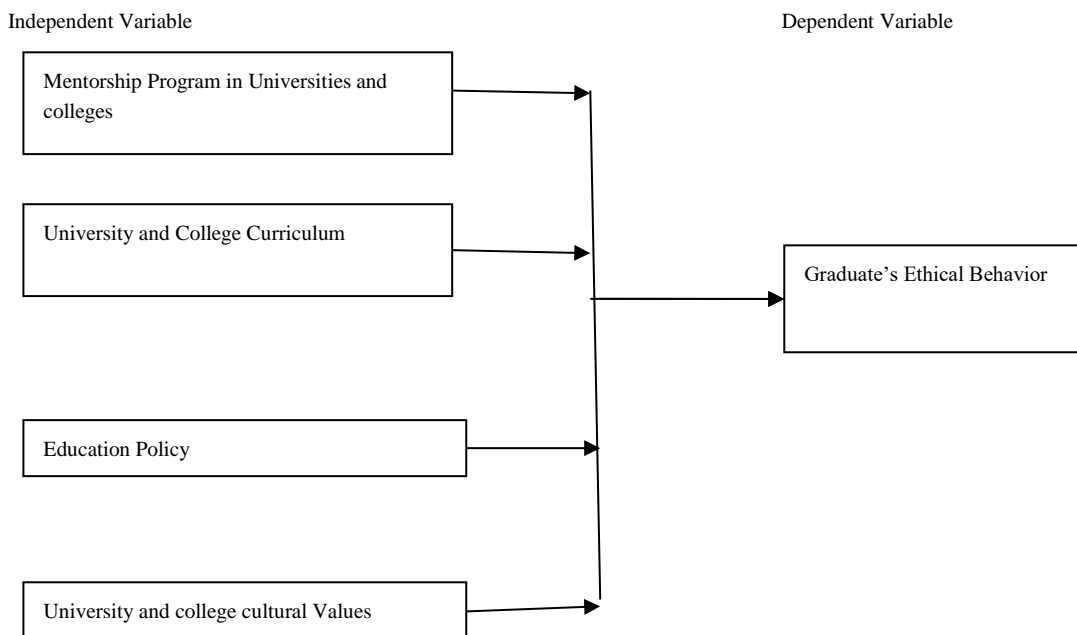


Figure 1.0: Conceptual Framework

Research Methodology

The study adopted a descriptive research design because the method allows describing the factors influencing university and college graduates' ethical behaviour. The respondents were requested to fill questionnaires which contained both open and closed ended questions. Descriptive research design was adopted since it helped to establish the pertinent facts that the research intended to establish without necessarily manipulating the variables of the study (Koul, 1990).

The target population comprised of 334 employees from an automotive company in Kenya. The respondents were categorized into; service workshop, production line and management staff. Management staffs comprised of; HR staff, engineering and sales staffs. The characteristic of target population is

that, most employees have passed through university and college education and that is why it is best suited for this research. The employees in company work during the day and thus it was very easy to give them the questionnaire and get them back from them.

Stratified sampling was used to place employees into three categories as per departments found in the company. This ensured that a representative sample of all employees was obtained. According to Mugenda and Mugenda (2013), at least 30% of the cases per group are required for a research. The researcher used a sample size consisting of 184 employees with a proportionate distribution of employees from every category as shown in Table 3.2. The sample population used was 55% of the target population as calculated from Yamane formula

The questionnaires were attached to a cover letter from the researcher explaining the purpose of the study. The questionnaires were dropped by the researcher and later collected upon filling by the respondents. Questionnaires were sent to individual sampled Service workshop staffs, Production line staffs and Management staff in order to capture their views on the subject matter. Data was analyzed through descriptive and inferential statistics.

Research Findings and Discussion

The study sought to find out the influence of mentorship programs on graduates ethical behavior. A number of statements were therefore presented to the respondents on mentorship programs and graduates' ethical behavior. Respondents were then requested to indicate the extent which they agreed or disagreed with these statements. A Likert scale where 1= strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly Agree was used. As to whether mentorship programs in the Kenyan universities and colleges have any implication in graduates ethical behavior had a mean of 3.8431 and standard deviation of 1.04118. On whether the introduction of mentorship programs in tertiary education would positively change graduates ethical behavior had a mean of 3.9118 and standard deviation of 0.85715. The findings indicated that respondents agreed on all the statements. However, the introduction of the mentorship programs within the university and college setting had the highest support by the respondents.

Respondents were requested to indicate their rating on the mentorship programs in their colleges and universities. From the findings, 11% of the respondents indicated that mentorship programs in Kenyan universities and colleges are poor, 18% rated the program as fair, 10% were undecided, 50% indicated that mentorship programs are good and 12% rated the programs as excellent. The findings indicate that mentorship programs are available in most universities and colleges and this is on average.

Various statements were presented to the respondents on education policy and graduates' ethical behavior. Respondents were then requested to indicate the extent which they agreed or disagreed with these statements. A Likert scale where 1=strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly Agree was used.

As to whether universities and colleges that follows education policies to the letter produce graduates with high ethical behaviors had a mean of 3.7843 and standard deviation of 1.13998. As to whether education policies have any implication on graduates ethical behavior had a mean of 3.6569 and standard deviation of 0.99000. These findings imply that respondents agreed on the statements.

Various statements on education policy and graduates' ethical behavior were carefully identified with use of question; does university and college curriculum have any influence of graduates' Ethical behavior? And do you think university and college curriculum influences graduates ethical behaviors? . Respondents were then requested to indicate the extent which they agreed or disagreed with these statements. A Likert scale where 1=strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly Agree was used. On whether university and college curriculums have influence on graduates' ethical behavior had a mean of 3.8627 and standard deviation of 1.03460. The finding suggests that respondents agreed on the statement. As to whether university and college curriculum influences graduates ethical behavior had a mean of 3.3824 and standard deviation of 1.03450. This implies that respondents were undecided on the statement.

The study sought to establish the influence of University and college Curriculum on graduates' ethical behavior. This was achieved by requesting respondents to indicate their rating on the curriculum of the Kenyan universities and colleges. The findings indicate that, 4% of the respondents indicated that university and college curriculum are poor, 25% indicated fair, 9% were undecided, 47% indicated good and 15% indicated excellent. The finding further indicate that universities and colleges curriculum are relatively better although more need to be put in place to enhance the quality of output from university and college systems.

A number of statements on how cultural values influence on universities and college graduates' ethical behavior were carefully identified using questions such as; are cultural values well communicated in our universities and colleges? And do you think cultural values have an influence in the ethical behaviors of university and college graduates? Respondents were then requested to indicate the extent which they agreed or disagreed with these statements. A Likert scale where 1=strongly disagree, 2=Disagree, 3=Undecided, 4=Agree, 5=Strongly Agree was used. As to whether cultural values are well communicated to respondents' universities and colleges had a mean of 2.9216 and standard deviation of 1.12299. This indicates that respondents were undecided on the statement. On whether cultural values have an influence in ethical behaviors of the graduates had a mean of 3.7353 and standard deviation of 0.92714. This implies that respondents agreed on the statement. Therefore, the cultural values within a university and college play a significant role in shaping the ethical behavior of university and college graduates.

The study sought to examine the influence of University and college Cultural values on graduates' ethical behavior. Respondents were therefore requested to indicate their rating in their respective universities and colleges. The findings of the study revealed that 16% of the respondents felt cultural values in Kenyan universities and colleges are poor, 25% indicated fair, 13% were undecided, 33% indicated well and 14% established the program as being

excellent. This implies that cultural values within university and college setting are relatively low. This symbolizes weak organizational cultures as cultural values binds people within an organization together.

Correlation Analysis

Correlation analysis was carried out to establish the relationship between the variables of the study. Correlation analysis basically uses Pearson Correlation to establish the strength of the relationship between the variables. The values of the Pearson Correlation ranges from 0-1. Pearson's correlation coefficient is a statistical measure of the strength of a linear relationship between paired data. In a sample it is denoted by r and is by design constrained as $-1 \leq r \leq 1$. Where -1 and $r=1$ are linear correlation and $r=0$ being non-linear correlation.

Table 1.0: Correlation Analysis

		Mentorship Program	University and college Curriculum	University and college Cultural Values	Education Policy
Mentorship Program	Pearson Correlation	1			
	Sig. (2-tailed)				
	N	102			
University and college Curriculum	Pearson Correlation	.544*	1		
	Sig. (2-tailed)	.013			
	N	102	102		
University and college Cultural Values	Pearson Correlation	.539**	.345	1	
	Sig. (2-tailed)	.000	.147		
	N	102	102	102	
Education Policy	Pearson Correlation	.563**	.274**	.785**	1
	Sig. (2-tailed)	.000	.005	.000	
	N	102	102	102	102

From the findings of the correlation analysis, the Pearson correlation between mentorship program and university and college cultural values was 0.539 while the p value was 0.000. This implies a strong positive relationship between university and college curriculum and mentorship programs within the universities and colleges. The p value of 0.000 implies statistically significant association between the mentorship programs and university and colleges curriculum.

The correlation between university and college education policy and mentorship programs reveals that Pearson correlation is 0.563. This implies a strong positive association between the variables. Furthermore, the p value is 0.000, which implies that there is statistically significant association between education policy and mentorship programs.

The findings further revealed that the Pearson correlation coefficients between university and college cultural value and education policy were 0.785 while p value was 0.000. This means that there is statistically significant association between the variables.

From the analysis above it was found that University and college education system have influence in the ethical behaviours on graduates. It was also found that there was a correlation between all the variables; University and college curriculum, Education policy, University and college cultural values and mentorship programs and all had influence in the ethical behaviours on the graduates.

Conclusion and Recommendations

Conclusion

The study concludes that there is strong positive correlation between mentorship program and university and colleges cultural values, university and college education policy and mentorship programs and between university and college cultural value and education policy. The study observes that mentorship programs in the Kenyan universities and colleges have implication in graduates' ethical behavior. Furthermore, the introduction of mentorship programs in tertiary education would positively change graduates ethical behavior.

The study further unveils that universities and colleges that follow education policies religiously would produce graduates with high ethical behaviors. Moreover, education policies have implication on graduates' ethical behavior. The research finding also indicated that universities and colleges that use education policies in the running of the institution, they will be able to develop good and quality curriculums which in turn would foster quality education and good ethical behaviours among university and college graduates in Kenya. University and college curriculums have influence on graduates' ethical behavior. Furthermore, the curriculums in Kenyan universities and colleges are good. The study observes that cultural values have an influence in ethical behaviors of the graduates. Besides, cultural values within the universities and colleges in Kenya are good.

Recommendation for the Study

The study recommends that the management of all the universities and colleges operating in Kenya should put in place mentorship programs. These programs should be actively and continuously be reviewed and monitored by a delegated authority within the university and college settings.

The study also recommends that management of all the universities and colleges in Kenya should found and follow education policies religiously which would provide tertiary institutions with conducive environments for positive mental development and hence promoting positive ethical behaviours development and the students. Proper education policies should be formulated governing the operation of the institutions of higher learning in Kenya. This calls for coordination between the management of all the universities and colleges in Kenya and the commissions for high education in Kenya.

The study further recommends that management of universities and colleges in Kenya should restructure their curriculums as this has influence on graduates' ethical behavior. The curriculum should include mentorship programs so as the being guided by Kenya education policy

It is also recommended universities and colleges in Kenya should form strong cultural values as this has an influence in ethical behaviors of the graduates they produce. Strong cultural values will create strong organizational culture. The developed cultures will help to foster quality education that ensures holistic development of university and college graduates. A comprehensive communication of the college and university culture is also recommended and to be followed religiously to ensure that it is well inculcated into the students. Strong cultures build strong relationship and thus promoting synergy within tertiary institutions which intern will have a positive impact in the ethical behavior of the University and college graduates.

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