

**INCULCATION OF SOCIETAL NORMS IN SCHOOL SYSTEM IN MERU
COUNTY, KENYA: AN AFROCENTRIC PERSPECTIVE**

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

CHUKA UNIVERSITY

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DECLARATION AND RECOMMENDATIONS

Declaration

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

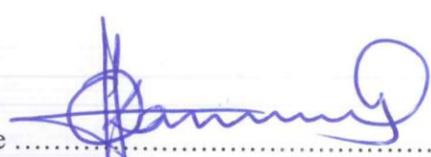
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DEDICATION

This work is dedicated to my beloved wife Lilian Kagendo and my dear children Gladwell Gatwiri and Ruth Karendi.

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I would wish to first thank the almighty God for the sufficient grace bestowed upon me to endure the process of concluding a PhD study.

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ABSTRACT

Modern societies have entrusted schools as key socializing agents. The school system is expected to inculcate positive societal norms into the learners. However, cases of negative behaviors that do not conform to acceptable norms have been on the increase despite numerous interventions by government through policy reforms which causes a lot of concern among scholars and stakeholders. This study sought to examine the application of Afrocentric education perspective to enhance societal norms among secondary school learners in Meru County of Kenya. The objectives of the study were to establish the influence of Afrocentric curricular activities, Afrocentric teaching methodology, Afrocentric evaluation methods and Afrocentric corrective measures on societal norms among secondary school learners in Kenya. The study adopted descriptive research design and correlational research design. The target population for this study was 86,700 subjects comprised of students and teachers in secondary schools in Meru County. The sample size was 384 respondents comprised of 100 teachers and 284 students in Meru County, Kenya. Purposive sampling technique was used to select schools and Heads of Department and simple random sampling was used to select teachers and students from the selected schools. The study utilized questionnaires and interview schedules to collect data. Instruments were piloted in four schools in Tharaka Nithi County. Research instruments were validated for content and construct validity by supervisors. Reliability of the instruments was tested using Cronbach's Alpha co-efficient. A Cronbach's coefficient of 0.749 was obtained and the tools were deemed reliable. Data was analyzed by use of descriptive and inferential statistics. Statistical Package for Social Sciences (SPSS) version 25.0 for Windows was used in the study to analyze data. Descriptive statistics used included mean, percentages, standard deviation and coefficient of variation. Inferential statistics used for data analysis was correlational analysis and linear regression analysis. Hypothesis of the study were tested using linear regression analysis at $\alpha = 0.05$ level of significance and the analyzed data was presented in tables. The study established that integration of African traditional music and dance, social, moral and sex education into the contemporary school system enhances societal norms. The study also established that application of Afrocentric teaching methodology by active participation of learners, use of peer teaching, having specific approved experts involved in teaching and mentoring learners throughout the learning process promote societal norms among learners. The study established that evaluating the character of the learner and the level of engagement during the learning process enhance societal norms among secondary school learners. The study found that reprimands, verbal warnings and use of deterrents as corrective measures improve societal norms among learners. From the findings of the study, the researcher concluded that integration of Afrocentric education perspective into the contemporary school system would positively influence societal norms among secondary school learners. Based on the findings of this study, the researcher recommends that there is need to integrate traditional African music and dance, social, moral and sex education; use of peer teaching; character evaluation of the learners and use of deterrents as corrective measures into the contemporary school system in Kenya to enhance societal norms. The findings of this study would be useful to secondary school administrators, the ministry of education policy makers, curriculum implementers and other stakeholders to come up with policies that would promote integration of desirable societal norms among learners in secondary schools in Kenya.

TABLE OF CONTENT

DECLARATION AND RECOMMENDATIONS	ii
COPYRIGHT	iii
DEDICATION	iv
ACKNOWLEDGEMENTS	v
ABSTRACT	vi
TABLE OF CONTENT	vii
LIST OF TABLES	xi
LIST OF FIGURES	xiii
ABBREVIATIONS AND ACRONYMS	xiv
CHAPTER ONE: INTRODUCTION	1
1.1 Background of Study	1
1.2 Statement of the Problem.....	5
1.3 Purpose of the Study	6
1.4 Objective of the Study	6
1.5 Research Hypothesis	6
1.6 Significance of the Study	6
1.7 Scope of the Study	7
1.8 Limitations of the Study.....	7
1.9 Assumptions of the Study	7
1.10 Definition of Terms.....	8
CHAPTER TWO: LITERATURE REVIEW	10
2.1 Societal Norms.....	10
2.2 School System and Promotion of Societal Norms	12
2.3 Afrocentricity	17
2.3.1 Afrocentric Curricular Activities and Societal Norms in School	20
2.3.2 Afrocentric Teaching Methodology and Inculcation of Societal Norms....	38
2.3.3 Afrocentric Evaluation Methods and Societal Norms in School	41
2.3.4 Afrocentric Corrective Measures and Societal Norms in School	44
2.4 Theoretical Framework	48
2.4.1 Social Norms Theory	49

2.4.2 Afrocentric Theory.....	50
2.5 Conceptual Framework.....	52
CHAPTER THREE: METHODOLOGY	54
3.1 Study Location	54
3.2 Research Design.....	54
3.3 Target Population.....	54
3.4 Sampling Procedures and Sample Size.....	54
3.5 Research Instrument.....	55
3.5.1 Questionnaire	55
3.5.2 Interview Schedule.....	56
3.6 Piloting.....	56
3.6.1 Reliability.....	56
3.6.2 Validity	57
3.7 Data Collection Procedures.....	57
3.8 Data Analysis	58
3.8.1 Data Transformation	58
3.8.3 Operationalization of study variables	60
3.9 Ethical Consideration.....	63
CHAPTER FOUR: RESULTS AND DISCUSSIONS.....	64
4.1 Response Rate.....	64
4.2 Reliability.....	64
4.3 Model Diagnostic Tests	65
4.3.1 Test for Normality.....	65
4.3.2 Test for Multi-collinearity.....	66
4.3.3 Assessment of Homoscedasticity.....	67
4.4 Demographic Information.....	68
4.4.1 Gender of the Respondents	68
4.4.2 Age of Respondents	68
4.4.3 School Category.....	69
4.4.4 Position of Teachers in School	70
4.4.5 Religion of the Respondents	70

4.5 Societal Norms.....	71
4.6 Curricular Activities and Societal Norms	75
4.6.1 Contemporary Curricular Activities	75
4.6.2 Afrocentric Curricular Activities	79
4.6.3 Correlation of Curricular Activities and Societal Norms	85
4.6.4 Regression of Curricular Activities and Societal Norms.....	86
4.6.5 Strategies on Curricular Activities to enhance Societal Norms.....	90
4.7 Teaching Methodology and Societal Norms.....	91
4.7.1 Contemporary Teaching Methodology	91
4.7.2 Afrocentric Teaching Methodology.....	95
4.7.3 Correlational of Teaching Methodology and Societal norms.....	101
4.7.4 Regression of Teaching Methodology and Societal Norms	102
4.7.5 Strategies to Improve Teaching Methodology.....	106
4.8 Evaluation Methods and Societal Norms.....	107
4.8.1 Contemporary Evaluation Methods	107
4.8.2 Afrocentric Evaluation Methods.....	111
4.8.3 Correlation of Evaluation Methods and Societal Norms	117
4.8.4 Regression of Evaluation Methods and Societal Norms.....	118
4.8.5 Strategies on Evaluation Methods to Enhance Societal Norms.....	122
4.9 Corrective Measures and Societal Norms.....	124
4.9.1 Contemporary Corrective Measures	124
4.9.2 Afrocentric Corrective Measures	127
4.9.3 Correlational of Afrocentric Corrective Measures and Societal Norms...	133
4.9.4 Regression of Corrective Measures and Societal Norms.....	133
4.9.5 Strategies on Corrective Measures to Improve Societal Norms	137
4.10 The Influence of Integration of Afrocentric Perspective on Societal Norms	139
4.10.1 Summary of Descriptive Statistics on Study Variables	139
4.10.2 Correlation Analysis	140
4.10.3 Multiple Regression Analysis	142
CHAPTER FIVE: SUMMARY, CONCLUSIONS AND	
RECOMMENDATIONS	146
5.1 Summary	146
5.2 Conclusions.....	148

5.3 Recommendation	149
5.4 Suggestions for Further Research	150
REFERENCES.....	151
APPENDIX I: QUESTIONNAIRE FOR TEACHERS AND STUDENTS.....	167
APPENDIX II: INTERVIEW SCHEDULE FOR TEACHERS	173
APPENDIX III: INTERVIEW SCHEDULE FOR STUDENTS.....	174
APPENDIX IV: SAMPLE DETERMINATION TABLE.....	175
APPENDIX V: CHUKA UNIVERSITY CLEARANCE LETTER	176
APPENDIX VI: NACOSTI RESEARCH PERMIT.....	177
APPENDIX VII: NACOSTI RESEARCH AUTHORIZATION	178

LIST OF TABLES

Table 1: Sampling Matrix	55
Table 2: Operationalization of Study Variables.....	61
Table 3: Analytical Model	62
Table 4: Response Rate.....	64
Table 5: Cronbach's Alpha Reliability Coefficients.....	65
Table 6: Normality Test	66
Table 7: Multi-Collinearity Test	66
Table 8: Homoscedasticity.....	67
Table 9: Respondents' Gender.....	68
Table 10: Age of students	68
Table 11: Teachers' Age Brackets.....	69
Table 12: School Category of the Participants	70
Table 13: Teachers' position in School	70
Table 14: Religion of Respondents.....	71
Table 15: Frequencies and Percentages on Societal Norms	71
Table 16: Societal Norms.....	73
Table 17: Frequencies of Contemporary Curricular Activities.....	75
Table 18: Means of Contemporary Curricular Activities	78
Table 19: Frequencies of Afrocentric Curricular Activities	80
Table 20: Afrocentric Curricular Activities.....	81
Table 21: Curricular Activities and Societal Norms.....	86
Table 22: The Goodness of Fit of Model.....	87
Table 23: The Overall Significance of the Model	88
Table 24: The Individual Significance of the Model	88
Table 25: Suggestions on Ways to Enhance Societal Norms	91
Table 26: Contemporary Teaching Methodology.....	92
Table 27: Contemporary Teaching Methodology.....	94
Table 28: Frequencies on Afrocentric Teaching Methodology	96
Table 29: Afrocentric Teaching methodology.....	98
Table 30: Teaching Methodology and societal norms.....	102
Table 31: The Goodness of Fit of the Model.....	103
Table 32: The Overall Significance of the Model	104

Table 33: Individual Significance of the Model	104
Table 34: Strategies to Improve Teaching Methodology	106
Table 35: Frequencies on contemporary Evaluation Methods	108
Table 36: Contemporary Evaluation Methods	110
Table 37: Frequencies on Afrocentric Evaluation	112
Table 38: Afrocentric Evaluation Methods.....	113
Table 39: Evaluation Methods and Societal Norms	117
Table 40: The Goodness of Fit of Model.....	119
Table 41: The Overall Significance of the Model	119
Table 42: Individual Significance of the Model	120
Table 43: Strategies to Improve Evaluation Methods.....	122
Table 44: Frequencies on Contemporary Corrective Measures.....	124
Table 45: Contemporary Corrective Measures	126
Table 46: Frequencies on Afrocentric Corrective Measures	127
Table 47: Afrocentric Corrective Measures.....	129
Table 48: Corrective measures and Societal Norms	133
Table 49: The Goodness of Fit of Model.....	134
Table 50: The Overall Significance of the Model	135
Table 51: Individual significance of the Model.....	135
Table 52: Strategies to improve Corrective Measures	137
Table 53: Descriptive Statistics	139
Table 54: Correlation among Study Variables.....	141
Table 55: The Goodness of Fit of Model.....	142
Table 56: Overall Significance of the Model.....	143
Table 57: Individual Significance of the Model	143

LIST OF FIGURES

Figure 1: Afrocentric Perspective and Societal Norms.....52

ABBREVIATIONS AND ACRONYMS

ARS	Adjusted R Square
CDE	County Director of Education
CTM	Contemporary Teaching Methodology
CU	Christian Union
CV	Coefficient of variation
DF	Degree of Freedom
G & C	Guidance and Counseling
GoK	Government of Kenya
HOD	Head of Department
MS	Mean Square
MOEST	Ministry of Education, Science and Technology
NACOSTI	National Commission of Science, Technology and Innovation
R²	Coefficient of Determination
RoK	Republic of Kenya
SD	Standard Deviation
SEE	Standard Error of Estimate
SPSS	Statistical Package for Social Sciences
SS	Sum of Squares
UK	United Kingdom
UNESCO	United Nations Education Scientific and Cultural Organization
US	United States
YCS	Young Christian Society

CHAPTER ONE

INTRODUCTION

1.1 Background of Study

Societal norms are accepted behaviors that individual members in a particular society are expected to conform to. According to a study by Sena (2006) on core curricular guide for strengthening morals and value education in educational institutions in Trinidad and Tobago, norms are standards of conduct, beauty, efficiency or worth that each person in society endorses and that he or she is expected to live up to or maintain. Norms therefore refer to attitudes and behaviors that will be deemed normal in a particular society. In a research study on values education as perceived by social studies teachers in Turkey, Katilmis (2017) says that when norms and values are misperceived by students, there is potential anarchy in schools. All societies have cultural norms that determine their values and influence every facet of members' lives. In this study societal norms refer to the good and desired behavior or conduct for every Kenyan to portray in everyday life.

Societal norms are very important because they build the foundation of correct behavior and ensure that there is order in the society. Societal norms determine who is to be praised and who is to be reprimanded for their actions (Emeakaroha, 2002). Respect for human life for instance ensures that each member of the society cherishes children and sees them as a blessing and not a burden in any way. This unlike in the contemporary society helped the African indigenous communities to discourage abortions and mistreatment or exploitation of children by anybody in the society.

Societal norms are blended in every day's social activities in the society. Societal norms can be material, spiritual, moral aesthetic, individualistic or communal (Igboin, 2011). According to a research study by Mosha (2002) on the heartbeat of indigenous Africa, societal norms include conventions or customs which imply standard of behavior, mores, taboos and laws that are not written down but are expected to be exhibited by every member of the society who is properly socialized. Among the various African societal norms, the sacredness of human life is of utmost value (Igboin, 2011). If one killed a clan member in Meru community for example, one was excommunicated from the community. This was not only confined to the nuclear

family but rather the concept of brotherhood or sisterhood goes beyond the modern western understanding.

The value of sacredness of human life was also reflected in how African communities treated their dead people. The Maasai community of Kenya for example threw their dead bodies into the forest to be eaten by hyenas and other wild animals. If after some times the corpse was still found uneaten, it meant that the person was very bad and a deviant to societal norms when he or she was alive. Such a case would be used in riddles, proverbs and children stories to discourage young members of the community from being deviants. Research studies by Ezedike (2009) on African culture and African personality; societal norms play regulatory role in human relationships as well as stabilize factors of the society. Norms make a comprehensive system which gives societal members a holistic outlook as they define the human person through character manifestation. Societal norms in traditional African set up promote obedience and harmonious co-existence of all members in the society. African societal norms and values encouraged continuous existence of a society in that before one became an individual, one had to first and foremost uphold the welfare of his immediate family, larger community and society in general.

According to studies by Igboin (2011) on colonialism and African cultural values, societal norms in the indigenous Africa placed high value on communal living where people share mutually and care for one another. People are to be interdependent such that what happens to one is felt by all members of the society. Responsibility, hospitality, generosity, kindness, compassion, honesty, dignity and diligence among others are all considered to be moral values. The norms and values of the family were unanimously emphasized where family was respected as the basic unit of social life in every community unlike what is seen today. The norm of hard work and honesty blended together. Societal norms in the African context were focused to order and wellbeing of everybody in the society. They pointed to a desired goal which actions were geared towards and upon which the expectations of individual members in the society hinged on (Ndichu, 2013). African societal norms provided a medium through which individual actions were reflected or mirrored and upon which the test of justification was based.

According to Johnson (2005) proper inculcation of societal norms ensures that every member of the society is responsible for the wellbeing and proper socialization of children born into the society. The norm and value of communal living discourages individualism and corruption which are real threats in the contemporary society. The norms of African communal living ensures that everyone embraces hard work and abhors laziness and idling which could precipitate the brewing of evil thoughts and actions that are prevalent in our contemporary society. Inculcation of societal norms would thus ensure that there are global ethical values without which the frictions and tensions of living in the global neighborhood as already witnessed will definitely increase.

Traditionally, African societal norms were lived. According to Sifuna (2006) African societal norms were inculcated and acquired throughout one's life right from birth or childhood. It was thus a continuous process that was ongoing throughout all the stages of human development. From birth and early stages of the child's social development, mothers were responsible for their own children's acquisition of desirable conduct. As the child grew up, immediate family members, relatives and the community at large were involved in ensuring that the new and young members of the society acquired desirable character for the good of the entire society (Sifuna, 2006). This inculcation was mainly done through storytelling, proverbs, riddles and role plays among children. Naming, initiation and other cultural ceremonies were avenues through which African societal norms were acquired and developed in children. The process of inculcating and developing the desired norms was made more effective by use of deterrents and punishments to the deviants.

The introduction of western education in Kenya replaced traditional systems of education which resulted in decline of African norms by elevating European norms and values (Sifuna, 2006). Western education in theory and practice sought to empty the African children of the African mindset and create in them the European way of thinking and looking at the work. Western colonial education created fragmentation of self in the African child from community creating room for western individualism to flourish. Western education system however has its various learning activities through

which ideals of African indigenous norms can be merged with the education curriculum and through which learners can catch all desirable societal norms.

According to Otewa (2016) African indigenous setups are no longer in place in contemporary African communities and desired societal norms are therefore to be inculcated through the existing school systems. The study however does not show how the desired societal norms could be integrated in school system from an African perspective. Contemporary formal western education characterized by schooling remains therefore as the main dominant avenue of inculcating societal norms thereby shifting the role of socializing children from parents and family members to mainly the school system under the mentorship of teachers. The government of Kenya with the intention of improving western education for the people and making it relevant to Kenyans has in the past established several education commissions to come up with recommendations after independence. In 1964 the government realized the need for education systems that would suit Africans and released session paper no 10 which provided a roadmap for such an education (Ndichu, 2013). The study by Ndichu however neither indicates whether the African societal norms were inculcated nor does it show any effect of the African societal norms on students' manifestation of desired behavior.

The first education commission commonly known as the Ominde commission of 1964 identified national consciousness, promotion of national identity and loyalty to state among others as some of the ideals that would provide the basis for the western education in Kenya (Republic of Kenya, 1964). Since then these ideals have always featured in subsequent commissions for education in Kenya (Ndichu, 2013). The extent to which these ideals have been achieved for the country remains questionable as nepotism, tribalism and negative ethnicity continues to divide the country. Studies by Idang (2008) on the mind-body problem in African culture reveal that western educational system as perceived and practiced in contemporary Africa is academic in orientation and emphasizes cognitive dimension of education at the expense of normative dimension. The academic dimension is more privileged and so stressed that normative dimension is viewed as having no monetary value or reward which has created loopholes for individualism, exploitations and negligence of societal norms.

While education was believed to socialize young people into hopeful and promising future members of the society, neglecting the spirit of societal norms has led to emergence and increase in valuelessness opinion of human life that makes many young people to see life as meaningless. The common norms witnessed in our schools are not desirable any more. Rampant examination malpractices, frequent school riots and strikes, arson, stealing in schools, forgery and drug abuse among others negate African societal norms of honesty, respect for human life and communal living (Oduor, 1990). Abominable individual sexual gratification, suicide, murders and abortions that are today's common phenomena would have been otherwise averted by integrating the spirit of African societal norms in our education system. Insecurity, dishonesty, unfaithfulness, cheating, corruption, bribery, favoritism, irresponsibility, embezzlement, gambling deceit and exploitation are real threats to social order in Kenya today.

1.2 Statement of the Problem

Kenyan society has entrusted the school system with the key role of socialization. The society thus expects the schooling process to transmit desirable societal norms among learners. However, cases of undesirable behaviors that do not conform to acceptable societal norms such as immorality, destruction of property, riots, strikes, drug abuse and disrespect for authority have been on the increase despite interventions put in place by the government and the individual educational institutions to make the learning environment in schools learner friendly. Hardly a school term ends without cases of riots or burnings while stealing in schools has become a norm. The question has therefore always remained unanswered on how societal norms could be enhanced in school system to avoid or reduce such unacceptable behavior by students. Consequently there has been growing advocacy for promotion of African values among stakeholders and educators. However there is scanty documentation of studies conducted especially in Kenya on the impact of integration of Afrocentric perspective in the school education system. This study sought to examine application of Afrocentric education perspective in school system to enhance inculcation of desirable societal norms among secondary school learners.

1.3 Purpose of the Study

The purpose of this study was to investigate the integration of Afrocentric education perspective into school system to enhance inculcation of societal norms among secondary school learners in Meru County, Kenya.

1.4 Objective of the Study

The objectives of the study were as follows:

- i. To examine the influence of Afrocentric curricular activities on societal norms among secondary school learners in Meru County, Kenya.
- ii. To explore the influence of Afrocentric teaching methodology on societal norms among secondary school learners in Meru County, Kenya.
- iii. To establish the influence of Afrocentric evaluation methods on societal norms among secondary school learners in Meru County, Kenya.
- iv. To determine the influence of Afrocentric corrective measures on societal norms among secondary school learners in Meru County, Kenya.

1.5 Research Hypothesis

The following Hypothesis were addressed and tested at $\alpha = 0.05$ significance level:

H₀₁: There is no statistically significant influence of Afrocentric curricular activities on societal norms among secondary school learners in Meru County, Kenya.

H₀₂: There is no statistically significant influence of Afrocentric teaching methodology on societal norms among secondary school learners in Meru County, Kenya.

H₀₃: There is no statistically significant influence of Afrocentric evaluation methods on societal norms among secondary school learners in Meru County, Kenya.

H₀₄: There is no statistically significant influence of Afrocentric corrective measures on societal norms among secondary school learners in Meru County, Kenya.

1.6 Significance of the Study

The findings of this study would provide useful information to education policy makers and curriculum developers such as Kenya Institute of Curriculum Development on planning strategies to come up with policies and designs that would integrate Afrocentric education perspective to promote inculcation of desirable

societal norms in secondary schools. The findings of this study would inform the Ministry of Education's policy reviewers and all education stakeholders on the need to rethink on African societal norms that could be integrated in the school system to promote students' development of desirable social behaviors. Development partners, well-wishers and children rights advocates such as UNESCO would benefit from the finding of this study in their efforts to ensure that students are well socialized through schooling to be useful members of both local and global society. The findings of this study would provide insightful information to academicians and researchers as well add into the already existing body of knowledge.

1.7 Scope of the Study

The study investigated into the influence of Afrocentric education perspective on societal norms among secondary school learners. The study focused on teachers and students and it was conducted in 20 secondary schools in Meru County in Kenya. The study sought to establish the influence of application of Afrocentric curricular activities, teaching methodology, evaluation methods and corrective measures on societal norms among secondary school learners.

1.8 Limitations of the Study

The current study encountered a limitation of self-perception of the respondents. Respondents tended to regard their views and inputs as either insignificant in changing the school situation as it is at the moment because they are not recognized by policy makers. To ensure that they gave all the information they had, the researcher assured them confidentiality and that no school name or individual students' names would appear in the reports.

1.9 Assumptions of the Study

The study was guided by the following assumptions:

- i. Societal norms were inculcated in Kenyan school system.
- ii. The respondents were truthful and honest as they gave the requested information to the best of their knowledge and ability.

1.10 Definition of Terms

The following terms have been operationalized as follows in this study:

African Perspective	In this study this term refers to approaches and ideals that were used in Kenyan traditional societies to socialize young people into the societies' ways of living.
Afrocentric	In this study, the term is used to refer to the theoretical framework and also to the ideology that recognizes and places African issues, thinking, ways of learning and world-view at the center.
Afrocentric Education	Integration of African knowledge and ways of learning into the contemporary education models.
Afrocentricity	A noun which refers to a philosophical discourse that espouses centrality of African interests and ideology in social, political, religious and academic endeavors
Co-curricular Activities	Organized outside classroom school activities where learners present or perform various items to display their talents as well as to pass acceptable social and educative messages to the audience.
Corrective Measures	Ways and means used by teachers in school to rectify and guide learners who fail to conform to set rules and regulations of the school.
Curricular Activities	All teaching and learning and supportive activities in a schooling process whether examinable for certification or not.
Evaluation Methods	The strategies or processes used by teachers to determine the level of achievement of learners in terms of set objectives in teaching and judging their level of success.
Honesty	Being truthful, transparent and open minded guided by one's conscience and not fearing people.

Inculcation	The process of instilling behavior, attitudes or traits in young learners through educational experiences in a school system
Influence	The impact or effect of an action or approach used by teachers during teaching learning process.
Morality	The spirit of distinguishing right from wrong and intrinsically doing what is right.
Perception	The view or understanding that one has on concepts applied in education.
Perspective	An approach or way of using African education principles into the contemporary education system
Religious Movements	These are organized school groupings of likeminded learners who share the same religious faith such Catholics, Protestants and Islam.
Responsibility	Students' ability to act consciously and to be answerable for their actions in everyday life.
School System	The schooling process through which socialization and learning process takes place
Societal Norms	Acceptable social behavior in the Kenyan society whose unconformity to, result in antisocial behavior such as stealing, bullying, cheating, and violence.
Teaching Methods	Techniques and approaches used by teachers in delivering learning content so as to achieve the set objectives.

CHAPTER TWO

LITERATURE REVIEW

2.1 Societal Norms

Norms are important in any education system because education is synonymous to socialization. Norms and values are part of society's non-material culture. According to a study by Okobia, Okafa and Osajie (2016) on reactivating Nigerian norms and values through religious studies for national transformation, African nations are experiencing and lamenting moral decadence today due to negligence of societal norms in their education systems. African countries would benefit greatly if their societal norms were promoted in their education system. According to a study by Ndichu (2013) on towards a national philosophy of education, societal norms were anchored on the sense of harmonious communal living, sense of sacredness of life and human dignity, sense of hospitality and sense of respect for authority and elders in the indigenous African communities.

Studies by Emeakaroha (2002) on African world and ideology, the African sense of harmonious co-existence implied that life was centered upon human interests and societal values which was characterized by respect for one another. The norm of dialogue is thus a cherished value in African human relations as disputes were resolved through dialogue even where mediation was required. The culture of violent way of settling disputes and conflicts is not encouraged by African principles of communal living. Individual sentiments in a dialogue were respected and the norm of accommodating everyone in the community inspired community members to affectionately care for the weak and aged, the incurable, the helpless and the sick in their family atmosphere. According to Emeakaroha (2002) the spirit of tolerance and harmonious co-existence was highly encouraged.

Indigenous Africans embraced honesty and faithfulness in their communal living and every member of the community was encouraged to exercise high level of integrity. In selling or trading their wares, indigenous Africans exercised truth and honesty (Sifuna, 2008). Any telling of lies was associated with a curse and this applied even in marriage negotiations. Indigenous Africans never destroyed their own community property as witnessed in the contemporary Africa. The sense of communal living made them appreciate respect for each other's property and the spirit of

interdependence was properly inculcated in the young Africans as they grew up (Goode, 2016). The norm of brotherhood, selflessness, kindness and hospitality was highly appreciated. Individualistic tendencies such as greed, corruption and individualism were discouraged.

According to Mbiti (1975) societal behaviors among the indigenous African communities carried with the some religious significance. Mbiti (1975) says that children were socialized to respect other people's property which further inculcated the virtue of honesty. In the traditional African societies, children learnt order as they grew up in the community. According to Onuoha (2015) African societal norms are not only shared by Africans and include hard work, respect for senior members of the society, value for and respect for private property, hospitality, honesty and reliability. According to Mbiti (1975) when parents get old or weak in the African traditional set up, their children are already socialized to take care of them in a special way because they believed that failure to do that would attract a curse to them. The African manifestation of respect for the institution of marriage was demonstrated in the African value of marriage and high regard for human life. According to Simphiwe (2019) women and mothers were socialized in the traditional African society to value children right from childhood. This explains why there was joy in the entire community when a child was born and that is why expectant mothers took careful measures to ensure safety of the baby expected to be born. It was an abomination for anyone to have conceived an idea of aborting a baby.

The African norm of respect for the sacredness of religion ensured that religion was practical to everyone. There were no non-believers and young people were not bored by religion as it is the phenomenon today. Human life and dignity were highly valued and incidences of suicide were only associated with a curse or witchcraft (Debbie, 2015). The value of family and children was emphasized. Sexuality was associated with procreation and incidences of sexual violence and rape were not common. The respect for authority and elders was of great value in indigenous African society. Through various entertainment and refreshment activities, children learnt from their parents and seniors that authority is sanctioned by God (Kipkoech, 2014). Elders in leadership respected the authority and power vested in them by ancestral norms and

never abused them. Every child was inspired to admire to be respected when they would become elders and therefore treated their elders with a lot of respect. Stories of heroes and heroines, special children and leaders were told with a lot of emphasis laid on moral norms and values (Otewa, 2016). This informed the researcher of the potential of African educational perspectives to instill desirable behaviors in the learners. The current study therefore sought to establish if integration of Afrocentric perspectives into the contemporary school system improves societal norms among secondary school learners.

A research study by Emeakaroha (2002) on African world and ideology, reveals that African curriculum was activity based and learners therefore caught norms and values in a practical set up through various activities such as initiation ceremonies, dances and songs, wrestling competitions, storytelling, proverbs and riddles. Winners in competitions were celebrated while losers accepted defeat. Competitions were not ends in themselves but were meant to inculcate societal norms in the participants. The question of whether the inculcation of societal norms is still effective continues to linger in the minds of Kenyans (Otewa, 2016). Educational activities that are used as avenues of inculcating African societal norms and values have also been questioned

2.2 School System and Promotion of Societal Norms

Education is a process of socializing young people in the society into productive and responsible members by equipping them with desirable knowledge, skills, values and attitudes in order to successfully navigate challenges in life and have a better life. According to a study by Arung (2016) on basic concept of education, education process is meant to humanize human beings thus making them more different from other animals in terms of their behavior. An educated person therefore knows what to do and how to do things in acceptable ways. According to Young (2009) education should therefore involve the creation of a sound mind in a sound body through nourishing of the good qualities in an individual and draws out the best in every individual.

According to Mehan (2012) school systems that promote collaborative culture through elaborate communication channels inside and outside the classroom by use of

forums such as group works, routines, classroom management and teacher presence, effectively achieve the objective of instilling desired good habits in their learners. Such a school enables learners to remember the activities of classroom interactions and also link the lesson derived thereof on desirable norms and values more vividly compared to only focusing on the content delivery as outlined in the course work (Cialdini, 2007). There is however little research information from Kenya on whether application of Afrocentric perspective can enhance societal norms among secondary school learners or not, which the current study sought to establish.

According to Hechter and Karl-Dieter (2005) a school system should deliberately create a conducive environment to achieve the institution's stated objectives. Classroom norms in such a school should mirror desirable societal norms that are practical to all learners in a classroom. For effective transmission of desired values, learners ought to see and experience their involvement in establishing their school culture. According to Bicchieri (2006) when students' input is considered in structuring school norms that are supposed to be a miniature reflection of the larger societal norms, students realize and appreciate how they are genuinely incorporated in governing themselves and shaping their character. According to research study by Gould (2010) on strategies for teaching social skills in the school environment, for a school system to succeed in making learners to understand and conform to societal norms, teachers must teach them within the context of various school settings in which students interact at school. Gould (2010) further argues that positive social behavior by the learners is a manifestation of conformity to societal norms and it is a win - win phenomenon for teachers and learners. The study however does not give suggestions or recommendations on what could be done to stop the continued manifestation of undesirable behavior among the secondary school students.

A research study by Lapinski and Rimal (2005) on an explication of social asserts that a school's code of conduct for the learners that include rules, regulations and daily routine, reinforces positive dispositions among the learners when discussed in open forums in a classroom set up. According to Cialdini (2007) common classroom norms on conduct promote common language of respect. Learners' coherence and consistence of manifestation of desirable behavior is nurtured throughout the

schooling process. It also makes learners to like their school and the process of schooling, stand together to protect them instead of destroying their own. According to Thibaut (2017) learners can consistently learn courtesy through a choice of words that could be embraced by all in the class, although the study does not explain why learners continue to disrespect authority and property nor does it give suggestions on how desirable behavior could be enhanced in school system.

According to a research study by Idang (2007) on cultural relativism and the language of morals, each person has some sense of values and all societies have some value system that is enshrined in the education system. Education is also deliberate activity-process of molding the behavior of an individual (Smith & Smith, 2008). An education activity-process will therefore cultivate hope in learners and any education process that leaves children without hope is an education which has already failed. An elaboration by Lieberman (2013) on why our brains are wired to connect shows that since education is a social process, learning best thrives in a socially interactive set up and because humans are social beings, education takes place both in the body and the soul through social activities.

The aims of any education system are determined by the society's cultural norms and values (Shrivastava, 2017). Societal norms are the guiding principles in life and they reflect one's personality, attitudes, behavior, mission and vision. A value based education therefore glues the society together (Mariana, 2019). Such an education is therefore expected to develop learners' character (Smith, 2008). Aims of education guide the direction into the future of any society. Education in Kenya should aim at promoting peaceful co-existence among Kenyan tribes. This is in harmony with African sense of harmonious communal living. Students from different ethnic backgrounds learn together in schools where they are expected to embrace the value of peace and respect for diversity. Education in Kenya therefore aims at fostering nationalism, patriotism and national unity (Chiriswa & Thinguri, 2015). This aim when achieved would ensure a cohesive Kenya society despite the presence of diverse ethnic groups. Many times however that unity in diversity is not seen in our country.

Education in Kenya also aims at promoting respect for authority as evidenced by presence of rules and regulations and order in schools. Furthermore, education in Kenya aims at fostering appreciation of social institutions and respect for people's property. The reality in our schools and society today is however the opposite of what our education aspires to achieve for the Kenyan society. Chiriswa and Thinguri (2015) however do not offer any practical suggestions on how to enhance unity in diversity through enhancement of societal norms.

According to a study by Otewa (2016) on use of hidden curriculum principles in teaching character education in Kenya, education in Kenya values character development hence the inclusion of religious studies and life skills among others is geared towards that goal. However the study does not explain why the desirable character is still not realized or what would be done to promote its realization. According to a study by Chiriswa and Thinguri (2015) on the contribution of secondary school curriculum to peace in Kenya, character development in education requires inculcation of norms and values like purity, faithfulness, perseverance, obedience, sincerity and other socially acceptable humanistic tendencies which are part of Kenyan ideal societal norms as advocated in education.

Education goals in Kenya ultimately intend to develop good character in learners as it aims at facilitating learners to develop qualities that allow them to be socially acceptable human beings (Otewa, 2016). Education goals in Kenya therefore generally aim at developing stable moral qualities in learners which are essential for good character. Good character as implied in Kenyan education can only be a product of desirable societal norms, values, morals and ethics. According to Johnson (2005) education practice in the contemporary societies has over years emphasized more on cognitive excellence of the learners at the expense of character formation. The outcome of that imbalance has consequently led to absence of admirable societal norms in our society. This study thus sought to explore ways of enhancing societal norms among secondary school learners by integrating Afrocentric education perspective into the contemporary school system.

Education also aims at developing good leaders of integrity for the present and future generations. Leadership is however only measured through societal morals, norms and values that learners manifest which in turn inspire them to grow into caring and inspiring leaders (Debbie, 2015). Such leaders would command respect from all Kenyans. Kenyans would also obey the directives they would give in their various capacities as their focus and good intentions for all Kenyans would be manifested. This is however not happening in our society today. According to a research study by Ndichu (2013) on towards a national philosophy of education in Kenya, education in Kenya recognizes the value of character of learners and therefore aims at promoting transmission of desirable cultural norms in learners.

In many school systems in the world over, norms and moral values inculcation however remain most neglected in practice as schools strive for their learners to attain higher grades by all means (Shrivastava, 2017). Furthermore, globalization as embraced in many education systems drifts the learners more and more towards selfishness and erosion of good morals. Schools therefore continue to broaden avenues of knowledge and narrow avenues for inculcation of societal norms. This has resulted to learners with polluted minds, restlessness and lack of peace, frustrations, mental depressions, violence and crime and drug abuse among others (Likoye, 2014). Education stakeholders and learners strive only for awards, marks, honors and degrees.

Purposeful social interactions have reduced drastically as emphasis is laid in books. This bookish knowledge is however not helping the society's youth to achieve the desired goals of life (Shrivastava, 2017). These studies however do not provide any suggestive solutions in terms of strategies that could be used to enhance inculcation of societal norms. This study therefore sought to investigate whether integration of Afrocentric education perspective improves societal norms among secondary school learners. Nationalism, family, society and morality no longer given top priority by the modern materialistic people who are apparently a product of an education system (Naem, 2014). Moral values are therefore needed in Kenya today for young people to develop norms such as honesty, courtesy, tolerance, sacrifice and humility. When undesirable behaviors such as violence, stealing and cheating became alarming, the

government of Kenya set task forces and committees to investigate and give reports (Johnson, 2005). These undesirable traits however continue to manifest among Kenyan learners in secondary schools (MOEST, 2007). This study thus sought to investigate on the application of Afrocentric education perspective into the contemporary school system to enhance societal norms among secondary school learners.

According to a research study by Ndichu (2013) on towards a national philosophy of education in Kenya, the normative dimension of education in Kenya is a clear indication that Kenya recognizes the significance of developing moral values in learners. Realization of this dimension should be reflected in the integrity of learners' character and professionalism in carrying out every day duties later in their lives. The social dimension of education aims at achieving good neighborhood and harmonious co-existence among Kenyans. School system in Kenya is therefore expected to enable this to be realized in the learners by providing a conducive atmosphere for learning (Kutto, 2013). If that dimension is realized, Kenyans would reach common identity and be citizens who abide with the rule of law. According to Kutto (2013) students who go through school system in Kenyan would be self-respecting, respecting others and recognize the established authorities. Students would consequently be brother's keepers at school and even later in life as adults. This is however not happening in Kenya as schools often experience waves of unrest and disruptions as learners go on rampage. The persistent tribalism and corruption in Kenya reveals that something is not right with our school system.

2.3 Afrocentricity

Afrocentricity is an African philosophy which originated in the United States. It refers to an ideology which advocates for a curriculum that is based on African perspective but aiming at global understanding (Asante, 2001). Afrocentricity advocates for promotion of learning approaches and strategies that take into consideration the African way of knowing and learning. It advocates for practicability and relevance of learning approaches in an African set up to take care of African interests. The most influential book advocating for Afrocentricity was published in 1954. Marcus Gurvey was one of the major propagators of the ideas that led to complete development of

Afrocentric philosophy. According to Chukwokolo (2009) the abstract noun 'Afrocentricity' was coined in 1970s and then popularized by Molefi Asante who is acknowledged as the originator of the term as an academic concept in 1980s. Afrocentricity as an ideology advocates for valuable African ways of transmitting knowledge, inculcating norms and values as well as instilling discipline.

According to Simphiwe (2019) Afrocentric education is a philosophy of liberation of Africans from indoctrination of ideas that limit awareness of themselves and eventually work against them. Afrocentric perspective in education is therefore an ideology that appeals for decolonization of the African mind. The decolonization would give the African child power to borrow only those ideas from foreign cultures that can improve their culture without dehumanizing, demeaning or brainwashing the learner. Such an approach would enable learners of African origin to escape the slavery of seeing their world through eyes of another culture and start seeing themselves as significant part of their world.

A research study by Wilmot (2009) on African life and customs asserts that if Afrocentricity as an ideology is embraced in African schools, it can improve the contemporary Eurocentric education in Africa for the good of African children and their societies. This is because Afrocentricity aims at correcting and balancing anomalies in history. A well thought emphasis on African cultural traditions, values and symbols of communication that promote desirable norms can provide a more conducive environment for learners to acquire what is good and valuable for them in future as adult members of the society (Olaniyen, 2006)). Afrocentricity can thus assist schools to produce graduate who are assertive, conscious of their history and focused toward a better future. There is however little documentation on the influence of application of Afrocentric perspective on societal norms among secondary school learners in Kenya.

According to Asante (2001) Afrocentricity is of important to people of all cultures ethnic backgrounds as long as they objectively want to understand African history. That approach would give African learners and scholars to express the uniqueness of their cultures. A research study by Mkabela (2005) on using the Afrocentric method

in researching indigenous African cultures, each people's cultural uniqueness should act as a platform of comparing and borrowing from other cultures for the purpose of improvement. According to Rothney (2019) Afrocentricity is supported by Sankofa leadership techniques practiced in Ghana where the primary focus is to live in the present world while learning valuable ideas from the past. The Sankofa Philosophy stresses on the value of looking back into the traditional cultural practices and picking that which would add value into the present practices while moving forward for a better future. Matsika (2000) agrees with Mkabela that Afrocentricity as a strategy of empowering the African scholar awakens African educationists to realize how a child's home thoughts and experiences can be blended with western school experiences that often contrasting and strange to the learners.

A research study by Omolewa (2007) on the traditional African modes of education and their relevance in modern world, asserts that Afrocentricity advocates for a holistic school system in which children's home experiences such as storytelling, proverbs and myths play an important role in the learners schooling by providing a linkage. Afrocentricity also functions as a wakeup call for Africans to liberate themselves from intellectual colonialism and seeks to unravel the achievements and contributions of Africa and Africans to world history (Simphiwe, 2019). The primary objective of Afrocentricity is to ensure that the African heritage, culture, history and contribution to world civilization and scholarship are reflected in the curricula on every level of academic instruction (Chukwokolo, 2009). This philosophy thus seeks to place African people within their own historical framework. It can also be seen as an ideology of Africans seeking for their own assertion.

In the review of the book 'Facing Mount Kenya' by Jomo Kenyatta, Celarent (2010) confirms that Kenyatta always insisted on the African point of view on matters pertaining to Africans and at the same time ensured that a dialogue was maintained with the opponent. According to Celarent, Kenyatta demonstrated the ability and beauty of playing both sides while not losing the focus as an African in the provision of education for the benefit of the African communities. According to Onuoha (2015) African societal norms can harmoniously be blended with Eurocentric norms because African societal norms are not only shared by Africans alone. However the African

loss of identity and total disregard of their cultural backgrounds alienates learners in school as they cannot connect what they learn in school with their everyday life experiences at home. According to Celarent (2010) Kenyatta could be referred to as an Afrocentrist thinker because his focus was to decolonize the African mind by applying Afrocentric perspective in understanding and coming into terms with the contemporary world.

2.3.1 Afrocentric Curricular Activities and Societal Norms in School

All educational systems have a definite curriculum that guides what should be taught. According to a research study by Mwanzia (2017) on relevance of secondary school co-curricular activities based on reconstructionism philosophy in promoting national cohesion among students in Machakos sub-county, Kenya, education curriculum does not only refer to the traditional subjects offered in schools but rather includes all educational activities that are consciously undertaken within or outside the school classroom with the intention of integrating learners into the society and inculcate societal norms in them. The study established that school educational activities inside and outside the classrooms therefore provide rich forums through which desirable societal norms can be caught and it also refers to the hidden curriculum.

According to a research study by Naem (2014) on hidden curriculum and education in Karachi, there is however a notion that though all educational activities are to provide varied social set ups for inculcating societal norms, sometimes some activities contradict that objective. The study showed that without inculcation of societal norms and values, co-curricular activity for example, can only be viewed as an activity just to win the competitions which can consequently lead to development of undesirable traits in learners. A research study by Metzger, Crean and Forbes-Jones (2009) on patterns of organized activity participation, such an activity approach can be a medium of infiltration of undesirable behaviors among students in school.

According to Spivey (2014) core curriculum refers to a set or all traditional subjects that are considered basic and essential for examination and certification of a learner upon completion of a given course of study. Spivey further argues that core curriculum can be seen as subject areas that are foundational and mandatory. It

includes everything taught in a classroom whether directly or indirectly using text books and other materials for preparing learning activities. A research study by Sena (2006) on core curricular guide for strengthening morals and values education in education institutions in Trinidad and Tobago confirms that considerable effort have been made in some schools to assist learners to develop desirable behaviors. The study found that these efforts include offering of Guidance and Counseling services to students and even playing the roles of surrogate parents in helping young people to grow into productive members of the society.

A research study by Akanga (2014) on character development through education in Kenya, established that there are various subject areas such as social studies, religious studies and life skills through which young people are taught about national, international and ethnic festivals as a way of building citizenship. The study established that whereas learners are provided with knowledge of consequences of negative or destructive behavior and encouraged to use approaches that seek to increase their self-worth and establish positive value systems, there is still manifestation of undesirable social behaviors among learners. The study found that the emphasis in schools is more on theoretical knowledge for the purpose of passing examinations and therefore more time is allocated to traditional subjects such as mathematics and natural sciences. According to Otewa (2016) students in secondary don't take seriously any subject matter that will not be examined at the end of the course. This clearly indicates that educational practices as embraced by contemporary states in Africa are not able to address the critical issues and choices that face young people today.

Research studies by Sulayman (2014) on values based curriculum show that some developed countries such Japan, Sweden, UK, Thailand and Singapore give priorities to teaching of moral values in their main curricula. The study showed that a country's education system can embrace an integrated curriculum which involves connections across disciplines or to real life or skill-based approaches. This implies that each learning activity draws up from more than one discipline (Sena, 2006). According to a research study by Otewa (2016) on using hidden curriculum principles in teaching character education in Kenya, integration of desired norms in education is supposed to

be done in most subject areas in Kenya such as in religious studies, English and Kiswahili passages and literature materials. The study revealed that manifestation of undesirable norms however continues to be witnessed among secondary school students in Kenya. The current study therefore sought to establish the influence of application of Afrocentric curricular perspective in school system in Kenya on societal norms among secondary school students.

According to a research study by Eccles and Barber (2009) on student council, volunteering, Basketball or marching band what kind of extracurricular involvement matters, co-curricular activities refer to any organized social, art, or physical activities for school-aged youth that occur outside classroom, usually before- or after-school or during the holidays. The study indicated that there are various types of co-curricular activities guided by the nature and interest of the pursuer. According to the findings of a study by Humes (2008) in Scotland on never discount the hidden curriculum, co-curricular activities provide forums for team-building in the learners. The study established that through co-curricular activities, students learn to jointly pursue a common goal with common interest.

According to Eccles and Barber (2009) students can choose from clubs, school newspapers, music groups, debate teams, theater, sports and athletics. The choices are quite many to choose from. A research study by Blomfield and Barber (2009) established that school co-curricular activities have many benefits on students which include increased self-esteem, improved youth behavior, increased self-confidence, improved social skills and improved social networks. These study however neither establish why despite all these opportunities societal norms are not enhanced in many school, nor do they give suggestion on what can be done about it.

In a research study on adolescents' negative experience in organized youth activities, Dworkin and Larson (2009) indicated that co-curricular activities are a suggested strategy to increase social support systems, develop relationships, and enhance neighborhood cohesion. The study revealed that there are a variety of these types of activities and programs, however some are more effective than others. The study further established that creative co-curricular activities such as music, dance, drama,

and visual arts can increase participants' self-confidence, self-esteem, and positive behaviors. According to the findings of a research study by Dunwoody and Frank (2005) on why students withdraw from classes, after-school activities appear to improve school belonging, motivation, and academic achievement among secondary school students in particular.

According to a research study by Skorupski and Arrington (2010) on differences in developmental experiences for commonly used categories of organized youth activities, all co-curricular activities promote social development by encouraging participants to work together and share ideas. The study indicated that such practices teach students teamwork, coordination, and idea sharing skills but failed to show what could be done to enhance societal norms through such activities. The current study sought to establish the influence of application of co-curricular activities on societal norms among secondary schools learners in Kenya.

Research studies by Denault and Poulin (2009) on intensity and breadth of participation in organized activities during the adolescent years, showed that co-curricular activities are an important part of everyday life of students and affect various aspects of their life, from academic achievement to manifestations of deviant behavior. The study established that co-curricular activities ensure that students are busy and not idle when not in class thus discouraging laziness and individualism. According to Denault and Poulin (2009) there are organized and unstructured co-curricular activities in schools. The study indicated that organized activities include all types of activities that take place on schedule, under the guidance of experienced adults. The study further indicated that typically, such activities are aimed at developing some specific skills or abilities. Studies by Blomfield and Barber (2009) on performing on the stage, the field or both, participation in an organized activity, especially sports, reduces the tendency to deviant behavior because it is expected that students respect their coaches and listen to them. Barber further argues that students who are actively involved into co-curricular activities don't have much spare time that might be used for destructive activities.

According to a research study by Dworkin and Larson (2006) on adolescents' negative experiences in organized youth activities, participation in co-curricular activities is very important for personal development in students: they get an opportunity to try out different sports, creative or intellectual pursuits. These activities are helpful in shaping many young people to stand out as leaders. A research study by Mugabe and Maphosa (2013) on methods of curbing learner misconduct in Zimbabwean secondary schools revealed that students start by being team leaders where their leadership skills are tested and improved. As they lead their teams they learn to respect their coaches and follow the given instructions for the team. The study established that through participation in co-curricular activities, participants also learn to respect and obey their team leaders. Respect for authority and leaders is thus inculcated in the learners. According to Otewa (2016) co-curricular activities contribute to identity formation and offer a base for creating strong connections between adolescents sharing the same system of values.

According to a research study by Dworkin and Larson (2006) on adolescents' negative experiences in organized youth activities, there is strong evidence that secondary school co-curricular activities increase self-esteem. This helps the students build up confidence, improve their social skills, develop their interests and inspire them to try new things. Dworkin and Larson (2006) further indicated that co-curricular activities are a good way for a child who struggles in school to learn in a fun, low-stress environment. A research study by Hansan, Larson and Dworkin (2003) on what adolescents learn in organized youth activities, regardless of whether students are establishing new relationships or building upon existing relationships, co-curricular activities provide an ideal environment in which to nurture social interpersonal skills and confidence.

According to Dworkin and Larson (2006) participation in school teams and clubs is positively associated with active involvement of adolescents in the school life, school leadership and also increases a chance to finish school on time while at the same time a chance of them being involved in negative activities is decreased. According to Otewa (2016) frequent school riots however leaves unanswered questions as to whether respect for authority and leadership is inculcated through co-curricular

activities in Kenya but the study did not explore on ways of enhancing the desired societal norms. The current study thus sought to ascertain the extent of inculcation of societal norms through co-curricular activities in secondary schools in Kenya.

A research study by Blomfield and Barber (2009) on performing on the stage, the field or both, stated that because adolescents involved in co-curricular activities should share the same norms and values that are accepted in the society, they are less likely to manifest deviant behavior and are therefore better protected from the influence of delinquent environment. The study indicated that such an aspiration in co-curricular activities leads to participants who appreciate and respect human life and human dignity. The study further showed that participants in co-curricular activities are thus able to avoid inhuman acts such as killing another person, committing suicide or engaging in rape activities. According to a research study by Eccles and Barber (2009) on student council, volunteering, basketball or marching band, participation in organized co-curricular activities is associated with low levels of antisocial behavior while on the contrary, participation in unstructured types of activities is often associated with high levels of deviant and destructive behavior.

In a research study on extra-curricular activities and adolescent development, Stone (2003) noted that results of other studies have shown that certain sports create a specific area of activity, which may place adolescents in a group of risk. According to Stone, adolescents involved in individual sports had more bad habits than those involved in team sports. Stone further argued that the levels of delinquency, drug usage, and truancy were higher in adolescents involved in certain kind of sports than in adolescents involved in other kinds of co-curricular activities or in those not involved at all. A related research study by Roeser (2011) on schools as developmental contexts during adolescence, similarly showed that students who do not have opportunities to identify with a particular group or who are affiliated with delinquent social groups are more likely to suffer negative repercussions including dropout, suicide, substance abuse, or discipline problems. These studies however do not show whether all co-curricular activities have any inherent tendency to promote development of desirable norms or not which the current study sought to ascertain.

A research study by Skorupski and Arrington (2010) on differences in developmental experiences for commonly used categories of organized youth activities revealed that participation in sports has a significant impact on the social life of students. According to the study, these activities help to establish social interactions between students from different schools and form a sphere of motivated, responsible peers. The study further established that sports activities also promote the development of communication skills aimed at peers and adults (coaches and teachers), which also helps to lower the communication barriers outside of the school and sports activities. The study also ascertained that involvement in co-curricular organized sports activities helps students to cope with their feeling of social anxiety.

An analysis of articles by Mahoney and Stattin (2000) describing the effects of co-curricular sports activities shows that the increased self-esteem and an overall improvement in mental health are the most frequently mentioned positive effects. The study found that student-athletes interact with peers, work for the best interest of the team, and learn to follow instructions of the team leader. According to Mahoney and Stattin (2000) this type of interaction may contribute to the student athlete's development of self-identity. The study further indicated that student's identification and involvement with school sports creates a social network for these student-athletes that emphasize the value of the school, academics, and continuing their education after high school. According to Stone (2003) participation in sports may also provide students with unique development opportunities that positively impact the student's social self-concept. This may lead to higher academic expectations and therefore better academic outcomes for student-athletes.

A research study on leisure activities and adolescent behavior by Mahoney and Stattin (2000) stated that groups such as clubs and bands promote collaboration, communication, social skills, and interaction. The study established that community-based activities promote social development by teaching and exposing students to real issues and giving them an active role in making a difference in the community. The study further revealed that co-curricular activities give students additional opportunities for forming friendships with other students who share their interests.

According to a research study by Akanga (2014) on character development through education in Kenya, social development is essential to students' language development, academic performance, and conflict resolution. The study established that participation in structured co-curricular activities promotes not only academic achievement but also personal/social development. In addition, the studies revealed that students have unique opportunities to develop their social skills and their social identities. According to a research study by Metzger *et al* (2009) participation in a school's music program has been found to lessen students' feelings of alienation, promotes individual growth and provides a common bond between home and school. The study ascertained that participation in co-curricular activities can provide students with a social network and a support system that is associated with their school. The current study thus sought to ascertain the impact of integration of Afrocentric curricular activities in promoting societal norms among secondary school learners.

Metzger *et al* (2009) noted that when considering how co-curricular activities impact students, mention should be made regarding the potential negative impact of participation in out-of-school activities. The study found that parents and teachers might fear that students may lose their focus on academics when they become too busy with out-of-school activities. According to Metzger *et al* (2009) attending too many rehearsals, practices, and meetings may cut into homework time. A research study by Arendt (2008) on the human condition agrees with Metzger *et al* (2009) by ascertaining that when students get overscheduled, they might be spreading themselves beyond limit, which may lead to spending less time studying and preparing for classroom learning. Arendt further ascertained that another downside to participation might occur when the parents push their children to be involved in nearly every activity available. According to Bigner (2009) using activities to provide daycare is not recommended, yet some parents schedule their children in piano lessons, soccer, youth group, scouts and dance class, so there is an activity each night of the week. According to the findings of the research study by Bigner, this may not only impact the child's academic success but may even affect the dedication shown to each activity as the child may not be there by choice.

According to a research study by Priya (2016) on imparting values through co-curricular activities, not only can over-scheduling impact academics and level of commitment, but it can also impact the student emotionally and physically which could lead to stress, fatigue, and burn-out. Priya agreed with Arendt (2008) by establishing that parents can be part of the problem if they push their children to be involved in too many activities or by forcing children to participate when they do not want to be involved. The study further ascertained that this could lead students to be afraid to quit for fear of disappointing the parent, or the other extreme of students quitting everything in defiance of the controlling parent. According to research study by Thornberry, Lizotte, Krohn, Farnworth and Jang (2011) on testing interactional theory, balance in activities of the adolescent's choice are recommended.

According to Thornberry *et al* (2011) those who participated in athletics were almost twice as likely to remain in school as students who did not participate. The study however established that participation in sports teams corresponded with greater rates of alcohol consumption and illicit drug use. According to a research study by Venkataswamy (2017) on emulating values through co-curricular activities, it should be noted that these outcomes can depend on the quality of coaching, a person's peer group, and the cultural meaning of the activity within the school and community. The current study therefore sought to establish if there are deliberate efforts to inculcate societal norms and values through co-curricular activities and their influence on societal norms among school learners.

A research study by Trayer, Harré and Overall (2012) on a youth performing arts experience, states that another negative effect from participating in out-of-school activities is having a poor quality coach as a role model or mentor. The study established that poor coaches are found in nearly every community who lack training or do not understand adolescent growth and development, or do not enforce good rules of sportsmanship. According to a study by Debbie (2015) on value of hidden curriculum, poor coaching can lead to students quit or experience negative feeling toward the activity, the team-members involved, or the coach. This study sought to establish whether co-curricular coordinators or teachers make deliberate effort to

inculcate societal norms and values in learners during their activities and their influence on societal norms among learners.

According to a research study by Davis, Robert and Robinson (2006) on religious orthodoxy in American society, religious movements refer to organized groupings of like-minded people or of people who share the same religious faith. Examples of religious movements common in secondary schools include Christian Union (CU), Young Christian Union (YCS), Muslim Society and Seventh Day Adventists. According to Davis and Robinson, religious movements are believed to have beneficial effects on behavior and social relations on secondary school students on illegitimacy, crime and delinquency, welfare dependency, alcohol and drug abuse, suicide, depression, and general self-esteem.

According to Dobbelaere (2002) one of the most powerful of all factors in preventing out-of-wedlock births is the regular involvement in religious movements. Dobbelaere ascertained that religious movements in school have the potential of inculcating the sense of sacredness of human life and human dignity. A research study by Dunwoody and Frank (2005) on why students withdraw from classes, indicated that given the growing crisis in out-of-wedlock births, their effects, and the huge social and economic costs to national and state budgets, this should be of major interest to policy makers. The study further revealed that it has long been known that intensity of religious movements is closely related to adolescent virginity and sexual restraint and control.

Religious commitment reduces the incidence of social pathologies, such as out-of-wedlock births, crime, delinquency, drug and alcohol addiction, health problems, anxieties, and prejudices (Dobbelaere, 2002). This general finding, replicated again and again, also holds true specifically for black teenage girls, the group with the highest teen pregnancy rates among all demographic subgroups in the US. Reviews of the literature demonstrate that, nearly without exception, religious movements sharply reduce the incidence of premarital intercourse. According to studies by Davis *et al* (2006) on religious orthodoxy in American society, absence of religious practice accompanies sexual permissiveness and premarital sex.

According to a study by Batson, Schoenrade and Ventis (2006) on religion and the individual, the impact of religious movements on teenage sexual behavior also can be seen at the state level. The study ascertained that states with higher levels of aggregate religiousness have lower rates of teenage pregnancy. According to Batson *et al* (2006) the main cause of problematic adolescent sexual behaviors and attitudes is not only family dynamics and processes, as previously thought, but the absence of religious behavior and affiliation especially when they are young. The study in also established that healthy family dynamics and practices are themselves caused to a significant level by the presence or absence of religious beliefs and practices. The same results also hold true in international comparisons. The current study sought to establish whether desired societal norms are inculcated through secondary school religious movements and their influence on societal norms among secondary school learners in Kenya.

Yinger (2003) in his book titled the scientific study of religion noted that a review of the small amount of research done on the relationship between crime and religion shows that nations with more religious populations tend to have fewer homicides and fewer suicides. Yinger argues that religious movements significantly decreased drug use, delinquency, and premarital sex, and also increased self-control. This could also apply to secondary school learners, especially. In a research study conducted by Batson *et al* (2006) it was found that black men who eventually end up in prison and those who do not come respectively from two different groups versus those who do not go to church or stopped going around ten years of age, and those who went regularly. The study further ascertained that those who did not have religious commitment or affiliation, this failure of faith at the onset of adolescence parallels the pattern found among those who become alcoholics or drug addicts. According to Batson *et al* (2006) the family's inability to inspire regular religious worship among emerging young adults is a sign of internal weakness.

According to Yinger (2003) for the sake of the nation's future health, it is time to redirect public policy so that these two vast resources, instead of being weakened further, can be rejuvenated and encouraged. Yinger (2003) argues that many of the goals of social policy and social work can be attained, indirectly and powerfully,

through religious movements beginning at a time when young people are discovering themselves. According to Yinger (2003) none of this invalidates education or social work, which operates at a different level of the human condition. The practice of religion is therefore good for individuals, families, states, and the nation (Rothney, 2019). It improves health, learning, economic well-being, self-control, self-esteem, and empathy. According to a research study by Gachanga (2007) on education for peace in Kenya, the founding fathers in their passionate love of freedom, promoted the freedom of all Kenyans to practice their religious beliefs with responsibility but the study does not explain why societal norms are still not enhanced among secondary school learners nor does it suggest how they could be enhanced. According to Gachanga (2008) religious practice can and should be factored into the planning and debate on the nation's urgent social problems. Kenyans therefore cannot build their future without drawing on the strengths that come to them from the practice of their religious movements.

A research study by Oladipo (2009) on moral education of the child states that the relationship between religious movements and the moderate use of or avoidance of alcohol is well documented, regardless of whether denominational beliefs prohibit the use of alcohol or not. According to Oladipo that implies that the higher the level of religious involvement, the less likely the use or abuse of alcohol. The study further established that persons who abuse alcohol rarely have a strong religious commitment. In a study conducted by Tylor (2006) on primitive culture, researches into the development of mythology, philosophy, religion, language, art and custom, it was found that nine out of ten alcoholics had lost interest in religion in their teenage years, in sharp contrast to teenagers generally, among whom the interest in religion increased by almost 50 percent and declined by only 14 percent. The study also found that drug and alcohol use is lowest in the most conservative religious movements and highest in non-religious movements, while liberal church groups have use rates just slightly lower than those for non-religious movements. But for all groups, religious commitment correlates with the absence of drug abuse.

A research study by Scott (2004) on character education program noted that significant involvement and participation in any religious movements or group

decreases the level of drug use regardless of whether the denomination teaches against the use of alcohol or not, although denominations that teach against any use of drugs or alcohol exhibit the highest rates of drug avoidance. Attendance at church and related religious activities has special significance for drug use among teenagers. The parental attitude to religion also is important in dealing with alcohol use. A study done by Tylor (2006) on primitive culture, researches into the development of mythology, philosophy, religion, language, art and custom, indicated that if the mother and father have deep, competing differences toward religious belief and practice, their children are more likely to use or abuse alcohol than are children whose parents do not differ on matters of religion. Conversely, if their parents' religious beliefs and practices are similar, children are far more likely to abstain from alcohol or to drink in moderation. Alcoholics who come from religious backgrounds tend to have mothers who were highly religious but fathers who were more non-religious (Rita, Artkins & Hilgard, 2011). Children's family religious background therefore affect their commitment in religious movements at school.

According to Stark and Finke (2010) in their book titled acts of faith, explaining the human side of religion, for over four decades it has been known, and replicated, that those alcoholics with a religious background or strong religious beliefs are much more likely to seek help and treatment. The study established that lack of religious commitment is a predictor of who abuses drugs. According to a research study by Park and Smith (2007) on distinctiveness and influences of subjective norms and societal descriptive and injunctive norms on behavioral intent, the best measurement of religious commitment is the frequency of church attendance. The study indicated that overall church attendance is more strongly related to less drug use than was the intensity of religious feelings. This is true for both males and females. The study further established that drug use is below average among those with strong religious commitments. The study thus concluded that the more powerfully addictive the drug being considered, the more powerful is the impact of church attendance in preventing its use.

Rutenburg (2016) in a series of articles on technological resolutions define our culture, the past and the present, argues that the practice of religion reduces the rate of

suicide. Rutenburg argues that the rate of church attendance predicts the suicide rate better than any other factor (including unemployment, traditionally regarded as the most powerful variable). According to Rutenburg (2016) those who attend church frequently are four times less likely to commit suicide than those who never attend. The study further established that conversely, the national decline in church attendance is associated with a heightened suicide rate, fluctuations in church attendance rates in the 1970s paralleled the suicide rates for different subgroups: whites, blacks, men, and women. Families and religion change together over time. As the importance of the domestic-religious institutional complex declines, the study finds a rise in the rate of suicide, both for the general population and for the age cohort at the center of the decline, the youth cohort (Stark & Finke, 2010). According to Simphiwe (2019) the effect of unemployment in causing suicide is greatly diminished when religious behavior is factored into the equation. Stark and Finke (2010) further established that in inter-state comparisons, higher levels of church attendance are associated with lower rates of suicide and the same holds true in international comparisons.

Tara (2000) in the book titled *viable values*, says that religious movements appear to reduce the incidence of depression. Those who are involved in religious services regularly are less depressed and less distressed by life events than those who do not. According to Tara, this finding held across age, race, socioeconomic status, educational attainment, and religious affiliation. Religious affiliation alone did not have these effects, but the religious behavior did. Younger people also tend to experience fewer of the anxieties of growing up if they are religious (Scott, 2004). The absence of self-esteem weakens the personality and puts the person at greater risk for crime, addictions, and other social maladies. According to Davis, Robert and Robinson (2006) in all religious denominations, psychological weaknesses decrease as religious orthodoxy increases. Among high school students, for instance, the practice of religion was shown in 1969 to have a positive effect on mental health; students involved with campus ministries were much healthier and made much less use of mental health services (Chaves, 2009). Despite all these documented and perceived positive effects of religious movements, schools in Kenya continue to experience undesired behaviors by students.

A research study by McKenny (2002) on review of John S Mbiti, introduction to African religion, Africans respected their understanding of religion, respected the areas they believed were holy such as shrines and succeeded in persuading their children to do the same. They held in high regard the human life. According to McKenny, Mbiti stresses on African value of religion which enhanced sense of humility to fellow human beings. Jomo Kenyatta agreed with Mbiti by arguing that the African religious ceremonies provided the African children with opportunities to embrace the value of religion and consequently good morals (Celarent, 2010). Issues of students' defiance to societal norms however continue to manifest among secondary school learners in Kenya despite many schools embracing western and eastern religions. The current study sought to establish the influence of application of Afrocentric curricular activities on societal norms among learners.

According to Silail (2010) on education watch, communal program refers to a social method for designing programs that enable social service providers, organizers, designers and evaluators to serve the community in their environment. Numerous observers (Sullivan, 2002; Siegel & Hoskins, 2007) have commented on the need to increase communal programs, including volunteering, as a means of strengthening our democratic system. In the United States, with its strong tradition of volunteerism in the provision of services, the creation of social capital, and the representation of collective interests, the inclusion of young persons in volunteer roles is extremely important (Davis *et al*). Consequently, the socialization of youth into community service roles has become a topic of considerable interest and educational policymakers, educators, and the media have begun to focus their attention on the role of community service in school settings (Rita & Artkins, 2011). It is however not documented on whether application of Afrocentric curricular perspective into communal and voluntary services would enhance societal norms among secondary school learners in Kenya, which this study sought to establish.

Rita and Artkins (2011) in their book introduction to psychology advance that along with the contributions that volunteerism makes to society, the younger volunteers also purportedly benefit from increased self-esteem, academic skills, career and occupational direction, community involvement, and political skills. According to

Rita and Artkins (2011) the resulting effective socialization of its younger members will ensure that society has a sufficient supply of competent amateur policy implementers and active citizens. Rita and Artkins (2011) further concluded that without effective socialization, we are therefore in danger of producing a whole generation of children with civic and philanthropic retardation. These studies however did not show the extent to which communal programs inculcate societal norms in learners in secondary schools which this study sought to do.

Abbott (2006) in his contributions in documents from Vatican says that earlier research, for example, found that adults whose parents volunteered or who volunteered with their family when they were young are more likely to volunteer than adults whose parents were not able to volunteer or who did not volunteer within their family. The study however, does not show the impact of such voluntary experience on inculcation of societal norms and values. According to Gabarino (2004) while schools, families, and churches all played important roles in shaping volunteer behavior by the respondents, the strongest predictive variable was attending a school that encouraged or required community service. Gabarino further asserts that in addition, a recent study on political participation has underscored the importance of high school activities in contributing to adult participation. According to Adler (2000) most schools provide their students with at least the opportunity to participate in service activities, and many now require participation or give class credit for it. Although schools are urged to encourage their learners to participate in community service programs organized in the schools, students' display of unacceptable dispositions however continues to manifest in secondary schools in Kenya.

Arendt (2008) states that several rationales or purposes have developed for community service among high school students. According to Arendt, studies of community service define the term differently and several approaches or models of community service exist. According to Rajput (2000) a typology of community service programs has been developed based on two structural dimensions: the degree to which service is integrated with the school curriculum and the institution for example, school or agency where the program is based. According to Baltzell (2009) the typology of service program goals provides a useful summary of rationales and

their relationship to student needs, the nature of the local community, and the type of school. Depending upon these factors, a school may incorporate any or all of five service program philosophies to further its educational aims. According to Young (2009) educational aims could be summarized as social development, personal and moral development, vocational development, academic achievement, and political development. Young concludes that inculcation of desirable societal norms and values has however not been given substantial attention in many schools.

Wilson (2003) in the book titled *The Moral Sense* noted that several writers have developed conceptual typologies that attempt to distinguish between the focus on the young person and the focus on norms and values in an education program. Specific approaches in the reform of youth include those that focus on the development of personal growth and self-esteem; political and moral identity; social development, responsibility and obligation; developmental needs of at risk adolescents; career and job skills education; and leadership training (Costanzo, 2005). According to Wilson (2003) others emphasize educational and learning rationales of community service. For example, there is need to connect curriculum and quality of life through community service that meets diverse learning styles. According to Hansen *et al* (2009) some schools focus on life-relevant learning, which includes student involvement in authentic work, higher-order cognitive skills, and partnerships between schools and communities. This study sought to establish whether community learning through curricular activities has influence on societal norms among secondary school learners.

According to a research study by Hansan (2016) on teaching dispositional strategies, another general category of rationales for school-based service is the development of citizenship or civic participation. Service learning should be valued as a method of developing students to appreciate democratic citizenship. According to a research study by Costanzo (2005) on character education programs in Connecticut public elementary schools based on the eleven principles of effective character education, within this general ethical framework, learners are able to make distinction between a philanthropic service emphasis rooted in altruism and a civic view based on enlightened self-interest that emphasizes mutual responsibility and the

interdependence of rights and responsibility. According to Tyack (2010) the civic view focuses on learning about diversity, developing intellectual understanding, acquiring communication skills, and positive attitudes, taking civic action and promoting a democratic classroom.

Sullivan (2002) in the book titled restructuring public philosophy, argues that whether a program is based on the values of charity or change, it has significant implications for the implementation of the moral, political, and intellectual goals of a program. For example, a program based on a charity rationale would focus on giving, civic duty, and the educational experience, while a change-oriented program would emphasize caring, social reconstruction, and a transformative educational experience that combines learning with action. Two traditional rationales for service include: as a means to character building, the integration of youth into society, and the promotion of civic responsibility or as a means to contribute to the active involvement of students in learning process that integrates academic and developmental task. However, Sullivan (2002) argues that service may play a more central role in educational and social reforms through promoting participation, tolerance, and social responsibility while also acting as a partial substitute for the declining role of government in social programs. This study thus sought to find out whether application of Afrocentric curricular perspective would promote learners' sense of responsibility and therefore enhance societal norms.

Sigel and Hoskins (2007) in the book titled perspectives on adult political socialization say that there are three general areas of program rationales that highlight different benefits of the community service experience. The first, which centers on personal, social, and career development, focuses on the individual; the second, which centers on academic skills, focuses on the school; and the third, which is based on civic engagement, emphasizes the societal aspects of service. Despite all schools in Kenya having some kind of communal programs, students' manifestation of desired norms is questionable and the previous studies have not explored on ways of enhancing societal norms. This study sought to fill that knowledge gap.

2.3.2 Afrocentric Teaching Methodology and Inculcation of Societal Norms

Some teaching strategies are more effective in achieving teaching objectives than others. According to a research study by Schaub (2016) on strategies of promoting values in education and a similar study by Hansan (2016) on teaching dispositional strategies, when teachers act as role models, it is more likely for a school system to achieve the objective of inculcating intended values than when teachers live a life different from what they insist on the students. Schaub and Hansan further argue that desired norms are also more effectively instilled in learners when there is collaboration between teachers and parents in discussing the desired norms and values with the learners. This makes the learners to see the importance of what is stressed in school. Dhiraj (2006) agrees with Schaub (2016) and Hansan (2016) on the need for teachers to be positive role models in order to instill desirable norms and values in learners. Dhiraj (2006) further argues that desired societal norms and values can be more effectively achieved through teaching of religious studies which should include stories on societal norms to keep children glued. These studies however do not show whether teachers indeed act as role models or not and how that impacts on social norms among learners which this study sought to establish.

Research studies by Emdin (2016) on new approaches to teaching and learning show that nurturing students respect for teachers through respecting them and showing them the value of respect during teaching learning process can promote respect for seniors in the society. Schaub (2016) concurs with Emdin and adds that creating the climate for societal norms to flourish in school is an effective way of promoting societal norms in school. This is an effective way of developing students' ownership of the cherished norms and values in school. A research study by Machado (2016) on strategies of promoting values in education, agreed with Emdin (2016) and Schaub(2016) by establishing that desirable behaviors and attitudes in classroom are not achieved by chance. Teachers have to deliberately plan for and provide discussion forums within school system to discuss the value of desirable societal norms. According to Machado (2016) for teachers to plan deliberate transmission of desired norms and values there must be embracing of teaching strategies that encourage practice and transfer and not just for the sake of memorizing and reproducing in exams. Research studies by Machado (2016) on strategies of promoting values in

education however raise questions on whether the schools in Kenya use such methodology and how effective it is in inculcating desirable norms and values among learners. This study thus sought to investigate integration of Afrocentric education perspective in school system to enhance societal norms.

Research studies by Hansan (2016) on teaching dispositional strategies reveal that teachers' understanding of student realities and then using that information as a starting point for instruction effectively can promote good behaviors among learners. This knowledge if well utilized can promote experiential learning process, storytelling, reflection, interpretation and guided imagery. According to a study by Kim (2000) on classroom practices that enhance students' sense of community, values and norms are best transferred when students are engaged in the classroom and they can be effectively taught using interesting and creative learning strategies such as differentiation strategies, learning stations, teaching desired virtues through videos, through reflective journals and use problem solution charts.

For teachers to effectively guide learners in acquiring desired behaviors they must measure students' behavior in classroom and determine why, where and when students use behaviors contrary to societal expectations. According to Hansan (2016) teaching methods that create conducive environment where learners freely interact with one another and stressing the value of interpersonal relationships in the classroom where teachers provide warmth and supportiveness, encourage cooperation and student engagement.

A research study by Mosha (2002) on traditional education system of the Chagga people of Tanzania, African indigenous education is synonymous with character formation of the learners where moral values play a vital role. According to Mosha (2002) all societal moral values are intended to promote the interest of the community. All societal norms and values were embedded in the community' traditions, customs, rituals, beliefs and practices of indigenous communities. A research study done by Osabwa (2016) on an analysis of the pedagogical approaches to character formation in Kenyan schools, older members of the society, in the form of resource persons, were directly used in guiding young people. According to Mosha

(2002) various styles and stimulus variations were used such as riddles, tongue twisters, proverbs, myths, narratives and folklores, all of which were geared towards desirable societal norms and values.

According to a research finding by Owuor (2007) on integrating African indigenous knowledge in Kenya's formal education system, African indigenous education used teaching methodology that emphasized on practical application of knowledge. According to Weimer (2009) teaching methodology that aims at promoting desired values through education, can be used in a school system. This is because norms and values can be taught directly or indirectly. Directly, norms and values can be organized, planned and taught as independent subject areas such as history or biology. Indirectly, norms and values can be enshrined in a school culture and integrated into various themes in various subjects. Weimer (2009) further advocates for active participation of learners which promotes both conformity and critical thinking as compared to a passive participation where the teacher dominates every stage in teaching - learning experiences.

According to Mariana (2019) themes could also be displayed all over a school environment for certain durations like for a day, for one week or one month. The theme of the week could be incorporated in all lessons throughout the week. According to Weimer (2009) such an approach in school system would lead to improvement in acquisition of intended values in the learners' subconscious mind. Students could also come up with various quotations and pin them on the noticeboard for the period that the corresponding theme runs (Katilmis, 2017). Students are thereby expected to internalize them which helps the learners to form value-based thought in the sub-conscious mind. Another approach could be silent sitting, where the teacher and the learners go through simple relaxation exercises following given instructions with for example eyes closed for some time or listening to a story that teaches moral values and then followed by questions to ensure that learners internalize what is intended for them.

According to Osabwa (2016) teaching strategies that would promote character formation are necessary since students' character is very important in guiding young

people and enabling them to live up to the set standards of behavior in the society for the benefit of the individual and the society. In the traditional African set up, the duty of molding people's character was a responsibility of the entire community and not just for parents. According to Veugelers and Vedder (2003) the focus of many schools in Europe in 1980s changed from conformity and adapting to society to self-fulfillment, social commitment and democracy. During that period there was decline in coherent norms and value system as emancipation became stronger in order to develop one's own value orientation.

The shifting of central focus of schools in Europe affected schools in African as well. Cultural spectrums too have broadened due to globalization (Costanzo, 2005). Osabwa (2016) further established that teaching of character in learners is not taken seriously in school system in Kenya. Osabwa (2016) established that character education was just taken as a formality and only few teachers used teaching strategies that enhances learners' character in schools. Where values were taught, it was highly academic and therefore appealed to the cognitive development at the expense of normative domain. Osabwa (2016) therefore recognized that deliberate efforts have to be made in Kenya to achieve the desired character in the learners and recommended for an integral approach of teaching which would enhance inculcation of desired norms and values.

2.3.3 Afrocentric Evaluation Methods and Societal Norms in School

An evaluation exercise refers to the process of collecting information about a student to help in making an assessment about the progress and development of the student According to Chilisa (2012) Afrocentric evaluation strategies emphasize on making evaluation culturally relevant. It advocates for culturally responsible and acceptable practices through incorporation of African voices in the practices. This implies that an evaluation exercise should be guided by certain values that acceptable in one's society. According to Chilisa (2011) tests and assessment tools should use a language that is neutral, meaning that it will neither give undue advantages to some learners nor will it hurt or unduly disadvantage others. According to Guba and Lincoln (2005) the world is diverse, culture is divers and therefore evaluation methods should take care of those diversities and not see learners backgrounds in one color.

According to Onuoha (2015) aspects of African languages that are rich with values that students in contemporary schools can benefit from, should be promoted, even as academic subjects to be examined in secondary schools. Onuoha (2015) argues that societal norms and values manifest themselves over a period of time through shared experiences, whether environmental or resulting from social interactions in school. According to McKenny (2002) people's culture touches on many things including the way people live in their contexts, the language they speak, the way they behave, the way they act and involves their physical and intellectual achievements. According to Mbiti (1975) a widespread aspects of African culture portrayed in the language and that which can be incorporated in evaluation strategies would include storytelling, riddles, proverbs, myths and legends. According to Mbiti (1975) these are perspectives that easily appeal to an African mind.

A research study by Jeng (2012) on rebirth, restoration and reclamation, the potential for Africa centered evaluation and development models, revealed that evaluation strategies should not blindly rely on Eurocentric models. The study established that an evaluation that would benefit African children should take into consideration the learners cultural backgrounds because learners' cultural background and experiences form the learners' foundation of learning and understanding the world. According to a research study by Muwanga-Zake (2009) on building bridges across knowledge systems: Ubuntu and participative research paradigms in Bantu communities in Africa, an evaluation exercise should consider aspects of communal nature and collective responsibility of indigenous African communities. The study ascertained that this would promote those African values that should live beyond the contemporary globalization which is characterized by capitalistic nature of modern societies. According to a research study by Moore and Zenda (2012) on contemporary development challenges for Africa and their implications for evaluation, an evaluation exercise should aim at building a relationship between the learner and the evaluator. The study indicated that an evaluation exercise therefore ought to take into consideration the learners views and interest for that relationship to be well established.

According to research study by Stiggins (2002) on assessment crisis, useful classroom assessments will provide feedback through corrective instructions in the spirit of giving students a second chance to demonstrate success thus helping them to learn and acquire intended skills, values and attitudes. The study revealed that high-quality corrective instructions after an evaluation exercise should however not be confused with re-teaching. Agreeing with Stiggins (2002), Guskey (2003) in a research study on how classroom assessments improve learning argues that an evaluation assessment should not be a do-or-die experience to the learners but should rather be an on-going effort to help or guide students to learn values. The study ascertained that educators who deliberately instill desired norms and values in learners are expected to encourage the learners to embrace life-long learning thus positively learning even from their mistakes.

Gronlund (2004) in his book titled assessment of student achievement shows that an evaluation exercise has numerous benefits including being an important component in improving education but not just ranking students or schools. Evaluation thus helps teachers to improve the use of results and align their teaching with desired norms and values. According to studies by Rogers (2006) on effective student assessment and evaluation in the classroom, credible evaluation guides students to know what they have learnt in the classroom, the skills and attitudes they have acquired and therefore are able to know where they need to put more effort to succeed. The study established that valuation helps students to plan and revise their classroom instructions. According to Gronlund (2004) an evaluation that promotes acquisition of desired norms and values should allow identification of students' strengths and areas of need. Gronlund (2004) further argues that such evaluations should assess content on cognitive skills in the case of achievement, and aspects of behaviors in the case of attitudes. Effective evaluation should therefore use a method that will yield desired results while taking care of students' diversity.

According to Alberta Assessment Consortium (2005) scoring guide of an evaluation should not be complicated for students to understand and should avoid any content or language that is sensitive, sexist or offensive. After an evaluation exercise results should be promptly communicated. According to a research study by Codjoe (2007)

the evaluator should think of a general motivation as a reward to the learners based on their performance and collaboration. This is because students can be reinforced to learn what is desired by a physical stimuli such as food. Such an intervention would counter the learners' negative feelings and lack of assertiveness when they consistently do poorly in an assessment exercise. According to Ndambuki, Rono and Frank (2006) affirming children and encouraging them will boost their social and emotional health.

A research study by Guskey (2003) on how classroom assessments improve learning, established that teachers should have enough formal training on how to develop evaluation which could be in form of quizzes, tests or writing assignments. Guskey (2003) further argues that an evaluation should be made useful for the students through giving them guided areas to be covered failure to which may teach students that hard work does not pay and they cannot trust their teachers. According to Arrasian (2005) evaluation should therefore not be a secret to students especially at the middle grade levels. Guskey (2003) and Arrasian (2005) agree that an evaluation assessment that serves as a meaningful source of information should not be a surprise to students. Since classroom evaluation should assist teachers to identify what they taught and how well it was learnt, teachers should teach the concepts that they will evaluate and if something is not worth teaching, there is no justification for it to be evaluated. A research study by Akanga (2014) on character development through education in Kenya, informed the researcher that there has been in-service training of teachers on classroom management, discipline and correct procedures of assessment and evaluation.

2.3.4 Afrocentric Corrective Measures and Societal Norms in School

Corrective measures refer to strategies that teachers use in school to ensure that students who manifest undesirable behaviors are made to see the need to follow what is laid out for them. Afrocentric corrective measures should promote unity and harmonious co-existence among the learners in school. According to a research study by Viljoen (2003) on being and becoming and negotiations on educational identity in South Africa, Afrocentric corrective principles sensitize educators on the need to shun corrective approaches that alienate children from their culture because such

approaches are unfit to manage learners' discipline in school. The study concluded that Afrocentric corrective measures therefore advocate for a school disciplinary and counseling system that are relevant to the African child. Research studies by Payne and Welch (2013) assert that Afrocentric corrective measures never advocate for extreme radicalism in correcting deviant behavior among learners.

A similar research study by Soneson (2005) on ending corporal punishment in South Africa, revealed that for effective corrective measures to give desired results teachers must embrace the culture of hosting class discussions touching on students' interests. The study revealed that provision for training on interventions which may include in-service training for teachers is also very helpful. Agreeing with Soneson (2005) Simatwa (2012) says that for desired result to be achieved, parents too need to be involved in corrective measures meted on their children, whether it is temporary suspension, separation from other students or even denial of privileges.

According to a study by Hanimoglu (2018) on deviant behavior in school setting in Turkey, deviant behaviors continue to be a growing problem in the country. That non-conformity with societal norms leads to bullying, peer pressure and violence among students in school. The study further established that non-conformity to societal norms is however destructive to the society. According to Goode (2016) deviant behaviors such as violence poses threat to both the individual and collective societal setting. Goode argues that when corrective measures are uniformly applied to all learners, antisocial behaviors such as aggression, self-destruction and suicidal acts among the teenagers can be prevented. According to Hayden (2007) communication through dialog is an effective corrective measure that can be promoted in all school systems.

Research studies by Thibaut (2017) revealed that most of the children who manifest non-conformity with societal norms, either come from single parent families, or families where one of the parents is absent or where both parents are too busy to have time to guide their children leaving them to be vulnerable to influences that can mislead them. Thibau concluded that corrective measures in such cases should be administered in collaboration with parents. According to Jones (2016) extremism in

application of corrective measures either in school or at family level, triggers manifestation of undesirable behavior among the learners as a result of perceived hate.

According to research findings by Cameron (2006) on managing school discipline and implication for school social workers in USA, school disciplinary policies as a corrective measure is a common and vital feature in US schools. The research established that the policies focus mainly on deterrence, punishment and control to ensure order in schools. According to Payne and Welch (2013) schools can however adopt more effective non-punitive corrective measures to ensure that school discipline is not applied prejudicially to learners. Petrilli (2017) argues that school policies in the US are more inclined to collaborative corrective measures which should embrace dialogue and counseling in managing and preventing undesirable behaviors among the students.

According to a research study by Losen (2011) on discipline policies, successful school and racial justice, extreme codes of conduct as corrective measures to prevent unwanted behavior can have adverse effects on the affected students especially when they have to be suspended for some time from school. The study established that students' absence from school as a punitive measure, creates a vicious cycle of undesired behavior where students miss critical lessons in class. This makes the students to develop feelings of frustration and consequently repeat the same behavior or even manifest a worse one. According to Gordon (2018) such a corrective measure can also lead to students dropping out of school, yet corrective measure are intended to maintain learners in school. Gordon (2018) further established that corrective measures therefore ought to be balanced to ensure that they achieve what they are designed to achieve.

In a related study by Singleton and Linton (2006) on courageous conversations about race, a field guide for achieving equity in schools, it was established that discrimination in administration of corrective measures along racial lines in the US prompts for more moderate measures that could be fair to all. According to Boxford (2006) Afrocentric corrective approach would therefore ensure no child is

dehumanized or unfairly disciplined in the name of corrective measures. According to Gordon (2018) Afrocentric corrective approach as a restorative strategy advocates for fairness and justice in dealing with learners to be practiced by all educationists so that learners can consciously acquire and manifest desirable social behaviors. Gordon further argues that corrective measures in school should ensure uniformity and teachers therefore ought to ensure that the reward attached to a misconduct is proportionate and uniform among all learners.

According to a research study by Gregory and Ripinsky (2008) on adolescent trust in the teachers, schools can use corrective measures as a means of reintegrating deviant learners and provide a support system for them. In a similar study, Losen (2011) indicated that some punitive methods of correcting behavior among learners create conflict between the students and discipline teachers. According to Tobin and Vincent (2011) Afrocentric approaches insist on teachers to dig into the learners' cultural background in order to establish the cause of undesirable behavior. Tobin and Vincent argue that this approach would be an effective way of solving the problem of non-conformity to established order in schools and society. Teachers can therefore keep a record of history of their learners and relate it with any deviant behavior that a learner manifests in school.

Research studies by Mugabe and Maphosa (2013) on methods of curbing learner misconduct in Zimbabwean secondary schools show that a number of alternative corrective measures can be used to instill desirable behaviors in learners and consequently facilitate their acquisition of societal norms. The studies established that these measures include depriving learners an enjoyable activity, giving them extra homework that will directly or indirectly aid them to correct behaviors, engagement of students in manual work and even temporary withdrawal from classroom. According to a study by Alawo (2011) on effectiveness of alternative discipline strategies in secondary schools after the ban of corporal punishment in Bondo district in Kenya, for effective corrective measures teachers should consistently monitor the situation and the behavior of students and conduct follow-up inquiries. Kavula (2014) agrees with Alawo and further argues that maintenance of accurate records on

deviating students' behavior and conduct as well as consistency in methods of enforcing compliance promotes desirable societal norms among learners.

According to a research study by Onyango, Raburu and Aloka (2016) on alternative corrective measures used in managing student behavior problems in secondary schools in Bondo sub-county in Kenya, one of the most effective corrective strategy is where teachers act as positive role models although some teachers feel that it does not yield results quickly. Studies by Kavula (2014) and Kipkoech (2014) show that any corrective measures used should have been made clear to the student prior to the administration of the same. This is because corrective measures are ideally intended to maximize engagement, restore the student and should seek to keep or maintain students in school (Alawo, 2011). According to Onyango *et al* (2016) there must be clear guiding rules showing consequences when one breaks them. For desirable values to be instilled there should be high level of fairness in the application of corrective measures and schools should provide forums to hear grievances. Rights of everyone involved should be observed without discrimination.

According to a research study by Osabwa (2016) on the analysis of pedagogical approaches to character formation in Kenya, reprimands in the traditional African set up, would be administered after a negative behavior whereas rewards would follow positive desirable gestures. Societal norms and values were thus enhanced as no one wished to be reprimanded especially in public. Osabwa (2016) observed that these methods were however authoritarian as learners had no chance to question or reason on what they were to conform to. In all those endeavors teachers have to strike a fair balance of corrective action against the severity of misconduct. While various studies have shown what should be done for evaluation to promote inculcation of societal norms, this study sought to establish the influence of evaluation on societal norms among secondary school learners.

2.4 Theoretical Framework

This study was guided by two theories: Social Norms theory and Afrocentric theory. Social norms theory guided the study on societal norms which is the dependent variable while Afrocentric theory guided on the approach of understanding and

inculcation of societal norms in a school system using an Afrocentric education perspective which relates with the independent variable.

2.4.1 Social Norms Theory

Social norms theory which is an intervention strategy, aims at understanding the environment and interpersonal influences in order to change social behavior which is a more effective approach than when we focus on an individual (Lamorte, 2016). It is a theoretical framework whose primary focus is peer influence and the role it plays in individual decision-making pertaining behaviors. Social norms theory was first used by Perkins and Berkowitz in 1986 to address students' alcohol use patterns (Hahn-Smith & Springer, 2005). This theory emphasizes the importance of normative dimension of education in producing responsible citizens in the society.

The principle assumptions of the theory are anchored on perceptions that are developed during every day social interaction and activities in a social organization set up. According to Perkins (2003) peer influences are affected more by perceived norms rather than the actual norms. According to the theory, our perceptions of what others accept and expect of us are more often inaccurate and misleading. The theory thus assumes that our behavior, whether positive or negative is influenced by misperceptions of how our peers think and act. According to Berkowitz (2005) when a person overestimates problem behavior of the peer, it will cause one to increase one's own problem behaviors while underestimating one's peer problem behavior discourages one to engage in problem behaviors. This informs the researcher that students' perception of peers has influence on societal norms among learners.

This theory is very relevant to this study as it informed the researcher on development of societal norms. This theory reveals that the gap between the perceived and actual norms, which is known as misperception, provides the foundation of social norms approach (Lamorte, 2016). Teachers interested in reforming the behavior of the learners should therefore focus on correcting the misperceptions of the perceived norms in order to decrease unconformity to societal norms and increase conformity to societal norms as a strategy of promoting inculcation of societal norms. This could be through interventions such as campaigns and a series of talks aimed at creating

awareness in learners on importance of cultivating desirable social behaviors. According to Hahn-Smith and Springer (2005) correcting the misperceptions strengthens an individual's feelings and desire to resist negative behavior.

According to Perkins and Craig (2006) social norms approach predicts that an intervention aimed at correcting inflated perceptions by exposing actual norms will greatly benefit society as well as individuals as it pulls people to manifest what is desirable in the society. Social norms theory however has opponents who argue that the underlying assumptions of the theory are false and cannot be relied upon. They also argue that there are cases of failed social norms campaigns which make the reliability of the theory to be questionable. Social norms theory fits in the current study as it informs the researcher that the perceptions that learners have on what is expected of them can be improved which would consequently improve societal norms among learners. This theory is also relevant to the current study because it shows that peers can enhance societal norms among themselves if the perception they have about others can be improved. The current study thus ought to investigate into the influence of application of Afrocentric education perspective on the contemporary school system in Kenya to enhance societal norms.

2.4.2 Afrocentric Theory

Afrocentric is a theory of social change through which a manner of thought and action that promotes the centrality of African interests, values and perspectives predominate (Asante, 2001). It is therefore a transformation of attitudes, beliefs, values and behavior as a result of self-rediscovery. The first book advocating for the idea was first published in 1954 and Marcus Gurvey was one of the influential propagators of the ideology. The abstract noun 'Afrocentricity' was coined in 1970s and then popularized by Molefi Asante who is the originator of the term as an academic concept in 1980s.

Afrocentric theory proposes that Africans should look at knowledge from an African perspective or rather from an African view point. The theory further argues that we misunderstand Africa and African issues when we use terms and view point other than that of the African to study Africa and that the European viewpoint of explaining

African phenomenon is what was used to justify colonialism and slavery. According to the theory, when Africans see themselves as centered and central in their own history and issues, they see themselves as agents, actors and participants in their own issues (Asante, 2001). The theory places African people in the center of any analysis of African phenomena. As applied to this study, Afrocentricism informed the researcher that the presence or absence of desired societal norms and values among the young people and society in general is an issue that touches directly on African behavior. It is an issue that can best be understood and resolved when approached from an African perspective with African view of the world taking a center stage. According to Wane (2002) for effective analysis of inculcation of African societal norms and values in school, it requires Africans to relocate themselves and see themselves through their own perspective and experiences.

This approach of looking at acceptable societal norms is in recognition of the fact that our contemporary education system is dynamic as it borrows from other good practices in the world. Sometimes that borrowing however negates the very core African norms and values that make us stand out as true Africans. Although education systems are dynamic, the theory informs the researcher that Africans are Africans and will always remain Africans. In order for Africans to understand, articulate and analyze their issue clearly and for them to maintain their identity, African problems ought to be approached from an African perspective. Although this theory is often criticized as being anti Eurocentricism, Afrocentric theory seeks to put Africans in their right place without denying others their place. According to Chukwokolo (2009) Afrocentricism only emphasizes on African point of view and Africans' role in and contribution to the world history. There is however little documentation of studies carried out in Kenya to ascertain the influence of integrating Afrocentric education perspective into contemporary school system to improve societal norms which the current study sought to do.

2.5 Conceptual Framework

Manifestation of societal norms among learners is an outcome of interaction between learners and curricular activities, teachers' teaching methodology, school's evaluation strategies and corrective measures undertaken by teachers within a school system. A conceptual Framework that captures the interaction between the independent variables, dependent variables and intervening variables is presented in Figure 1.

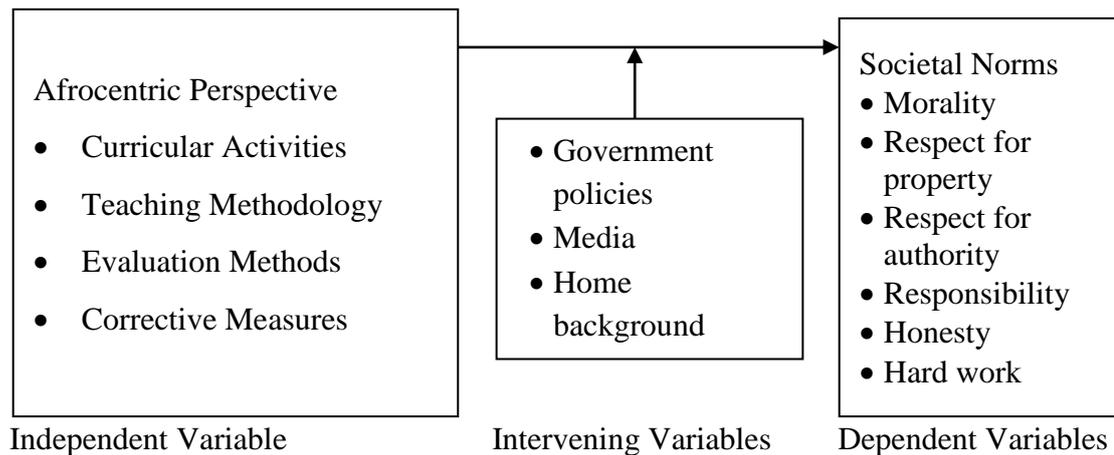


Figure 1. Afrocentric Education Perspective and Societal Norms

In this study, Afrocentric education perspective was conceptualized as the independent variable with indicators as curricular activities, teaching methodology, evaluation methods and corrective measures. The parameters for Afrocentric curricular activities included role plays, music and dance, mock fights and initiation ceremonies while parameters for Afrocentric teaching methodology included teachers' relation with students during learning discourses, teachers/parents collaboration in teaching, teachers' strategies and approaches of delivering content as well as students' ways of learning. Dependent variable was societal norms with indicators such as morality, respect for property, responsibility, honesty, hard work and respect for authority. The intervening variable included government policies, media and politics. Education curricular activities, teaching methodologies, evaluation strategies and corrective measures determine the societal norms that is promoted and inculcated among the learners. The government policies, media and politics however intervene on how educational teaching and learning activities are practiced thereby indirectly affecting societal norms among learners. The researcher reviewed education policies to get the guidelines given by the ministry of education in Kenya pertaining

to societal norms and values. Media and home background were controlled through ensuring that schools of all categories (National, extra-county, county and sub-county) were sampled for the study.

CHAPTER THREE

METHODOLOGY

3.1 Study Location

This study was carried among students and teachers in secondary schools in Meru County, Kenya. This County borders Isiolo County, Tharaka Nithi County and Laikipia County. Meru County has a history of incidences of students' manifestation of inconformity with societal norms which raise questions among educators and stakeholders on the role of school in socializing learners on societal norms. It was therefore chosen because it has characteristics that the researcher intended to study in relation to societal norms.

3.2 Research Design

This study used descriptive research design and correlational design. Descriptive design describes the characteristics of the population under study. The design suits best because it embarks on investigating and finding the real nature of the problem. According to Kothari (2004) descriptive research design investigates on who, what, when, where, why, way of the research problem and data is typically collected through the use of a questionnaire survey, interviews, focus group discussions or observations. The correlation design was utilized for the purpose of establishing the relationships between variables. A combination of these research designs helped to provide more data to work with and ultimately a more accurate evaluation (Marshall & Rossman, 2006). It was therefore important to get to the source of primary information because each method complemented and substantiated the other and made the findings more concrete.

3.3 Target Population

The target population for this study was 86,680 subjects made up of 6,000 teachers and 80,680 students from 400 secondary schools in Meru County according to the County Director of Education's office, Meru County.

3.4 Sampling Procedures and Sample Size

Stratified random sampling technique was used to select 20 secondary schools to participate in the study. Schools were stratified into national, extra-county, county and

sub-county categories. The researcher purposively sampled six sub-county schools, six county schools, six extra-county secondary schools and two national schools for the study.

According to Kathuri and Pals (1993) for a population of 86,680 subjects, a sample size of 384 is recommended as minimum that can satisfy requirements for representativeness, reliability and flexibility. To take care of attrition a sample of 384 respondents was used in the study. The study purposively sampled 20 heads of Guidance and counseling department who are in charge of guiding students in developing desirable behaviors. Randomly 80 subject teachers were sampled from the sampled schools. The study also randomly sampled 284 students to participate in the study. The sampling summary is shown in Table 1.

Table 1: Sampling Matrix

School Category	No. of Schools	Population of Students	Sample Size			Total
			Students	Teachers	HODs	
National	2	2,600	9	8	2	19
Extra-County	98	40,000	141	24	6	171
County	171	25,700	90	24	6	120
Sub-County	129	12,380	44	24	6	74
Total	400	80,680	284	80	20	384

3.5 Research Instrument

Questionnaire and interview schedule were used to collect data and information for this study.

3.5.1 Questionnaire

Questionnaires provide standardized measuring instrument to ensure that meaningful data is collected. A questionnaire was used for the teachers, HODs and the students who participated in the study (Appendix I). The questionnaire was divided into six sections (A, B, C, D, E, F). Section A was on demographic data while section B was to elicit information on curricular activities. Section C sought information on teaching methodology. Section D elicited data on evaluation methods while section E was on corrective measures. Section F was on societal norms that were promoted in the schools.

3.5.2 Interview Schedule

The study used an interview schedule which guided the researcher in interviewing the teachers and students. The interview schedule for the teachers had five main items in line with the objectives of the study (Appendix II). Item one focused on secondary school curricular activities, item two guided on teaching methodology, item three was on evaluation, section four was on corrective measures while section five will guide on application of Afrocentric perspective to promote societal norms. An interview schedule for students was also used (Appendix III). The interview schedule for students had five major items. Item one guided on curricular activities and societal norms, item two focused on teaching methodology and societal norms while item three was on evaluation methods and societal norms. Item four focused on corrective measures and societal norms while item five guided the study on integration of Afrocentric perspective to enhance societal norms.

3.6 Piloting

Piloting of the instrument was done in Tharaka Nithi County which has similar characteristics of learners in secondary schools of Meru County. The objective of conducting a pilot study was to test the adequacy and effectiveness of the instruments, and to assess if the study was workable and to improve the research tools. Two heads of Guidance and Counseling department, ten teachers and thirty seven students were selected from two secondary schools. The questionnaire was administered to the 40 selected participants for the purpose of computing the reliability of the instruments. A pilot sample of 40 subjects was appropriate for the current study because it satisfied 10% of the study sample as recommended by Johanson (2009) for a reliable statistical representation. The tools were thereafter adjusted and corrections made appropriately.

3.6.1 Reliability

Reliability of an instrument is the consistency of giving reliable results or the degree to which indicators are consistent across all attempts to measure the theoretical concept (Orodho, 2005). The data collected was processed using Cronbach's Alpha co-efficient. The correlation coefficient for the questionnaire was calculated to ascertain its reliability. The questionnaire was looked at thoroughly for more corrective inputs. All input in the forms of comments, suggestions, ideas, proposals,

corrections and views were taken into consideration to improve, improvise and upgrade the level of reliability of the instrument.

3.6.2 Validity

To ensure that the measures developed in the instruments were relevant and appropriate, validity of the instruments was determined. This is supported by Marshall and Rossman (2006) who said the most critical aspect of research will be whether or not the results from a quantitative research study accurately reflect the phenomenon under investigation. It will be characteristic of a measure or protocol that assesses what it actually claims to measure (Devlin, 2006). Validity, which included construct validity (determining whether the measure seems to make logical sense as an indicator of a concept) and content validity (a test for whether the measure covers the full range, or all of the dimensions, of a concept's meaning) was sought to re-confirm whether whatever the instruments were supposed to measure, was actually addressed. The content validity was determined through the assistance of the supervisors as advocated by Kothari (2003) that validity can be determined by use of a panel of persons who judge how well the measuring instrument meets the standards without numerical expressions. Content validity was achieved by presenting the research tools to the experts in the Faculty of Education and Resources Development who checked that the questionnaire and the interview schedule were suitable to determine the influence of Afrocentric education perspective on societal norms among secondary school learners.

3.7 Data Collection Procedures

Clearance was sought from Chuka University Ethics Review Committee (Appendix V) and thereafter used to obtain a research permit and authorization from the National Commission of Science, Technology and Innovation (NACOSTI) as shown in Appendix VI and Appendix VII. The permit was used to seek permission from the principals of the sampled schools through the county director of education's office to carryout research in their schools. The researcher worked closely with deans of studies in the sampled schools to assist in identifying the actual participants in the study. Sampled schools were physically visited the sampled schools, introduced himself to the respondents and administered the questionnaire after issuing clear

instructions. The respondents were given assurance of confidentiality on whatever they were to write or say in the questionnaires. With the help of teachers in the sampled schools, the respondents were given enough time to respond to the questions. Later the researcher through help by a research assistant collected the completed questionnaires. Appointment for interviews with the selected students and teachers was organized and data collected from them as well. The data collection process lasted three weeks.

3.8 Data Analysis

The collected data using questionnaires was organized, categorized, coded and analyzed using descriptive and inferential statistics. Descriptive statistics such as mean, percentages, standard deviation and coefficient of variance were used. Inferential statistics such as linear regression analysis (which included coefficient of determination, significances values and F-statistics) as well as correlation analysis (which included Pearson Product Moment correlation coefficient and significance value) were used in the analysis of data. To test hypothesis, simple linear and multiple regression models were used to test significance between independent and dependent variable using t-statistic at 95% confidence level. Coefficient of determination was used to assess how much of variation in societal norms is due to integration of Afrocentric education perspective in school system. Analysis of variance (F-statistic) was conducted to assess the robustness and overall significance of the regression model at 5% significance level. Qualitative data was generated from interviews and open ended questions. The main themes and patterns in the responses were identified and analyzed in relation to the objectives of the study. The coded data was analyzed and computed using Statistical Package for Social Sciences (SPSS) version 25.0. The computed data was presented in frequency and percentage tables.

3.8.1 Data Transformation

The questionnaires used for this study were based on a Five-point Likert scale of 1 – 5 where 1 = Strongly Disagree, 2 = Disagree, 3 = Undecided, 4 = Agree and 5 = Strongly Agree. It was necessary to establish a clear perception of the findings of this study by transforming this data because this followed a nominal measurement scale. Data transformation was guided by the following formula:

$$Mean = \frac{\sum fW}{\sum f}$$

Where:

f = frequency associated with Strongly Disagree to Strongly Agree

W = Weight ($W = 1, 2, 3, 4, 5$)

The mean is expected to be a value of 1 – 5. In this study the transformed data value follows an interval scale since the data is now continuous.

For example if an item had the following results:

Opinion	SD	D	U	A	SA
Frequency (f)	33	21	20	180	123

The mean was computed as follows:

$$Mean = \frac{1(33) + 2(21) + 3(20) + 4(180) + 5(123)}{33 + 21 + 20 + 180 + 123} = \frac{1470}{377} = 3.9$$

Researchers assume that Likert-type data is equidistant so that parametric methods can be used for data analysis (Lantz, 2013). According to Carifio and Racco (2007) when using a five point Likert scale, the following scoring applies; To a very Large extent (VLE) $4.2 < VLE < 5.0$; To a large extent (LE) $3.4 < LE < 4.2$; To a moderate extent (ME) $2.6 < ME < 3.4$; To a Small extent (SE) $1.8 < SE < 2.6$ and To a very little extent (VLE) $1.0 < VLE < 1.8$. In case of alternative scale the following scoring applies; Strongly Agree (SA) $4.2 < SA < 5.0$; Agree (A) $3.4 < A < 4.2$; Undecided (U) $2.6 < N < 3.4$; Disagree (D) $1.8 < D < 2.6$ and Strongly Disagree (SD) $1.0 < SD < 1.8$. The scoring employs an equidistant interval of 0.8. This weighting criterion was utilized in the analysis of Likert-type of data in this study and for the purpose of modelling using parametric methods.

3.8.2 Regression Model

The study adopted the following linear regression model:

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + e$$

Where,

Y = Societal norms

X_1 = Afrocentric curricular activities

X_2 = Afrocentric teaching methodologies

X_3 = Afrocentric evaluation methods

X_4 = Afrocentric corrective measures

β_0 = Constant (Y intercept when X is zero)

β_i = Regression coefficient of i^{th} independent variable ($i = 1,2,3,4$)

e = Error term (iid =identically and independently normally distributed with a mean of 0 and variance of 1)

3.8.3 Operationalization of study variables

The current study operationalized the study variables and analyzed the collected Data according to the study analytical Model.

The study variables were given operational definitions which included their respective indicators and measurement. The operational definition of variables is shown in Table 2.

Table 2: Operationalization of Study Variables

Variable	Nature	Indicator	Measure	Scale	Question
Afrocentric curricular activities	Independent	<ul style="list-style-type: none"> • Initiation ceremonies • Mock fights • Music and dance • Role plays • Learner involvement 	Five point Likert-type scale 1-Strongly Disagree 2-Disagree 3-No opinion 4-Agree 5-Strongly Agree	Interval	Section B
Afrocentric methodology	teaching Independent	<ul style="list-style-type: none"> • Teachers way of teaching • Learners way of learning • Teachers way of relating with learners • Teacher/parent collaboration 	Five point Likert-type scale 1-Strongly Disagree 2-Disagree 3-No opinion 4-Agree 5-Strongly Agree	Interval	Section C
Afrocentric evaluation	Independent	<ul style="list-style-type: none"> • Approaches • Purpose of evaluation • Frequency of evaluation • Learner involvement • Knowledge and skills tested 	Five point Likert-type scale 1-Strongly Disagree 2-Disagree 3-No opinion 4-Agree 5-Strongly Agree	Interval	Section D
Afrocentric corrective measures	Independent	<ul style="list-style-type: none"> • Mode of administration • Role models • Type of corrective strategy • Purpose 	Five point Likert-type scale 1-Strongly Disagree 2-Disagree 3-No opinion 4-Agree 5-Strongly Agree	Interval	Section E
Societal norms	Dependent	<ul style="list-style-type: none"> • Good morality • Respect for authority • Respect for property • Respect for the family unit • Hard work • Honesty 	Five point Likert-type scale 1-Strongly Disagree 2-Disagree 3-No opinion 4-Agree 5-Strongly Agree	Interval	Section F

The collected data was analyzed and interpretations done. The analytical Model used in the current study is shown in Table 3.

Table 3: Analytical Model

Objectives	Hypothesis	Analytical method	Interpretation of output of the analytic method
Objective 1 To Determine influence of Afrocentric curricular activities on societal norms among secondary school learners in Meru county, Kenya.	H ₀₁ : There is no statistically significant influence of Afrocentric curricular activities on societal norms among secondary school learners in Meru county, Kenya.	Regression Model $Y = \beta_0 + \beta_1 X_1 + e$ Where : $Y =$ Societal norms $X_1 =$ Afrocentric curricular activities $\beta_0 =$ Constant (Y intercept when X is 0) $\beta_1 =$ Regression coefficient of Afrocentric curricular activities $e =$ Error term	Coefficient of determination (R^2) t-test Correlation Analysis F-statistic
Objective 2 To Evaluate influence of Afrocentric teaching methodology on societal norms among secondary school learners in Meru county, Kenya.	H ₀₂ : There is no statistically significant influence of Afrocentric teaching methodologies on societal norms among learners in Meru county, Kenya.	Regression Model $Y = \beta_0 + \beta_2 X_2 + e$ Where : $Y =$ Societal norms $X_2 =$ Afrocentric teaching methodologies $\beta_0 =$ Constant (Y intercept when X is 0) $\beta_2 =$ Regression coefficient of Afrocentric teaching methodologies $e =$ Error term	Coefficient of determination (R^2) t-test Correlation Analysis F-statistic
Objective 3 To Determine influence of Afrocentric evaluation methods on societal norms among secondary school learners in Meru county, Kenya.	H ₀₃ : There is no statistically significant influence of Afrocentric evaluation methods on societal norms among secondary learners in Meru county, Kenya.	Regression Model $Y = \beta_0 + \beta_3 X_3 + e$ Where : $Y =$ Societal norms $X_3 =$ Afrocentric evaluation methods $\beta_0 =$ Constant (Y intercept when X is 0) $\beta_3 =$ Regression coefficient of Afrocentric evaluation methods $e =$ Error term	Coefficient of determination (R^2) t-test Correlation Analysis F-statistic
Objective 4 To Determine influence of Afrocentric corrective measures on societal norms among secondary school learners in Meru county, Kenya.	H ₀₄ : There is no statistically significant influence of Afrocentric corrective measures on societal norms among secondary school learners in Meru county, Kenya.	Regression Model $Y = \beta_0 + \beta_4 X_4 + e$ Where : $Y =$ Societal norms $X_4 =$ Afrocentric corrective measures $\beta_0 =$ Constant (Y intercept when X is 0) $\beta_4 =$ Regression coefficient of Afrocentric corrective measures $e =$ Error term	Coefficient of determination (R^2) t-test Correlation Analysis F-statistic

3.9 Ethical Consideration

The study ensured that ethics in the entire process was adhered to by ensuring the following: Respondents were informed of the purpose of data collection and requested to give personal consent to prove their voluntary willingness before participating in the study. Respondents were guaranteed that their personal rights would be respected. Respondents were assured that the information they gave was solely to be used for the purpose of achieving the research objectives and high level of confidentiality would be maintained. They were guaranteed that their privacy was to be protected by strict standard of anonymity. The study ensured that no harm was done on respondents in any way during the process of eliciting information from them.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1 Response Rate

The target sample in the current study was 384 subjects. A total of 377 participants were realized. The response rate is shown in Table 4.

Table 4: Response Rate

Participants	Population	Sample(n)	Achieved Response(n)	% Achieved
Students	80,680	284	282	99.3
Teachers	5,600	80	75	93.7
HODs	400	20	20	100
Total	86, 680	384	377	98.2

The results presented in Table 4, indicate that a total of 377 participants was realized. Heads of Department (HODs) had the highest percentage response at 100% followed by students at 99.3% while teachers' response was the least at 93.7%. The overall response rate presented in Table 4 was 98.2%. This high response rate was achieved through co-operation of deans of studies in the sampled schools who organized for the researcher to meet the teachers and students in order to administer the questionnaires. Through their support, the researcher was able to assure the respondents of confidentiality of the data collection procedure and thereafter administered the questionnaires. The drop and pick method of data collection used in this study also contributed to this high response rate.

4.2 Reliability

The study established the reliability of the research instrument by computing the Cronbach's Alpha coefficient in respect to each of the study variables. The results are shown in Table 5.

Table 5: Cronbach's Alpha Reliability Coefficients

Variable		No. of Items	CARC.	Remarks
Curricular Activities	Contemporary Curricular Activities	12	0.751	Reliable
	Afrocentric Curricular Activities	7	0.661	Reliable
Teaching Methodology	Contemporary Teaching methodology	11	0.816	Reliable
	Afrocentric Teaching Methodology	6	0.668	Reliable
Evaluation Methods	Contemporary Evaluation Methods	9	0.774	Reliable
	Afrocentric Evaluation Methods	6	0.772	Reliable
Corrective Measures	Contemporary Corrective Measures	10	0.828	Reliable
	Afrocentric Corrective Measures	7	0.786	Reliable
Societal Norms		9	0.687	Reliable
Average		9	0.749	Reliable

The Cronbach's Alpha reliability coefficients (CARC) contained in Table 5 indicate reliability levels of the instrument ranging from 0.661 for Afrocentric curricular activities to 0.828 for contemporary corrective measures. Afrocentric curricular activities, Afrocentric teaching methodology and societal norms had reliability levels of 0.661, 0.668 and 0.687 which when rounded off to one decimal point reached 0.7. The average reliability coefficient for all the levels was 0.749 which is above the acceptable minimum value of 0.50 (Cronbach, 1951) and within the recommended value of 0.7 (Nunnally & Bernstein, 1994). The internal consistency of the measures used was therefore considered to have adequately measured the relevant study variables.

4.3 Model Diagnostic Tests

The coded data was tested to confirm the major assumptions for parametric data analysis. The results of Model diagnostic tests are outlined in sub-section 4.3.1 to sub-section 4.3.4

4.3.1 Test for Normality

Normality of data test was done using Kolmogorov-Smirnov (K-S) one-sample test, which is a non-parametric goodness of fit test. The test was to compare the cumulative distribution function for variables within a specified distribution as alluded by Malhotra and Dash (2011). The goodness-of-fit test sought to establish

whether the observations made could have reasonably come from the specified distribution. The results are presented in Table 6

Table 6: Normality Test

		Curricular Activities	Teaching Methodology	Evaluation Methods	Corrective Measures	Societal Norms
N		377	377	377	377	377
Normal Parameters	Mean	3.6964	3.5982	3.7996	3.3348	3.8710
	Std. Deviation	0.40021	0.52014	0.52249	0.56359	0.59239
Most Extreme Differences	Absolute	0.056	0.046	0.059	0.045	0.090
	Positive	0.056	0.046	0.059	0.045	0.043
	Negative	-0.030	-0.042	-0.041	-0.036	-0.090
Test Statistic		0.056	0.046	0.059	0.045	0.090
Asymp. Sig. (2-tailed)		.055	.058	.053	.065	.000

The results presented in Table 6 show that the K-S tests for the curricular activities was $0.055 > 0.05$, for teaching methodology was $0.058 > 0.05$, for evaluation methods was 0.053 and corrective measures $0.065 > 0.05$. This implies that the study data for curricular activities, teaching methodology, evaluation methods and corrective measures was normally distributed because all the variables had a probability value (p-value > 0.05 significance level). The normality hypothesis that the data is normally distributed is therefore supported by the current study.

4.3.2 Test for Multi-collinearity

Multi-collinearity refers to the linear correlation among variables. The study conducted a multi-collinearity test to establish whether there was a problem of multi-collinearity. The results are shown in Table 7

Table 7: Multi-Collinearity Test

Model	Collinearity Statistics		Remarks
	Tolerance	VIF	
Curricular Activities	0.633	$1.579 < 3$	Absence of MC
Teaching Methodology	0.443	$2.259 < 3$	Absence of MC
Evaluation Methods	0.536	$1.865 < 3$	Absence of MC
Corrective Measures	0.579	$1.726 < 3$	Absence of MC

MC: Multi-collinearity

The results presented in Table 7 indicate that curricular activities had variance inflation factor (VIF) of 1.579, teaching methodology had VIF of 2.259, evaluation methods had VIF of 1.865 while corrective measures had variance inflation factor of 1.726. Conclusively the study established that there was no multi-collinearity problem between the study variables since all the study variables had variance inflation factor of less than 3.

4.3.3 Assessment of Homoscedasticity

Homoscedasticity (homogeneity of variance) is based on the assumption that the dependent variable exhibits similar amounts of variance across the range of values for an independent variable (Hair, Anderson, Tatham & Black, 1998). A Levene test for equality of variance as recommended by Levene (1960) was computed to test for homoscedasticity using one-way ANOVA procedure. The findings are indicated in Table 8.

Table 8: Homoscedasticity

Variable	Levene statistics	df ₁	Df ₂	Sig	Remarks
Curricular Activities	0.988	32	333	0.49	> 0.05
Teaching Methodology	1.868	34	331	0.003	< 0.05
Evaluation Methods	1.13	33	340	0.042	< 0.05
Corrective Measures	1.989	41	329	0.01	< 0.05

The findings presented in Table 8 indicate that the Levene values for three variables out of the four variables tested against the dependent variable (societal norms) were statistically significant (teaching methodology sig. = 0.003, evaluation methods sig. = 0.042 and corrective measures sig = 0.01) at 5% significance level. The Levene value for one variable was statistically insignificant (curricular activities sig. = 0.49) at 5% significance level. This implies that the variances between teaching methodology and societal norms, evaluation methods and societal norms as well as corrective measures and societal norms are equal whereas the variance between curricular activities and societal norms was not equal.

4.4 Demographic Information

The study sought to establish the respondents' profiles in terms of gender, age, length of service in teaching (years), position in school, school category and religion as outlined in sub-section 4.4.1 to 4.4.5.

4.4.1 Gender of the Respondents

The study sought to establish the gender of the respondents. The results presented in Table 9 show the classification of respondents by gender.

Table 9: Respondents' Gender

Gender	Frequency	Percent
Male	167	44.3
Female	210	55.7
Total	377	100.0

The results presented in Table 9 reveal that female respondents were the majority at 210 which translates to 55.7% while male respondents were 167 which is 44.3% of the respondents. This is because majority of the teachers in the sampled schools were female.

4.4.2 Age of Respondents

The study sought to establish the age of respondents. A total of 377 subjects comprised of 282 students and 85 teachers, participated in the study across the county.

The participating students indicated their age in years. The age distribution results for students is presented in Table 10.

Table 10: Age of students

Age (in Years)	Frequency	Percent
15	5	1.7
16	89	31.4
17	119	42.1
18	52	18.4
19	15	5.7
20	2	0.7
Total	282	100

The results presented in Table 10 indicate that majority of the students (42.1%) were 17 years while 0.7%, 1.7% and 5.7% were 20 years, 15 years and 19 years respectively. The information presented in Table 10 indicates that 89 were 16 years old, which is 31.4% of the participating students whereas 52 students were 18 years old which is 18.4%. This implies that majority of the form three students who participated in the study were 17 years old.

An item was included in the questionnaire whereby respondents were required to indicate their age brackets. The results are presented in Table 11.

Table 11: Teachers' Age Brackets

Age bracket (in Years)	Frequency	Percent
(Below 30)	42	44.7
(31 – 35)	28	28.7
(36 – 40)	8	8.5
(41 – 45)	7	7.5
(46 – 50)	5	5.3
(Above 50)	5	5.3
Total	95	100

The results presented in Table 11 show that majority (44.7%) of the participating teachers were below 30 years. The results further indicate that participating teachers aged between 46 to 50 years were 5.3%. The information presented in Table 11 further indicates that 5.3% of the participating teachers were above 50 years old. The results in Table 11 also indicate that teachers aged 31 to 35 years constituted 28.7% of the responding teachers. This implies that the information got from teachers was given by a relatively youthful group of staff since they constituted majority of the responding subjects.

4.4.3 School Category

An item was included in the questionnaire in which participants were asked to indicate their school category which were stratified into national, extra-county, county and sub-county schools. The distribution results are shown in Table 12.

Table 12: School Category of the Participants

School Category	Frequency	Percentage
Sub County	71	18.8
County	119	31.6
Extra County	169	44.8
National	18	4.8
Total	377	100.0

The results presented in Table 12 show that majority of the respondents (44.8%) were from Extra-county schools while the least participants (4.8%) came from national schools. This implies that majority of the sampled students were from county schools while those sampled from national schools were minority. The results further show that 31.6% of the respondents were from county schools while 18.8% were from sub county schools.

4.4.4 Position of Teachers in School

The current study sought information from teachers regarding the position of responsibility they occupied in their schools. The results shown in Table 13.

Table 13: Teachers' position in School

Position in School	Frequency	Percent
Deputy Head Teacher	1	0.3
HOD	16	4.2
Senior Teacher	2	0.5
Teacher	76	19.9
Total	95	24.9

The research findings in Table 13 indicate that majority of the respondents (79.8%) were classroom teachers while 1.1% and 2.1% were deputy head teachers and senior teachers respectively.

4.4.5 Religion of the Respondents

The study sought information regarding the religion of the participants. The results are shown in Table 14.

Table 14: Religion of Respondents

Religion	Frequency	Percent
Christian	326	86.4
Muslim	50	13.3
Hindu	1	0.3
Total	377	100.0

The information presented in Table 14 shows that majority of the respondents (86.4%) indicated that they were Christians while only one respondent (0.3%) was Hindu. The findings also indicate that 13.3% of the respondents were Muslim. This implies that majority of the respondents had religious background and therefore able to understand the importance of societal norms.

4.5 Societal Norms

Information was sought regarding societal norms. Participants were required to indicate their agreement with given statements on societal norms in their schools measured by a Likert-type scale with ranges: Strongly disagree (1); disagree (2); no opinion (3); agree (4) and strongly agree (5). The results of frequencies and percentages of the responses are shown in Table 15.

Table 15: Frequencies and Percentages on Societal Norms

Description of Societal Norms	SD	D	U	A	SA
Our school advocates for harmonious co-existence.	13 (3.4%)	17 (4.5%)	27 (7.2%)	168 (44.7%)	151 (40.2%)
Honesty and faithfulness is practiced in our school.	106 (28.1%)	72 (19.1%)	49 (13%)	97 (25.7%)	53 (14.1%)
There is respect for the sacredness of religion.	20 (5%)	36 (9.5%)	36 (9.5%)	124 (32.9%)	161 (42.7%)
Respect for public and private property is stressed in our school.	31 (8.2%)	43 (11.4%)	40 (10.6%)	159 (42.2%)	104 (27.6%)
Students respect teachers and authority.	15 (4%)	24 (6.4%)	39 (10.3%)	138 (36.6%)	161 (42.7%)
There is respect for diversity.	8 (2.1%)	19 (5%)	61 (16.2%)	177 (46.9%)	112 (29.7%)
There is emphasis on character development.	12 (3.2%)	17 (4.5%)	43 (11.4%)	171 (45.4%)	134 (35.5%)
The school stresses on developing leaders of integrity.	18 (4.8%)	25 (6.6%)	32 (8.5%)	155 (41.1%)	147 (39%)
Moral values are emphasized in all meetings.	16 (4.2%)	16 (4.2%)	41 (10.9%)	141 (37.4%)	163 (43.2%)
Average Frequency/Percentage	27.83 (7.1%)	54.83 (15.1%)	91.17 (24.1%)	129.42 (34.3%)	72.83 (19.3%)

The results presented in Table 15 show that the highest percentage (43.2%) of those who strongly agreed with the statements indicated that moral values are emphasized in all meetings in their school. This implies that school have realized the importance of moral values among learners which is expected to lay their foundation in appreciation of societal norms. The results further indicate that 46.9% of the respondents expressed their agreement with the statement that there is respect for diversity in their schools. This implies that learners from different cultural backgrounds tolerate each other in the sampled schools. This further implies that this appreciation of diversity among learners in secondary schools should be enhanced to promote societal norms among the learners. Information presented in Table 15 also indicate that the highest percentage (28.1%) of the respondents who strongly disagreed with statements on societal norms, indicated their strong disagreement with the statement that honesty and faithfulness is practiced in their schools. This implies that honesty and faithfulness in secondary schools is not practiced to the satisfaction of the respondents. It also implies that there are elements of dishonesty within secondary schools that should be ironed out for societal norms to improve among secondary school learners. These results are in agreement with results of a research study by Debbie (2015) on value of hidden curriculum in Trinidad and Tobago who established that schools should aim at developing leaders of integrity for the present and future generations. The findings of this study also agree with Sifuna (2008) who asserts that indigenous African society embraced honesty and faithfulness in their communal living where every member of the community was encouraged to exercise high level of integrity.

The results presented in frequencies and percentages were further analyzed to give means and standard deviation. The results are presented in Table 16

Table 16: Societal Norms

Description of Societal Norms	N	Mean	SD	CV
Our school advocates for harmonious co-existence.	376	4.14	0.974	0.950
Honesty and faithfulness is practiced in our school.	377	2.79	0.447	2.095
There is respect for the sacredness of religion.	377	3.98	0.177	1.385
Respect for public and private property is stressed in school.	377	3.69	1.220	1.489
Students respect teachers and authority.	377	4.08	1.068	1.140
There is respect for diversity.	377	3.97	0.924	0.853
There is emphasis on character development.	377	4.06	0.967	0.936
The school stresses on developing leaders of integrity.	377	4.03	1.083	1.172
Moral values are emphasized in all meetings.	377	4.11	0.041	1.083
Overall Mean Score	377	3.87	1.100	1.234

The research findings in Table 16 show that the participating schools advocate for harmonious co-existence had the highest mean score of 4.14 (Mean = 4.14, SD = 0.974, CV = 0.950) whereas honesty and faithfulness being practiced in the schools had the least mean score of 2.79 (Mean = 2.79, SD = 0.447, CV = 2.095). This implies that most of the respondents agreed that their schools advocate for harmonious co-existence and that the sampled schools value the importance of unity and peaceful co-existence of students in secondary schools. This finding agrees with a study by Shirivastava (2017) on promotion of moral values through education who found that a value-based education has the potential to glue a society together. These results also agree with studies in England by Smith and Smith (2008) on the art of helping others, being around, being there and being wise who said that education through schooling should develop learners' character that can enhance cohesiveness in the society.

These findings also indicate that most of the responses inclined towards neutrality regarding honesty and faithfulness being practiced in their schools. The participants' responses were inclined towards having no opinion. This would imply that they were not sure whether to disagree with the statement or not. The findings therefore imply that honesty and faithfulness are not practiced in the schools despite the fact that those parameters are key indicators of inculcation of societal norms among learners. When honesty and faithfulness are ignored in a school system, behaviors that are inconsistent with desirable societal norms are likely to manifest among the learners. These findings are in agreement with the findings of a study by Debbie (2015) in

Trinidad and Tobago on value of hidden curriculum which asserts that honesty as practiced in traditional societies promoted respect for the society and trust among people in the community. The emphasis on faithfulness ensured that people portrayed good morals and sexuality was therefore associated with procreation and strictly respected.

The research findings in Table 16 further reveal that five parameters of societal norms (Our school advocates for harmonious co-existence, students respect teachers and authority, there is emphasis on character development, the school stresses on developing leaders of integrity and moral values are emphasized in all meetings) had mean scores of above 4.0. This implies that majority of the participants with those statements thus most indicators of societal norms were agreed upon by the respondents. The findings agree with Emeakaroha (2002) on African world and ideology who said that Africans value for desirable societal norms contributed to people's sense of harmonious co-existence which was centered upon societal interests which enabled members of the society to respect one another. The results in Table 16 also indicate that three parameters of societal norms (There is respect for sacredness of religion, Respect for public and private property is stressed in schools and there is respect for diversity) had mean scores of between 3.0 and 3.9 and only one parameter (Honesty and faithfulness is practiced in our school) had a mean score of less than 3.0. Similarly the results in Table 16 show that the overall mean score for all the parameters under study was 3.87. These mean scores inclined towards 4.0 which indicates that they agreed with most of the statements. This implies that on average, the respondents agreed that societal norms are regarded in secondary schools.

To supplement the findings on societal norms that were generated from questionnaire, information was sought from the teachers through interviews on their understanding of what societal norms were. Majority of the teachers (68%) understood societal norms as good behavior, good morals or good conduct that is acceptable in the society. They further argued that societal norms and values are inseparable in application as they are interdependent. They also argued that societal norms ideally bring unity and harmony in our society. The teachers understanding of societal norms agreed with studies by Ndichu (2013) who found that societal norms in the society were anchored on the sense of harmonious communal living.

4.6 Curricular Activities and Societal Norms

The first objective of the study was to establish the influence of Afrocentric curricular activities on societal norms. The researcher sought information regarding curricular activities. Table 17 and 18 present descriptive statistics for each of the research variables measured by a Likert-type scale to evaluate the respondents' agreement on curricular activities and societal norms. The scale values were: Strongly disagree (1); Disagree (2); No opinion (3); Agree (4) and strongly agree (5).

4.6.1 Contemporary Curricular Activities

Information was sought regarding contemporary curricular activities. The respondents indicated their agreement with statements on indicators of curricular activities. The results in frequencies and percentages are shown in Table 17.

Table 17: Frequencies of Contemporary Curricular Activities

Contemporary Curricular Activities	SD	D	U	A	SA
Guidance and counseling is provided in the school.	33 (8.8%)	21 (5.6%)	20 (5.3%)	180 (47.7%)	123 (32.6%)
Passing examinations is overemphasized in the school.	9 (2.4%)	29 (7.7%)	58 (15.4%)	123 (32.6%)	158 (41.9%)
Students give attention to non-examinable subjects.	82 (21.8%)	88 (23.3%)	92 (24.4%)	88 (23.3%)	27 (7.2%)
Life skills lessons are taught as per the timetable.	106 (28.1%)	77 (20.4%)	74 (19.6%)	78 (20.7%)	42 (11.1%)
Co-curricular activities in the school provide forums for team building.	12 (3.2%)	68 (18%)	126 (33%)	110 (29.2%)	61 (16.2%)
Co-curricular activities in the school enhance students' cohesion.	13 (3.4%)	57 (15.1%)	126 (33.4%)	131 (34.7%)	50 (13%)
Co-curricular activities in the school make learners develop leadership skills.	21 (5.6%)	72 (19.1%)	129 (34.2%)	119 (31.6%)	35 (9.3%)
Involvement in co-curricular activities promotes students' motivation.	12 (3.2%)	58 (15.4%)	107 (28.4%)	129 (34.2%)	71 (18.8%)
There are active religious movements in the school.	10 (2.7%)	47 (12.5%)	102 (27.1%)	132 (35%)	86 (22.8%)
Clubs' activities in the school promote development of self-discipline among learners.	14 (3.7%)	55 (14.6%)	104 (27.6%)	155 (41.1%)	49 (13%)
Parents' academic visits are used to discuss students' welfare.	22 (5.8%)	50 (13.3%)	70 (18.6%)	156 (41.4%)	79 (21%)
Religious activities promote respect and appreciation of human life and dignity.	10 (2.7%)	36 (9.5%)	86 (22.8%)	152 (40.3%)	93 (24.7%)
Average Frequency/Percentage	27.83 (7.1%)	54.83 (15.6%)	91.17 (24.1%)	129.42 (34.3%)	72.83 (19.3%)

SD = Strongly disagree, D = Disagree, U = Undecided, A = Agree, SA = Strongly agree

The research findings in Table 17 show that passing of examinations being overemphasized in the school had the highest percentage (41.9%) of respondents who strongly agreed with the statement while life skills lessons being taught as per the time table had highest percentage (28.1%) of respondents who strongly disagreed. These research results indicate that the highest percentage of respondents agreed with the statement that there is overemphasis on passing exams in secondary schools. This implies that societal norms could be neglected and that societal norms that are inculcated through non-examinable subjects are not given attention.

These results are in harmony with Shirivastava (2017) who said that norms and values continue to be neglected in most school systems as teachers lay more emphasis on importance of getting high grades in examinations. The research findings in Table 17 further indicate that majority of the respondents strongly disagreed that life skills' lessons are taught as scheduled in the time table. This implies that life skills lessons are not taught the way they are scheduled to be taught as per the time table. It also implies that lessons allocated for life skills could be used to learn other subjects. The results therefore imply that the importance and value of subjects that are not examined is not impressed on the learners in secondary schools.

The results shown in Table 17 also reveal that the majority of respondents indicated that guidance and counseling was done in their schools. This implies that secondary schools understand the value of guidance and counseling as a way of inculcating desirable societal norms among learners. These findings agree with a study by Otewa (2016) on using hidden curriculum principles in teaching character education in Kenya which established that education in Kenya values character as evidenced by inclusion of religious studies and life skills in school curriculum. The research results in Table 17 further indicate that the highest percentage (47.7%) of respondents agreed that guidance and counseling is offered in the school while students giving attention to non-examinable subjects had the highest frequency (23.3%) of students that disagreed with the statements. The results further indicate that majority of the respondents were undecided on the statements that co-curricular activities in the school provide forums for team building and co-curricular activities in the school make learners develop leadership skills. This implies that the respondents did not see

those indicators expressly in their schools. Consequently this implies that co-curricular activities in the schools could be focusing only on winning the competitions and not instilling desirable values and norms among learners.

The results presented in frequencies and percentages were further analyzed. The means and standard deviations of the responses were computed. The results are shown in Table 18.

Table 18: Means of Contemporary Curricular Activities

Contemporary curricular Activities	N	Mean	S D	CV
Guidance and counseling is provided in the school.	377	3.90	1.176	30.165
Passing examinations is overemphasized in our school.	377	4.04	1.047	25.924
Students give attention to non-examinable subjects.	377	2.71	1.242	45.856
Life skills lessons are taught as per the time-table.	377	2.66	1.369	51.389
Co-curricular activities in the school provide forums for team building.	377	3.37	1.054	31.275
Co-curricular activities in the school enhance students' cohesion.	377	3.39	1.008	29.706
Co-curricular activities in the school make us develop leadership skills.	377	3.20	1.033	32.282
Involvement in co-curricular activities promotes students' motivation.	377	3.50	1.062	30.338
There are active religious movements in our school.	377	3.63	1.049	28.918
Clubs activities in our school promote development of self-discipline amongst students.	377	3.45	1.012	29.335
Parents' academic visits are used to discuss students' welfare.	377	3.58	1.132	31.582
Religious activities promote respect and appreciation of human life and dignity.	377	3.75	1.017	27.140
Overall Mean Score	377	3.43	1.100	32.826

The research findings in Table 18 show that over-emphasis on passing examinations in schools had the highest mean score of 4.04 (Mean = 4.04, SD = 1.047, CV = 25.924). This implies that majority of the respondents agreed that passing of exams was over-emphasized in the school system. It also implies that societal norms could be neglected in secondary schools. The results agree with Johnson (2015) on character education, our shared responsibility in USA who argued that education practice has over the years been emphasizing more on cognitive excellence of the learners in many countries at the expense of character formation which has consequently led to erosion of desirable societal norms among the learners.

The research results presented in Table 18 also indicate that Guidance and counselling in schools, co-curricular activities and team building, co-curricular activities and students' cohesion, co-curricular activities and students' leadership, involvement in co-curricular activities, active religious movements in schools, clubs' activities, parents' academic visits as well as religious activities, all had a mean scores ranging from 3.20 to 3.90. This implies that on average the responses ranged between having

no opinion and agreeing. Whereas majority of the respondents agreed with guidance and counseling being offered in their schools and religious activities promoting respect and appreciation of human life and dignity, majority were neutral on co-curricular activities in the school making learners develop leadership skills. This implies that while guidance and counseling is seen to be practiced to the satisfaction of the respondents, curricular activities could be missing out on intended purpose such as promoting team work and developing leadership skills among the learners.

The results are not in harmony with the studies by Blomfield and Barber (2009) on performing on the stage, the stage or both in Australia who established that co-curricular activities have many benefits on students which include boosting their self-esteem, improved youth behavior, improved social skills and improved social networks. Life skills as a subject being taught as per the time table, had the least mean score of 2.66 (Mean = 2.66, SD = 1.369, CV = 51.389). The results presented in Table 18 further show that only two measures, that is, students giving attention to non-examinable subjects and life skills lesson being taught as per the time table had mean scores of less than 3.0, with 2.71 and 2.66 respectively. Therefore for all the measures used in the study, the agreements were moderate with an overall mean score of 3.43 (Mean = 3.43, SD = 1.1, CV = 35.826). This implies that on average, the responses on the parameters of the study were between neutral and agreeing. This means that the responses were not extreme, however the average CV is beyond 30 which indicated non reliability of variables.

4.6.2 Afrocentric Curricular Activities

Information was sought on Afrocentric curricular activities. The respondents were asked to indicate their agreement with statements on Afrocentric curricular activities. The variables were measured by a Likert-type scale with values as strongly disagree (1); disagree (2); no opinion (3), agree (4) and strongly agree (5). The results of frequencies and percentages of the responses are shown in Table 19.

Table 19: Frequencies of Afrocentric Curricular Activities

Afrocentric Curricular Activities	SD	D	U	A	SA
Traditional rites of passage provide forums for learners to embrace respect for authority.	13 (3.4%)	18 (4.8%)	65 (17.2%)	165 (43.8%)	116 (30.8%)
Music and dance that emphasize on good morals promote acceptable values.	4 (1.1%)	13 (3.4%)	46 (12.2%)	197 (52.3%)	117 (31%)
Sex education promotes respect for the sacredness of family unit.	1 (0.3%)	7 (1.9%)	49 (13%)	172 (45.6%)	148 (39.3%)
Sex education promotes faithfulness among learners.	7 (1.9%)	19 (5%)	41 (10.9%)	170 (45.1%)	140 (37.1%)
Traditional moral education promotes honesty among young people.	0%	7 (1.9%)	38 (10.1%)	179 (47.5%)	152 (40.3%)
African indigenous languages promote cultural diversity.	6 (1.6%)	10 (2.7%)	46 (12.2%)	174 (46.2%)	141 (37.4%)
Social education promotes cohesiveness among learners.	4 (1.1%)	14 (3.7%)	25 (6.6%)	163 (43.2%)	171 (45.4%)
Average Frequency/Percentage	5 (1.3%)	12.5 (3.3%)	44.29 (11.7%)	174.29 (46.2%)	140.71 (37.3%)

SD = Strongly disagree, D = Disagree, U = Undecided, A = Agree, SA = Strongly agree

The information presented in Table 19 shows that the highest percentage (45.4%) of respondents who strongly agreed with the statements indicated that social education promotes cohesiveness among learners. This implies that the respondents strongly agreed that social education in the traditional African set up promoted people's unity in the society. These results agree with a study by Emeakaroha (2002) on African world and ideology which asserts that African curriculum was anchored on social activities through which various desirable norms and values were caught by the young people. The results also indicate that the highest percentage of respondents who strongly disagreed with the statements that traditional rites of passage provide forums for learners to embrace respect for authority was 3.4%. The research findings in Table 19 further indicates that the highest percentage (52.3%) of respondents who agreed with statements indicated that music and dance that emphasize on good morals promote acceptable values while the highest percentage that disagreed that sex education promotes faithfulness among learners was 5%. The results in Table 19 also reveal that all the statements on Afrocentric curricular activities had high percentage responses of above 40%. This implies that majority of the respondents agreed with the statements and further implies that Afrocentric curricular activities had the potential of promoting societal norms. These findings agree with the findings of a study by

Debbie (2015) on value of hidden curriculum in Trinidad and Tobago which established that traditional curricular activities promoted desirable norms in the traditional societies.

The information on frequencies and percentages was further analyzed and mean and standard deviation of the responses were computed. The results are shown in Table 20.

Table 20: Afrocentric Curricular Activities

Afrocentric Curricular Activities	N	Mean	SD	CV
Traditional rites of passage provided forums for learners to embrace respect for authority.	377	3.94	0.990	25.149
Music and dance that emphasize on good morals promotes acceptable values.	377	4.09	0.812	19.873
Sex education promotes respect for the sacredness of family unit.	377	4.22	0.758	17.978
Sex education promotes faithfulness amongst the learners.	377	4.11	0.916	22.318
Traditional moral education promotes honesty among young people.	376	4.27	0.714	16.747
African indigenous languages promote cultural diversity	377	4.15	0.851	20.503
Social education promotes cohesiveness among the learners.	377	4.28	0.829	19.356
Overall Mean Score	377	4.15	0.839	20.275

The research findings in Table 20 indicate that social education promoting cohesiveness among the learners had the highest mean score of 4.28 (Mean = 4.28, SD = 0.83, CV = 19.4) while traditional rites of passage providing forum for learners to embrace respect for authority had the least mean score of 3.94. The results in Table 20 also reveal that all measures had a mean score of above 4.00, ranging from 4.09 to 4.28 except on traditional rites of passage providing forums for learners to embrace respect for authority which had the least mean score of 3.94. Therefore all the measures had high agreement response with an overall mean score of 4.15 (Mean = 4.15, SD = 0.839, CV = 20.28). This overall mean score is between agreeing and strongly agree. The high rating mean score of the variable parameters imply that the respondents were in agreement that Afrocentric curricular activities enhance societal norms among learners.

These research results agree with results of studies by Naem (2014) in Karachi on hidden curriculum and education which established that norms and values are effectively inculcated on learners through social activities that are well thought of and deliberately designed to achieve the desired objectives.

The study also sought the opinion of teachers and students through interviews on which societal norms could be enhanced through various curricular activities in Kenyan school system. Majority of HODs and teachers (82% and 78% respectively) were of the opinion that numerous societal norms could be enhanced through curricular activities in school system. They argued that both academic and non-academic curricular activities can promote self-discipline as learners get to know how to behave in various circumstances even without direct supervision from their teachers or trainers.

The study also found from the HODs that learners are able to organize themselves to carry out group activities whether they are games or classroom work with minimum pushing from the teachers. Majority of the teachers (84%) however were of the opinion that learners should balance between academic and no-academic curricular activities because while they supplement each other, over emphasis on one at the expense of the other does not enhance self-discipline and a balanced student. This finding agreed with Mahoney and Stattin (2000) and Dworkin and Larson (2006) who found that students' participation in co-curricular activities promotes team work and increases ability to follow instructions from their team leaders without being forced. These findings however disagreed with a study by Stone (2003) on extra-curricular activities and adolescent development who found that some sports put students into risk groups thereby developing self-indiscipline and likelihood of getting involved in drug and substance abuse.

Teachers and HODs also argued that curricular activities can promote team work, appreciation of others through social interactions, build learners character as well as teach learners to respect other people. On whether integration of Afrocentric curricular perspective could enhance the societal norms, teachers said curricular activities which increase learners' exposure to their environment could richly enhance

societal norms as it would promote learners freedom to decide or choose wisely what is right with clear conscious of the consequences that would follow. They argued that learners would better understand that the consequences of their behavior, whether good or bad would be imposed by the environment and not just by their teachers who guide them. This finding is in agreement with the study by Lovemore and Jemimah (2019) on towards a postcolonial curriculum in Zimbabwe who established that it is crucial for school to adopt an inclusive postcolonial curriculum that is reflective and representative of students' needs.

The respondents further informed the researcher that Afrocentric perspective could be applied by enabling learners to appreciate the culture of their society and how it has evolved over time to be the way it is today. They said this could be done by having some curricular activities, both academic and non-academic, being led or facilitated by old people in the society for the learners to appreciate their role in advising them. They further said that elevation of some curricular activities like traditional music, oral literature, especially storytelling and riddles could change the learners' mind-set and start looking at their society positively. According to the teachers and HODs, this could make learners appreciate their own and be proud of them and reduce feelings of cultural inferiority that lead them to blindly copy other cultures. This was in agreement with Arung (2016) who asserts that education should aim at empowering learners to appreciate and believe in themselves as they acquire new skills, values and attitudes to cope better with life's challenges.

Teachers and HODs felt that Afrocentric curricular perspective may have been neglected due to lack of appreciation of our African culture. They further said that Afrocentric curricular activities are often seen by some people as being irrelevant or inapplicable. This implies that we fail to see anything positive in our past yet our present culture did not develop from a vacuum. They also felt that when we are embarrassed by our cultural background, we tend to be copy-cats of anything foreign even when it is negative to us because our moral foundations are compromised. Instead of borrowing to improve or modify our own, we ape and fully disregard our positive cultural backgrounds. They further argued that when teachers understand this reality, they will freely make learners appreciate their cultural backgrounds and

involve them in designing curricular activities that would enhance societal norms. The respondents said that if teachers appreciate their society and societal norms, they will intrinsically guide and counsel their learners, and provide positive role models because they would be conscious of the impact of their behavior on the learners they teach. These findings are in agreement with Hamlin (2016) who argue that it is important for teachers to lay a lot of emphasis on building the character of their learners as a matter of priority. This is because academic achievements without positive character formation could contribute to degeneration of the society.

The study further sought to know the students' understanding of societal norms. Generally students understood societal norms to refer to acceptable behavior prescribed by members of the society. Some students argued that societal norms are behaviors and conduct imposed on them by the older members of the society even if it does not make sense to them. However they all agreed that societal norms help in avoiding anarchy or confusion in society as they bring about order.

The interviewed students were of the opinion that curricular activities influence societal norms and that societal norms can be more enhanced through curricular activities in various ways. They argued that when they are involved and consulted concerning any curricular activity that they are expected to undertake, they develop a feeling of ownership and inclusion. This helps them to understand the value of the activity to them. They further said that for curricular activities to maximally promote the desired societal norms, learners should be subjected to minimum compulsory curricular activities. Instead they should be given a wide variety of both academic and non-academic curricular activities to choose from. However they argued that teachers should be strict on encouraging everyone to participate and treating academic and non-academic curricular activities equally. They further argued that when teachers appreciate learners' experiences, abilities and participation in various curricular activities, that in itself persuades them to see the importance of respecting their teachers and seniors. Students similarly said that that when teachers appreciate their abilities, they develop confidence in themselves and also tend to trust people who guide them more. This is therefore very important as it would give the teachers and

other stake holders guiding the learners an easy avenue to impart in them desired societal norms and values.

The study further found from the students that societal norms could be promoted in secondary schools if freedom of religion would be responsibly exercised. The results revealed that 42% of the respondents argued that secondary schools have learners who should be responsible for their actions and therefore moderate religious activities can be allowed in school where learners are held responsible for any extreme activity. They further said that all learners should be encouraged and not forced to belong to a religious movement of their choice in school. 33% of the interviewed students were of the opinion that schools should regularly engage learners in joint activities with their community. They said those activities should benefit the community and enable learners to see the importance of being a member of a community. The students' sentiments are supported by related studies by Tyack and Hansot (2010) on Co-education in American schools who assert that community services in schools help learners to exercise their civic rights as well as becoming responsible citizens. They further argue that community service learning helps learners to develop communication skills, intellectual understanding and positive attitudes thus promoting democratic education.

4.6.3 Correlation of Curricular Activities and Societal Norms

The current study sought to examine the application of Afrocentric education perspective into school system on societal norms among secondary school learners in Meru County of Kenya. A correlation analysis was conducted in order to assess the relationships among contemporary curricular activities, integrated Afrocentric curricular and societal norms. The correlation results are shown in Table 21.

Table 21: Curricular Activities and Societal Norms

		Societal Norms	Contemporary Curricular Activities	Integrated Afrocentric Curricular Activities
Societal Norms	Pearson Correlation	1		
	Sig. (2-tailed)			
	N	377		
Contemporary Curricular Activities	Pearson Correlation	.401**	1	
	Sig. (2-tailed)	0.000		
	N	377	377	
Integrated Afrocentric Curricular Activities	Pearson Correlation	.456**	.895**	1
	Sig. (2-tailed)	0.000	0.000	
	N	377	377	377

**Correlation is significant at the 0.01 level (2-tailed).

The results presented in Table 21 show varied degree of relationship between societal norms Contemporary curricular activities and integrated Afrocentric curricular activities. The results indicate that both Contemporary curricular activities and integrated Afrocentric curricular activities have a positive fair correlation with societal norms ($r = 0.401$, $p - \text{value} = 0.000 < 0.01$; $r = 0.456$, $p - \text{value} = 0.000 < 0.01$ respectively at 5% significance level). This correlation suggests that societal norms may be inculcated through contemporary curricular activities and integrated Afrocentric curricular activities but there are other factors which influence inculcation of societal norms in secondary schools besides curricular activities. These results agree with the findings of a similar study by Sena (2006) on core curriculum guide for strengthening morals and values education in educational institutions in Trinidad and Tobago which found out that a country's education system can benefit most from embracing an integrated curriculum which involves connections across disciplines or real life social activities.

4.6.4 Regression of Curricular Activities and Societal Norms

The first objective of this study was to establish the influence of integration of Afrocentric curricular activities on societal norms among secondary school learners. To assess curricular activities and societal norms relationship, the following hypothesis was tested:

H₀₁: There is no statistically significant influence of Afrocentric curricular activities on societal norms among secondary school learners in Meru County of Kenya.

In order to test this hypothesis, a linear regression analysis was conducted at 95% confidence level ($\alpha = 0.05$). The contemporary curricular activities and the integrated Afrocentric curricular activities were regressed against societal norms in order to establish the goodness of fit, the overall significance of the Model and the individual significance of the Model. The results are shown in Table 22, Table 23 and Table 24.

Contemporary curricular activities and integrated Afrocentric curricular activities were regressed against societal norms to establish the percentage of variation that was explained by independent variable in the Model. The results are presented in Table 22.

Table 22: The Goodness of Fit of Model

Model	R	R ²	ARS	SEE
Contemporary Curricular Activities	.401	0.160	0.158	0.54351
Integrated Afrocentric Curricular activities	.456	0.208	0.206	0.52795

The results in Table 22 show that contemporary curricular activities had influence on societal norms. The coefficient of determination is 0.16. This suggests that 16% of variation in societal norms is explained by contemporary curricular activities. The results of the regression analysis presented in Table 22 also indicate that 20.8% ($R^2 = 0.208$) the variation in societal norms is explained by the integrated Afrocentric curricular activities. On the basis of these results, the study revealed that integrating Afrocentric curricular activities into the contemporary curricular activities contribute considerably towards societal norms. These results agree with Ubrurhe (2000) on Nigerian people and culture who argue that Traditional African curricular design took care of everyone in the society without discriminating or favoring others.

An analysis of variance was done to assess the robustness and overall significance of the model. The results are presented in Table 23.

Table 23: The Overall Significance of the Model

Model		SS	DF	MS	F	Sig.
Contemporary Curricular Activities	Regression	21.171	1	21.171	71.671	.000
	Residual	110.775	375	0.295		
	Total	131.946	376			
Integrated Afrocentric Curricular Activities	Regression	27.423	1	27.423	98.385	.000
	Residual	104.523	375	0.279		
	Total	131.946	376			

The results presented in Table 23 indicate that contemporary curricular activities significantly influence societal norms with F statistics = 71.671 and a p-value $0.000 < 0.05$. This implies that the regression model is statistically significant at 5% level of significance. The results in Table 23 also show that integrated Afrocentric curricular activities significantly influence societal norms with F statistics = 98.385 and a p-value $0.000 < 0.05$. This implies that the regression model is statistically significant at 5% level of significance. Therefore the hypothesis that there is no statistically significant influence of Afrocentric curricular activities on societal norms among secondary school learners in Meru county of Kenya is not supported by the current study at 5% significance level. It is concluded that the model is adequate for prediction purpose in this study.

The study sought to establish the significance of individual variables in the Model. The results are shown in Table 24.

Table 24: The Individual Significance of the Model

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	SE	Beta		
Contemporary Curricular Activities	(Constant)	2.444	0.171		14.311	0.000
	Kenyan Curricular Activities	0.416	0.049	0.401	8.466	0.000
Integrated Afrocentric Curricular Activities	(Constant)	1.377	0.253		5.443	0.000
	Integrated Curricular Activities	0.675	0.068	0.456	9.919	0.000

a. Dependent Variable: Societal Norms

The results in Table 24 show that contemporary curricular activities were considered to be statistically significantly significant with t-value of 8.466 and p-value $0.000 < 0.05$. This implies that one unit change in contemporary curricular activities corresponds to an increase in societal norms by a factor of 0.416. The predictive model for societal norms in respect to contemporary curricular activities can be stated as follows:

$$Y = 2.444 + 0.416X_{11}$$

Where Y = Societal norms

X_{11} = contemporary curricular activities

2.444 is the constant

0.416 is the regression coefficient which shows the expected increase in societal norms when there is a unit increase in contemporary curricular activities.

Further the study revealed that there exists a significant relationship between integrated curricular activities and societal norms at 5% level of significance (p-value = $0.000 < 0.05$). This implies that for one unit change in integrated Afrocentric curricular activities, societal norms increase by a factor of 0.675. The predictive model for societal norms in respect to integrated Afrocentric curricular activities can be stated as follows:

$$Y = 1.377 + 0.675 X_1$$

Where Y = Societal norms

X_1 = integrated Afrocentric curricular activities

1.377 is the constant

0.675 is the regression coefficient that shows the expected increase in societal norms when there is a unit increase in integrated Afrocentric curricular activities.

Conclusively, the results of this study revealed that contemporary curricular activities and integrated Afrocentric curricular activities influence societal norms at 5% level of significance. There exists a statistical evidence that contemporary curricular activities and integrated Afrocentric curricular activities contribute towards societal norms among secondary school learners in Meru county of Kenya.

The study found that integrating Afrocentric curricular activities into contemporary curricular contribute to enhancement of societal norms. This study is in line with a study carried out in Karachi on hidden curriculum and education by Naem (2014) which established that school educational activities inside and outside the school classroom provides rich forums through which desirable societal norms can be inculcated. The findings of the current study also echo assertion of previous studies by Sulayman (2014) on value based curriculum Model which reveal that a country's education system can embrace integrated curriculum that can involve connections across all disciplines. The result of this study further agrees with similar studies by Skorupski (2010) which found that participation in sports has a significant positive impact on the social life of students because they help to establish social interactions between students from different schools. This interaction eventually forms a sphere of motivated, responsible peers. These studies also agree with the current study as they established that through students' participation in sports and many other extra-curricular activities, their communication skills are enhanced which enables students to cope with their feelings of social anxiety.

The findings of the current study are also echoed by similar studies by Mahoney and Stattin (2000) which established that school curricular groups such as clubs and religious movements promote collaboration, communication, social skills and interaction. The findings of the current study however disagree with a study by Stone (2003) on extra-curricular activities and adolescent development which observed that certain curricular activities especially sports which create a specific area of activity, place adolescents in a group of risk. The findings of the current study further disagree with a similar study by Metzger (2009) who established that participation especially in co-curricular activities has the potential negative impact on students' discipline and therefore may not enhance societal norms. Metzger (2009) established that co-curricular activities can consume too much of students' time thus making them to lose focus.

4.6.5 Strategies on Curricular Activities to enhance Societal Norms

The study sought suggestions from the respondents on how curricular activities could be improved to enhance societal norms. The respondents were required to give their

suggestions in the open-ended items of the questionnaire at the end of every section. The results are presented in Table 25.

Table 25: Suggestions on Ways to Enhance Societal Norms

Statements	Percentage
Allowing learners to freely participate during all curricular activities	34.75%
Promoting responsible interactions during curricular activities	17.34%
Encouraging learners to value respect during curricular activities	14.4%
Promoting team building	12.34%
Rewarding those active in all curricular activities	11.43%
Encouraging learners to embrace consultations during learning	9.74%

The information presented in Table 25 indicates that majority (34.75%) of the respondents were of the opinion that allowing learners to freely participate in all curricular activities would enhance societal norms in secondary schools. Promoting responsible interactions during curricular activities as a strategy to enhance societal norms was suggested by 17.34% of the respondents while 14.4% of the respondents who responded to the question suggested that encouraging learners to value respect would enhance societal norms. The results in Table 25 also show that 12.34% of the respondents suggested promoting team building through curricular activities. Rewarding those who are active in all curricular activities was suggested by 11.43% of the respondents while minority (9.74%) of the respondents suggested that encouraging learners to embrace consultations during learning would enhance societal norms.

4.7 Teaching Methodology and Societal Norms

The second objective of this study was to evaluate the influence of Afrocentric teaching methodology on societal norms among secondary school learners. The findings are shown in sub-section 4.7.1 to 4.7.4.

4.7.1 Contemporary Teaching Methodology

The descriptive statistics for each of the teaching methodology variables was measured by a Likert-type scale to evaluate the extent to which the respondents agreed with the parameters of teaching methodology and societal norms. The scale values were strongly disagree (1); Disagree (2); No opinion (3); Agree (4) and strongly agree (5).

Information regarding contemporary teaching methodology in Kenya was sought whereby the respondents were asked to indicate their agreement with given statements on contemporary teaching methodology. The frequency and percentage results of the responses are presented in Table 26.

Table 26: Contemporary Teaching Methodology

Statements	SD	D	U	A	SA
Teachers act as positive role models.	21 (5.6%)	33 (8.8%)	56 (14.9%)	147 (39%)	120 (31.8%)
There is collaboration between teachers and parents in teaching values.	37 (9.8%)	66 (17.5%)	74 (19.6%)	140 (37.1%)	60 (15.9%)
Teachers respect learners in class.	56 (14.9%)	61 (16.2%)	95 (25.2%)	114 (30.2%)	51 (13.5%)
The school creates a conducive environment for learning.	12 (3.2%)	56 (14.9%)	125 (33.2%)	102 (27.1%)	82 (21.8%)
Teachers plan discussion forums with learners.	44 (11.7%)	82 (21.8%)	102 (27.1%)	109 (28.9%)	40 (10%)
Teachers understand the learners' backgrounds.	63 (16.7%)	75 (19.9%)	104 (27.6)	107 (28.4%)	28 (7.4%)
Teachers utilize their knowledge on learners' background to guide them.	40 (10.6%)	96 (25.5%)	93 (24.7%)	113 (30%)	34 (9%)
Story telling is effectively used in teaching and learning.	29 (7.7%)	94 (24.9%)	114 (30.2%)	116 (30.8%)	24 (6.4%)
Teachers intervene effectively whenever undesired behaviors manifest among learners in class.	25 (6.6%)	67 (17.8%)	93 (24.7%)	140 (37.1%)	51 (13.5%)
Teachers use reflective journals and problem solution charts in teaching.	48 (12.7%)	85 (22.5%)	98 (26%)	118 (31.3%)	28 (7.4%)
Resource persons are effectively used in classroom learning.	40 (10.6%)	77 (20.4%)	107 (28.4%)	126 (33.4%)	27 (7.2%)
Average Frequency/Percentage	37.73 (10%)	72 (19%)	96.45 (25.6%)	121.09 (32.1%)	49.55 (13.1%)

SD = Strongly disagree, D = Disagree, U = Undecided, A = Agree, SA = Strongly agree

The research findings presented in Table 26 indicate that 31.8% of the respondents strongly agreed with teachers act as positive role models, 39% agreed whereas 8.8% disagreed and 5.6% strongly disagreed with the statement. The results also indicate that 37.1% of the respondents agreed with the statement that there is collaboration between teachers and parents in teaching values whereas 9.8% of the respondents strongly disagreed with the statement. On the statement that the school creates a conducive environment for learning, the highest percentage (33.2%) of the respondents indicated that they had no opinion 3.2% strongly disagreed with the

statement. These results reveal that it was not clear to the respondents to indicate whether they could agree or disagree with the statements. This could also imply that learning environment in secondary schools is not conducive enough for learners and learning to the level that the respondents could expressly recognize it.

Information presented in Table 26 also indicate that 28.4% of the respondents agreed with the statement that teachers understand the learners' backgrounds, 7.4% of the respondents strongly agreed whereas 16.7% of the respondents strongly disagreed with the statement. These findings of the current study agree with the finding of a study by Jeng (2012) who established that any teaching-learning strategy used by teachers should take into consideration learners' cultural backgrounds because learners' cultural backgrounds and experiences provide a foundation of learning for the learners. A similar study by Muwanga-Zake (2009) further supports the findings of the current study by asserting that teaching – learning methodologies that can effectively impact on the behavior of the learners should consider aspects of communal nature and collective responsibility of African communities.

The research results presented in Table 26 also indicate that the highest percentage of the respondents (28%) agreed with the statement that teachers understand the learners' background whereas 16.7% of the respondents strongly disagreed with the statement. The results in Table 26 further indicate that the highest percentage of the respondents (33.4%) agreed that resource persons are used in class whereas 20.4% disagreed with the statement. Similarly the frequencies and percentages results in Table 25 indicate that the highest percentage of responses agreed with the statements on societal norms. These research findings agree with Kim (2000) on classroom practices that enhance students' sense of community who said that norms and values are best inculcated when students are engaged in the classroom as the teacher deliberately organizes for learning experiences that are conducive for realization of set objectives.

These research findings also agree with Machado (2016) on strategies of promoting values in education who said that desirable behaviors and attitudes in the classroom do not come by chance. Teachers have to take it as their responsibility when planning

for learning activities and experiences in order to guide the learners in the right way. These studies are further in agreement with Hansan (2016) on teaching dispositional strategies who said that teachers' understanding of their learners' home and social realities and then using the same information to enhance entry point for instruction could enhance manifestation of good and desired behaviors among learners.

Information on contemporary teaching methodology was further analyzed and the means and standard deviations were computed. The results are presented in Table 27.

Table 27: Contemporary Teaching Methodology

Description of CTM	N	Mean	SD	CV
Teachers act as positive role models.	377	3.83	1.137	29.697
There is collaboration between teachers and parents in teaching values.	377	3.32	1.216	36.640
Teachers respect learners in class.	377	3.11	1.261	40.501
The school creates a conducive environment for learning.	377	3.49	1.085	31.045
Teachers plan discussion forums with learners.	377	3.05	1.183	38.776
Teachers understand the learners' backgrounds.	377	2.90	1.201	41.419
Teachers utilize their knowledge on learners' background to guide them.	376	3.01	1.160	38.509
Story telling is effectively used in teaching and learning.	377	3.03	1.059	34.927
Teachers intervene effectively whenever undesired behavior manifests among learners in class.	376	3.33	1.119	33.575
Teachers use reflective journals and problem solution charts in teaching.	377	2.98	1.161	38.943
Resource persons are effectively used in classroom learning.	377	3.06	1.118	36.509
Overall Mean Score		3.19	1.154	36.413

The information in Table 27 shows that teachers acting as positive role models had the highest mean score response of 3.83 (Mean = 3.83, SD = 1.137, CV = 29.697) while teachers understanding of learners' backgrounds had the lowest mean score of 2.90 (Mean = 2.90, SD = 1.201, CV = 41.419). This implies that most of the respondents agreed that teachers act as positive role models in class whereas on average majority of the respondents' responses tended towards being neutral. This further implies that majority of the respondents could not categorically say whether teachers act as positive role models in their schools or not. These results agree with

Hasan (2016) who argued that it is more likely for school to achieve the objective of developing desirable behaviors in their students when teachers in the school act and live as positive role models for the learners to copy from. The research finding in Table 27 also reveal that all the variables had mean scores ranging from 3.01 to 3.83 except 2 variables (Teachers understanding of learners' backgrounds and teachers using reflective journals and problem solving charts in teaching which had mean scores of 2.90 and 2.98 respectively. These findings indicate that the respondents' responses on average ranged between being neutral and agreeing.

The research findings in Table 27 therefore show that for all measures used in this study, the agreements were moderate with overall mean score of 3.19 (Mean = 3.19, SD = 1.154, CV = 41.419) however most of the variables had a CV of beyond 30 which indicates non reliability of the variables. This neutral mean score of the responses implies that majority of the respondents could not agree or disagree with the given statements on contemporary teaching methodology in their schools. These results may also imply that the parameters used in the study may not be very clearly manifested in the schools. The findings are therefore not in harmony with Emdin (2016) on new approaches to teaching and learning who said that nurturing students in the classroom in order for them to portray admirable behaviors and attitudes, there should be deliberate evident efforts during teaching learning activities. When those efforts are not demonstrated during teaching learning process, schools may not realize the objective of impressing on the learners the importance of conformity to the set standards of behavior in their society.

4.7.2 Afrocentric Teaching Methodology

Table 28 and Table 29 present descriptive statistics for each of Afrocentric teaching methodology variables measured by a Likert-type scale with values of strongly disagree (1), disagree (2), no opinion (3), agree (4) and strongly agree (5).

Frequencies and percentages of the respondents' agreement with statements on Afrocentric teaching methodology were computed. The results are presented in Table 28.

Table 28: Frequencies on Afrocentric Teaching Methodology

Afrocentric Teaching Methodology	SD	D	U	A	SA
Teaching by having learners participate in what they learn promotes self-responsibility.	0	2 (0.5%)	15 (4%)	153 (40.6%)	207 (54.9%)
Use of peer teaching promotes harmonious co-existence.	6 (1.6%)	9 (2.4%)	32 (8.5%)	182 (48.3%)	148 (39.3%)
Having specific approved experts charged with teaching promotes acquisition of good morals.	4 (1.1%)	14 (3.7%)	31 (8.2%)	169 (44.8%)	159 (42.2%)
Teaching by mentoring the learners throughout the developmental stages enhance respect for authority.	0	7 (1.9%)	26 (6.9%)	179 (47.5%)	165 (43.8%)
Involvement of societal members in teaching children promotes good manners among the young people.	6 (1.6%)	19 (5%)	33 (8.8%)	172 (45.6%)	147 (39%)
Active participation of learners in learning experiences encourage hard work.	0	3 (0.8%)	10 (2.7%)	115 (30.5%)	249 (66%)
Average Frequency/Percentage	2.67 (0.7%)	9 (2.4%)	24.5 (6.5%)	161.67 (42.9%)	179.17 (48%)

SD = Strongly disagree, D = Disagree, U = Undecided, A = Agree, SA = Strongly agree

The research findings in Table 28 show that 66% of the respondents strongly agreed that active participation of learners in learning experiences encourage hard work, 30.5% of the respondents agreed with the statement and 2.7% no opinion and 0.8% of the respondents disagreed with the statement. The findings of this study are echoed by Boateng (1983) and Osabwa (2016) who established that indigenous African ways of socializing young members in the society which had relative success in instilling desired values, embraced practical application of knowledge. Learners were actively involved in various learning experiences where intended norms and values were inculcated in a lively way. In a similar study, Schaub (2016) supports the findings of the current study by asserting that teaching strategies should promote practice and transfer and not encourage memorization and reproducing contents in examinations.

The information presented in Table 28 shows that 48.3% of the responses agreed with the statement that use of peer teaching promotes harmonious co-existence, 39.3% of the respondents strongly agreed whereas 2.4% disagreed and 1.6% of the respondents

strongly disagreed with the statement. These results are in harmony with Mosha (2002) who established that peer teaching is significantly effective in instilling desirable behaviors among learners. The research results shown in Table 28 also show that 47.5% of the respondents agreed with statement that teaching by mentoring the learners throughout their developmental stages enhance respect for authority, 43.8% strongly agreed whereas 1.9% disagreed with the statement. These findings are in agreement with Hansan (2016) on teaching dispositional strategies who pointed out that when teachers act as positive role models in mentoring the learners, schools can achieve their goal of inculcating desirable behaviors and values more that when teachers live differently from what they direct their learners to be.

The results presented in Table 28 imply that the highest percentage of respondents either agreed or strongly agreed with the given statements on Afrocentric teaching methodology (66% strongly agreed with active participation of learners in learning experiences encourages hard work whereas 0.8% disagreed, 54.9% strongly agreed with teaching by having learners participate in what they learn promotes self-responsibility whereas 0.5% disagreed, 48.3% agreed with use of peer teaching promotes harmonious co-existence among learners whereas 1.6% strongly disagreed with the statement). These results agree with the results of a study by Emeakaroha (2002) on African world and ideology who argued that traditional African curricula were activity based and that learners therefore caught norms, values and attitudes in a practical set up through various learning experiences.

The information sought through respondents' agreement with statements on Afrocentric teaching methodology was further computed to get means and standard deviations of the responses. The results are presented in Table 29.

Table 29: Afrocentric Teaching methodology

Afrocentric Teaching Methodology	N	Mean	SD	CV
Teaching by having learners participate in what they learn promotes self-responsibility.	377	4.50	0.602	13.381
Use of peer teaching promotes harmonious co-existence.	377	4.21	0.820	19.475
Having specific experienced experts charged with teaching promotes acquisition of good morals.	377	4.23	0.834	19.698
Teaching by mentoring the learners throughout the developmental stages enhances respect for authority.	377	4.33	0.687	15.865
Involvement of society members in teaching children promotes good manners among the young people.	377	4.15	0.895	21.542
Active participation of learners in learning experiences encourages hard work.	377	4.62	0.581	12.585
Overall Mean Score		4.34	0.737	17.091

The research findings in Table 29 indicate that active participation of learners in learning experiences encouraging hard work had the highest mean score of 4.62 (Mean = 4.62, SD = 0.581, CV = 12.585) while involvement of society members in teaching children promotes good manners among the young people had the lowest mean score of 4.15 (Mean = 4.15, SD = 0.895, CV = 21.542). This implies that most respondents strongly agreed that active participation of learners in learning experiences encourages hard work. These results agree with Idang (2007) on cultural relativism and the language of morals who said that for proper desirable moral behaviors to manifest among young people, the young people have to be actively involved in a learning discourse that exposes them to such morals which makes it easy for them to internalize what they learn. The language of instruction should also appeal to the learners' mindset to be inclined towards what is desired as they actively practice it in their everyday life. Similarly the results show that all variables in the study had close mean scores ranging from 4.15 to 4.65.

Therefore from the results presented in Table 29, all measures had high agreements with an overall mean score of 4.34 (Mean = 4.34, SD = 0.737, CV = 17.091). This high mean score of respondents' agreement with the statements on Afrocentric teaching methodology implies that it is an approach which from respondents' point of view can enhance societal norms. These results agree with findings of a research

study by Gregory and Ripinsky (2008) on adolescent trust in the schools which established that teachers should mentor their learners and provide a support system for them to appreciate what is inculcated in them. The findings of this study also agree with the results of a study by Onyango *et al* (2016) which assert that teachers can facilitate positive behavior in learners by being available for them, to guide them and give them the support necessary while also encouraging them to avoid going contrary to the set rules and standards of behavior.

Through the interviews that were conducted, this study sought to get teachers' views on teaching methodology used in their schools and whether the methodology promotes societal norms or not. Majority of both teachers and HODs (68% and 59% respectively) were of the opinion that most of the methodologies used in their schools were teacher centered although they have already been discouraged from practice. They informed this study that learner centered teaching approaches would better enhance societal norms as they give teachers an opportunity to actively engage learners through discussions and research techniques. They argued that learner centered teaching methodology was highly advocated although many teachers dismiss it or use it very superficially. The teachers and HODs said that learner centered methodology and creating a friendly but strict class environment, teachers acting as positive role models in class and use of a friendly language that is conscious of desired norms and values, encourages learners to learn more and even better acquire what is intended for them to acquire by the end of secondary school course. These results are in agreement with the results of a study by Hansan (2016) in the UK on teaching dispositional strategies which reveal that when teachers act as positive role models, it is more likely for a school system to achieve the objective of inculcating intended values than when teachers live a life different from what they expect from their students.

This study similarly found from teachers and HODs (49% and 62% respectively), that any teaching methodology through which the teacher shows trust in learners' ability to gather relevant and accurate knowledge or information by themselves with minimal teachers' supervision, will ultimately be one the best ways of enhancing societal norms in schools. They argued that such a method will encourage sense of

responsibility among learners on the effort they put in learning and at the same time encourage honesty and hard work. Teachers and HODs further said that use of guided peer teaching in secondary schools could enhance societal norms. They said that peer teaching encourages young learners to learn from each other, to be guided by each other, to correct each and even to discover that they are important resource for each other in school. The results are in agreement with studies by Kim (2000) on classroom practices that enhance students' sense of community which revealed that values and norms are best transferred when students are engaged in the classroom and that they can also be effectively transmitted using interesting and creative learning strategies that empower learners.

This study further sought to know from teachers and HODs how Afrocentric perspective could be applied to enhance societal norms in secondary schools. 57% of teachers and 83% of the HODs were of the opinion that peer mentorship could be an effective Afrocentric perspective of enhancing societal norms. They argued that peer mentorship and conscious role modeling is one way of appreciating African way of transmitting valuable knowledge and information from one generation to another. When Afrocentric ways of passing information such as oral literature and songs with moral teachings are integrated in the current teaching methodology, learners would be persuaded to appreciate their past. The results are in tandem with related studies by Schaub (2016) and Hansan (2016) on strategies of promoting values in education who assert that peer mentorship and role modeling are effective ways of imparting desirable societal norms and values among young people.

Interviews were conducted with students to know their opinion on teaching methodology and societal norms. Majority (53%) of the interviewed students were of the opinion that unless a teaching methodology is lively to the learners, it is very difficult for them to understand the value of what the teacher puts across to them or even to acquire it. According to the students (74%), teachers should use varied interactive methods to avoid monotony which makes learners to hate the content and the person delivering the content. The responding students argued that desired societal norms could be better inculcated if teachers were to promote equal participation of all in class. They further said that the language used in content delivery would also affect

the learners' attitude towards what the teacher intends them to learn. When the language is positive, encouraging and devoid of negative connotations, students tend to appreciate what is taught more than when the teacher uses vulgar and demeaning language on the students. The students similarly argued that methods that provoke them to learn more on their own are more likely to promote transmission desired values on them as intended by the teachers. The findings are therefore in agreement with related studies by Machado (2016) on strategies of promoting values in education which assert that desirable behavior and attitude are not achieved by chance but teachers have to deliberately plan for and provide appropriate avenues within the school system.

Majority (58%) of the students similarly said that teaching methodology that enlightens learners on ways of collecting information will lead them to exposure on values and their importance in society. Students were of the opinion that such methods promote confidence, hard work, self-discipline and respect of others and their opinions on various issues. This would therefore encourage tolerance among the secondary school learners. On whether Afrocentric perspective could be used to enhance societal norms, students felt that it all depends on how the teachers use the perspective – if they apply them positively and by example show that African ways of transmitting norms and values are worth, learners will follow their example and easily acquire what is intended for them by their teachers. These results similarly agree with Emdin (2016) who found that nurturing students' respect for others depends on how their teachers treat and relate with others. Students therefore not only follow what the teachers tell them but also the teachers' attitude towards issues and perspectives of looking at things.

4.7.3 Correlational of Teaching Methodology and Societal norms

The second objective of the current study was to evaluate the influence of Afrocentric teaching methodology on societal norms among secondary school learners in Meru County, Kenya. A correlation analysis was conducted in order to assess the relationships among the research variables. The results of correlation of teaching methodology and societal norms are shown in Table 30.

Table 30: Teaching Methodology and societal norms

		Societal Norms	Contemporary Teaching Methodology	Integrated Afrocentric Methodology
Societal Norms	Pearson Correlation	1		
	Sig. (2-tailed)			
	N	377		
Contemporary Teaching Methodology	Pearson Correlation	0.487**	1	
	Sig. (2-tailed)	0.000		
	N	377	377	
Integrated Afrocentric Teaching Methodology	Pearson Correlation	0.512**	0.956**	1
	Sig. (2-tailed)	0.000	0.000	
	N	377	377	377

** . Correlation is significant at the 0.01 level (2-tailed).

The results presented in Table 30 show varied degree of relationship between societal norms, contemporary teaching methodology and integrated Afrocentric teaching methodology. The research findings indicate that contemporary teaching methodology had a fair positive correlation with societal norms ($r = 0.487$; sig 2-tailed = $0.000 < 0.01$). The research results further show that integrated Afrocentric teaching methodology had a fair positive correlation with societal norms ($r = 0.512$; sig. 2-tailed = $0.000 < 0.01$). This fair correlation implies that Afrocentric teaching methodology has a fairly positive influence on societal norms among secondary school learners. The findings of this study agree with Gray (2009) on character education in schools who argue that integration of a variety of methods in teaching helps in stimulus variation as well and facilitates learners' acquisition and appreciation of the intended norms and values which define the learners' character traits.

4.7.4 Regression of Teaching Methodology and Societal Norms

The second objective of the current study was to evaluate the influence of Afrocentric teaching methodology on societal norms among secondary school learners. To assess the relationship between teaching methodology and societal norms, the following hypothesis was tested:

H₀₂: There is no statistically significant influence of Afrocentric teaching methodology on societal norms among secondary school learners in Meru County, Kenya

A linear regression analysis was done in order to test the hypothesis at 95% confidence level ($\alpha = 0.05$). The contemporary teaching methodology and integrated Afrocentric teaching methodology were regressed against societal norms to establish the goodness of fit, the overall significance of the Model as well as the individual significance of the Model. The results are presented in Table 31, Table 32 and Table 33.

Information was sought to regress contemporary teaching methodology and integrated Afrocentric teaching methodology against societal norms. This was to establish the percentage of variation of the societal norms that is explained by independent variable. The results are presented in Table 31

Table 31: The Goodness of Fit of the Model

Model	R	R ²	ARS	SEE
Contemporary Teaching Methodology	.487	0.238	0.236	0.51792
Integrated Afrocentric Teaching Methodology	.512	0.262	0.260	0.50970

The results presented in Table 31 show that contemporary teaching methodology had influence on societal norms. The coefficient of determination is 0.238. This suggests that 23.8% of variation in societal norms is as a result of the contemporary teaching methodology. The results in Table 31 similarly indicate that integrated Afrocentric teaching methodology had influence on societal norms with a coefficient of variation as 0.262. This implies that 26.2% of variation in societal norms is explained by the integrated Afrocentric teaching methodology. Based on these results, the study therefore revealed that integrating Afrocentric teaching methodology into the contemporary teaching methodology contributes significantly towards societal norms.

To assess the robustness and overall significance of the Model, the researcher did an analysis of variance. The results are presented in Table 32

Table 32: The Overall Significance of the Model

Model			SS	df	MS	F	Sig.
Contemporary Teaching Methodology	Regression		31.355	1	31.355	116.891	0.000
	Residual		100.591	375	0.268		
	Total		131.946	376			
Integrated Afrocentric Teaching Methodology	Regression		34.524	1	34.524	132.892	0.000
	Residual		97.422	375	0.260		
	Total		131.946	376			

The research findings in Table 32 indicate that contemporary teaching methodology had influence on societal norms with F statistics = 116.891 and a p-value $0.000 < 0.05$. This implies that the regression model is statistically significant at 5% level of significance. The results further show that integrated Afrocentric teaching methodology statistically influences societal norms with F statistics = 132.892 and a p-value $0.000 < 0.05$. This implies that the regression model is statistically significant at 5% level of significance. On the basis of results presented in Table 32, the models are considered adequate for prediction purpose.

The study sought to establish significance of individual variables in the Model. The results are presented in Table 33

Table 33: Individual Significance of the Model

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	SE	Beta		
Contemporary Teaching Methodology	(Constant)	2.524	0.127		19.819	0.000
	Teaching Methodology	0.422	0.039	0.487	10.812	0.000
Integrated Afrocentric Teaching Methodology	(Constant)	1.775	0.184		9.660	0.000
	Teaching Methodology	0.583	0.051	0.512	11.528	0.000

Dependent Variable: Societal Norms

The results in Table 33 show that current contemporary teaching methodology was considered to be statistically significant with t-value of 10.812 and p-value $0.000 < 0.05$. This implies that one unit change in current teaching methodology corresponds to an increase in societal norms by a factor of 0.422. The predictive Model for societal norms with respect to contemporary teaching methodology can be stated as follows:

$$Y = 2.524 + 0.422X_{21}$$

Where Y = Societal norms

X_{21} = Contemporary teaching methodology

2.524 is the constant (y-intercept when X_{21} is zero).

0.422 is the regression coefficient showing the expected increase in the value of societal norms corresponding to a unit increase in contemporary teaching methodology.

The study further revealed that there exists a statistically significant relationship between integrated Afrocentric teaching methodology and societal norms at 5% level of significance (p -value = $0.000 < 0.05$). The regression coefficient was 0.583. This implies that for one unit change in integrated teaching methodology, societal norms increase by a factor of 0.583. The predictive model for societal norms with respect to contemporary teaching methodology can be stated as follows:

$$Y = 1.775 + 0.583X_2$$

Where Y = Societal norms

X_2 = Integrated Afrocentric teaching methodology

1.775 is the constant

0.583 is the regression coefficient showing the expected increase in value of societal norms corresponding to a unit increase in contemporary teaching methodology.

Conclusively the study revealed that contemporary teaching methodology and integrated Afrocentric teaching methodology influence societal norms at 5% level of significance. The null hypothesis that there is no statistically significant influence of Afrocentric teaching methodology on societal norms among secondary school learners is not supported in the current study at 5% significance.

This study established that integrating Afrocentric teaching methodology into the contemporary teaching methodology contributes to enhancement of societal norms. This study is supported by the ideas that were put forward by Emdin (2016) on new approaches to teaching and learning which suggest that nurturing students' respect during teaching learning process can promote respect for seniors in the society.

Similarly the study is in line with a study by Schaub (2016) on strategies for promoting values in education which found out that creating a conducive climate for societal norms to flourish in school, is an effective way of promoting desirable societal norms in a school system. Schaub (2016) similarly established that societal norms are more enhanced in the classroom when there is collaboration between teachers, parents and students in discussing the desired norms and values in the society.

In a study on strategies of promoting values in education, Dhiraj (2016) supports the current study by establishing that desired societal norms are significantly enhanced through teaching of religious studies as it promotes respect for dignity and sanctity of human life. The findings of the current study are further echoed by Machado (2016) who established that societal norms are enhanced when teachers use teaching strategies that provide discussion forums within school system to discuss the value of desirable societal norms. The findings of this study however disagree with the results of a similar study by Narvaez and Lapsey (2016) on teaching of moral education which found that students' social behavior is more influenced by their community's way of life than just by teaching strategies used by teachers in the classroom.

4.7.5 Strategies to Improve Teaching Methodology

The current study sought the opinion of respondents on ways through which teaching methodology can be used to enhance societal norms. Their responses to open-ended items of the questionnaire are presented in Table 34.

Table 34: Strategies to Improve Teaching Methodology

Statement	Percentage
Nurturing confidence and good manners	17.4%
Actively involving learners during teaching	14.3%
Creating a friendly environment for Learners to freely give their views	18.4%
Appreciating different learning styles	12.0%
Encouraging peer teaching	8.7%
Encouraging group discussions	8.4%
Give learners fair opportunity	9.0%
Through mentoring learners	11.8%

Information presented in Table 34 reveals that majority (18.4%) of the respondents suggested that creating a friendly classroom environment for the learners to freely give their views and contributions promotes societal norms. This implies that majority of the participants of the study were of the view that creating a conducive classroom atmosphere can be an effective strategy to improve societal norms among learners in secondary schools. These findings are also in agreement with Schaub (2016) who reveals that creating a favorable climate for desired norms and values to flourish, is an effective teaching strategy to promote positive values in a school set up. The findings of the current study are also supported by Machado (2016) who argues that teachers need to deliberately do their best to create an enabling atmosphere for societal norms flourish among learners in their classroom.

The results presented in Table 34 also indicate that 17.4% suggested that nurturing confidence and good manners in class can enhance societal norms. This implies that majority of the respondents valued the role of confidence in enhancing societal norms. The results of the study are supported by Emdin (2016) who established that nurturing students' respect for teachers and learners' confidence can boost learners' appreciation of societal norms. The results also indicate that 14.3% of the respondents suggested that teachers could actively involve learners during teaching while 12% thought that appreciating different learning styles could enhance societal norms. Mentoring learners during teaching and giving them equal opportunities in class was suggested by 11.8% and 9% of the respondents respectively. Minority (8.4%) of the respondents suggested encouraging of group discussions in class to improve societal norms.

4.8 Evaluation Methods and Societal Norms

This study sought to determine the influence of Afrocentric evaluation methods on societal norms among secondary school learners in Meru County, Kenya. The respective research findings are presented in Table 35 and Table 36.

4.8.1 Contemporary Evaluation Methods

Table 35 and Table 36 present descriptive statistics for each of the current Kenyan evaluation methods variables measured by a Likert-type scale in order to evaluate the

respondents' agreement on Kenyan evaluation methods. The scale values were strongly disagree (1), disagree (2), no opinion (3), agree (4) and strongly agree (5).

Information on contemporary evaluation methods in Kenya was sought. The frequencies and percentages of responses are shown in Table 35.

Table 35: Frequencies on contemporary Evaluation Methods

Contemporary Evaluation Methods	SD	D	U	A	SA
Classroom assessment tests don't come as surprises to learners.	42 (11.1%)	59 (15.6%)	59 (15.6%)	159 (42.2%)	57 (15.1%)
Teachers give clear corrective instructions after an evaluation exercise.	11 (2.9%)	52 (13.8%)	81 (21.5%)	170 (45.1%)	63 (16.7%)
Teachers guide learners on what is to be evaluated	26 (6.9%)	69 (18.3%)	82 (21.8%)	149 (39.5%)	51 (13.5%)
Teachers don't use test to rank learners but rather to get feedback on what they have taught.	7 (1.9%)	49 (13%)	117 (31%)	135 (35.8%)	69 (18.3%)
Evaluation helps learners to revise what they have learnt in classroom.	7 (1.9%)	54 (14.3%)	92 (24.4%)	141 (37.4%)	83 (22%)
Assessment tests do not use language that is sensitive and offensive.	33 (8.8%)	76 (20.2%)	83 (22%)	120 (31.8%)	65 (17.2%)
Tests and examinations cover both cognitive and behavior attitudes.	25 (6.6%)	76 (20.2%)	101 (26.8%)	115 (30.5%)	60 (15.9%)
Teachers evaluate what they have taught.	24 (6.4%)	64 (17%)	79 (21%)	129 (34.2%)	81 (21.5%)
Average Frequency/Percentage	21.88 (5.8%)	62.38 (16.5%)	86.75 (23%)	139.75 (37%)	66.13 (17.4%)

SD = Strongly disagree, D = Disagree, U = Undecided, A = Agree, SA = Strongly agree

The results in Table 35 indicate that 42.2% of the respondents agreed that classroom assessment tests don't come as a surprise to the learners whereas 11.1% disagreed with the statement. This implies that majority of the respondents indicated that teachers clearly communicate to the learners on the times to administer evaluation on them. This means that learners are made aware of evaluation schedules in their schools. These findings agree with studies by Guskey (2003) on how classroom assessments improve learning which established that evaluation exercises should not be coming as surprises to the learners. Guskey said that learners should not only be informed on the times of evaluation, but should also be clearly guided on the areas to be evaluated. The findings also concur with Rogers (2006) who established that credible evaluation guides students to know what they have learnt in the classroom

and should therefore provide its scope or coverage for the learners to prepare. Rogers argues that providing areas to be covered in an evaluation exercise helps learners on how to plan and revise their classroom work.

Information presented in Table 35 indicate that 31.8% of the respondents agreed with the statement that teachers don't use tests to rank learners but rather to get feedback on what they have taught, 18.3% strongly agreed whereas 13% disagreed and 1.9% strongly disagreed. These findings are in agreement with results of a similar research by Chilisa (2012) which established that for an evaluation exercise to instil intended norms and values on students, it has to use neutral language, a language that is culturally acceptable to all learners. The results of a related study by Guba and Lincoln (2005) agree with the results of this study by revealing that learners in the contemporary schools come from a background of diverse cultures and that the diversities reflected in their languages should be taken care of by the language used during an evaluation exercise.

The results in Table 35 also indicate that 45.1% of the respondents agreed with the statement that teachers give clear corrective instructions after an evaluation exercise whereas 2.9% strongly disagreed with the statement. This implies that majority of the respondents agreed that teachers give clear corrective instructions after an evaluation exercise has been concluded. These findings agree with Alberta Assessment Consortium (2005) report which argued that after an evaluation exercise, results should be promptly communicated and any corrective feedback made available to the learners.

The results in Table 35 further indicate that 30.5% of the respondents agreed with the statement that tests and examinations cover both cognitive and behavior attitudes whereas 26.8% had no opinion, 20.2% disagreed, 6.6% strongly disagreed and 15.9% strongly agreed. This implies that majority (115 = 30.5%) of the respondents agreed that teachers in their schools cover both cognitive and behavior attitudes when developing evaluation tools for the learners. These findings agree with Stiggins (2002) on assessment crisis who asserts that an evaluation exercise should help the learners to develop desired skills, values and attitudes. This is therefore possible when

those skills are covered in the evaluation exercises. The findings of the current study also agree with Gronlund (2004) who established that an evaluation that assesses both cognitive and behavioral achievements of learners has a higher chance of instilling desirable norms in the learners compared to one that focuses more on cognitive skills.

The information presented in Table 35 further show that 35.8% of the respondents agreed with the statement that teachers don't use tests only to rank learners but rather to get feedback on what they have taught, 18.3% strongly agreed whereas 13% disagreed and 1.9 strongly disagreed. This implies that majority of the respondents were of the opinion that teachers in their schools use evaluation not only to distinguish learners' ability but also to use the feedback to better their teaching. These findings agree with Smeesters *et al* (2008) who established that teachers need to carefully study evaluation feedback to ensure that they mend weaknesses identified and ensure that their teaching achieves the intended objectives.

The information regarding contemporary evaluation methods was further analyzed and mean as well as standard deviations of the responses were computed. The results are presented in Table 36.

Table 36: Contemporary Evaluation Methods

	N	Mean	SD	CV
Classroom assessment tests don't come as surprises to learners.	376	3.35	1.232	36.819
Teachers give clear corrective instructions after an evaluation exercise.	377	3.59	1.015	28.279
Teachers guide learners on what is to be evaluated	377	3.34	1.131	33.821
Teachers don't use test to rank learners but rather to get feedback on what they have taught.	377	3.56	0.993	27.927
Evaluation helps learners to revise what they have learnt in classroom.	377	3.63	1.036	28.506
Assessment tests do not use language that is sensitive and offensive.	377	3.29	1.217	37.036
Tests and examinations cover both cognitive and behavior attitudes.	377	3.29	1.153	35.042
Teachers evaluate what they have taught.	377	3.47	1.185	34.103
Overall Mean Score	377	3.45	1.113	32.351

The research findings presented in Table 36 show that evaluation helps learners to revise what they learnt in classroom had the highest mean score of 3.63 (Mean = 3.63, SD = 1,056, CV = 28.506). This implies that on average the respondents tended to agree that evaluation that is done in their schools is useful in helping the learners to revise what their teachers have covered in class. The least mean score (3.29) was registered on two parameters (Assessment tests do not use language that is sensitive and offensive and tests and examinations cover both cognitive and behavior attitudes). This implies that on average most respondents indicated that they had no opinion on the two statements. The findings further imply that the responses were neutral, meaning that the respondents could neither agree nor disagree with the given statements. Similarly these results imply that it is not very clear to tell whether the tests and examinations in secondary schools evaluate both cognitive and behavior attitudes of the learners.

Information presented in Table 36 indicate that the statement teachers don't just use tests to rank learners but rather to get feedback on what they have taught had a mean score of 3.56 (Mean = 3.56, SD = 0.993, CV = 27.927). This implies that on average the respondents tended to agree that teachers use the feedback they get through evaluation exercises to improve their teaching. The results further indicate that all the variables in study had close mean scores ranging from 3.29 to 3.63. The results therefore reveal that all the variables under study had moderate agreement with an overall mean score of 3.45 (Mean = 3.45, SD = 1.113, CV = 32.351) which implies that the responses were ranging between having no opinion and agreeing with the given statements. However the average CV is beyond 30 which indicates non reliability of the variables. The results presented in Table 36 agree with research findings of a study by Hansan (2016) on teaching dispositional strategies which established that if teachers utilize feedback they get about their learners, they can reorganize their content delivery in a way that will assure them of achieving their set objectives.

4.8.2 Afrocentric Evaluation Methods

The descriptive statistics for each Afrocentric evaluation methods variables were measured using a Likert-type scale with values as (strongly disagree (1), disagree (2),

no opinion (3), agree (4) and strongly agree (5). Information was sought on Afrocentric evaluation methods. The respondents indicated their agreement with given statements and frequencies and percentages were computed. The results are presented in Table 37.

Table 37: Frequencies on Afrocentric Evaluation

Afrocentric Aspects	SD	D	U	A	SA
Evaluation by observing how the learner works promotes sense of responsibility.	6 (1.6%)	10 (2.7%)	24 (6.4%)	193 (51.2%)	144 (38.2%)
Evaluation through participation in what is taught encourages honesty among learners.	4 (1.1%)	9 (2.4%)	23 (6.1%)	163 (43.2%)	178 (47.2%)
Evaluating the level of engagement during the learning process promotes integrity.	3 (0.8%)	11 (2.9%)	29 (7.7%)	172 (45.6%)	162 (43%)
Active involvement in productive work during the learning promotes hard work.	2 (0.5%)	7 (1.9%)	24 (6.4%)	141 (37.4%)	203 (53.8%)
Role playing enhances transparency and honesty.	4 (1.1%)	6 (1.6%)	18 (4.8%)	169 (44.8%)	180 (47.7%)
Evaluating the character of the learner promotes acceptable social values.	3 (0.8%)	8 (2.1%)	29 (7.7%)	169 (44.8%)	168 (44.6%)
Average Frequency/Percentage	3.67 (1%)	8.5 (2.3%)	24.5 (6.5%)	167.83 (44.5%)	172.5 (45.8%)

SD = Strongly disagree, D = Disagree, U = Undecided, A = Agree, SA = Strongly agree

The research findings presented in Table 37 indicate that 53.8% of the respondents strongly agreed that active involvement in productive work during learning promotes hard work while 0.5% of the respondents strongly disagreed with the statement. This implies that majority of the respondents were of the opinion that evaluating learners through active involvement in productive work during the learning process which was common among traditional African societies, helped in instilling sense of hard work. The findings further show that 51.2% of the respondents agreed that evaluation by observing how the learner works promotes sense of responsibility, 38.2% strongly agreed whereas 2.7% agreed and 1.6% disagreed with the statement. This implies that majority of the respondents agreed that the traditional African method of observing the learners doing the actual work enabled learners to develop sense of ownership of their work. These findings agree with Chilisa (2015) who asserts that African indigenous ways of teaching young people were focused on achieving objectives yet they were carried in practical contexts where learners could see the outcome of their work as work progressed.

The research findings presented in Table 37 further indicate that 47.2% of the respondents strongly agreed with the statement that evaluation through participation in what is taught encouraged honesty among learners, 43.2% agreed whereas 2.4% disagreed and 1.1% strongly disagreed. This implies that majority of the respondents believed that when learners participate in what they are learning, they develop a sense of honesty in their working. These findings agree with Oduor (1990) on social education and ethics program in Kenya who found that frequent school strikes, examination malpractices and rampant corruption in Kenya negate the African principles of honesty.

The information in Table 37 also indicate that majority of the respondents (169 = 44.8%) agreed with the statement that evaluating the character of the learner can promote acceptable social values among learners, 44.6% of the respondents strongly agreed, 2.1% disagreed whereas 0.8% strongly disagreed. These results agree with Ndichu (2013) on towards a national philosophy of education in Kenya who said that the government of Kenya realized the value of African centered education in 1964 and set up a commission to look into the issue. From the information on Afrocentric evaluation methods means and standard deviations of the respondents were computed. The results are presented in Table 38.

Table 38: Afrocentric Evaluation Methods

	N	Mean	SD	CV
Evaluation by observing how the learner works promotes sense of responsibility.	377	4.22	0.806	19.107
Evaluation through participation in what is taught encourages honesty among learners.	377	4.33	0.785	18.117
Evaluating the level of engagement during the learning process promotes integrity.	377	4.27	0.790	18.489
Active involvement in productive work during the learning promotes hard work.	377	4.42	0.740	16.737
Role playing enhances transparency and honesty.	377	4.37	0.743	17.014
Evaluating the character of the learner promotes acceptable social values.	377	4.30	0.768	17.841
Overall Mean Score	377	4.32	0.772	17.884

The research findings in Table 38 indicate that active involvement in productive work during learning promotes hard work had the highest mean score of 4.42 (Mean = 4.42,

SD = 0.74, CV = 16.737) while evaluation by observing how the learner works promotes sense of responsibility had the least mean score of 4.22 (Mean = 4.22, SD = 0.806, CV = 19.107). This implies that on average, the participants' responses tended toward strongly agreeing. The results therefore imply that most of the respondents believed that involving learners in productive work during learning process can encourage students to work hard. The results in Table 38 also indicate that evaluating by observing how the learners work could promote sense of responsibility had the least mean score mean score of 4.22. This implies that the least responses to the statements were agreeing, implying further that no respondent disagreed with the given statements. The findings also show that for all the variables under study, mean scores were very close ranging from 4.22 to 4.42. Therefore for all the variables in the study, the agreements were high with an overall mean score of 4.32. This implies that on average the responses to all parameters of Afrocentric evaluation methods were above agreeing.

These results agree with Wilmot (2009) on African life and customs who indicated that application of Afrocentric perspectives in schools can improve education system and enhance desired behavior by blending Eurocentric and Afrocentric ideas for the good of African children. The findings also agree with Olaniyan (2006) who established that when emphasis is laid on African cultural traditions, values and symbols of communication, desirable behaviors can be instilled in the learners. Omolewa (2007) on traditional modes of education and their relevance in modern society supports the findings of the current study by asserting that Afrocentric principles in a school system facilitate for a holistic education in which children's home experiences are linked to school learning.

To further supplement the respondents' opinion on evaluation methods and societal norms, interviews were conducted with teachers and students. This study sought to know the common evaluation methods or strategies used in their schools. Majority (73%) of the teachers and HODs (86%) informed the study that classroom assignments and tests, monthly tests, impromptu quizzes and end of term tests or exams are the commonest evaluation techniques used in most secondary schools. The researcher further sought to know if societal norms could be enhanced through the

common evaluation strategies and how. Teachers and HODs were of the opinion that the modality of administration of evaluation methods could determine their success or failure in inculcating societal norms. They said that for evaluation methods to be used as avenues of inculcating societal norms, all items in them should be objective. Objectivity in evaluation would encourage learners to be open minded and avoid centering their thinking on only themselves. This would also help them to see the relationship between their actions or conduct and other people's behavior thereby promoting harmonious co-existence. These findings are in agreement with singleton and Linton (2006) on courageous conversations about race who stressed on the value of objectivity in evaluating learners because that objectivity would help teachers to treat learners equally and create a conducive atmosphere for desired values and norms to thrive in school.

Teachers (49%) further said that how evaluation results are utilized matters a lot. They said that societal norms could be enhanced if evaluation results were to be used to motivate learners, boost their self-esteem and build confidence in the learners. Teachers and HODs argued that unfortunately evaluation results are mainly used to rank students thereby neglecting to use the same to build learners' character. They likewise said that it would be more beneficial to learners if the results were to be used to revise what has been taught or what was intended for learners to acquire. This approach according to the teachers and HODs would encourage all learners to express themselves with teachers' major role being to guide and correct them. These findings are in agreement with Tobin and Vincent (2011) who established that teachers can boost learners' acquisition of intended values by getting to know more about them, talking to them and encouraging them before and after an evaluation especially when they have performed poorly.

Majority of the teachers and HODs further argued that when evaluation methods cover all aspects of learning, including behavior and attitude, norms and values such as honesty, faithfulness and integrity would be more enhanced. They also said that when teachers clearly guide learners on what is to be evaluated, hard work and sense of responsibility are more enhanced among the learners. Teachers were of the opinion that transparency in the scope of an evaluation enables learners to achieve, acquire

skills, values and attitudes that intended for them to learn in a school system. These results agree with Gronlund (2004) and Rogers (2016) who established that a good evaluation should guide learners to master what they have learnt in the classroom. Gronlund (2004) further argued that an evaluation that would assist teachers to achieve set objectives should facilitate identification of students' strengths and areas of need. These findings are also supported by research findings of a research study by Onyango *et al* (2016) who revealed that making clear the guiding rules for norms and their consequences in school when one breaks them enhances good behavior of the learners. The learners act conscious of the rules and consequences which they will not wish to experience.

This study sought to know from students in what ways evaluation methods promote societal norms in their school. Students were of the opinion that teachers should communicate clearly before and in the evaluation for societal norms to be enhanced. They said that communicating clearly on areas to be evaluated, constructing evaluation items in a simple and clear language that is understandable to students could boost performance and self-esteem thereby promoting self-respect and respect for others. Students similarly said that teachers' condemnation of students based on an outcome of an evaluation develops stigma in students and makes it difficult for them to acquire desirable societal norms and values. Students further argued that societal norms could be more enhanced if teachers appreciate learners' abilities and guide them to fully exploit their potential in order to improve. These findings are in agreement with Guba and Lincoln (2005) who found that evaluation exercises that use a language acceptable to the learners are more likely to promote inculcation of desired societal norms and values.

Similarly, majority (66%) of the interviewed students believed that evaluation strategies used by their teachers would help them more to appreciate societal norms and values if they were to focus on all areas that students were expected to grow in school. This would mean that evaluation items include academic, social, physical, and spiritual aspects of education. Students argued that this would be a remedy to students' rebellion towards school systems as they would clearly see something that they have acquired through their learning. Interviewed students further said that

societal norms could be enhanced if all students are given equal opportunities to perform. They were of the opinion that rewards after an evaluation should be fairly distributed considering all areas of learning and achievements without discrimination or overemphasis of one aspect of learning at the expense of others. These results agree with Swason (2006) and Machado (2016) on strategies of promoting values in education who established that a good evaluation that promotes desired values should be well balanced for all learners to experience inclusion of areas they know. The findings of the current study are further supported by Chilisa (2012) and Guba and Lincoln (2005) who established that an evaluation should consider cultural and context diversities and at the same time guide learners on areas of focus by the evaluation.

4.8.3 Correlation of Evaluation Methods and Societal Norms

The third objective of the current study was to determine the influence of Afrocentric evaluation methods on societal norms among secondary school learners. A correlation analysis was conducted in order to assess the relationships among the research variables. The research findings of correlation of evaluation methods and societal norms are shown in Table 39.

Table 39: Evaluation Methods and Societal Norms

		Societal Norms	Contemporary Evaluation methods	Evaluation Methods
Societal Norms	Pearson Correlation	1		
	Sig. (2-tailed)			
	N	377		
Contemporary Evaluation methods	Pearson Correlation	0.436**	1	
	Sig. (2-tailed)	0.000		
	N	377	377	
Integrated Afrocentric Evaluation Methods	Pearson Correlation	0.484**	0.929**	1
	Sig. (2-tailed)	0.000	0.000	
	N	377	377	377

***. Correlation is significant at the 0.01 level (2-tailed).*

The results presented in Table 39 show varied degree of relationship between societal norms, contemporary evaluation methods and integrated Afrocentric evaluation methods. The results indicate that contemporary evaluation methods had a fair positive correlation with societal norms ($r = 0.436$, $p\text{-value (sig 2-tailed)} = 0.000 < 0.01$). The research findings further show that integrated Afrocentric evaluation methods had a fair positive correlation with societal norms ($r = 0.484$, $p\text{-value (sig. 2-tailed)} = 0.000 < 0.01$). This fair positive correlation therefore implies that integration of Afrocentric evaluation methods into the current Kenyan school system fairly influences societal norms among secondary school learners.

4.8.4 Regression of Evaluation Methods and Societal Norms

The third objective of the current study was to determine the influence of Afrocentric evaluation methods on societal norms among secondary school learners. To assess the relationship between evaluation methods and societal norms, the following hypothesis was tested:

H₀₃: There is no statistically significant influence of Afrocentric evaluation methods on societal norms among secondary school learners in Meru County, Kenya.

In order to test this hypothesis, a linear regression analysis was done at 95% confidence level ($\alpha = 0.05$). The contemporary evaluation methods and the integrated Afrocentric evaluation methods were regressed against societal norms to establish the goodness of fit, the overall significance and the individual significance of the Model. The results are presented in Table 40, Table 41 and Table 42.

To establish the percentage of variation in societal norms that is explained by independent variable in the Model, the researcher regressed contemporary evaluation methods and integrated Afrocentric evaluation methods against societal norms. The results are presented in Table 40.

Table 40: The Goodness of Fit of Model

Model	R	R ²	ARS	SEE
Contemporary Evaluation Methods	0.436 ^a	0.190	0.188	0.53375
Integrated Afrocentric Evaluation Methods	0.484 ^a	0.234	0.232	0.51919

The information presented in Table 40 shows that contemporary evaluation methods had influence on societal norms among secondary school learners. The coefficient of determination is 0.190. This suggests that 19% of variation in societal norms is explained by current contemporary evaluation methods. The results in Table 40 also indicate that 23.4% of variation in societal norms is explained by integrated Afrocentric evaluation methods. The coefficient of determination is 0.234. Therefore based on these results, the study revealed that integrated evaluation methods contribute significantly towards societal norms and the models are slightly suitable for prediction purpose.

An analysis of variance was conducted in order to assess the robustness and overall significance of the evaluation Model. The results are presented in Table 41.

Table 41: The Overall Significance of the Model

Model		SS	df	MS	F	Sig.
Contemporary Evaluation Methods	Regression	25.114	1	25.114	88.154	0.000 ^b
	Residual	106.832	375	0.285		
	Total	131.946	376			
Integrated Afrocentric Evaluation Methods	Regression	30.861	1	30.861	114.485	0.000 ^b
	Residual	101.086	375	0.270		
	Total	131.946	376			

The research findings in Table 41 indicate that contemporary evaluation methods significantly influence societal norms with F statistics = 88.154 and a p-value $0.000 < 0.05$. This implies that the regression model is statistically significant at 5% level of significance. The results further show that integrated Afrocentric evaluation methods significantly influence societal norms with F statistics = 114.485 and a p-value $0.000 < 0.05$. This also implies that the regression model is statistically significant at 5% level of significance. In conclusion, the models are adequate enough for prediction purpose.

The study sought to establish the significance of the individual variables in the evaluation Model. The results are shown in Table 42.

Table 42: Individual Significance of the Model

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	SE	Beta		
Contemporary Evaluation Methods	(Constant)	2.531	0.145		17.406	0.000
	Contemporary Evaluation methods	0.388	0.041	0.436	9.389	0.000
Integrated Afrocentric Evaluation Methods	(Constant)	1.788	0.197		9.095	0.000
	Integrated Afrocentric Evaluation Methods	0.548	0.051	0.484	10.700	0.000

The results in Table 42 show that contemporary evaluation methods were considered to be statistically significantly significant with t-value of 9.389 and p-value $0.000 < 0.05$. This implies that for one unit change in contemporary evaluation methods, societal norms increase by a factor of 0.388. The predictive Models for societal norms in respect to contemporary evaluation methods can be stated as follows:

$$Y = 2.531 + 0.388 X_{31}$$

Where Y = Societal norms

X_{31} = Contemporary evaluation methods

2.531 is the constant

0.3888 is the regression coefficient showing the expected increase in value of societal norms corresponding with a unit increase in contemporary evaluation methods.

The study further revealed that there exists a statistically significant relationship between integrated Afrocentric evaluation methods and societal norms at 5% level of significance ($p\text{-value} = 0.000 < 0.05$) This implies that for one unit change in integrated Afrocentric evaluation methods, societal norms increase by a factor of 0.548. The predictive Models for societal norms in respect to integrated Afrocentric evaluation methods can be stated as follows:

$$Y = 1.788 + 0.548 X_3$$

Where Y = Societal norms

X_3 = Integrated Afrocentric evaluation methods

1.788 is the constant

0.548 is the regression coefficient showing the expected increase in value of societal norms that corresponds with a unit increase in integrated Afrocentric evaluation methods.

The findings of this study revealed that contemporary evaluation methods and integrated Afrocentric evaluation methods influence societal norms at 5% level of significance. The null hypothesis that there is no statistically significant influence of Afrocentric evaluation methods on societal norms among secondary school learners, is not supported in the current study.

The current study established that Afrocentric evaluation methods enhance societal norms. This study is in line with a study by Gronlund (2004) on assessment of students' achievements in England which shows that evaluation has numerous benefits including helping teachers to improve the use of the results in order to align their teaching with desired norms and values. Gronlund (2004) established that an evaluation should guide learners to discover their strengths as well as their areas of need. The findings of this study also agree with Guskey (2003) who found that an evaluation assessment should not be a matter of do-or-die experience to the learners. The study confirmed that evaluation should be an on-going effort to help or guide students to learn values and that an evaluation that enhances societal norms therefore does not condemn learners on the basis of their performance outcome but rather encourages learners to revisit what was intended for them to acquire in class. Guskey (2003) further agrees with the findings of the current study by arguing that teachers need to be given adequate formal training on how to develop evaluation in forms of quizzes, tests and assignments.

Similar studies by Rogers (2006) on effective student assessment and evaluation in the classroom echo the findings of this study by revealing that learners' behaviors are improved by credible evaluation that guides students to review what they have learnt

in the classroom and the desired values and attitudes they are expected to acquire. Similarly the findings of this study agree with Arrasian (2005) who reveals that an evaluation should not come as a secret to the students, especially at the middle grade levels. Informing students on evaluation time and areas to be covered assists the learner to master of what is to be evaluated and enables them to live according to the desired norms and values. The findings of the current study however disagree with the studies by Perkins and Craig (2006) on a successful social norms campaign to reduce college student drinking which reveal that evaluation methods have negative impact on societal norms because most evaluations strategies are only focused on cognitive skills. The results further agree with Ndambuki, Rono and Frank (2006) who revealed that affirming children after an evaluation exercise promotes good morals.

4.8.5 Strategies on Evaluation Methods to Enhance Societal Norms

The study sought for suggestions from respondents on how evaluation methods could be improved to enhance societal norms. Respondents gave suggestions in open-ended questions of the questionnaire. The results are shown in Table 43.

Table 43: Strategies to Improve Evaluation Methods

Statement	Percentage
Evaluating all aspects of learning	12.4%
Considering talents and participation in ranking learners	13.3%
Consistently evaluating behavior of learners	14.8%
Emphasizing integrity in all evaluations	13.8%
Emphasizing more on learners character	14.2%
Guiding learners on what is to be evaluated	8.9%
Exercising transparency in evaluation	9.3%
Giving encouraging positive feedback after evaluation	4.4%
By varying evaluation methods used	8.9%

The information presented in Table 43 indicates that majority (14.8%) suggested that teachers should consistently evaluate the behavior of learners while 14.2% suggested that emphasizing more on learners' character could enhance societal norms. These findings are in agreement with Guskey (2003) who established that integrity in evaluation can be manifested in evaluation exercises by ensuring that there is transparency in the coverage of evaluation. Rogers (2006) on effective student assessment and evaluation in the classroom, echoes the findings of this study by

asserting that teachers should demonstrate integrity in the whole process of evaluation for the learners to internalize importance of integrity which is enshrined in the goals of education in Kenya.

Information presented in Table 43 further shows that emphasizing integrity in all evaluations to enhance societal norms was suggested by 13.8% of the respondents. The results further indicate that evaluating all aspects of learning was suggested by 12.4% of the respondents. The findings of this study are in agreement with Ndambuki *et al* (2006) who revealed that an objective evaluation should cover all areas of learning. The information presented in Table 42 show 13.3% of the respondents suggested that considering talents and individual participation in ranking learners could enhance societal norms. The least percentage (4.4%) of respondents suggested that giving encouraging positive feedback after an evaluation enhances societal norms. The findings on evaluating all aspects of learning are in agreement with Gronlund (2004) who said that an objective evaluation which has a higher likelihood of effectively instilling desirable behavior, should assess and thereby encourage learners to identify their strengths and areas of weakness. According to Gronlund such an evaluation will take care of learners' diversity.

The research findings presented in Table 43 also indicate that 14.3% of the respondents suggested that emphasizing more on learners' character promotes societal norms. These findings agree with the findings of a research study by Osabwa (2016) on an analysis of the pedagogical approaches to character formation which established that teaching strategies that focus on character formation of the learner, impact significantly on the learners' acquisition and manifestation of desired behaviors. The information presented in Table 43 similarly show that 8.9% of the respondents suggested that guiding learners on what is to be evaluated could enhance societal norms among learners in secondary schools. These findings agree with Stiggins (2002) who found that desired behaviors in learners could be enhanced through teachers guiding learners on areas that would be covered by an evaluation exercise.

4.9 Corrective Measures and Societal Norms

The last objective of the current study was to determine the influence of Afrocentric corrective measures on societal norms among secondary school learners. The research findings are illustrated in Table 44 and Table 45.

4.9.1 Contemporary Corrective Measures

Descriptive statistics for each of the contemporary corrective measures variables were measured by a Likert-type scale to evaluate the respondents' agreement on contemporary corrective measures. The scale values were strongly disagree (1), disagree (2), no opinion (3), agree (4) and strongly agree (5).

The respondents were asked to indicate their agreement with statements on contemporary corrective measures. The frequencies and percentages of the responses are shown in Table 44.

Table 44: Frequencies on Contemporary Corrective Measures

Contemporary Corrective Measures	SD	D	U	A	SA
Teachers act as positive role models.	19 (5%)	38 (10.1%)	62 (16.4%)	160 (42.4%)	98 (26%)
Corrective measures are made clear to learners.	20 (5.3%)	46 (12.2%)	97 (25.7%)	161 (42.7%)	53 (14.1%)
Consequences of breaking rules and regulations are made clear to the learner.	21 (5.6%)	59 (15.6%)	98 (26%)	129 (34.2%)	70 (18.6%)
There is fairness in application of corrective measures.	56 (14.9%)	76 (20.2%)	101 (26.8%)	103 (27.3%)	41 (10.9%)
The rights of everyone are observed without discrimination.	54 (14.3%)	88 (23.3%)	105 (27.9%)	92 (24.4%)	38 (10.1%)
Learners are often denied enjoyable privileges as a corrective measure.	45 (11.9%)	80 (21.2%)	119 (31.6%)	100 (26.5%)	33 (8.8%)
Teachers consistently monitor the situation and behavior of learners.	27 (7.2%)	67 (17.8%)	116 (30.8%)	125 (33.2%)	41 (10.9%)
Teachers maintain accurate records on deviating learners' behavior.	22 (5.8%)	69 (18.3%)	111 (29.4%)	133 (35.3%)	42 (11.1%)
Teachers embrace the culture of hosting class discussions on students' interests.	40 (10.6%)	83 (22%)	82 (21.8%)	134 (35.5%)	38 (10.1%)
Teachers strike a balance between corrective action and the severity of misconduct.	48 (12.7%)	68 (18%)	106 (28.1%)	125 (33.2%)	30 (8%)
Average Frequency/Percentage	35.2 (9.3%)	67.4 (17.9%)	99.7 (26.4%)	126.2 (33.5%)	48.4 (12.8%)

SD = Strongly disagree, D = Disagree, U = Undecided, A = Agree, SA = Strongly agree

The results in Table 44 indicate that the highest percentage of respondents that strongly agreed, indicated that teachers act as positive role models (26%) while highest percentage of respondents who strongly disagreed (14.9%), indicated that there is no fairness in application of corrective measures. Information in Table 43 further indicates that 42.7% agreed that corrective measures are made clear to the learners while 23.3% disagreed that the rights of everyone are observed without discrimination. The results in Table 44 also indicate that majority of the respondents (42.4%) agreed that teachers act as positive role models whereas 5% of the respondents strongly disagreed and 10.1% disagreed with the statement. This implies that majority of the respondents were satisfied with the teachers' level of providing positive role Models to their learners. The results further indicate that 42.7% of the respondents agreed with the statement that corrective measures are made clear to the learners whereas 5.3% strongly disagreed and 12.2% disagreed with the statement. Information in Table 44 also indicates that 31.6% of the respondents were neutral on the statement that learners were often denied enjoyable privileges as a corrective measure. This implies that the respondents could not tell whether this corrective measure was often applied in their school or not. These findings are not in agreement with findings of Mugabe and Maphosa (2013) on methods of curbing learner misconduct in Zimbabwean secondary schools which established that one effective way of instilling desirable behavior and reducing misconduct among secondary school learners is denying learners enjoyable activity that they like in school. This would motivate them to strive to live to the school expectation in order for the ban to be lifted.

The researcher further analyzed information in regard to contemporary corrective measures on education system in Kenya. The results of mean and standard deviation are presented in Table 45.

Table 45: Contemporary Corrective Measures

Kenyan Corrective Measures	N	Mean	SD	CV
Teachers act as positive role models.	377	3.74	1.104	29.490
Corrective measures are made clear to learners.	377	3.48	1.047	30.083
Consequences of breaking rules and regulations are made clear to learners.	377	3.45	1.126	32.693
There is fairness in application of corrective measures.	377	2.99	1.228	41.041
The rights of everyone are observed without discrimination.	377	2.93	1.205	41.185
Learners are often denied enjoyable privileges as a corrective measure.	377	2.99	1.144	38.264
Teachers consistently monitor the situation and behavior of learners.	376	3.23	1.089	33.714
Teachers maintain accurate records on deviating learners' behavior.	377	3.28	1.069	32.619
Teachers embrace the culture of hosting class discussions on students' interests.	377	3.12	1.180	37.750
Teachers strike a balance between corrective action and the severity of misconduct.	377	3.06	1.158	37.882
Overall Mean Score	377	3.23	1.135	35.472

The research findings presented in Table 45 show that teachers act as positive role models had the highest mean score of 3.74 while the rights of everyone are observed without discrimination had the lowest mean score of 2.93 (Mean = 2.93, SD = 1.205, 41.185). This implies that most of the respondents tended to agree that teachers act as positive role models in regard to corrective measures. These results also imply that on average most respondents believed that teachers practiced what they teach their learners to be. Similarly the findings of this study imply that on average most respondents tended to be neutral on the statement that the rights of everyone in the school are respected without discrimination. This further implies that there could be aspects of discrimination in the schools which made respondents not to clearly tell that there is no discrimination.

The findings of this study agree with Aloka (2016) who revealed that one of the most effective corrective strategy in the school system is when teachers act as positive role models and practice what they stress on their learners to be. The results also indicate that all variables had mean scores of above 3 except three variables (There is fairness in application of corrective measures, Learners are often denied enjoyable privileges as a corrective measure and the rights of everyone are observed without

discrimination) which had mean scores of 2.99, 2.99 and 2.93 respectively. The results in Table 45 further reveal that the variables under study had a moderate agreement response with an overall mean score of 3.23. This implies that for all variables in the study, the responses tended to be neutral. This further implies that the parameters of corrective measures used in the current study do not clearly manifest in secondary schools. However the average CV is above 30 which indicates non reliability of the variables. These findings do not agree with the findings of Alawo (2011) on effectiveness of alternative discipline strategies in secondary schools after the ban of corporal punishment in Bondo district, Kenya, which established that for corrective measures to achieve their role of maintaining all learners in school, there must be fairness in the application of those measures on every learner.

4.9.2 Afrocentric Corrective Measures

Table 46 and Table 47 present descriptive statistics for each Afrocentric corrective measures variables measured by a Likert-type scale with values as strongly disagree (1), disagree (2), no opinion (3), agree (4) and strongly agree (5).

The researcher sought information on Afrocentric corrective measures. Frequencies and percentages of responses were computed. The results are presented in Table 46.

Table 46: Frequencies on Afrocentric Corrective Measures

Afrocentric corrective Measures	SD	D	U	A	SA
Correcting learners through ridicules instills good manners.	58 (15.4%)	41 (10.9)	78 (20.7%)	125 (33.2%)	75 (19.9%)
Reprimands are effective in promoting self-responsibility.	17 (4.5%)	37 (9.8%)	83 (22%)	170 (45.1%)	70 (18.6%)
Use of deterrence and instilling fear promotes sense of accountability.	29 (7.7%)	47 (12.5%)	90 (23.9%)	147 (39%)	64 (17%)
Use of sanctions promotes acceptable behavior.	19 (5%)	46 (12.2%)	95 (25.2%)	150 (39.8%)	67 (17.8%)
Correcting learners through inflicting pain instills sense of responsibility.	33 (8.8%)	54 (14.3%)	64 (17%)	142 (37.7%)	84 (22.3%)
Verbal warnings are effective in enhancing acceptable behaviors.	16 (4.2%)	39 (10.3%)	74 (19.6%)	155 (41.1)	93 (24.7%)
Use of severe punishment promotes acceptable behavior.	56 (14.9%)	42 (11.1%)	88 (23.3%)	121 (32.1%)	70 (18.6%)
Average Frequency/Percentage	32.57 (8.6%)	43.71 (11.6%)	81.71 (21.7%)	144.29 (38.2%)	74.71 (19.8%)

SD = Strongly disagree, D = Disagree, U = Undecided, A = Agree, SA = Strongly agree

The results presented in Table 46 show that 45.1% of the respondents agreed that reprimands are effective in promoting self-responsibility among learners whereas 4.5% of the respondents strongly disagreed, 9.8% disagreed and 22% had no opinion on the statement. The results further indicate that 41.1% of the respondents agreed with the statement that verbal warnings are effective in enhancing acceptable behaviors among learners, 4.2% disagreed, 10.3% disagreed and 19.6% of the respondents had no opinion on the statement. This implies that majority of the respondents agreed that reprimands and verbal warning could be effective ways of promoting desirable behaviors among the young people.

These research findings agree with the findings of Kipkoech (2014) on alternative methods to corporal punishment on managing student discipline in secondary schools in Bomet district, Kenya, which established that any corrective measure used in school system should be made clear with objective of restoring the learner to the right conduct. In a similar study Viljoen (2003) on being and becoming and negotiations on educational identity in South Africa supports the current study by asserting that Afrocentric corrective principles benefit a school system by sensitizing educators on the need to shun corrective measures that alienate children from their community cultures. The findings of that study agree with the current study in that they affirm that Afrocentric corrective perspectives advocate for a school disciplinary and counseling system that is relevant to the African child.

The findings of this study where majority of the respondents agree that correcting learners by inflicting pain on them instills sense of responsibility disagree with Payne and Welch (2013) who stressed that Afrocentric corrective principles do not advocate for extreme radical ways of managing undesirable behavior in the form of subjecting learners to dehumanizing treatments. These findings also disagree with Losen (2011) who established that some punitive methods of correcting behavior among learners create conflict between the students and discipline masters in school because they tend to misinterpret the goal of such a corrective measure. These results are similarly not supported by Alawo (2011) in a research study on effectiveness of alternative discipline strategies in secondary schools after the ban of corporal punishment in Bondo who found that when teachers keep accurate record about their learners'

behavior create a rapport with them, corrective results are easily realized and desired norms are achieved.

The information sought on Afrocentric corrective measures whereby respondents were asked to indicate their agreement with statements on Afrocentric corrective measures was further analyzed to compute means and standard deviation of the responses. The results are presented in Table 47.

Table 47: Afrocentric Corrective Measures

Afrocentric Corrective Measures	N	Mean	SD	CV
Correcting learners through ridicules instills good manners.	377	3.31	1.326	40.023
Reprimands are effective in promoting self-responsibility.	377	3.63	1.036	28.506
Use of deterrence and instilling fear promotes sense of accountability.	377	3.45	1.141	33.058
Use of sanctions promotes acceptable behavior.	377	3.53	1.074	30.427
Correcting learners through inflicting pain instills sense of responsibility.	377	3.50	1.229	35.084
Verbal warnings are effective in enhancing acceptable behavior.	377	3.72	1.078	28.998
Use of severe punishment promotes acceptable behavior.	377	3.28	1.301	39.625
Overall Mean Score	377	3.49	1.169	33.675

The research findings in Table 47 indicate that Verbal warnings are effective in enhancing acceptable behavior and had the highest mean score of 3.72 (Mean = 3.72, SD = 1.078, CV = 28.998). This implies that most of the responses to the statement tended to agree that verbal warning could be used to instil good behaviors among the secondary school learners. The results also indicate that use of severe punishment promotes acceptable behavior had the lowest mean score of 3.28. This implies that on average, the respondents had no opinion on the statement which could further imply that it was not very clear to the respondents whether use of severe punishment could promote acceptable behavior among the learners. The findings further show that the variables under study had very close mean scores ranging from 3.28 to 3.72. Therefore for all the measures used in the study, the agreements were moderate with an overall mean score of 3.49. This further implies that the responses on average were between having no opinion and agreeing. The CV of most variable was however

above 30 which indicates non reliability of the variables. The findings of this study agree with a study by Simatwa (2012) on management of student discipline in secondary schools in Kenya which established that for any corrective measure to achieve desired results on learners, parents too need to be involved in order to harmonize their efforts with those of the teachers in instilling good conduct among the learners.

To assess the influence of corrective measures on societal norms, the current study conducted interviews with teachers and students. The researcher sought to know from teachers and HODs how corrective measures contribute to promotion of societal norms in their school. Majority of the teachers felt that corrective measures act as constant reminder to students on what is expected of them. According to teachers and HODs, making the learners understand the intention of corrective measures is the first step in promoting societal norms in a school system. Teachers said that whenever students are subjected to a corrective measure without understanding its intention, learners become deviants as they already get hardened by the experience in school. To promote societal norms therefore teachers should take responsibility of making sure students understand the intents of corrective measures used in their school. Teachers felt that this is possible by first involving the students in formulation of rules and policies which determine the type of corrective measures to be used in a school.

Teachers and HODs further said that corrective measures that can promote desired norms and values should be constructive in nature. Schools should therefore avoid cruel corrective measures since they do more harm on students instead of assisting them to embrace what is expected of them to learn. According to teachers, learners' dignity is very important in promoting societal norms and values. They argued that when teachers respect students' human dignity, the learners are equally persuaded to respect other people as human beings even when their actions don't please them. It promotes a sense of tolerance in learners and creates a conducive environment for peaceful co-existence. Teachers should therefore avoid any extreme corrective measures in school and only those measures that are conscious of learners' human dignity. These findings are in agreement with Payne and Welch (2013) who clarified that application of Afrocentric corrective measures in managing students' behavior

and promoting desirable norms in the society should not use extreme measures that have negative effects on the learners as this could be contradicting the spirit of Afrocentric education.

The findings of the current study also agree with Losen (2011) who established that extreme approaches in administering corrective measures such as the ones that make learners miss learning in school and infliction of physical pain could lead to more harm on the learners. This makes learners to harden and the objective of changing the behavior of the learners is not achieved. In a similar study, Jones (2016) concurs with the findings of the current study by revealing that extremism in application of corrective measures either in school or at family level makes children to develop hate and makes it hard for them to appreciate societal norms and values.

The interviewed teachers were also of the opinion that dialoguing with errant students could be an effective corrective strategy to promote societal norms in secondary schools. Teachers said that having dialogue with deviant learners should not compromise the set standards but rather make them see the implications of their deviance. The findings of this study agree with Alawo (2011) who argues that for corrective measures to achieve desired objectives, teachers should consistently monitor the behavior of students and conduct follow-up inquiries without taking issues out of proportion. These findings agree with findings of a research study by Soneson (2005) on ending corporal punishment in South Africa which revealed that for corrective measures to achieve what they are intended to, teachers should embrace a culture of dialogue with their students to ensure that their interests are taken into consideration. Similarly the results of this study are in agreement with results of a study by Hayden (2007) who asserts that ensuring effective communication with learners through dialogue provides an effective way for desired norms and values to be instilled in the learners. The findings of the current study agree with findings of a similar study by Gregory and Lapinsky (2008) which states that corrective measures are meant to reintegrate the deviant learners and provide a support system for them to live up to expectations of the schools. This can only happen if teachers win the trust of students and establish a good relationship with them.

The participating students were of the opinion that corrective measures should be more of guidance and counseling and not punitive. Some students however felt that inflicting pain on the errant learners as a corrective measure has both negative and positive effects on learners' acquisition of societal norms. They argued that when students fail to portray desirable norms and values, they should be talked to, explained the importance of compliance and urged to strive to live to those expectations. Students said that teachers should use friendly language to win students who could otherwise be hardened by harsh corrective measures. The findings of the current study agree with Petrilli (2017) who says that school policies in the US are more inclined to collaborative corrective measures in which dialogue through counseling is found to be an effective strategy of controlling undesirable behavior among secondary school students.

It was established from teachers and students that fairness in dealing with learners in school is a transparent way of showing them that justice is practiced in their schools. Both interviewed teachers and the students agreed that sometimes some students are forgiven because they have always been good. Students said that pardoning some students and punishing others when they all had committed similar or same offense is offensive to students and provokes them to rebel against school rules. These findings are in agreement with the findings of a research study by Hanimoglu (2018) on deviant behavior in school setting in Turkey which revealed that non-conformity to societal norms could be destructive to both the individual and the society. Hanimoglu (2018) asserts that when corrective measures are applied in a fair way to all learners, anti-social behaviors such as aggression and self-destruction can be controlled. The findings of this study are also in agreement with Singleton and Linton (2006) who established that discrimination in administration of corrective measures along racial lines in the US was perpetuating a vicious cycle of deviancy in schools. The findings of the current study similarly agree with Gordon (2018) who said that because Afrocentric corrective measures are meant to restore the learners, fairness and justice when dealing with the learners should be practiced by educationists so as to impress on them the need to embrace the same in their lives.

4.9.3 Correlational of Afrocentric Corrective Measures and Societal Norms

This study sought to determine the influence of Afrocentric corrective measures on societal norms among secondary school learners in Meru County of Kenya. A correlation analysis was conducted in order to assess the relationships among the research variables. The findings of correlation of corrective measures and societal norms are shown in Table 48.

Table 48: Corrective measures and Societal Norms

		Societal Norms	Contemporary Corrective measures	Corrective Measures
Societal Norms	Pearson Correlation	1		
	Sig. (2-tailed)			
	N	377		
Contemporary Corrective measures	Pearson Correlation	0.424**	1	
	Sig. (2-tailed)	0.000		
	N	377	377	
Integrated Afrocentric Corrective Measures	Pearson Correlation	0.387**	0.827**	1
	Sig. (2-tailed)	0.000	0.000	
	N	377	377	377

***. Correlation is significant at the 0.01 level (2-tailed).*

The research results presented in Table 48 show varied degree of relationship between societal norms, contemporary corrective measures and integrated Afrocentric corrective measures. The results indicate that contemporary corrective measures had a fair positive correlation with societal norms ($r = 0.424$, p-value; (sig. 2-tailed) = 0.000 < 0.01). The findings of the study in Table 48 further show that integrated Afrocentric corrective measures had a fairly weak correlation with societal norms ($r = 0.387$, p-value; (sig. 2-tailed) = 0.000 < 0.01). This implies that integration of Afrocentric corrective measures into Kenyan school system weakly influences societal norms among secondary school learners.

4.9.4 Regression of Corrective Measures and Societal Norms

The last objective of this study was to determine the influence of Afrocentric corrective measures on societal norms among secondary school learners in Meru

County, Kenya. To assess the relationship between corrective measures and societal norms, the following hypothesis was tested:

H₀₄: There is no statistically significant influence of Afrocentric corrective measures on societal norms among secondary school learners in Meru County of Kenya.

In order to test the hypothesis, a linear regression analysis was done at 95% confidence level ($\alpha = 0.05$). The contemporary corrective measures and integrated Afrocentric corrective measures were regressed against societal norms to establish the goodness of fit, the overall significance and individual significance of the Model. The respective results are presented in Table 48, Table 49 and Table 50.

Contemporary corrective measures and integrated Afrocentric corrective measures were regressed against societal norms to establish the percentage of variation that is explained by independent variable in the Model. The results are presented in Table 49.

Table 49: The Goodness of Fit of Model

Model		R	R ²	ARS	SEE
Contemporary Corrective Measures		.424	0.180	0.178	0.53723
Integrated Afrocentric Corrective Measures		.387	0.150	0.148	0.54684

The research findings in Table 49 show that contemporary corrective measures had influence on societal norms. The coefficient of determination is 0.180. This suggests that 18% of variation in societal norms is explained by the contemporary corrective measures. The results also indicate that 15% ($R^2 = 0.15$) of variation in societal norms is explained by integrated Afrocentric corrective measures in the Model. On the basis of these results, the study therefore revealed that integrated corrective measures contribute significantly towards societal norms. The integration of Afrocentric corrective measures however does not improve societal norms more than the contemporary corrective measures alone.

An analysis of variance to assess the robustness and overall significance of the model was done. The results are shown in Table 50.

Table 50: The Overall Significance of the Model

Model		SS	Df	MS	F	Sig.
Contemporary Corrective Measures	Regression	23.714	1	23.714	82.163	0.000
	Residual	108.232	375	0.289		
	Total	131.946	376			
Integrated Afrocentric Corrective Measures	Regression	19.808	1	19.808	66.239	0.000
	Residual	112.138	375	0.299		
	Total	131.946	376			

The research findings in Table 50 indicate that contemporary corrective measures significantly influence societal norms with F statistics = 82.163 and a p-value $0.000 < 0.05$. This implies that the regression model is statistically significant at 5% level of significance. The results also show that integrated Afrocentric corrective measures significantly influence societal norms with F statistics = 66.239 and a p-value $0.000 < 0.05$. This implies that the regression model is statistically significant at 5% level of significance. In conclusion, the models are adequate for prediction purpose.

The researcher sought to establish the significance of individual variance of variables in the Model. The results are presented in Table 51.

Table 51: Individual significance of the Model

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	SE	Beta		
Contemporary Corrective Measures	(Constant)	2.733	0.129		21.265	0.000
	Contemporary Corrective measures	0.353	0.039	0.424	9.064	0.000
Integrated Afrocentric Corrective Measures	(Constant)	2.513	0.169		14.849	0.000
	Integrated Afrocentric Corrective Measures	0.407	0.050	0.387	8.139	0.000

The results in Table 51 show that contemporary corrective measures were considered to be statistically significant with t-value of 9.064 and p-value $0.000 < 0.05$. This

implies that for one unit change in contemporary corrective measures, societal norms increase by a factor of 0.353. The predictive model for societal norms in respect to contemporary corrective measures can be stated as follows:

$$Y = 2.733 + 0.353 X_{41}$$

Where Y = Societal norms

X_{41} = Contemporary corrective measures

2.733 is the constant

0.353 is the regression coefficient showing the expected increase in value of societal norms that correspond with a unit increase in contemporary evaluation methods.

The study further revealed that there exists a statistically significant relationship between integrated Afrocentric corrective measures and societal norms at 5% level of significance (p -value = 0.000 < 0.05). This implies that for one unit change in integrated corrective measures, societal norms increase by a factor of 0.407. The predictive model for societal norms in respect to integrated Afrocentric corrective measures can be stated as follows:

$$Y = 2.513 + 0.407 X_4$$

Where Y = Societal norms

X_4 = Integrated Afrocentric corrective measures

2.733 is the constant

0.353 is the regression coefficient which shows the expected increase in value of societal norms which correspond with a unit increase in integrated Afrocentric corrective measures.

In conclusion, the study revealed that contemporary corrective measures and integrated Afrocentric corrective measures influence societal norms at 5% level of significance. The null hypothesis that there is no statistically significant influence of Afrocentric corrective measures and societal norms is not supported in the current study.

This study agrees with studies by Kavula (2014) on effects of principals alternative disciplinary methods on student discipline in public secondary schools in Kitui

County and Kipkoech (2014) thesis on alternative methods to corporal punishment in managing student discipline in secondary schools in Bomet County in Kenya who argue that corrective measures are ideally intended to maximize engagement, restore the student and maintain the learners in school. The findings of the study are also consistent with previous studies by Mugabe and Maphosa (2013) on methods of curbing learner misconducts in Zimbabwean secondary schools who revealed that there are numerous corrective measures that can be used to inculcate desirable behaviors in learners thereby facilitating the acquisition of desirable values.

Similarly the findings of this study are echoed by the studies by Alawo (2011) on effectiveness of alternative discipline strategies in secondary schools after the ban of corporal punishment in Bondo district in Kenya which affirms that corrective measures are ideally intended to ensure maximum engagement of students, restore the students and harmoniously maintain students in school. The results of this study further agree with Onyango *et al* (2016) who found that fairness in application of corrective measures and provision for forums to listen to students' grievances enhances desirable values among learners in school. These findings however, disagree with Losen (2011) who established that extreme codes of conduct as corrective measures in preventing unwanted behavior in learners can have adverse effects on the learners.

4.9.5 Strategies on Corrective Measures to Improve Societal Norms

The study sought for suggestions from respondents on how to improve corrective measures to enhance societal norms. The results are presented in Table 52.

Table 52: Strategies to improve Corrective Measures

Statement	Percentage
Advising learners and exercising tolerance	23.0%
Agreeing with learners on type of punishment to be given	12.5%
Fairness in application of corrective measures	15.5%
Interacting closely with learners	10.9%
Teachers collaborating with parents	12.1%
By counseling the erring learners	26.0%

The information presented in Table 52 indicates that majority (26.0%) of the respondents suggested that societal norms could be enhanced by counseling the erring learners in school while 23.0% of the respondents suggested that advising learners and exercising tolerance with them could enhance societal norms. The results also indicate that exercising fairness in application of corrective measures was suggested by 15.5% of the respondents. The results in Table 52 also indicate that 12.5% of the respondents suggested that agreeing with the learners on the type of punishment to be given to erring students could enhance societal norms. The results in Table 52 further shows that interacting closely with learners to enhance societal norms was suggested least by respondents (12.1%).

The findings of this study that teachers interact closely with the learners agree with similar findings of a study by Tobin and Vincent (2011) who argue that establishing the root cause of learners' non-conformity to set standards of behavior is effective in mentoring them because one is able to advise them appropriately when one understands their background. The findings of a research study by Mugabe and Maphosa (2013) agree with the findings of the current study by confirming that a number of alternative corrective measures could be used to instil desirable behaviors among the learners. In a similar study, Onyango *et al* (2016) agree with the findings of the current study by revealing that schools should have clear guiding rules on learners' conduct which should be developed through consultations with all stakeholders which includes the learners. The findings of the current study on teachers collaborating with parents agree with the results of a research study by Thibau (2017) which established that most of the students who manifest non-conformity with school the code of conduct in schools come from single parent families, or where one of the parents is absent or where both parents are too busy to have time to guide their children. Thibau argues that for corrective measures to be effective, parents to such children should be involved in the in the implementation of measures to ensure that there is harmony.

4.10 The Influence of Integration of Afrocentric Perspective on Societal Norms

The study sought to determine the influence of integration of Afrocentric perspective into Kenyan school system to enhance societal norms as outlined in sub-section 4.10.1 to 4.10.3.

4.10.1 Summary of Descriptive Statistics on Study Variables

The current study conducted investigations and summarized descriptive statistics on the variables. The results are shown in Table 53.

Table 53: Descriptive Statistics

		N	Mean	SD	CV
Curricular Methods	Contemporary Curricular Activities	377	3.43	1.100	32.826
	Integrated Afrocentric Curricular Activities	377	4.15	0.839	20.275
Teaching Methodology	Contemporary Teaching Methodology	377	3.19	1.154	36.413
	Integrated Afrocentric Teaching Methodology	377	4.34	0.734	17.091
Evaluation Methods	Contemporary Evaluation Methods	377	3.45	1.113	32.351
	Integrated Afrocentric Evaluation Methods	377	4.32	0.772	17.884
Corrective Measures	Contemporary Corrective Measures	377	3.23	1.135	35.472
	Integrated Afrocentric Corrective Measures	377	3.49	1.169	33.675
Societal Norms		377	3.87	1.100	29.289

The research results in Table 53 show that integrated Afrocentric teaching methodology had the highest mean score of 4.34 (Mean = 4.34, SD = 0.734, CV = 17.091) while contemporary teaching methodology had the lowest mean score of

3.19. Information presented in Table 53 further reveals that all integrated Afrocentric education perspectives had high mean scores of more than 4.00 except with integrated Afrocentric corrective measures which had a mean score of 3.49. Similarly the results shown in Table 53 shows that contemporary education perspectives had moderate mean scores of between 3.19 and 3.45. The results presented in Table 53 imply that integration of Afrocentric curricular activities into school system in Kenya can significantly enhance societal norms with mean score improving from 3.43 to 4.15.

The information presented in Table 53 also implies that integration of Afrocentric teaching methodology into contemporary school system in Kenya could improve societal norms among secondary school learners. The data in Table 53 reveals that the mean score improves from 3.19 to 4.34. Similarly, the research findings presented in Table 53 imply that integration of Afrocentric evaluation methods into the contemporary school system in Kenya can enhance societal norms among secondary school learners by raising mean score from 3.45 to 4.32. These results on integration of Afrocentric curricular activities, Afrocentric teaching methodology and Afrocentric evaluation methods into contemporary school system in Kenya enhances societal norms.

The information in Table 53 further shows that integration of Afrocentric corrective measures into the contemporary school system in Kenya marginally improves societal norms by changing mean score from 3.23 to 3.49. Based on results in Table 53, there is indication that integration of Afrocentric education perspectives into contemporary school system in Kenya could enhance societal norms. Since most of the mean score had a coefficient of variation of less than 30%, it clearly indicates that the variables are reliable in this study.

4.10.2 Correlation Analysis

A correlation analysis was conducted to establish the degree of relationship between the four variables of the study using Person Moment Correlation Coefficient. The results are shown in Table 54.

Table 54: Correlation among Study Variables

		Societal Norms	Curricular Activities	Teaching Methodology	Evaluation Methods	Corrective Measures
Societal Norms	Pearson Correlation Sig. (2-tailed) N	1 377				
Curricular Activities	Pearson Correlation Sig. (2-tailed) N	0.456** 0.000 377	1 377			
Teaching Methodology	Pearson Correlation Sig. (2-tailed) N	0.512** 0.000 377	0.573** 0.000 377	1 377		
Evaluation Methods	Pearson Correlation Sig. (2-tailed) N	0.484** 0.000 377	0.510** 0.000 377	0.634** 0.000 377	1 377	
Corrective Measures	Pearson Correlation Sig. (2-tailed) N	0.387** 0.000 377	0.431** 0.000 377	0.616** 0.000 377	0.543** 0.000 377	1 377

***. Correlation is significant at the 0.01 level (2-tailed).*

The results in Table 54 indicate that there are varied relationships between the various study variables. Information presented in Table 54 shows that curricular activities had a fair positive correlation with teaching methodology ($r = 0.573$, p (sig. 2-tailed) = $0.000 < 0.01$). This fair positive correlation implies that curricular activities and teaching methodology had a fair positive influence on each other. Similarly, the results indicate that curricular activities had a fair positive correlation with evaluation methods ($r = 0.510$, p (sig. 2-tailed) = $0.000 < 0.01$). This fair positive correlation also indicates that curricular activities and evaluation methods had a fair positive influence on each other. Table 48 further shows that curricular activities had a fair positive correlation with corrective measures ($r = 0.431$, p (sig. 2-tailed) = $0.000 < 0.01$) thereby implying that curricular activities and corrective measures had a fair positive influence on each other. The results in Table 54 also indicate that teaching methodology had a fairly strong correlation with evaluation methods ($r = 0.634$, p

(sig. 2-tailed) = 0.000 < 0.01). Information presented in Table 54 similarly indicates that teaching methodology had a fairly strong positive correlation with corrective measures ($r = 0.616$, p (sig. 2-tailed) = 0.000 < 0.01). The results in Table 54 further show that evaluation methods had a fair positive correlation with corrective measures ($r = 0.543$, p (sig. 2-tailed) = 0.000 < 0.01). These fair positive correlations imply that the study variables had fair positive influence on each other. The results in Table 54 imply that the relationship between all variables in the study are statistically significant.

4.10.3 Multiple Regression Analysis

A multiple regression analysis was conducted to establish the significance of the study models. The results are presented in Table 55, Table 56 and Table 57.

Contemporary education perspective and integrated Afrocentric education perspectives were regressed against societal norms to establish the percentage of variation that is explained by independent variables in the model. The results are shown in Table 55.

Table 55: The Goodness of Fit of Model

Model	R	R ²	ARS	SEE
Integrated Afrocentric Education Perspective	0.574	0.329	0.322	0.48777

The results in Table 55 show that the integrated Afrocentric education perspective has influence on societal norms. The coefficient of determination is 0.322. This suggests that 32.2% of variation in societal norms is explained by the integrated Afrocentric curricular activities, integrated Afrocentric teaching methodology and integrated Afrocentric evaluation methods. Based on these results the study therefore established that integrating Afrocentric perspective into contemporary school system in Kenya contributes significantly towards societal norms among secondary school learners.

An analysis of variance was conducted to assess the overall robustness and overall significance of the model. The results are presented in Table 56.

Table 56: Overall Significance of the Model

Model		SS	dF	MS	F	Sig.
Integrated	Regression	43.442	4	10.860	45.648	0.000
Afrocentric	Residual	88.504	372	0.238		
Education	Total	131.946	376			
Perspective						

Dependent Variable: Societal Norms

The results in Table 56 indicate that integrating Afrocentric education perspective into the contemporary school system had influence on societal norms with F statistics = 45.648 and a p-value $0.000 < 0.05$. This implies that the regression Model is statistically significant at 5% level of significance. This finding reveals that the model is adequate for prediction purpose.

The study further sought to establish the significance of individual variables in the Model. The results are presented in Table 57

Table 57: Individual Significance of the Model

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	SE	Beta		
(Constant)	0.777	0.247		3.149	0.002
Curricular Activities	0.284	0.079	0.192	3.599	0.000
Teaching Methodology	0.278	0.073	0.244	3.821	0.000
Evaluation Methods	0.237	0.066	0.209	3.601	0.000
Corrective Measures	0.043	0.059	0.041	0.737	0.462

a. Dependent Variable: Societal Norms

The results in Table 57 also indicate that integrated Afrocentric curricular activities, integrated Afrocentric teaching methodology and integrated Afrocentric evaluation methods had coefficient = 0.284, t-value of 3.599, p-value $0.000 < 0.05$; coefficient = 0.278, t-value 3.821, p-value $0.000 < 0.05$ and coefficient = 0.237 t-value 3.601, p-value $0.000 < 0.05$ respectively. This implies that for every unit change in integrated Afrocentric curricular activities, integrated Afrocentric teaching methodology and integrated Afrocentric evaluation methods, holding other factors constant, societal norms increase by a factor of 0.284, 0.278 and 0.237 respectively. Similarly the results in Table 57 reveal that integrated Afrocentric corrective measures had a

coefficient = 0.043, t-value of 0.737 and a p-value of 0.462 > 0.05. Therefore based on these results, integrated Afrocentric corrective measures do have a statistically insignificant influence on societal norms at 5% level of significance. The predictive model in respect to curricular activities, teaching methodology and evaluation method can be stated as follows:

$$Y = 0.777 + 0.284X_1 + 0.278X_2 + 0.237X_3$$

Where = Societal norms

X_1 = Integrated Afrocentric curricular activities

X_2 = Integrated Afrocentric teaching methodology

X_3 = Integrated Afrocentric evaluation methods

0.777 = Constant (Y intercept when X is zero)

0.284 = Regression coefficient of integrated Afrocentric curricular activities showing the expected increase in value of societal norms that corresponds with a unit increase in integrated Afrocentric curricular activities.

0.278 = Regression coefficient of integrated Afrocentric teaching methodology showing the expected increase in value of societal norms that corresponds with a unit increase in in integrated Afrocentric teaching methodology.

0.237 = Regression coefficient of integrated Afrocentric evaluation methods showing the expected increase in value of societal norms that corresponds with a unit increase in integrated Afrocentric evaluation methods.

This study is in harmony with the findings of a study by Omolewa (2007) on traditional African Modes of education and their relevance in modern world which revealed that blending of Afrocentric education perspective in the contemporary western education promotes holistic education. According to Omolewa, Holistic education seeks to balance the learners' physical, spiritual, social and mental growth which agrees with the current study in enhancing societal norms. This study further agrees with results of a research study by Onuoha (2015) on locating African values in Twenty-First Century economics which established that African moral and social values can be harmoniously blended with Eurocentric norms because African social values are not only shared by Africans. Onuoha (2015) agrees with the current study

that the integration of African values into the contemporary school system significantly improves education for the African children. The current study also agrees with Kenyatta (1938) in his book *Facing Mount Kenya* who emphasizes on the principles and the need for the African point of view to be upheld on matters pertaining to Africans and at the same time staying connected with the rest of the world.

In a research study on character development through education in Kenya, Akanga (2014) also agrees with the findings of this study by confirming that desired societal norms and values can be integrated into various school subjects and learning activities such as life skills, religious studies and social studies. In another study on analysis of pedagogical approaches to character formation in Kenyan schools, Osabwa (2016) agrees with the findings of this study in establishing that integrating desired values into the school teaching strategies would significantly promote learners' positive character in schools.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Summary

This study sought to establish the influence of application of Afrocentric education perspective in school system on societal norms among secondary school learners in Kenya. The indicators of Afrocentric education perspective were curricular activities, teaching methodology, evaluation methods and corrective measures. Indicators of societal norms included honesty, respect for authority and property, faithfulness, harmonious co-existence, hard work and integrity. The study used descriptive research design which conclusively described the characteristics and the state of the population under study as it was. Correlational design was used in the study to enable the researcher to establish the relationship among variables in the study. The sample size was 384 subjects and questionnaire and interview schedules were used for data collection.

The first objective of the study was to establish the influence of Afrocentric curricular activities on societal norms among secondary school learners in Meru County, Kenya. Majority of the respondents indicated that there was overemphasis on passing examinations in the schools whereas life skills as a subject being taught as per the time table had least mean score. The study parameters had an average mean score which tended towards neutral. On Afrocentric curricular activities, traditional music and dance, social education, moral and sex education promote societal norms among learners. Integrating Afrocentric curricular activities into school system in Kenya contributes significantly towards enhancing societal norms among secondary school learners in Meru County. The null hypothesis that there is no statistically significant influence of Afrocentric curricular activities and societal norms was not supported in the current study.

The second objective was to evaluate the influence of Afrocentric teaching methodology on societal norms among secondary school learners in Meru County, Kenya. Contemporary teaching methodology, Afrocentric teaching methodology and integrated Afrocentric teaching methodology had a fair positive correlation with societal norms. Active participation of learners, use of peer teaching, having specific approved experts involved in teaching and mentoring learners throughout the learning

process enhance societal norms. This implies that integrated Afrocentric teaching methodology contributes significantly towards societal norms among secondary school learners. The null hypothesis that there is no statistically significant influence of Afrocentric teaching methodology on societal norms among secondary school learners is not supported in this study.

The third objective of the study was to determine the influence of Afrocentric evaluation methods on societal norms among secondary school learners in Meru County, Kenya. Majority of the respondents agreed that evaluating the character of the learner, observing the level of engagement during the learning process and active involvement of learners in productive work promote societal norms. Contemporary evaluation methods account for 19% of variation in societal norms whereas integrated Afrocentric evaluation methods account for 23.4% of variation in societal norms in the model implying that integrated evaluation methods contribute significantly towards societal norms. There is a statistically significant relationship between integrated Afrocentric evaluation methods and societal norms with p-values of $0.000 < 0.05$ significance level. Contemporary evaluation methods and integrated Afrocentric evaluation methods influence societal norms at 5% level of significance. The null hypothesis that there is no statistically significant influence of Afrocentric evaluation methods on societal norms among secondary school learners is not supported in the current study.

The fourth objective of the study was to determine the influence of Afrocentric corrective measures on societal norms among secondary school learners. Teachers acting as positive role models had the highest rating whereas rights of everyone being observed without discrimination had the least rating on contemporary corrective measures' parameters. Reprimands, verbal warnings, use of deterrents and sanctions improve societal norms. The contemporary corrective measures accounted for 18% of variation in societal norms whereas integrated Afrocentric corrective measures accounted for 15% of the variation in societal norms. For every unit change in contemporary corrective measures, societal norms increase by a factor of 0.424 whereas for every unit change in integrated Afrocentric corrective measures, societal norms increase by a factor of 0.387. This implies that contemporary corrective

measures and integrated Afrocentric corrective measures have a statistically significant relationship with societal norms at 5% level of significance. The null hypothesis that there is no statistically significant influence of Afrocentric corrective measures on societal norms is not supported in the current study.

5.2 Conclusions

Based on the objectives of the study, the following conclusions were made: Contemporary curricular activities influence societal norms. More emphasis however is put on academic subjects such as sciences, mathematics and languages at the expense of non-academic activities which should be used as the main avenues of inculcating societal norms among learners. The researcher also concludes that Afrocentric curricular activities have influence on societal norms among secondary school learners. This is explained by integration of Afrocentric curricular activities into the contemporary school system which had the greatest coefficient of determination. A unit change in integrated Afrocentric curricular activities registered the highest increase in societal norms. It can therefore be concluded that proper integration of Afrocentric curricular activities into the contemporary curricular activities will significantly enhance societal norms among secondary school students.

Contemporary teaching methodology and Afrocentric teaching methodology influence societal norms among secondary school learners. The study indicated that integrating Afrocentric teaching methodology accounted for the highest percentage variation in societal norms compared to the contemporary teaching methodology alone. A unit change in integrated teaching methodology similarly resulted to the highest increase in societal norms compared to contemporary teaching methodology. From the results of the findings of this study, the researcher therefore concludes that integrating Afrocentric teaching methodology into the contemporary school system contributes significantly towards enhancement of societal norms among secondary school learners.

Contemporary evaluation methods and Afrocentric evaluation methods have significant influence on societal norms. The study indicates that the highest percentage of variation in societal norms in the Model was as a result of integrating

Afrocentric evaluation methods with the contemporary evaluation methods in school system. A unit change in integrated evaluation methods similarly resulted to the highest increase in societal norms compared to contemporary evaluation methods. From the results of this study, the researcher therefore concludes that integrating Afrocentric evaluation methods into the current contemporary evaluation methods would significantly improve societal norms among secondary school learners.

Afrocentric corrective measures influence societal norms among secondary school learners. Integrating Afrocentric corrective measures however resulted in a lower increase in societal norms compared to the contemporary corrective measures. The researcher therefore concluded that integrating Afrocentric corrective measures with the contemporary corrective measures statistically influences societal norms among secondary school students in Meru County.

5.3 Recommendation

This study sought to establish the influence of application of Afrocentric education perspective into contemporary school system on societal norms among secondary school learners. Based on the findings of this study, the following recommendations were made:

- i. There is need to integrate Afrocentric curricular activities such as African traditional dances and music, social and moral education into the contemporary school system in order to enhance societal norms among secondary school students.
- ii. There is need to integrate Afrocentric teaching methodology such as use of peer teaching, having specific approved experts involved in teaching and mentoring learners throughout their learning period in the school system in Kenya to enhance inculcation of societal norms among secondary school learners.
- iii. There is need to integrate Afrocentric evaluation methods such as character evaluation and assessing the level of engagement of learners in the learning process in school system in Kenya for maximum enhancement of societal norms.

- iv. Afrocentric Corrective measures such as use of reprimands, deterrents, and verbal warnings should be integrated into the contemporary school system in Kenya in order to promote desirable societal norms among secondary school learners.

5.4 Suggestions for Further Research

The researcher suggests the following areas for further research:

- i. An investigation on influence of Afrocentric curricular activities on students' understanding of Millennium Development Goals.
- ii. A research on the influence of Afrocentric teaching techniques on students' perception of Millennium Development Goals.
- iii. An investigation on the influence of Afrocentric evaluation techniques on students' understanding of Millennium Development Goals.
- iv. An investigation on the influence of Afrocentric corrective measures on students' understanding of Millennium Development Goals.

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APPENDIX I
QUESTIONNAIRE FOR TEACHERS AND STUDENTS

Societal norms are acceptable behaviors that define and hold a given society together. You are kindly requested to respond to all the questions with honesty. All the information you give will be treated with confidentiality. Your cooperation will be highly appreciated. Please do not write your name or that of your institution anywhere on this questionnaire. Put a tick (√) where appropriate.

SECTION A: Demographic Information

1. Gender: () Male Female ()
2. (a) Indicate if Teacher () or Student () or HOD ()
(b) If teacher, indicate:
 - (i) Age bracket: Below 30(); 31-35(); 36-40(); 41-45(); 46-50();Above50 ()
 - (ii) Teaching experience years
 - (iii) Position in school
- (c) If student, age: years
3. School Category: National (); Extra-county (); County (); Sub-county ()
4. Religion: Christian (); Muslim (); Hindu (); Budhi (); any other (specify)

SECTION B: Curricular Activities

5(a). To what extent do you agree with the following statements on curricular activities in your school? For every statement please tick only once.

Key: 1=Strongly Agree; 2= Agree; 3=No Opinion; 4=Disagree; 5=Strongly Disagree.

	Statements	SD	D	U	A	SA
i.	Guidance and counseling is provided in the school.					
ii.	Passing examinations is overemphasized in our school.					
iii.	Students give attention to non-examinable subjects.					
iv.	Life skills lessons are taught as per the time-table.					
v.	Co-curricular activities in the school provide forums for team building.					

vi.	Co-curricular activities in the school enhance students' cohesion.					
vii.	Co-curricular activities in the school make learners develop leadership skills.					
viii.	Involvement in co-curricular activities promotes students' motivation.					
ix.	There are active religious movements in the school.					
x.	Clubs' activities in the school promote development of self-discipline among learners.					
xi.	Parents' academic visits are used to discuss students' welfare.					
xii.	Religious activities promote respect and appreciation of human life and dignity.					

(b). Afrocentric' refers to the African indigenous ways and approaches of learning. Please rate the extent to which you agree that the following aspects of Afrocentric curricular activities could enhance school system in Kenya.

Key: 1=Strongly Agree; 2= Agree; 3=No Opinion; 4=Disagree; 5=Strongly Disagree.

	Afrocentric Aspects	SD	D	U	A	SA
i.	Traditional rites of passage provide forums for learners to embrace respect for authority.					
ii.	Music and dance that emphasize on good morals promote acceptable values.					
iii.	Sex education promotes respect for the sacredness of family unit.					
iv.	Sex education promotes faithfulness among learners.					
v.	Traditional moral education promotes honesty among young people.					
vi.	African indigenous languages promote cultural diversity.					
vii.	Social education promotes cohesiveness among learners.					

(c). Kindly give suggestions on how curricular activities could be used to promote sense of respect among learners.

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SECTION C: Teaching Methodology

6(a). Please rate the extent to which you agree with the following aspects of teaching methodologies in your school? For each aspect please tick only once.

Key: 1=Strongly Agree; 2= Agree; 3=No Opinion; 4=Disagree; 5=Strongly Disagree.

	Aspects of Teaching Methodologies	SD	D	U	A	SA
i.	Teachers act as positive role models.					
ii.	There is collaboration between teachers and parents in teaching values.					
iii.	Teachers respect learners in class.					
iv.	The school creates a conducive environment for learning.					
v.	Teachers plan discussion forums with learners.					
vi.	Teachers understand the learners' backgrounds.					
vii.	Teachers utilize their knowledge on learners' background to guide them.					
viii.	Story telling is effectively used in teaching and learning.					
ix.	Teachers intervene effectively whenever undesired behaviours manifest among learners in class.					
x.	Teachers use reflective journals and problem solution charts in teaching.					
xi.	Resource persons are effectively used in classroom learning.					

(b). 'Afrocentric' refers to African indigenous ways and approaches of teaching and learning. Please rate the extent to which you agree that the following aspects of Afrocentric teaching methodologies could enhance School system in Kenya.

Key: 1=Strongly Agree; 2= Agree; 3=No Opinion; 4=Disagree; 5=Strongly Disagree.

	Afrocentric Aspects	SD	D	U	A	SA
i	Teaching by having learners participate in what they learn promotes self-responsibility.					
ii	Use of peer teaching promotes harmonious co-existence.					
iii	Having specific approved experts charged with teaching promotes acquisition of good morals.					
iv	Teaching by mentoring the learners throughout the developmental stages enhance respect for authority.					
v	Involvement of societal members in teaching children promotes good manners among the young people.					
vi	Active participation of learners in learning experiences encourage hard work.					

(c). Please give suggestions on how teaching methodologies could be used to promote desirable social behaviours among learners in your school.

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SECTION D: Evaluation Methods.

7(a). To what extent do you agree with the following statements on evaluation strategies used in your school? For each strategy please tick only once.

Key: 1=Strongly Agree; 2= Agree; 3=No Opinion; 4=Disagree; 5=Strongly Disagree.

	Evaluation Strategies	SD	D	U	A	SA
I	Classroom assessment tests don't come as surprises to learners.					
ii	Teachers give clear corrective instructions after an evaluation exercise.					
iii	Teachers guide learners on what is to be evaluated					
iv	Teachers use test to rank learners but rather to get feedback on what they have taught.					
V	Evaluation helps learners to revise what they have learnt in classroom.					
vi	Assessment tests do not use language that is sensitive and offensive.					
vii	Tests and examinations cover both cognitive and behaviour attitudes.					
viii	Teachers evaluate what they have taught.					

(b). 'Afrocentric' refers to African indigenous ways and approaches of evaluation in learning. Please rate the extent to which you agree that the following aspects of Afrocentric evaluation methods.

Key: 1=Strongly Agree; 2= Agree; 3=No Opinion; 4=Disagree; 5=Strongly Disagree.

	Afrocentric Aspects	SD	D	U	A	SA
i.	Evaluation by observing how the learner works promotes sense of responsibility.					
ii.	Evaluation through participation in what is taught encourages honesty among learners.					
iii.	Evaluating the level of engagement during the learning process promotes integrity.					
iv.	Active involvement in productive work during the learning promotes hard work.					
v.	Role playing enhances transparency and honesty.					
vi.	Evaluating the character of the learner promotes acceptable social values.					

(c). Please give suggestions on how evaluation methods can be used to promote desirable social behaviors among learners

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SECTION E: Corrective Measures

8(a). The following statements are on corrective measures used in your school. Please rate the extent to which you agree with them. For each statement please tick only once.

Key: 1=Strongly Agree; 2= Agree; 3=No Opinion; 4=Disagree; 5=Strongly Disagree.

	Statements	SD	D	U	A	SA
i	Teachers act as positive role models.					
ii	Corrective measures are made clear to learners.					
iii	Consequences of breaking rules and regulations are made clear to the learner.					
iv	There is fairness in application of corrective measures.					
v	The rights of everyone are observed without discrimination.					
vi	Learners are often denied enjoyable privileges as a corrective measure.					
vii	Teachers consistently monitor the situation and behaviour of learners.					
viii	Teachers maintain accurate records on deviating learners' behaviour.					
ix	Teachers embrace the culture of hosting class discussions on students' interests.					
x	Teachers strike a balance between corrective action and the severity of misconduct.					

(b). 'Afrocentric' refers to African indigenous ways and approaches of correcting deviant behaviour. Please rate the extent to which you agree that the following aspects of Afrocentric corrective measures.

Key: 1=Strongly Agree; 2= Agree; 3=No Opinion; 4=Disagree; 5=Strongly Disagree.

	Afrocentric Aspects	SD	D	U	A	SA
i	Correcting learners through ridicules instills good manners.					
ii	Reprimands are not effective in promoting self-responsibility.					

iii	Use of deterrence and instilling fear promotes sense of accountability.					
iv	Use of sanctions promotes acceptable behaviour.					
v	Correcting learners through inflicting pain instills sense of responsibility.					
vi	Verbal warnings are effective in enhancing acceptable behaviours.					
vii	Use of severe punishment promotes acceptable behavior.					

(c). Please give suggestions on how corrective measures could be used to promote desired behaviours among learners.

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SECTION F: Societal Norms

9(a). To what extent do you agree with the following statements on societal norms in your school. For each statement tick only once.

Key: 1=Strongly Agree; 2= Agree; 3=No Opinion; 4=Disagree; 5=Strongly Disagree.

	Statements	SD	D	U	A	SA
I	Our school advocates for harmonious co-existence.					
ii	Honesty and faithfulness is practiced in our school.					
iii	There is respect for the sacredness of religion.					
iv	Respect for public and private property is stressed in our school.					
v	Students respect teachers and authority.					
vi	There is respect for diversity.					
vii	There is emphasis on character development.					
viii	The school stresses on developing leaders of integrity.					
ix	Moral values are emphasized in all meetings.					

(b). Please give suggestions on how societal norms could be promoted among learners in your school.

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APPENDIX II
INTERVIEW SCHEDULE FOR TEACHERS

1. What do you understand by the term ‘‘societal norms’’?
2. Which societal norms and values do you think are inculcated through curricular activities in Kenyan school system?
3. Kindly outline the commonly used teaching methodologies in your school.
4. Which teaching methodologies could enhance societal norms in school system?
5. Which evaluation methods are commonly used in school system?
6. How can evaluation techniques be used to enhance societal norms?
7. How do corrective measures contribute to promotion of societal norms in your school?
8. How can Afrocentric perspective be integrated into current school system to enhance societal norms among learners?

APPENDIX III
INTERVIEW SCHEDULE FOR STUDENTS

1. What do you understand by the term societal norms?
2. In what ways can curricular activities enhance societal norms in your school?
3. Which teaching methodologies can enhance societal norms in your school?
4. In what ways can evaluation methods be used to enhance societal norms in your school?
5. What corrective measures could be best used to enhance societal norms in your school?
6. How can Afrocentric perspective be integrated into Kenyan school system to promote societal norms?

APPENDIX IV

SAMPLE DETERMINATION TABLE

The table for determining the size of a randomly chosen sample for a given population of N cases such that the sample proportion is within + 0.05 of the population within a 95% level of confidence.

N	S	N	S	N	S
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	241	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	100000	384

N=Population size; S= Sample size

Source: Kathuri and Pals (1993).

APPENDIX V
CHUKA UNIVERSITY CLEARANCE LETTER



INSTITUTIONAL ETHICS REVIEW COMMITTEE

Our Ref: CU/IERC/NCST/18/76

11th October, 2018

**THE CHIEF EXECUTIVE OFFICER
NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION
P.O. BOX 30623-00100
NAIROBI**

Dear Sir/Madam,

**RE: RESEARCH CLEARANCE AND AUTHORIZATION FOR JOSEPH MURIUNGI
KIRUGUA. REG NO ED17/19118/15**

The above matter refers:

The Institutional Ethics Review Committee of Chuka University met and reviewed the Research Proposal for the above named titled: "Inculcation of Societal Norms in School System in Meru County, Keny: An Afrocentric Perspective." The Supervisors are Prof. Njoki Wane and Prof. George Muthaa

The candidate has amended the issues which were highlighted in the check list, the permit should therefore be issued.

Attached please find copies of the minutes, research clearance and authorization check list for your perusal. Kindly assist the student get the research permit.

Yours faithfully,



**Prof. Adiel Magana
CHAIR
INSTITUTIONAL ETHICS REVIEW COMMITTEE**

cc: BPGS

**APPENDIX VII
NACOSTI RESEARCH AUTHORIZATION**



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No. **NACOSTI/P/18/53358/26576**

Date: **27th November, 2018**

Joseph Muriungi Kirugua
Chuka University,
P. O. Box 109-60400
CHUKA.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Inculcation of societal norms in school system in Meru County, Kenya: An afrocentric perspective”* I am pleased to inform you that you have been authorized to undertake research in **Meru County** for the period ending **26th November, 2019**.

You are advised to report to **the County Commissioner and the County Director of Education, Meru County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.


DR. STEPHEN K. KIBIRU, PhD.
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Meru County.

The County Director of Education
Meru County.

National Commission for Science, Technology and Innovation is ISO9001:2008 Certified