Influence of Religious Cultural Strategies on Student Behaviour Modification in Public Mixed Day Secondary Schools in Nandi County

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The study investigated the influence of religious cultural strategies of training discipline on students' behaviour modification in public mixed secondary schools in Nandi County, Kenya. This is in light of concern that indiscipline cases are increasing in schools despite the existence of guidance and counselling programmes. The research questions addressed in this study were: what is the behaviour of students in public mixed secondary schools in Nandi County, and is there a relatonship between religious cultural strategies and students' behaviour modification in mixed-sex secondary schools in Nandi County. Multicultural Theory guided the study. Sequential mixed research design was adopted. The target population was 74,048 respondents comprising students, teacher counsellors and deputy principals. Proportionate stratified, simple random sampling and purposive sampling techniques were used. Quantitative data were collected from students using a questionnaire and interview guide collected qualitative data from deputy principals. A pilot study was conducted among 39 students, 2 teacher counsellors and deputy principals each to test the validity and reliability of the research instruments. Quantitative data were analysed by use of frequencies, percentages, mean scores and standard deviations. Inferential statistics was done to test hypotheses by using analysis of variance. From the findings, there was a statistically significant mean difference between religious cultural strategies groups (F (2,375) = 109.105, p = .000) and students' behaviour modification. There was a positive significant effect of religious cultural strategies and students' behaviour modification. The study concluded that religious cultural strategies of training discipline had a significant influence on students' behaviour modification in public mixed secondary schools in Nandi County. The study recommended that school administrators should clearly spell out the rules and regulations guiding the expected behaviour of students within the school environment. The study findings will benefit the Ministry of Education, principals, deputy principals, community elders and counsellors to monitor and improve student behaviour in schools.

Keywords: Religious Cultural Strategies, Behaviour Modification, Indiscipline, Public Secondary Schools, Multicultural Theory

Introduction

The increasing occurrence of disruptive behaviour in schools is a significant problem. This issue is exacerbated by counsellors and school administrators' lack of effective behaviour modification strategies, insufficient parental involvement, and the abolition of corporal punishment (Jepketer, 2017).

Global trends underscore the gravity of the situation. A study in the UK revealed a surge in self-reported plans for violence among young people, culminating in tragic incidents (Lindsey, 2019). Sweden reported a rise in gambling, drug abuse, and alcoholism among youth during the COVID-19 pandemic (Håkansson, 2020). Similarly, Morocco witnessed increased sexual activity and associated behaviours influenced by media (El Kandoussi, 2023), while Botswana reported a rise in risky sexual behaviours among school-aged youth (Riva et al., 2018).

Training discipline involves imparting rules, developing competencies, and correcting undesirable behaviours. Behaviour, as observable actions and responses, can be modified through psychotherapeutic interventions to address maladaptive behaviours (Cooper, 2020; Aksom et al., 2019).

Cultural strategies harness values, customs, and beliefs to influence behaviour change (Gainsbury, 2017). These strategies emphasise relationship-building, empathy, and collaboration (Haddock, 2020). Within this framework, cultural and religious strategies incorporate spiritual and faith-based principles to address emotional, psychological, and relational concerns (Benson, 2021). This study explored the impact of specific religious-based strategies, including invoking God's wrath, cleansing rituals, excommunication, prayer, cultural sex sanctions, and beliefs about life and death, on students' behaviour modification.

In Zambia, according to Maliwa (2016), an assessment

of the provision of guidance and counselling services in secondary schools revealed the necessity to develop training discipline in schools in different forms so as to address society's challenges apart from the conventional counselling used during the colonial era. The findings recommended that young people need to be guided into the values of the cultural societies that meet the expected needs and goals of society.

A study in Nigeria among the Ibibo, Qhafi and Egba tribes on cultural guidance and counselling indicates a marked relationship between cultural therapy and behaviour modification that characterises deep African cultural beliefs (Mensah, 2019). There is a diversion in cultural ways of training discipline used to manage behaviour in Nigeria in that punishment, invoking of curses and temporary excommunication of the clients was frequently done (Kwame, 2019). They covered extended family cleansing, taboos, ancestral links, and understanding the tribe's leadership structure, beliefs and taboos that form the foundation of the community's wealth system among the Ibo community.

Culturally and contextually sensitive strategies for preventing and reducing bullying have been advocated (Lephoto, 2023). Lesotho, in particular, has been identified as lagging behind other South African countries in addressing behavioural issues in schools. Lephoto proposed combining the African philosophy of botho with narrative and thematic literature analysis to inform a culturally relevant approach.

Cultural training disciplines often involve elaborate ceremonies and rituals, as exemplified by certain adolescent rites of passage. The Pokot people, for instance, employed a combination of reward-based and punitive strategies, including public shaming and even violence, to deter undesirable behaviours (Tirop, 2018).

The Kalenjin community's *kamuratanet* system provides another example of a culturally embedded approach to behaviour management. This process centred around circumcision rituals, imparts knowledge, skills, and values (Chemitei, 2018).

However, challenges persist. Rising mental health issues, including those related to HIV/AIDS, have contributed to increased behavioural problems among adolescents in Nandi County (Kwobah et al., 2017). Moreover, substance abuse, early pregnancy, and violence are prevalent despite existing interventions (Kariuki, 2022; Sugut, 2014). The escalation of harmful cultural practices, such as excessive alcohol consumption, further exacerbates these issues (Salim et al., 2020).

Statement of the Problem

Research indicates a rise in socio-emotional and behavioural problems among adolescents. Studies in Nyeri and Kiambu counties (Magai et al., 2018) and Elgeyo Marakwet (Githinji et al., 2021) highlight increased antisocial behaviours such as fighting, aggression, and alcoholism.

While traditional counselling approaches have been employed, their effectiveness is limited. There is a growing recognition of the need for proactive, culturally appropriate strategies (Gottfredson, 2019). Although schools in Nandi County have implemented various interventions, research on the impact of cultural approaches to behaviour modification remains scarce.

This study aims to address this gap by investigating the influence of religious cultural strategies on students' behaviour in public mixed secondary schools in Nandi County. The findings are expected to contribute to the development of culturally consistent, cost-effective, and easily implementable approaches to behaviour change.

Recent tragic incidents, including suicides linked to unemployment and academic pressure, underscore the urgency of addressing behavioural challenges in the region (Sigey, 2024). Despite documented high levels of indiscipline, the potential of cultural strategies in addressing these issues has been largely overlooked.

Research Questions

1. What is the behaviour of students in public mixed-sex secondary schools in Nandi County?
2. Is there a relationship between religious cultural strategies and student behaviour modification in mixed-sex secondary schools in Nandi County?

Research Hypothesis

There is a relationship between religious cultural strategies and student behaviour modification in public mixed-sex secondary schools in Nandi County.

Theoretical Framework

This study is guided by the principles of Multicultural Theory, propounded by Derald Wing Sue (2001). This theory emphasises the importance of incorporating cultural and identity aspects into counselling to foster client-centred healing.

Multicultural Theory emphasises the importance of using culturally appropriate techniques in counselling, advocating for interventions that resonate with diverse communities and ethnic groups. It prioritises preventive measures, offering proactive support systems and culturally sensitive approaches rather than relying solely on remedial interventions. To effectively navigate multicultural environments, counsellors are encouraged to develop cultural competence, enhancing their knowledge and skills to address the complexities that arise in these settings.

When applied to behaviour modification within diverse student populations, Multicultural Theory supports culturally sensitive approaches that acknowledge the various behaviour change techniques adopted by different ethnic communities

in Nandi County. A key tenet of this theory is respecting the cultural identity of clients while addressing their behavioural concerns, as emphasised by Sue (2001). This respect fosters engagement through culturally acceptable frameworks, which therapists can use when working with clients from diverse racial, ethnic, and gender backgrounds.

In the context of schools, Multicultural Theory offers significant benefits by recognising cultural identity as a crucial factor in adolescent development. Sue's (2001) model suggests a spectrum of interventions for behaviour change that includes preventive, restorative, punitive, and religious functions, all of which can be adapted within the school environment. Additionally, the theory acknowledges the impact of migration on multiculturalism, recognising that the movement of people brings new cultural influences, enriching the social fabric and shaping social identities, as noted by Siu (2020) and Chan (2022).

In Nandi County, the presence of various ethnic groups, such as the Luhya and Luo, has created a multicultural environment. This study anticipates encountering a range of cultural practices and strategies for behaviour modification, influenced by the diverse backgrounds of these communities. For therapists working in such multicultural settings, it is essential to recognise the socio-cultural divides between rural and urban environments, as each community has its own cultural norms and traditions that require culturally sensitive therapeutic approaches.

However, Multicultural Theory is not without limitations. It may struggle to distinguish between culturally acceptable behaviours and those that are indicative of disorders, and it might not fully account for the influence of individual demographic characteristics on behaviour. In this study, these limitations are addressed by focusing on culturally appropriate behaviour modification strategies that are specific to the context of Nandi County.

The implications of Multicultural Theory for this study are significant. It underscores the need for cultural sensitivity during data collection to ensure that the study accurately targets the intended behaviours. Counsellors are encouraged to adapt their interventions to meet the developmental needs of adolescents and remain flexible in their approaches. Additionally, it is important to recognise the potential for student resistance to culturally informed interventions. While multicultural therapy can be highly effective, it is essential to understand that it primarily addresses issues within a specific cultural context, as highlighted by Adami (2016).

In summary, Multicultural Theory provides a robust framework for exploring the influence of cultural strategies on behaviour modification in secondary schools within the multicultural environment of Nandi County.

Conceptual Framework

The study employed a conceptual framework that posits religious cultural strategies of training discipline as the independent variable influencing behaviour modification, the dependent variable.

Figure 1

Conceptual Framework
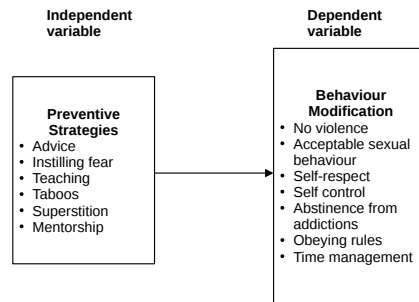
Research Design and Methodology

This study used explanatory sequential mixed-methods, *ex-post facto* and phenomenological research designs. The researcher first collected and analysed the quantitative data, then used a qualitative method to gain further explanation and interpretation of the quantitative results obtained.

The study was conducted in Nandi County, which is located in the North Rift Region of the Rift Valley. It has a population of 882,771 people (KNBS, 2019). There are a total of 260 schools in the county; 96 are public mixed day secondary schools with a population of 74,048 students, and the rest are boarding boys' and girls' schools at the national, extra-county, county, and sub-county levels (MOEST, 2024). The schools are distributed across Aldai, Nandi Hills, Tinderet, Emgwen, Chesumei, and Mosop sub-counties. The study was conducted in public mixed day secondary schools in Nandi County.

The target population for this study was 74,048 students from public mixed day secondary schools. The secondary school students aged between 12 and 19 years in mixed public day secondary schools were targeted. The teacher counsellors targeted 96 teachers and 96 deputy principals (MOEST, 2024).

Quantitative and qualitative sampling approaches were used. A stratified sampling technique was used to categorise sub-counties to form strata. From each stratum, simple random sampling techniques were used to select schools, while both simple random and stratified sampling were used to select respondents, the students. Each sub-county school was selected using simple random sampling. The researcher adopted a simple random sampling technique to select respondents from each stratum.

The sample size of 398 students was arrived at by using Yamane (1964) formula:

$$n = \frac{N}{1 + N(e^2)}$$

Where:
n= sample size
N= total population e= margin error (0.05)

$$n = \frac{74048}{1 + 74048\,(0.05^2)}$$

n=
Where; n= sample size
N= total population
e= margin error (0.05)

Having computed the sample of 398, students were selected using proportionate stratified sampling procedure. Simple random was applied in selecting respondents in each school while stratified sampling was applied in putting the students to two sub groups of boys and girls.

Purposive sampling was used to select teacher counsellors and their respective deputy principals. This is the most common sampling in qualitative research, and it allows for strategically selecting participants with relevant experience and knowledge for the research in question. The researcher used census sampling to select all the six counties in Nandi County.

From each selected school purposive sampling technique was used to select 27 Teacher counsellors and 27 Deputy Principals. The teacher-counsellors were involved because they interact with student reported with deviant behaviour. The deputy principals were involved in the study because they are in charge of discipline in the administration.

Questionnaires were used to collect quantitative data, while interviews guide was used to collect qualitative data.

Questionnaire was administered to secondary school students in the sampled schools. The questionnaire was designed to solicit the data on constructs pertinent to establishing the interrelationship between the independent and dependent study variables. Questionnaires also have added advantage of being less costly and using less time as instruments of data collection. Unless otherwise stated, the variables were measured on a 5-point Likert scales.

Interview guide both for senior teachers and their Deputies were administered to collect views and opinions on the effectiveness of the cultural strategies of training discipline in managing behaviour in their schools. The interview guide was perfect for collecting unique and accurate information which is free from biases. An interview guide allows probing and the main questions as outlined in the guide were asked to all the respondents and their responses recorded in a field note book.

To ascertain both the validity and reliability of the research instrument results, the study conducted pilot study. The researcher used 10% which translated to 39 students and 2 teacher counsellor and 2 deputy principals. According to Foss and Saebi (2017) validity is the degree by which the sample of test items represents the content the test is designed to measure. In this study, face, content and construct validities were tested. To achieve face validity, experts from the Catholic University of Eastern Africa, faculty of Arts and Social Science reviewed all the questionnaire items for readability, consistency, and completeness. The content validity of an instrument is improved through expert judgement. The experts included supervisors, lecturers and colleagues from the department. Before administering the questionnaires, the researcher presented to experts in the faculty of Arts and Social Science who established the instruments suitability.

Reliability refers to the consistency of a measure, even when administered multiple times (Tabachnick et al., 2017). To assess the reliability of the questionnaire, a test-retest method was employed. The same questionnaire was administered to a sample of students twice, with a two-week interval between administrations. The participants were selected from schools in Nandi County that were not included in the main study.

Once collected, the questionnaires were coded and analysed using SPSS version 26. A reliability analysis was conducted to determine the Cronbach's alpha coefficient for each variable. A threshold value of 0.70 was adopted as a minimum acceptable level of reliability (Bryman, 2012).

The results indicated that all study variables exhibited Cronbach's alpha coefficients above 0.70, demonstrating satisfactory reliability. Specifically, the Cronbach's alpha coefficients were: 0.79 for Religious cultural strategies, 0.76 for Behaviour modification, and 0.77 overall.

Data analysis involves transforming raw data into meaningful insights. Questionnaires were reviewed for completeness and accuracy. Data were coded into SPSS Version 26 for analysis.

Quantitative data were analysed using descriptive and inferential statistics. Descriptive statistics included calculating frequency, percentages, mean, and standard deviation. Data were presented in tables and graphs. Inferential statistics consisted of analysis of variance (ANOVA). An ANOVA was conducted to examine the extent to which religious cultural strategies influence student behaviour modification in public mixed-sex secondary schools in Nandi County.

Qualitative data from interviews were transcribed and subjected to thematic analysis to identify codes, categories, and themes.

To ensure ethical compliance, permission to conduct the research was obtained from the respective authorities. This included the Catholic University of Eastern Africa (GABA), the National Commission for Science, Technology and Inno-

vation (NACOSTI), and the Ministry of Education in Nandi County.

Before the interviews commenced, participants were informed about the study's purpose and provided with written consent forms. By signing these forms, participants indicated their willingness to participate in the study. To maintain confidentiality, participant information was restricted to the researchers

Results

Behaviour of Students

The first research question was what is the behaviour of students in public mixed day secondary schools in Nandi County, Kenya? The findings were presented using descriptive statistics.

The students were asked to indicate their views on a number of statements provided by the researcher related to cultural religious strategies of training discipline. On a five-point Likert scale the respondents were requested to indicate their level of agreement ranging from Not very true, Not true, Not sure, True, and Very true. Table A1 in the appendix summarises the responses.

From the findings of the study, it was evident that responses to the six statements used to explain cultural religious strategies of training discipline had an overall mean of 3.94 and a standard deviation of 0.71. This show that majority of the respondents agreed with the statements used to measure cultural religious strategies of training discipline. The students obey God's commandments and avoid violence and bullying others as a religious practice. This agrees with Adeoye (2013), that a significant effect of cognitive self-instruction, contingency management and control on bullying behaviour.

From the interviews the teacher-counsellor 1, 3, 7, 8, 11, 13 and 16 were of the opinion that through pastoral care assist change and maintain good behaviour. This was supported by Deputy principal; 1, 2, 4, 5, 7 and 10 that pastoral programmes were assist change and maintain good behaviour. This was supported by an interviewee alluded as;

I have personally applied religious methods such as prayer and invoking Gods name on particular students who had higher levels of indiscipline, while in the process took advantage of the disciple procedure to instil religious values on them. I have observed that many of them change immediately.

MD 11, 16th May 2024

From the interview's teacher counsellor 2, 4, 6, 7, 8, 10, 12 and 13 were of the opinion that using of peer counselling identify indiscipline/behavioural disorders among students. This was supported by Deputy Principal; 1, 2, 5, 7, and 9 that reports from teachers and prefects was used to identify indiscipline/behavioural disorders. Deputy principal; 2, 4,

5 and 7 was of the opinion that how students communicate with teachers and fellow students were used to identify indiscipline/behavioural disorders. This agrees with Hu (2020) that cultural training discipline strategies that empower students with self-regulation skills can contribute to long-term behaviour modification. This agrees with Kariuki (2022) that substance abuse, early pregnancy, peer influences, laziness, femicide and suicides are on the increase even after implementation of contemporary in schools.

Students Behaviour Modification

During the study the students' behaviour modification was the dependent variable. The study sought to examine behaviour modification in public mixed secondary schools in Nandi County, Kenya. The students were asked to indicate their views on a number of statements provided by the researcher related behaviour modification. Table 2 summarises the responses of students on students' behaviour modification.

From the findings of the study, it was evident that responses to the 24 statements used to explain behaviour modification had an overall mean of 3.85 and a standard deviation of 0.67. This show that majority of the respondents agreed with the statements used to measure student behaviour modification. The findings showed that most of the students value their life due to taboos emphasised in the community. This agrees with Amusa (2022) that the components of training discipline and behaviour change further covered extended families cleansing, taboos, ancestral links, understanding the tribe's leadership structure, beliefs and taboos that form the foundation of the community's wealth system among the Ibo community.

The conflict resolution skills have helped students live a peaceful life. This agrees with Morogo (2019), that schools had put in place measures within their plans and regulations to promote the implementation of peace education in the county to reduce conflict.

The findings showed that the constant prayers have improved student's relationship with God and community. Teacher counsellor 1, 2, 4, 6, 7, 9, 13 and 14 were of the opinion that involving spiritual leaders assist change and maintain good behaviour. This was supported by Deputy Principal; 2, 3, 6, 8 and 10 that welcoming guest speakers assist change and maintain good behaviour. Teacher counsellor 3, 5, 7, 8, 10, 12 and 16 were of the opinion that in Christian Unions and Youth Fellowships assist change and maintain good behaviour. During the interview a teacher counsellor admitted that;

Collective responsibility by religious elders, parents, teachers and guardians, will assist in identifying suitable cultural approach to train in discipline and behaviour management because they understand the ethnic belief and values of the students from the community.

TC 19, 16th May 2024

The findings showed that the fear of ritualistic cleansing reminds them to avoid unacceptable behaviours and the fear of God's wrath have helped them adapt acceptable behaviours that was anchored on cultural values. This was confirmed by one interviewee that;

Student through from the community fear and detest any ritualistic cleansing practice that is done to a community member when found with an indiscipline case. They would rather change and behave to evert the ritualistic practice.

TC 20 17th May 2024

Teacher counsellor 1, 3, 5, 10, 12, 14, 18 and 19 were of the opinion that indiscipline students were punished by talking to them. This was supported by Deputy principal; 1, 4, 6, 7, 9 and 10 that correcting them through talking to was the punishment given to the indiscipline students. From the interviews the teacher counselor 1, 4, 6, 8, 12, 16 and 18 were of the opinion that encouraging restore student who accepted to change their behaviour. This was supported by Deputy Principal; 2, 5, 7, 8, 10 and 11 that encouragement was used to restore student who accepted to change their behaviour.

Teacher counsellor 2, 5, 7, 8, 10, 13 and 19 were of the opinion that giving responsibility restore student who accepted to change their behaviour. This was supported by Deputy Principal; 1, 3, 5, 6, 7 and 9 that giving responsibility was used to restore student who accepted to change their behaviour. Teacher counsellor 2, 5, 9, 11, 15 and 17 were of the opinion that recognition restores student who accepted to change their behaviour. Deputy Principal; 2, 4, 5, 6, 8 and 11 stated that rewarding the learners was used to restore student who accepted to change their behaviour.

Test of Hypothesis

Hypothesis H_{01}: There is no significant difference in the mean scores of students' behaviour modification between those who received training on religious cultural strategies and those who did not in public mixed secondary schools in Nandi County.

This hypothesis was tested using ANOVA at 0.05 level of significance.

Table A3 in the appendix shows the results of ANOVA on religious cultural strategies

From the findings showed that there was a statistically significant difference between different levels of the training on religious cultural strategies (F $(2,375) = 109.105$, p = .000) and students' behaviour modification. This means there is a statistically significant difference between the means of the different levels of the training on religious cultural strategies variable. Since p< 0.05 the null hypothesis (Ho1) was rejected and the study concluded that there is a statistically significant mean difference between training on religious cultural strategies and students' behaviour modification in Public mixed secondary schools in Nandi county.

The finding implied that religious cultural strategies training on discipline led to increase in students' behaviour modification. This agrees with Benson (2021) that cultural religious strategies of training discipline often involve integrating spiritual and faith-based principles to address individuals' emotional, psychological and relational concerns. These strategies are rooted in religious teachings and practices and aim to provide guidance, support and healing from a spiritual perspective. The students believed on life after death, that reminded them to be obedient to Gods commandments and life after death myths have prepared them to follow religious values. This concurs with Jimoh et al (2015), that it was difficult in Nigeria for counsellors and counsellors not to belief in life after death.

A Tukey post hoc test revealed that there was a statistically significant difference in behaviour modification between the group that trained on religious cultural strategies (2.78 ± 0.594), p = .000). There was no statistically significant difference between the students that were trained and not trained (p = 0.533) as well as not sure groups (p = 0.206).

From the findings there was a statistically significant difference in behaviour modification between the group that trained on religious cultural strategies. This agrees with Gainsbury(2017) that cultural strategies are therapeutic interventions that involves use of values, customs, taboos, superstitions, beliefs and ethnic norms of clients to change behaviour. Cultural training discipline helps in removing reinforcement for undesirable behaviours; it may lead to the extinction of those behaviours. This involves no longer providing reinforcement for a previously reinforced behaviour, which result in a decrease in that behaviour (Mohamed, 2021).

It concurs with Gibbon (2015), that a desire to serve and please God significantly influences inmates to obey the laws. The combination of spiritual mentoring, discipleship and opportunities to earn an honest living may lead to a productive lifestyle and community service.

Conclusion and Recommendations

Conclusions

On the basis of the findings the researcher concluded that majority of the students had their behaviour modified as a result of the use of preventive, punitive, restorative and religious cultural strategy of training discipline. The discipline process involved teachers actively, elders in consultation with teachers and religious leaders from the community. The common behaviour change activities included; teaching, advices, taboos, instilling religious values, talk therapy and mentorship. The study concluded that there was a statistically significant difference between different levels of the training on religious cultural strategies (and students' behaviour modification.

Recommendations

The study recommended that school management should develop cultural collaborative school-based strategies of training discipline by starting programs that involves community elders and religious leaders.

The principals and teachers should intensify their efforts in the area of student's discipline as an agent of socialisation which significantly contribute to children's behavioural modification.

The religious leaders should frequently organise seminars, talks, dialogue and training discipline based on the multicultural setting of the youths in schools.

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Appendix
Tables

Table A1

Cultural Religious Strategies of Training Discipline

	Not very true		Not true		Not sure		True		Very true		Mean	Std. Dev
	f	%	f	%	f	%	f	%	f	%		
I abstain from sexual intercourse because of my self-respect to religious teachings	19	5.0	13	3.4	59	15.6	108	28.6	179	47.4	4.10	1.10
I obey God's commandments	10	2.6	19	5.0	62	16.4	101	26.7	186	49.2	4.15	1.04
I avoid violence and bullying others as a religious practice	7	1.9	29	7.7	96	25.4	112	29.6	134	35.4	3.89	1.04
I have control over peer addictions due to cultural values	14	3.7	35	9.3	96	25.4	114	30.2	119	31.5	3.76	1.10
I always pray to prevent undesirable behaviour	15	4.0	28	7.4	74	19.6	112	29.6	149	39.4	3.93	1.11
I observe time management because of religious teachings and values	31	8.2	33	8.7	65	17.2	109	28.8	140	37.0	3.78	1.26
Mean											**3.94**	**0.71**

Table A2

Behaviour Modification

	Not very true		Not true		Not sure		True		Very true		Mean	Std. Dev
	f	%	f	%	f	%	f	%	f	%		
Advice and talks have helped me change behaviour.	20	5.3	14	3.7	44	11.6	114	30.2	186	49.2	4.14	1.10
Folktales have assisted me understand my life values	18	4.8	34	9.0	97	25.7	136	36.0	93	24.6	3.67	1.09
Taboos and superstitions have prevented me from being violent.	6	1.6	37	9.8	66	17.5	118	31.2	151	39.9	3.98	1.05
Mentorship has assisted me avoid undesirable behaviour.	18	4.8	39	10.3	87	23.0	119	31.5	115	30.4	3.72	1.14
Fear instilled in me have made me avoid irresponsible behaviour.	14	3.7	44	11.6	101	26.7	123	32.5	96	25.4	3.64	1.09
Lessons from community values have prevented unacceptable behaviour in me.	18	4.8	28	7.4	87	23.0	120	31.7	125	33.1	3.81	1.12
The possibility of being punished made me desist from disobeying rules.	31	8.2	71	18.8	110	29.1	81	21.4	85	22.5	3.31	1.24
Payment of fines have scared me to avoided irresponsible behaviours	49	13.0	78	20.6	106	28.0	81	21.4	64	16.9	3.09	1.27
Fear of being excommunicated and suspended made me avoid indiscipline	25	6.6	55	14.6	97	25.7	91	24.1	110	29.1	3.55	1.23
Regular scolding from my peers made me to change my behaviours.	23	6.1	46	12.2	83	22.0	122	32.3	104	27.5	3.63	1.18
Threats with curses has enabled me to avoid unacceptable behaviours.	32	8.5	69	18.3	104	27.5	82	21.7	91	24.1	3.35	1.26
The shame associated with irresponsible behaviours has assisted me to change	24	6.3	56	14.8	102	27.0	93	24.6	103	27.2	3.52	1.21
Dialogue has helped me learn acceptable values	26	6.9	38	10.1	76	20.1	106	28.0	132	34.9	3.74	1.23
Talk sessions has improved my behaviour	15	4.0	24	6.3	69	18.3	106	28.0	164	43.4	4.01	1.11
Forgiveness has made me adopt acceptable behaviours.	23	6.1	44	11.6	102	27.0	93	24.6	116	30.7	3.62	1.20
Mediating conflicts has improved my problem-solving skills.	17	4.5	31	8.2	108	28.6	113	29.9	109	28.8	3.70	1.11
Communicating and clear instruction has assisted me to change my behaviour.	15	4.0	23	6.1	68	18.0	125	33.1	147	38.9	3.97	1.08
Conflict resolution skills have helped me live a peaceful life.	15	4.0	32	8.5	99	26.2	110	29.1	122	32.3	3.77	1.11

Table A2

Behaviour Modification

	Not very true		Not true		Not sure		True		Very true		Mean	Std. Dev
	f	%	f	%	f	%	f	%	f	%		
Constant prayers have improved my relationship with God and community	11	2.9	29	7.7	54	14.3	94	24.9	190	50.3	4.12	1.10
Beliefs on life after death, has reminded me to be obedient to Gods commandments	19	5.0	28	7.4	90	23.8	103	27.2	138	36.5	3.83	1.15
Fear of ritualistic cleansing reminds me to avoid unacceptable behaviours.	29	7.7	33	8.7	129	34.1	98	25.9	89	23.5	3.49	1.17
Life after death myths has prepared me to follow religious values	24	6.3	42	11.1	110	29.1	95	25.1	107	28.3	3.58	1.19
My behaviour is anchored on cultural values	15	4.0	40	10.6	109	28.8	114	30.2	100	26.5	3.65	1.10
Fear of God's wrath has helped me adapt acceptable behaviours.	23	6.1	19	5.0	76	20.1	110	29.1	150	39.7	3.91	1.16
Mean											**3.85**	**0.67**

Table A3

ANOVA on Religious Cultural Strategies

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	110.293	2	55.146	109.105	.000
Within Groups	189.541	375	.505		
Total	299.833	377			