

**INFLUENCE OF CHURCH PROGRAMS IN ENHANCING THE CHANGE
OF ANTISOCIAL BEHAVIORS AMONG YOUTHS IN DELIVERANCE
CHURCHES OF KENYA, NJIRU SUB-COUNTY, NAIROBI, KENYA**

SILAS NJAGI MUTHAMIA

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DECLARATION

I declare that this is my original work and has not been submitted to any other institution or university other than Pan Africa Christian University.

Signed: Date:

Silas Njagi Muthamia (MMFT 18264/0/20)

Department of Psychology

This thesis been submitted with my approval as the appointed university supervisor.

Signed: Date:

Dr. Mary Kanja, PhD

Department of psychology

Pan Africa Christian University.

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DEDICATION

I dedicate this work to God who has endowed me with good health, a sound mind, and has supplied me with all that I needed on this journey. I also dedicate the project to my best friend and dear wife; Lina Jema, for being a strong pillar throughout my academic journey. To my children, Wema, Winner, and Well, I appreciate your patience, support, and prayers.

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ABSTRACT

Since time immemorial, community of faith has stood out as a major avenue for transmitting behavior. The purpose of this study was to investigate the influence of the church in enhancing the change of antisocial behaviors among youths in Deliverance churches, Njiru Sub-County, Nairobi, Kenya. The study was guided by the following objectives: to assess the influence of church programs on alcohol abuse behavior change among youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi; to examine the influence of church programs on bullying behavior change among youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi; to analyze the influence of church programs in promoting aggressive behavior change among youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi; and, to identify the church program that most effectively addresses antisocial behaviors among youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi. Aaron Beck's Cognitive-Behavioral Theory guided the study. The study employed a convergent-parallel mixed method research design and adopted purposive sampling technique to select a sample size of 90 youths and 10 youth leaders from 10 Deliverance Churches, Njiru Sub-County. Quantitative data was gathered by use of questionnaires, while qualitative data was gathered using a structured interview guide. Descriptive, correlation, and linear regression models were used to analyze quantitative data while qualitative data was analyzed using thematic technique and the findings displayed in tables and figures. Results showed that Discipleship significantly reduced alcohol abuse ($\beta = -0.485$, $p < .01$), while Peer counseling, Bible study, and Evangelism showed no significant effects. Discipleship ($\beta = -0.449$, $p < .01$), Bible study ($\beta = -0.225$, $p < .05$), and Evangelism ($\beta = -0.295$, $p < .05$) significantly reduced bullying behavior, while peer counseling had no significant effect. The study showed that Bible ($\beta = .199$, $t = 1.739$, $p > .05$), evangelism ($\beta = .102$, $t = .794$, $p > .05$), and discipleship ($\beta = -.028$, $t = -.228$, $p > .05$) had non-significant association with aggressive behavior. Qualitative analysis showed that alcohol abuse and sexual immorality emerged as salient themes as the most challenging antisocial behaviors among the youth in the church. In terms of effectiveness of church programs, discipleship and bible study stood out as prominent themes. The study concluded that discipleship significantly impacted Alcohol abuse and Bullying behavior positively. Bible study helped with moral development, but Peer counseling and Evangelism showed limited effects. The study recommended that church programs should put more emphasis on discipleship as the primary strategy to curb antisocial behavior among the youth in church. Further research should broaden the scope of youth antisocial behaviors to encompass a wider range of behavioral and psychological issues such as mental health disorders and sexual immorality to provide a more comprehensive understanding of the effectiveness of church programs for youth behavior change.

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ABBREVIATIONS AND ACRONYMS

ACK	Anglican Church of Kenya.
ANOVA	Analysis of Variance.
ASB	Anti-Social Behavior.
ASBS	Anti-Social Behaviors
AUD	Alcohol Use Disorder.
CBT	Cognitive Behavioral Therapy.
CDC	Centers for Disease Control.
DCK	Deliverance Church of Kenya.
FGCK	Full Gospel Church of Kenya.
HIV/AIDS	Human Immunodeficiency Virus/Acquired Immunodeficiency Syndrome.
PCEA	Presbyterian Church of East Africa.
PEFA	Pentecostal Evangelistic Fellowship of Africa.
USA	United States of America.
SDA	Seventh Day Adventists.
SPSS	Statistical package for Social Scientist.
UNESCO	United Nation Educational, Scientific and Cultural Organization.
WEF	Women Enterprise Fund.
WHO	World Health Organization.

OPERATIONAL DEFINITION OF TERMS

Antisocial behaviors

Vadivel et al. (2023) define Anti-social behaviors as conduct amounting to irritation, fear or anguish. An antisocial behavior in this study means any negative or unacceptable behavior within the society. This study centered on alcohol abuse, bullying, and aggression among the youth.

Alcohol abuse

Musili et al. (2021) define Alcohol abuse as a form of alcohol indulgence that negatively affects day-to-day activities. This study conceptualized alcohol abuse as a drinking problem characterized by increasing tolerance to alcohol.

Aggressive behavior

According to Li & Chu (2022), aggressive behavior is the feelings and physical acts of rage, hatred or hostility. In this context, the term was used to mean negative emotional feelings or reaction rather than physical acts of hostility.

Bible Study

This refers to a systematic group study of scripture with the aim of addressing specific issues in a particular youth group (Warner, 2024). This study will conceptualize bible study as described by Warner (2024).

Bullying behavior

Yuan et al. (2021) define Bullying behavior as an individual's propensity to emotionally harm another through name calling, taunting, belittling, or physically harming. In this study, Bullying behavior mean repeated and deliberate harming of an individual or group either verbally or otherwise where the perpetrator has advantage over the victim. The study will focus on cyber bullying, relational bullying, and social exclusion as forms of bullying.

Church programs

This refers to systematic packages by the church aimed at fostering growth and behavior transformation among the youth (Bwire et al., 2024). In this study the term will mean Discipleship, Bible study, Evangelism, and Peer counseling.

Positive behavior change

According to Tincani (2021), positive behavior change is the transformation that occurs after a person has abandoned antisocial behavior. The study defines positive behavior change as transformation from unacceptable attitudes and negative acts to acceptable ones.

Youth

Article 260 of Kenya's Constitution defines a youth as an individual aged between 18 and 34 years (Bwire, 2023). The study centered on individuals aged between 18 and 24. The term was used interchangeably with the word young people.

CHAPTER ONE: INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

This chapter seeks to identify the role of the church in addressing antisocial behaviors among the youth. The study focused on three anti-social behaviors namely; Alcohol abuse, Bullying, and aggressive behavior. It will further explore the impact of church programs namely; Bible study, Discipleship, Peer counseling and Evangelism on anti-social behavior change. The chapter focused on the following: background of the study, statement of the problem, purpose, objectives, research questions, assumptions, justification, significance, scope, limitations, and delimitations.

Background to the Study

The aim of this study was to examine the influence of the church in promoting positive behavior change and reducing anti-social behaviors among the youth. It explored various ways in which the church can contribute to the reduction of antisocial behaviors among youths. The church as a religious institution has long been recognized as a potential influencer in promoting positive behavior and addressing social issues (Golan et al., 2021). Since time immemorial, it has stood out as a trusted institution for helping the masses deal with spiritual and psychosocial challenges through religious teachings and programs that promote values and morals (Nguyen, 2024). Makanda and Naidu (2021) view the church as an authoritative and influential force in society, directly providing a platform for promoting acceptable behavior. According to Myers et al. (2023), the church is synonymous with practices that shape attitudes and behaviors among youth. Dragomir (2021) opines that youths who are involved in church activities tend to be less involved in antisocial behaviors such as alcohol abuse, bullying, and aggression. The youth are known to benefit

from church programs not only spiritually but also socially and psychologically (King et al., 2023). Thus, the church plays a crucial role in fostering positive change among the youth, steering them away from antisocial behaviors toward more constructive and harmonious lives.

Anti-social behaviors among the youths in Kenya, specifically in Nairobi, have continued to be on the increase (Palatkina et al., 2020). They involve abuse of others' rights, violent behavior, temperament, poor cognitive ability, and contraventions of prevailing norms (Donald et al., 2021). Adegboyega et al. (2024) define anti-social behaviors as acts that violate any social, cultural, ethical, or legal norms or deviations from acceptable mental wellness. According to Nwokocha (2021), ASB such as aggression are the main reason for social volatility, mental illness and subsequently death in both third-world countries and sub-Saharan Africa. Donald et al. (2021) opine that antisocial behaviors among youth provide challenges in leadership capacity as victims struggle to conform to authorities. Some ASBS for example aggressive behaviors and bullying may manifest through acts of hurting or harming others (Bedard, 2023) and in extreme scenarios could lead to suicide, depression, strained social relations, intimate partner violence, poor teacher-student relationships (Wang et al., 2024), and impulsiveness among youths (Zhang et al., 2022). This study investigated whether the church impacts the community positively on behavior change among the youth through identified programs namely; peer counseling, bible study, evangelism, and discipleship. It focused on alcohol abuse, bullying, and aggression as some of the ASBS.

Alcohol abuse has been singled out as one of the most rampant antisocial behaviors among youth in the United States, leading to a myriad of health issues among them (Gupta et al., 2024). A study by Balenger et al. (2023) opines that easy

accessibility to affordable alcohol, increased publicity targeting the youth, and relaxed regulations on alcohol consumption are the main reasons for increasing indulgence in alcohol consumption among the youth in South Africa. The case of alcohol abuse in South Africa is similar to that in Uganda. A study by Swahn et al. (2020) postulates that Uganda has the highest youthful alcohol indulgence in Africa at approximately 9.5 liters of alcohol consumption per youth, which is much higher than global consumption, which stands at 6.4 liters. Dealing with negative emotions and self-image, anxiety, traumatic experiences, loneliness, and conduct problems are some of the leading causes of indulgence in alcohol among the youth (Isaksson et al., 2020).

In Zambia, Chileshe (2022) point out parental alcohol indulgence and high-income backgrounds as the main causes of alcohol abuse among the youth. Others include peer pressure and the economic improvement of middle-income earners (Taylor et al., 2020). According to Nambeye (2022), the population of youths abusing alcohol in Uganda stands at 40.8%, of which 36.7% are men and 45.2% are women. Theuri and Nzioka (2023) posit that exposure to traumatic experiences has a positive connection with alcohol abuse among the youth in Kenya hence the high dependence levels on alcohol. A study conducted in Kiambu County in Kenya links rising rates of youth alcohol abuse to stressful home environment (Theuri, 2023). According to Theuri and Nzioka (2023), youth alcohol consumption in Kenya has a favorable correlation to adverse experiences which explains the country's high rates of alcohol dependence.

Alcohol disorder and dependence are two levels of alcohol abuse that the study focused on. Alcohol disorder is a pattern of alcohol use that involves an uncontrollable drinking habit whereby one is preoccupied with alcohol intake

regardless of the dangers posed by continued drinking. According to Gaffney et al. (2021), alcohol dependence is characterized by variations in the brain's reward and stress systems that appear as withdrawal symptoms when alcohol intake is stopped or reduced. Dependence makes individuals unable to function or manage without indulging, making it part and parcel of life (Gaffney et al., 2021). Understanding the various alcohol abuse dynamics will help churches tailor their programs to suit the various levels of alcohol abuse. Although alcohol dependence and disorder can be managed through medical drugs, some of the drugs are addictive, leaving victims with chemical dependence, which makes church interventions a necessity (Kaggwa et al., 2021).

This study also explored the influence of the church in averting bullying among the youth and all forms of bullying, which include cyber, verbal, social exclusion, and indirect bullying. Bullying is the use of one's power, strength, or influence to hurt or scare weaker individuals (Mazzone et al., 2021). It is the recurring hostile behavior perpetrated by a bully or bullies on a victim with the intent to hurt (Gaffney et al., 2021). The bullying goes beyond normal play or quarrels to physical and social mistreatment by the perpetrators (Messias et al., 2014). Cyber bullying involves online harassment through electronic media, computers, smartphones, and other devices, and includes cyber stalking and online dating abuse (Torrano et al., 2022). Insults and harassment are the most common types of bullying and is mostly rampant among youth, mainly as a result of the moral disengagement factor in socialization (Bjärehed et al., 2021). Social exclusion is a form of bullying that involves socially excluding peers from common activities, facilities, or benefits by sharing negative information about them. The aim of social exclusion is to gain dominance and control over others (Mazzone et al., 2021). On the other hand, social

bullying is a form of bullying that aims at damaging an individual's social standing or causing embarrassment (Armitage et al., 2021). It includes the peddling of falsehoods or rumors, negative facial or physical gestures, intimidating or scornful expressions with the aim of humiliating the victim (Torrano et al., 2022). Indirect bullying involves concealed perpetration, which may not always be directly recognized as bullying due to its subtle nature. It is hard to recognize since it is done in anonymity, with most victims discovering after it has taken place (Armitage et al., 2021). The aim of indirect bullying is to make victims feel socially unaccepted (Armitage et al., 2021).

Aggressive behavior is a form of ASB rampant among the youth that this study focused on. The behavior is manifested through display of anger, irritability, shouting, throwing objects, swearing, harsh language, and insults by use of demeaning words towards victims. Cui and Lan (2020) posit that youthful aggression is as a result of harsh parenting. The church, being the light of the world according to Matthew 5:14–16, has a moral obligation to impact the community positively through behavior transformation and possibly provide solutions to challenges leading to aggressive behaviors among young people, hence, the need for this study.

The term youth is defined by the cultural values, interests, and identity acquired through social functions, skills, and life choices (Jones et al., 2021). The population of choice is one of the most vulnerable because of their relatively low sense of experience, relevant knowledge, and financial dependence, which makes them soft targets for destructive tendencies (Chiu et al., 2023). Although the United Nations' definition of youth is individuals between ages 15 and 24 (Keating, 2022), this study concentrated on ages 18 to 24 to minimize the scope. Since most studies done in Kenya on bullying cover high school experiences (Ngelu, & Wambua,

2020), the age bracket on the sample size covers post high school youths whose bullying dynamics are mainly through deception, malice and alarming messages (Ndiege et al., 2020). This study comes in handy due to the limited statistics on cyber bullying owing to low uptake of research in Kenya (Kwanya et al., 2021). Consequently, the cost implication of responding to the menace, namely, legal action and counseling has further complicated the matter making the church a better option (Ogolla et al., 2023). Mbuthia et al. (2020) cite less involvement in religious activities as one of the reasons why there is increased alcohol abuse among youths which further reveals the need to investigate how the church influences antisocial behavior change among youths in Kenya, specifically in Nairobi's Njiru Sub-County.

Statement of the Problem

Antisocial behaviors such as alcohol abuse, bullying, and aggression have continued to cause significant harm to young people and the society at large. These behaviors have contributed to a myriad of psychological problems, increased delinquency, a high rate of school dropout, and increased cases of domestic and general societal conflicts (Gicharu et al., 2023). Other challenges include abuse of others' rights and privileges, violent behavior, temperament, poor cognitive ability, and infringement of societal standards (Donald et al., 2021). If not managed, the behaviors could have lifelong consequences which can be problematic in addressing especially through conventional interventions (De Wit-De Visser et al., 2023).

Churches have historically played essential roles in alleviating prosocial behaviors among the youth through relevant programs (Michaelson et al., 2015). In Kenya, the church is deemed as the incubator of ethical and moral values through programs and continues to play a significant role in shaping the behavior of young

people (Kagama, 2021). The aim of such programs is not only to transform behavior and increase self-awareness, but also to develop some sense of self-agility and spiritual growth among the youth (Hope et al., 2019). According to Vitorino et al. (2019), church programs such as discipleship, peer counseling, bible study, and evangelism have been proven to influence positive behavior among youths. Such programs are known to help young people overcome ASBS, such as; alcohol abuse, aggression, and bullying that are rampant among the young generation (Salusky et al., 2021). The programs are meant to make youths more aware of themselves and develop some sense of self-agility in addition to spiritual growth which promotes prosocial behavior (Hope et al., 2019).

A Study by Owino (2023) show that a significant number of churches in Nairobi either have full-time youth pastors and programs that are meant to impact youths positively in terms of behavior. It is however worth noting that despite such interventions by churches, antisocial behaviors in Kenya continue to be on a rapid increase (Palatkina et al., 2020) hence the need for this study. As a matter of fact, a study by Mathai (2022) established that church youths too were involved in antisocial behaviors especially alcohol abuse. Most studies in Kenya on church youth issues revolve around religious radicalization (Aga, 2022) and delinquency (Kabiru et al., 2014), financial empowerment by churches (Karanu & Gesimba, 2020), mental health initiatives (Puffer et al., 2016), and church initiatives to curb HIV/AIDS (Miller & Ngula, 2013). There are limited studies on church programs and their impact on antisocial behavior among the youth especially Njiru-Sub County hence this study sufficiently addresses this issue. Furthermore, although research shows that the population of Kenya is 82.6% Christian (Kroecker, 2018), there seem to be a sharp contrast as ASBS continues to rise among the youth. Given

the gaps expressed in the study, this study empirically established that church programs had significant positive influence on antisocial behaviors, namely, alcohol abuse, bullying, and aggressive behaviors with discipleship emerging as the most effective.

Purpose of the study

The purpose of this study was to explore the influence of church programs in enhancing change of antisocial behaviors among youths. The study focused on Deliverance churches of Kenya, Njiru Sub-County, Nairobi.

General Objective of the Study

The general objective of the study was to establish the influence of church programs in enhancing the change of antisocial behaviors among youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi, Kenya.

Objectives of the Study

The study was guided by the following objectives:

- i. To assess the influence of church programs on alcohol abuse behavior change among the youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi.
- ii. To examine the influence of church programs on bullying behavior change among the youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi.
- iii. To analyze the influence of church programs in promoting aggressive behavior change among the youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi.

- iv. To identify the church program that most effectively addresses antisocial behavior among the youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi.

Research Questions

The study was guided by the following questions:

- i. How do church programs influence alcohol abuse behavior change among the youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi?
- ii. How do church programs influence bullying behavior change among the youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi?
- iii. To what extent do church programs contribute to aggressive behavior change among the youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi?
- iv. Which church program is most effective in addressing antisocial behavior among the youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi?

Assumptions of the Study

The study was based on the following assumptions:

- i. Church programs have an influence on alcohol abuse behavior change among youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi.
- ii. Church programs have an influence on bullying behavior change among youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi.
- iii. Church programs have an influence in promoting aggressive behavior change among youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi.
- iv. There are church program that most effectively addresses antisocial behavior (ASB) among youths in Deliverance Churches of Kenya, Njiru Sub-County, Nairobi.

Justification of the Study

Antisocial behaviors among youths, such as alcohol abuse, bullying, and aggression remain a significant challenge globally. Age 18 to 24 is characterized by significant levels of autonomy whereby some choices lead to high-risk behaviors such as alcohol abuse, aggression and bullying (Donald et al., 2021). These behaviors not only hinder the individual progress of youths but also lead to a myriad of other challenges which include crime and economic regression (Prignitz, 2024).

Although churches continue to play a significant role in addressing anti-social behaviors, they seem to be on a constant increase (Ben-Asher et al., 2023), hence the need for this research so as to empirically establish the impact of the church in addressing them. By addressing this problem, this study gained insights into the potential effectiveness of the church in combating antisocial behaviors and, hence, will contribute to the development of strategies and interventions for promoting behavior change among the youth. Furthermore, the specific impact of church influence in preventing ASB among youths is mostly documented across developed countries (Kirkbride et al., 2024), hence the need to conduct the study locally to fill the research gap.

Significance of Study

Church leaders will benefit from the findings of this study as it will help them develop comprehensive and structured discipleship programs that go beyond spiritual teachings to include practical life skills and cognitive-behavioral strategies besides helping them identify the most effective program for dealing with youthful ASBS. The outcome of this study may help therapists leverage church programs to offer their services in addressing ASBS such as alcohol abuse, aggression, and bullying. Relying on church programs will go a long way in helping therapists transform youth

behaviors both at church and community levels through group and individualized therapy. Research bodies could use the findings of this study as a stepping stone for future studies. Policymakers will also benefit from the findings by identifying ways of working with churches in addressing ASBS in the society.

Scope of the Study

The sample population was 10 Deliverance churches within the region and was conducted between June and July 2024. The study adopted purposive sampling technique to select a sample size of 90 youths and 10 youth leaders from 10 Deliverance Churches in Njiru Sub-County. The selected churches were evenly spread out in Njiru Ward, thus providing variations in social class and geographical factors that may have impact on the study outcome. The churches under study were representative of different demographics which include urban, peri-urban and informal settlements within the Sub-County

Limitations of the Study

The first limitation was the fact that respondents were drawn from Deliverance churches within an urban set up which seemed to exclude youths from rural areas. Secondly there was anticipation that respondents would fear divulging information they considered private. Finally, there was the concern of participants giving untruthful information for fear of being judged.

Delimitations of the Study

To address the issue of concentrating on Deliverance churches, the researcher administered interviews to the 10 youth leaders so as to have objective opinion. The open ended also questions allowed more elaborate information. To ensure respondents did not fear divulging information they considered private, the researcher gave the respondents assurance of confidentiality by informing them that the information was

purely academic and would not be presented to any authorities or government officials. Sufficient preparation was done to the respondents to ensure they understood the purpose and recipient of the findings, including their rights.

Chapter Summary

Antisocial behaviors put the world and nations at risk of losing a considerable working population to vices such as alcohol abuse, aggression, and bullying. The background of the study gives in-depth details on the role of the church in addressing some of the societal challenges affecting young people. The chapter has highlighted various antisocial behaviors and how churches positively affect the wellbeing of young people. The identified gaps in the study are articulated in the problem statement. The objectives, research questions, assumptions, justification, significance, scope, limitations, and delimitations are well expounded in the chapter. The next chapter presents a critical review of pertinent literature and the theoretical framework.

CHAPTER TWO: LITERATURE REVIEW

Introduction

In this chapter, the researcher presents the literature that was reviewed from the studies that have been done in the past in relation to antisocial behaviors among youths in Kenya. The sections covered include: the empirical literature review for each of the objectives and the variables, the theoretical framework, and finally the conceptual framework, which shows the association between the independent and dependent variables. The study was motivated by the fact that the church has a social responsibility to promote acceptable morals and values among the youth. It was thus assumed that the church exists to change the youth's socially unacceptable beliefs and practices by offering both moral and spiritual guidance devoid of ASB.

The Influence of Church Programs on Alcohol Abuse Behavior Change among Youths

Whether positive or negative, behavior is transmitted from one individual to another through social interactions, family set ups, learning institutions, faith-based interactions and programs. Albert Bandura's Social Cognitive Theory of developmental psychology holds that individuals learn by copying or observing others by way of forming influences whereby, they learn new skill and attain self-regulating capacity through their ability to respond to the influences (Koutroubas, & Galanakis 2022). According to Rumjaun and Narod (2020). Behavior changes dynamics focus on outward transformation through inward cognitive faculties.

Alcohol Abuse Among the Youth

Alcohol abuse is one of the major antisocial behaviors among the youth that has caused countless psychosocial challenges across the globe. It is a multifaceted ASB that increases disease susceptibility and other social challenges (Cameron, 2021). It slows down body functions besides psychosocial consequences (Venegas et

al., 2021). Youths who indulge in alcohol abuse tend to harbor a combination of one or more negative behaviors as a result of decline in self-control capacity (Okafor, 2020). Although alcohol consumption among the youth is deemed to significantly increase socialization capacity, on the other hand it affects the quality of social partners and further provides avenues for other antisocial behaviors transmission (Okafor, 2020). It also increases chances of dropping from school, violence, challenges with authorities and general moral decadence (Okafor, 2020). According to Garcia et al. (2021), 76.9% of youths in Spain have abused alcohol at least once in their lifetime, with 75.6% having indulged within the last year and 67% having consumed within the last month.

Exposure to youth programs impact values and norms that discourage indulgence and have been identified as remedies for alcohol consumption among youths (Ndehi, 2023). The World Health Organization (WHO) singles out faith restrictions as one of the most effective ways of averting alcohol abuse and common alcohol disorders among youths (Tabrizi et al., 2024). Church programs are not only known to contribute to positive behavior change but also promote virtues that shape behaviors among the youth (Russell et al., 2020). Additionally, they offer psychosocial support programs that enhance healthy adolescent transitions and cushion young people from maladaptive behaviors that may be present at youth age (Russell et al., 2020). Hughes (2022) defines God as a sufficient attachment figure who is protective and caring, available in times of need, and gives confidence and security, as opposed to fear and hopelessness, which aggravate the desire to get involved with ASB. Although the Christian faith is known to condemn the habit of indulging in ASB while promoting acceptable ones, the extent of involvement in these behaviors among the 'Christian' population is an issue that needs exploration (Baena,

2021). This study focused on exploring the influence of church programs namely discipleship, peer counseling, bible study on alcohol abuse behavior changes where discipleship emerged as the most effective in addressing the vice.

Alcohol Use Disorder among the Youth

Statistical Manual for Mental Disorders, 5th edition (DSM-5) (4) defines alcohol use disorder as the continued consumption of alcohol resulting in complications connected with two or more of the eleven possible indicators of alcohol use (Åberg et al., 2022). The disorder is characterized by loss of control over alcohol consumption and changes in brain faculties involved with emotions and behavior, i.e. the midbrain, the limbic system, the prefrontal cortex, and the amygdala (MacKillop et al., 2022). Additionally, it can lead to movement challenges, muscular dysfunction, judgment, and impairments of sensory faculties. Alcohol use disorder (AUD) has the potential of leading to depression, anxiety disorders, and post-traumatic stress disorder (PTSD) (Donato & Ray, 2023). Many youths suffering from alcohol use disorder do not seek treatment, which may lead to more serious implications if not addressed in time (Venegas et al., 2021).

Christian faith practice not only provide opportunities for behavior change, but also reinforces positive behavior through support groups, which aid in recovery from alcohol-related challenges (Hays & Costello, 2023). Furthermore, church-based interventions enhance recovery rates by helping victims find purpose and connection in society and interact with divinity or a greater being, unlike in conventional facilities where care givers may lack confidence, awareness, necessary institutional support, and time limitations (Leung & Li, 2023). A study by Dongell (2024) established that Christian youths who practice extrinsic spirituality where there are

more observable Christian behaviors for example attending church services are unlikely to abuse alcohol.

Barrett and Murphy (2021) highlight a 12-step Christian-based recovery program that involves admission of powerlessness over alcohol, belief in a greater power that has the potential to restore one to sanity, and total submission to God. Christian elements such as spiritual revival, meekness, tolerance, faith, confession, pardon, love for others, restitution, and pursuit of God's will through prayer and reflection have proven to be helpful to young people in overcoming addictive tendencies. This study revealed a significant positive impact of discipleship on alcohol use disorder challenge.

Alcohol Dependence Among the Youth

Alcohol Dependence is a process where an individual moves from controlled consumption to uncontrollable intake or a change from pleasure-motivated use to unavoidable pursuance. As individuals continue engaging in alcohol consumption as a way of socialization and management of youthful pressures, they get to extents of losing self-regulatory capacity leading to inability to perform basic functions (Yang et al., 2022). Alcohol dependence is widely viewed as a brain disorder that alters the function of brain neurotransmitters and receptors such as dopamine, serotonin, opioid peptides, and glutamate (Yang et al., 2022). The end result is premature deaths especially among youths, psychiatric challenges, malnutrition, chronic pancreatitis, alcoholic liver disease, hepatocellular carcinoma, and coronary heart disease (Bayassi-Jakowicka et al., 2022). Alcohol is the most abused substance by youths, most of the time in relatively high volumes across the globe, with most addiction cases proceeding from childhood all the way into young adulthood (Tarantino et al., 2022). O'Neill et al. (2021) opine that insufficient information and

a shortage of reliable health care are the main reasons for the continuous escalation of the problem.

Christian faith is centered on Jesus Christ's teachings, which are considered to be rich in wisdom and love and is actualized by maintaining a personal relationship with God (Hughes, 2022). Kenya's Christian population is at 82.6% according to the 2009 census, which is a sharp contrast to the alcohol dependence behaviors among the youth (Mathai, 2022). Although there is sufficient proof that Christian faith, practice, and rituals such as Bible study, fellowship, and peer counseling have a positive impact on positive behavior among youth globally (Abdollahzadeh et al., 2020; Myers et al., 2023) there is a need to conduct a similar study locally due to the huge contrast between the high Christian percentage and the escalating ASB in society. This study also sought to establish whether the church has any impact on positive behavior among the youth in Njiru Sub-County, Nairobi County. Findings showed that discipleship was effective in addressing alcohol dependence among the youth.

The Influence of Church Programs on Bullying Behavior Changes among Youths

Bullying is an antisocial behavior characterized by acts aimed at hurting, intimidating, or coercing victims into some action. Serafini et al. (2023) define bullying as a deliberate, recurring, adverse behavior by one or more individuals directed against individuals incapable of protecting themselves and involves bodily harm such as striking, pushing, kicking, forceful possession, intimidating, mocking, threatening, or teasing an individual (Serafini et al., 2023). Indirect bullying includes gossiping, insulting, impairing, and encouraging exclusion (Serafini et al., 2023) with cyber-bullying, relational bullying, and social exclusion being the most common types (Trajtenberg et al., 2021). Noakes and Noakes (2021) further identify vandalism and cyber bullying as other forms of bullying. The incidence of bullying is a grave

concern and an issue that affects many youths around the globe. According to Salmivalli et al. (2021), bullying is a goal-directed behavior that harms another individual within the context of a power imbalance.

Bullying can have significant effects and influence a victim's personal growth and academic process, for example, skipping classes, dropping out of learning institutions and or experiencing challenges in academics. According to Hinduja and Patchin (2022), approximately 21% of youths in the United States have bullied someone in the last 30 days, with another 5% having engaged online in the last 30 days. In recent times, bullying has been rampant among youthful celebrities (Ezebuenyi & Egbra, 2024) and is the most common interpersonal form of harm among youthful social media influencers (Yadav et al., 2023). A report by World Health Organization (WHO) ranked Kenya among countries with the highest level of bullying among youths, with Western Kenya leading in cases at 66% per month (Ndeti et al., 2024). This study explored different types of bullying, namely, cyber and relational bullying, and social exclusion.

Cyber Bullying among the Youth

Cyber bullying has emerged as a serious problem among youths worldwide. Çakar-Mengü and Mengü (2023) define online bullying as deliberate and frequent harm perpetrated through computers, cell phones, and other electronic devices, which include upsetting, humiliating, or hostile posts, remarks, or messages on social media. A survey in the United States revealed that 15.7% of youths faced cyber bullying in 2018, which was an increase from 14.9% in 2017 (Patchin & Hinduja, 2022). Whereas a lot of emphasis has been placed on its connection with suicidal ideations (Fawcett & O'Reilly, 2022; Klonsky et al., 2021), the actual position is that bullying involvement leads to immense emotional and psychological problems that affect the

experiences, health, and well-being of youths (Roques et al., 2022). According to Makarova and Makarova (2023), cyber bullying perpetrators suffer from low self-esteem, low capacity for empathy, pessimism, and have amplified psychosomatic problems. Scott (2021) established that cyber bullying was linked to lower levels of self-confidence and advanced levels of social stress and anxiety, which could lead to depression. Cyber bullying has developed in terms of pervasiveness due to advancement in communication, for example email, short message services, chat rooms, and social media spots (Trajtenberg et al., 2021).

Developing youths' capacity to have a relationship with God is one of the major goals of Christian youth ministry (McCorquodale, 2021). It is known to positively impact their lifestyles and choices and enhance their moral decision-making capacity (Paul, 2020). Youths who are able to adopt the values of religion exhibit significant levels of discipline, are able to delay gratification, and demonstrate high levels of self-control (Shepperd & Forsyth, 2023). Research has revealed a relationship between narcissism and cyber bullying tendencies and further cites peer counseling by churches as an ideal program for addressing the vice (Bear, 2024). Regardless of the advancement in research on cyber bullying, few studies dig deeper into cyber bullying dynamics vis a vis church-based interventions (Bork-Hüffer et al., 2021), hence the need to address the issue and possible ways of averting it.

Relational Bullying among the Youth

Relational bullying refers to any assault or insults directed or perpetrated by a person or persons related to one another, for example, in a family setting or workplace. The perpetration is aimed at harming peer relations, their sense of belonging in society, social standing, or reputation (Bari et al., 2023). Relational bullying can be malicious and manifest in both verbal and nonverbal forms whose

intention is causing harm over a long period of time (Kokkinos & Voulgaridou, 2023). It is non-physical and includes slanderous talk, social rejection, and exclusion of others (Arifuddin et al., 2021). It is also highly associated with lack of healthy peer relationships (Delgado et al., 2022). Recent studies show that it could also be used as a scheme to create and uphold elevated status among youths (Arifuddin et al., 2021) and is a result of a lack of empathy and regard for others (Kokkinos & Voulgaridou, 2023). It is also associated with lower levels of responsiveness than other peers and a high temperament that hinders youthful socialization (Chung et al., 2021). Youths undergoing relational bullying may experience job dissatisfaction, which may result in a decline in performance, absconding duty, and eventually leaving jobs (Lee & Heath, 2021).

Church based programs for youths go a long way in fostering healthy socialization at the church, family and community levels. Studies show that young people who are involved in church programs exhibit high socialization capacity, and build healthy relationships. (Smith & Crosby, 2023). Church programs such as peer counseling and discipleship help the youth to be empathetic, sociable, and morally upright besides having some sense of self-awareness which helps them manage their emotions (Smith & Crosby, 2023). In essence, this helps them overcome temptations of perpetrating bullying especially to people close to them. This study identified discipleship as an effective program in managing bullying behaviors.

Social Exclusion among the Youth

Social exclusion is an indirect, yet prevalent form of bullying perpetrated through intentional snubbing of individuals from social set-ups and other socialization spaces (Kaloeti et al., 2021). The isolation can manifest in learning institutions, neighborhoods and workplaces (Mijs & Roe, 2021). The effects of

social exclusion on youths can have severe implications for an individual ranging from social, spiritual, or psychological which may include grief, irritation, and isolation (Sarmadi & Khodabakhshi-Koolae, 2023). It is a form of bullying where youths dissociate themselves from their peers by blocking them from joining their conversations, games, residence, etc. (Tamang, 2021). In the long term, youths who suffer exclusion may develop relational challenges in adulthood due to difficulties in building trust and may be susceptible to mental challenges (Mijs & Roe, 2021). Williams and Nida, (2022) define social exclusion as intentional ignoring, alienating, and separating others from social activities, which leads to victims feeling insufficient, helpless, and hopeless. Social exclusion is known to hinder social bonds within the community, which in essence negatively affects an individual's growth and mental wellbeing (O'Donnell et al., 2021).

The church is known to play a significant role in youth socialization through programs such as peer counselling which helps in promoting healthy peer relationships by improving their psychological and physiological functioning (Králík, 2023). When youths feel unaccepted, disrespected, and unsupported, they isolate themselves from social groupings, leading to emotional challenges such as loneliness, depression, diminished esteem, acts of aggression, and low levels of life fulfillment (Gudissa, 2021). Such feelings not only affect socialization at community, church, and family levels but could also affect job satisfaction negatively, leading to regression in productivity and burn out at the work space. Church programs targeting the youth are tailored to address specific challenges within the youth groups thus providing an opportunity to deal with antisocial behaviors at the onset (Smith & Crosby, 2023).

The Influence of Church Programs in Promoting Aggressive Behavior Change among Youths.

Aggressive behavior involves acts of hostility or destructive behavior aimed at causing injuries as a result of frustration, for example hitting, kicking, pushing or punching (Babalola, 2023). In this context the focus will be on emotional expression rather than physical acts of harming. Aggressive behavior is a visible behavior that manifests through unfriendly approaches, beliefs, thoughts, or needs, leading to feelings of fury, heightened temper, or a yearning for retaliation (Favre et al., 2024). Boccadoro et al. (2021) identifies two major types of aggression, namely, proactive and reactive. In recent times, aggressive behavior among youths has been on the rise, with online interactions being a common source of aggression (Mane et al., 2025). Migalam (2024) cites adverse effects of life issues such as violent neighborhoods, war, etc. as the major cause of aggressive behaviors among youths. Other possible causes of aggressive behavior include predisposing and precipitating factors that include life schemas, beliefs, and morality issues (Day et al. (2021). Lima et al. (2024) identify aggressive policing in crime-prone areas as possible causes of increased aggression among youths. Thus, this study focused on aggressive behavior constructs namely, name-calling, emotions of anger, and use of harsh language (Srivastava, 2021).

Name-Calling among the Youth

Name-calling is a form of aggression that is perpetrated by use of offensive, demeaning terms or negatively branding individuals and institutions through political, gender or religious connotations. It often includes tagging people with derogatory expressions that aim at their individual appearances, intellect, culture, or conduct (Valido et al., 2022). Name-calling is a perpetration fueled by factors such as

outdated masculinity, family dynamics, and hostile neighborhood as a result of frustration and a times meant to exert power, control, or dominance over an individual and to dent an individual's self-esteem (Aymer, 2021). The Social Identity Theory holds that name-calling can strengthen a faction within a group to the extent of elevating itself over the 'inferior' faction with the intent of elevating their status (Harwood, 2020). Persistent name-calling can lead to results such as embarrassment, anxiety, and suicidal ideations, decline in academic performance, social withdrawal, and regression in group events (Syifa, 2024).

The church is known to be a champion of equality, concern for others and humaneness, thus promoting empathy, peer support, sense of belonging and values that defeat aggression (Percy, 2021). Whereas bullying may involve mocking, and physical aggression, name-calling can be used as a weapon in gender battles and prejudices among peers (Garrick & Buck, 2022; Nick, 2025). Branding an individual "a murderer," "thief," witch, etc. can have far reaching effects including court battles, isolation, and physical confrontations (Nendauni et al., 2021), hence the need to explore the role of the church in addressing behavior change among youths.

Additionally, name-calling has the potential of causing substantial psychological and social consequences to the individuals especially when attached to an individual's, color, physique, etc. (Grothaus, 2023). Reed and Wachter (2020) identify name calling as a product of increasing digital dating among the youth. Insults, violations of privacy, break-ups, rumors and pressure for sex as the main source of conflict, with ladies being the most reactive in digital experiences (Reed & Wachter, 2020).

Anger among the Youth

Anger is a feeling that manifests through bitterness toward someone or something one perceives as offensive or threatening (Silva, 2021). It helps an

individual to express undesirable feelings, cope or find solutions to the problem, and is widely known as an essential emotional expression that affects behavior change over time. Although anger is a social vice, Florer-Bixler (2021) posits that display of anger aids in realizing life goals and could be vital in conflict resolutions. Anger as an emotion allows people to affirm their position besides protecting their social standing. A positive expression of anger has the potential of promoting assertiveness and self-image, while negative expressions may lead to relational and socialization challenges. If not managed, anger could have far reached effects which include conflicts, physical confrontations, and outbursts that could lead to loss of life or property (Lomas, 2023). Anger has been known to adversely affect an individual's cardiovascular health by damaging vessels that facilitate blood flow function in the body (Shimbo et al., 2024). Akhtar et al. (2020) singles out forgiveness as one of the most effective tools of dealing with anger. Church programs are known to promote emotional well-being by dealing with negative feelings towards an individual, institution or situation; hence, the need to explore its role in dealing with ASB such as anger which if not managed can lead to loss of life, property or broken relationships (Myers et al. 2023).

Use of Harsh Language among the Youth

Use of harsh language is one of the most common challenges among young people. Burt (2022) cites environmental and cultural forces as the main cause of harsh language among the youth. Other factors include genetics, developmental dynamics, family values, peer, and contextual influences (Rafferty, 2024). The prevalence of harsh language among the youth can also be linked to exposure to aggressive media content, which often normalizes disrespectful communication (Ivwhighren &

Chukwuebuni, 2023). Additionally, the rise of social media platforms has amplified the use of harsh language and lack of face-to-face interaction often reduces the perceived consequences of such behavior (Rega et al., 2023). Church programs can play a crucial role in curbing the use of harsh language by promoting values of respect, kindness, and constructive communication (Rafferty, 2024). By offering youth-focused workshops and mentorship programs, churches can provide a positive influence and create safe spaces where young people learn to express themselves in ways that align with these values (Gudissa, 2021).

Need-based strategies Employed by the Church to curb Anti-Social Behaviors

Different churches use different strategies to deal with emerging issues among the youth. Mathai (2022) singles out peer influence, curiosity, and availability of alcohol and other substances as the main causes of rising cases of ASB among the youth and identifies Bible study and peer counseling as the most preferable programs to address the issues. Smith (2023) opines that the role of the church in averting ASB in society is not restricted to the pulpit but includes publicity exercises, community involvement, and providing services such as rehabilitation, crisis counseling, and conducting mentorship programs. Such exercises are in line with Jesus Christ's character of caring, feeding, healing, and also raising the dead (Mwaura & Nzengya, 2022). The study identifies assessment of the effectiveness of various interventions and involvement of the youth in the fight against the ASB as crucial steps in curbing indulgence in the community (Mathai, 2022). Coping with the adverse effects of life is a factor that contributes to the rise of ASB in the community (Del Castillo & Alino, 2020). Finding solutions in church programs is a way of overcoming suffering with joy, despair with hope, and fear with trust, as suffering becomes a normal way of life (Del Castillo & Alino, 2020). Thus, church-based interventions influence positive

changes in ASB among the youth by instilling strong beliefs that give meaning to adverse life situations, which is a major cause of indulging in antisocial behaviors. Although churches engage in a myriad of other strategies to avert the crisis of antisocial behaviors in society such as camps, conferences, sports, and community work (Mathai, 2022), the researcher explored evangelism, peer counseling, Bible study, and discipleship as interventions that the church uses to address the issue of ASB.

Evangelism

Evangelism refers to dissemination of God's word with the aim of winning masses to the faith and subsequently transforming converts into a new life as prescribed in the Bible (Schenck, 2021). The term "evangelism" comes from the Greek word *euangelion*, which means "good news" or "gospel" (Teasdale, 2023). The key objective of evangelism to the youth is to deliver them from negative inclinations to the Christian faith where they are nurtured to overcome life challenges which include addictions and other antisocial behaviors through retention and incorporation (Egesionu, 2023). Through the Social Learning Theory (Koutroubas & Galanakis, 2022), youths influence their peers into church activities as church leaders engage them in programs relevant to them both individually and collectively (Pranoto, 2021). Through evangelism, the youth are transformed inwardly and nurtured spiritually, then are able to find meaning and a sense of belonging, which in turn helps them shun antisocial behaviors (Hope et al. 2023).

Peer Counseling

Peer counseling involves groups of people in the same age group put together for the purpose of seeking common solutions to life challenges through active listening and responding accordingly through summarizing, and questioning while maintaining a positive support system (Hellström & Beckman, 2021). The church has proved to be a safe haven for the youth, not only for spiritual nourishment but also for pastoral guidance pertaining to their generational issues (Beall, 2023). Research indicates that a significant percentage of youth prefer seeking pastoral-based interventions over services offered by professional practitioners (Manuel, 2024). Studies further reveal that peer counseling is more effective than peer education, which is presumed to be more subjective as opposed to the former, which is interactive and objective (Topping, 2022). Although the church stands out as a trusted institution among young people, research reveals that many institutions lack capacity to handle youth matters due to a lack of relevant training, for example, in mental health and theological biases (Lloyd & Hutchinson, 2022). Partnerships between churches and law enforcement agencies have proven to be effective in addressing antisocial behaviors in the community through forums as they complement the church effort (Seven et al. 2021) Just as negative behavior is learned through social interactions (Koutroubas & Galanakis, 2022), positive behavior can also be learned through peer interactive sessions in churches (Hall, 2020).

Bible Study

The Bible is the main literature which guides Christians in terms of individual conduct and spirituality. According to social scientists, religion is crucial for guidance so as to positively traverse from youth to adulthood (Mau et al., 2023). Research indicates a significant link between religion and positive behavior outcome among the youth (Trivedi-Bateman & Crook, 2022) and adverse behaviors such as

substance abuse (Gubbels et al., 2024), which help mitigate the possibility of engaging in antisocial behaviors (Vadivel et al., 2023). Studying God's word has a liberating effect on youths who are yoked into life-threatening lifestyles (Seng Ja, 2024). Biblical teachings on hope, theology of suffering, doctrine of sin, salvation, etc. provide young people with the resources necessary to navigate through life's issues, including choices and their consequences (Pickell, 2024).

Discipleship

Discipleship is the systematic nurturing of church members into spiritual and social growth through structured programs. Disciples are expected to be transformative and compassionate, just like Christ (Henry & Swart, 2021). Francis et al. (2021) identify four main stages of discipleship: growth indicator, individual experience in church worship, social commitment, church support, and challenges in the journey of faith, then finally individual contextual factors. Dorceus (2024) further highlights five key markers of growth in discipleship namely, intense praying, adopting a godly perspective about life, worship in body, mind, and soul, becoming a good Bible student, putting action into faith, serving others in the church and society, and publicly confessing the faith. Other factors include growth through group activities, personal experiences, congregational worship, and outreach (Wiley, 2023).

In recent times, the number of youths attending church services has been on the decline, raising concern over the nature and relevance of programs put in place for youth departments in churches (Amankwa & Awuku-Gyampoh, 2022). Similarly, antisocial behaviors among the youth continue to be on the rise as young people tend to be less spiritual, hence the need to shift attention to youth-tailored programs, including discipleship (Botha, 2021).

Theoretical Framework

The theoretical framework offers direction and represents the assumption of the study (Elliott & Higgins, 2023). This study was based on Aaron Beck's Cognitive-Behavioral Therapy.

Cognitive-Behavioral Theory

Cognitive-Behavioral Therapy (CBT) is an effective form of psychotherapy that centers on the link between thoughts, feelings, and behaviors. CBT has been in use since the 1950s in the wake of behavioral studies in the United States, Canada, the United Kingdom, and South Africa (Chaloult et al., 2021). It is based on work adopted from Operant Learning and Drive Reduction theories by Skinner and Hull, respectively (Stein et al. et al., 2022). The theory holds that thoughts affect emotions, which subsequently shape one's behavior, and that individuals can manage irrational thoughts by challenging their emotional state, which in turn leads to permanent behavior change. Mucić et al. (2025) describe CBT as the most well-established evidence-based psychotherapy, besides being the fastest-growing and most researched, which makes it appropriate for this study. Just as churches employ programs aimed at adopting healthy coping activities and programs for averting negative behavior, CBT places emphasis on strategies that enhance capacity to cope with negative experiences (Mastroleo et al., 2020). Cognitive Behavioral Therapy is a time-based strategy that can be employed to avert emotional threats by reducing harm through behavioral self-control skills, strategies that are also used by churches in dealing with youthful challenges such as ASBS (Ray et al., 2020).

The theory is therefore vital in dealing with the components of the study, namely, alcohol abuse, bullying, and aggression. The theory centers on goals and helps develop healthy rational patterns by challenging irrational thoughts such as

exaggerating situations, poor judgment of phenomena, and having a limited perspective over situations that are products of antisocial behaviors (Cuijpers et al., 2023). Through gradual contact with a supportive atmosphere, the theory addresses behavior changes by allowing individuals to challenge negative behaviors through exposure therapy (Cuijpers et al., 2023).

Key Principles of CBT

Cognitive Behavioral Therapy operates through various principles namely; cognitive restructuring principle, psychoeducation where therapists play the expert role in collaboration with the client in processing their struggles (Man et al., 2024), behavioral activation principle that works towards improving an individual's emotions through a reward system (Fernández-Rodríguez et al., 20223), and exposure therapy which is employed by therapists to deal with behavior change through breaking specific indulgence patterns by exposing individuals to inducements that causes fear in a safe environment (Schüler-Lubienetzki & Lubienetzki, 2023). Self-monitoring principle involves keeping track of thoughts, feelings, and behaviors to increase self-awareness and identify patterns and triggers (Alemayehu & Chen, 2021).

Cognitive Restructuring Principle

Cognitive restructuring principle which was adopted for this study deals with thought reorganization and entails probe, assessment, and replacement of irrational thoughts, judgments, and philosophies that lead to psychological challenges (Erhardt et al., 2022). Irrational thoughts refer to involuntary ideas that appear in the mind in reaction to certain conditions. Cognitive restructuring principle was adopted in this study because of its ability to deal with behavior change as a result of change in cognition just as Christian faith functions by replacing negative emotions with

positive ones (de Abreu Costa & Moreira-Almeida, 2022). The fact that integration of Christian faith and therapy has proved to be a formidable force in addressing behavior change among the youth (Costa, & Moreira-Almeida, 2021) shows that indeed, the theory fits well in this context. This is done by finding and confronting harmful thoughts and cognitive biases, whereby they are replaced with rational ones and coping mechanisms that reduce distress (Erhardt et al., 2022). The role of church programs such as Bible study, evangelism, discipleship and peer counseling is meant to transform an individual's state of mind which translates to change from negative to positive behavior.

According to Sharma et al. (2024), cognitive restructuring works by identification of distorted thoughts, challenging them, replacing them with balanced ones, and then subjecting them to testing which is finally followed by reflection and adjustments. Reinforcement of spiritual strategies through therapeutic interventions not only gives meaning to life but also foster resilience which helps church leaders address ASB among the youth through relevant programs (Steward, 2024). Cognitive restructuring is a potent procedure that aids individuals break free from negative thinking patterns which in turn leads to improved, rational ways of thinking, better-quality emotional health, and transformed behaviors (Rakitzi, 2023).

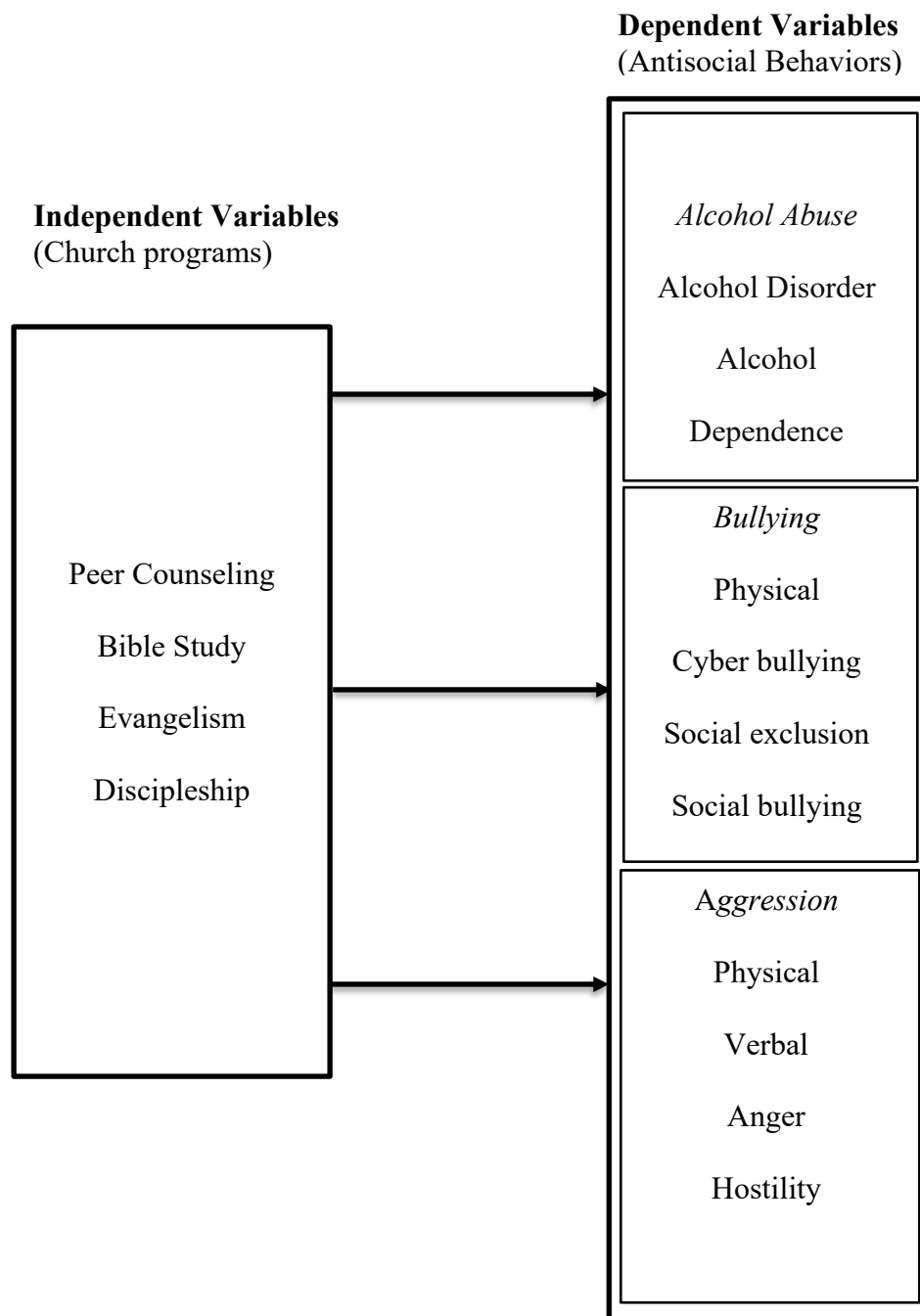
De Mooij et al. (2023) used cognitive behavioral theory to explain the emergence of anxiety among children. The study was conducted in the USA, and 191 children were used. The experimental study design involved pretest study, cognitive restructuring treatment, and a posttest study. The study found that the intervention helped in reducing anxiety among children. The study explained that children, as they grow up, face various traumas that make them susceptible to antisocial behaviors. While the study used cognitive restructuring treatment as an intervention tool, the

therapy aimed to treat the children by transforming the mind. Similarly, church programs such as evangelism, peer counseling, Bible study, and discipleship do aim to transform the mind.

The Conceptual Framework

The conceptual framework is a figure which details the relationships between the various study variables (Alam, 2021). It can therefore be regarded as the summary or the framework of a research proposal. The framework is shown in Figure 1 below.

Figure 1: *Conceptual Framework*



Source: Researcher (2024)

The conceptual Framework in Figure 1 above is a presentation of the relationship between dependent and the independent variables that were adopted for this study. In this case, church programs are the independent variable as indicated by Peer counseling, Bible study, Evangelism and Discipleship. The dependent variables (Alcohol abuse, Bullying and Aggression) are the selected anti-social behaviors among the youth in Njiru Sub- County, Nairobi City County. The study sought to explore the influence of church programs in averting antisocial behaviors.

Chapter Summary

This chapter reviewed different literature on various authors' perspectives of ASB, which include; alcohol abuse, aggression, bullying, and the role of the church in dealing with them. The chapter further has focused on the various strategies employed by the church in addressing ASB namely, evangelism, peer counseling, bible study, and discipleship. The chapter closes by explaining both the theoretical and conceptual frameworks. The next chapter is on research methodology.

CHAPTER THREE: RESEARCH METHODOLOGY

Introduction

This chapter presents the research methodology applied in this study to address the research objectives and provide answers to the research questions. This was achieved by giving an in-depth description of the research design, population of the study, samples to be collected, instrument pretesting, reliability and validity of research tools, data analysis, and ethical considerations. It concludes with a summary of a chapter.

Research Design

The study adopted convergent parallel mixed method design. The design helps in collection and analysis of both quantitative and qualitative data in such a way that comparison and interpretation is made and interpreted accordingly (Alrawashdeh et al., 2021). Both quantitative and qualitative data were then merged for analysis. It was the most appropriate design in collecting data that described the impact of the church in influencing positive behavior change among the youth. The quantitative methods enabled the researcher to capture the numerical aspect of the study, while the views and opinions were captured by use of the qualitative methods (Weyant, 2022). A quantitative research method was used to gather data from respondents through questionnaires.

Target Population

The researcher concentrated on 10 Deliverance Churches of Kenya in Njiru Sub-County namely; Njiru, Canaanland, Naridai, Capitol Hill, Ruai-West, Ruai, Majestic, Kamulu, Ng'undu and Amani. Deliverance church was considered because the denomination has been in existence long enough and has both organizational and internal structures that address the ASBS under study (Njogah, 2022). The target

population was one youth leader and nine youth members per congregation making a total of 100 respondents. The churches were identified randomly from Njiru Sub-County through a purposive sampling technique. Njiru Sub County is a peri-urban area consisting of youths from various backgrounds and cultures; hence, a potential population for rich data. The outcome of this study gave the researcher an opportunity to suggest need based strategies that would help the church effect positive behavior change among the youth from different set-ups within the sub-county.

Table 1: *The Study Population*

No	Church	No of leaders	No. of Youth	Total
1.	Njiru	1	9	10
2.	Canaanland	1	9	10
3.	Naridai	1	9	10
4.	Capitol Hill	1	9	10
5.	Ruai-West	1	9	10
6.	Ruai	1	9	10
7.	Majestic City	1	9	10
8.	Kamulu	1	9	10
9.	Ng'undu	1	9	10
10.	Imani	1	9	10
	Total	10	90	100

Sample Size and Sampling Technique

The purposive sampling technique is a non-probability sampling method in which samples are selected because they possess characteristics needed in a particular research project (Campbell et al., 2020). The researcher adopted the technique because of the uniqueness of the study population in terms of age,

geographical demographics, etc. Purposive sampling, also known as deliberate or judgmental sampling, is applicable when the researcher knows that the study population meets the demands of the research and that respondents are knowledgeable in study (Gierczyk et al., 2023). The study involved administering a questionnaire to 9 youth members from each of the 10 Deliverance churches, Njiru Sub-County, then one youth leader was interviewed making a total of 100 respondents.

Types of Data

The study involved both qualitative and quantitative data. Qualitative data was collected using interviews guides bearing open-ended questions, while quantitative data was collected through questionnaires with closed-ended questions. Each of these methods was discussed in depth in the data collection methods and procedures section.

Data Collection Methods

The quantitative data was collected by use of the main research tools which included questionnaires and the interviews that were directly administered to the respondents. The questionnaire was developed such that simple questions were presented first, while the rest of the questions were presented in advanced sections. The study made use of the questionnaires to collect the primary data. This was done with the intention of encouraging the respondents or sample members to complete the questionnaires with ease. The researcher designed the questionnaires in such a way that respondents gave their contribution to the identified objectives of the study. The collected data was examined by use of expressive figures, for example, frequencies and percentages to identify patterns and tendencies (Górriz et al., 2023). In relation to the qualitative data, the researcher utilized the in-depth interviews which were

administered to the youth leaders. This helped the researcher to gather in-depth details through probing questions as that created room for elaboration and clarifications on unclear issues.

Instrument Pre-Testing

The researcher adopted two main research instruments, namely questionnaires and interview guides. Questionnaires were used in the larger sample, while the interviews were administered to the youth leaders. To test the accuracy of the instruments, the researcher conducted a pilot test a week before the commencement of the exercise by administering the questionnaire to youths of a different church from the target population but within the scope of the study. This was necessitated by the need to ensure that respondents understood both the language and the questions were relevant to the objectives of the study. The pretesting of the instruments also helped in ensuring that the questions on the questionnaire were comprehensible and not vague.

Reliability and Validity

Reliability is the ability of the scores obtained to remain consistent. The test-retest method was utilized to ensure that there was consistency in the research instruments being utilized. In this case, the questionnaires were administered on the same group of respondents two times. In relation to the tests of reliability and validity, the researcher used the Cronbach test to assess the alpha value of the data collected. The Cronbach alpha test was run using Statistical Packages for Social Sciences (SPSS) version 26. Jugessur (2022) guided that $\alpha > 0.9$ connoted excellent internal consistency, $0.7 < \alpha < 0.9$ connoted good internal consistency, and $0.6 < \alpha < 0.7$ connoted acceptable internal consistency. Table 1 shows the output of reliability test.

Table 2: *Reliability Statistics*

Variable	Cronbach's alpha	No. of items
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Alcohol abuse	.861	4
Bullying behavior	.691	4
Aggressive behavior	.661	4
Church programs	.689	4

The internal consistency of the scales was evaluated using Cronbach's alpha, with a minimum acceptable level set at 0.6. The 4-item scale for alcohol abuse demonstrated excellent reliability ($\alpha = .861$). The scales for bullying behavior ($\alpha = .691$), aggressive behavior ($\alpha = .661$), and church programs ($\alpha = .689$), each consisting of 4 items, all showed acceptable reliability, exceeding the minimum threshold of acceptable internal consistency according to Jugessur (2022). Therefore, the instrument was considered reliable, and no further amendment was needed.

Data Analysis Procedures

The data was analyzed through the use of both the descriptive and inferential statistical methods. The data entry and coding or cleaning was first done in excel sheets, followed by sorting out any errors. The researcher used the excel file to import the data in SPSS v.26 in order to allow conducting of data analysis procedures (Al-Shargab et al., 2021). The first few stages composed of pre-analysis; the researcher examined the responses to the filled-out questionnaires to confirm that all questions had been answered. The data analysis and conversion were done in SPSS. V. 26. It was then analyzed by use of different methods which included descriptive statistics, diagnostic statistics that is the correlation and the inferential statistics. In the descriptive statistics the measures of central tendency and measures of dispersion were presented for the summary statistics, followed by the correlation matrix that is the diagnostic tests for checking the presence of severe correlation between the

variables, whereas presentation was in the form of charts and tables. Qualitative data was analyzed through thematic technique. Finally, the multiple linear regressions model was used to establish the relationship between church programs and behavior change among the youth in Njiru Sub-County.

Ethical Considerations

Ethical consideration is a crucial aspect in research due to the potential harm it may pose in case of mismanagement (Schembri, & Jahić Jašić, 2022). The researcher adhered to all the tenets of research to ensure it met ethical standards. Ethical clearance was obtained from the Institutional Scientific, Ethics Review Committee (ISERC) and research permit from the National Commission for Science, Technology, and Innovation (NACOSTI). Prior to the commencement of data collection, the researcher obtained a letter of introduction to the population of study from the Pan Africa Christian University. The researcher then sought permission to conduct the study from the selected church leadership, which was followed by administering questionnaires and interviews after the approval was granted. Before the commencement of data collection, the researcher sought informed consent from the respondents whereby they were required to sign a consent form (See Appendix I). The study abode by ethical procedures to safeguard the anonymity and confidentiality of respondents. The respondents took part only after they had given consent to participate in the current study out of their own volition, devoid of coercion or promises of reward of any sort. Additionally, the researcher explained and allowed the sampled members to leave the process at any point at will without asking for permission. They were also at liberty to skip any questions they were uncomfortable to give responses to. In order to maintain anonymity, they were not required to indicate their names or any details that could reveal their identity on the questionnaire.

The questionnaire was formulated in such a way that it did not infringe on the rights of the respondents. The researcher put in place measures that safeguarded the integrity of the data by ensuring that it was stored in a safe cabinet throughout the collection, analysis and reporting process. Passwords were used to safeguard the safety of electronic data. The questionnaires would be shared three years after completion of the thesis writing to ensure data protection protocols were not compromised.

Chapter Summary

This chapter describes the research methodology used in the study, the research design, data collection approaches, sampling plan, data analysis methods, ethical considerations, validity, and reliability measures. The methodology of choice was anticipated to deliver strong and reliable outcomes to address the study goals and add to the prevailing facts on the study topic. The next chapter is on results and discussion on collected data.

CHAPTER FOUR: RESULTS AND DISCUSSION

Introduction

This chapter presents the analysis and discussion of the study findings. It begins by presenting the response rate and demographic analysis. The rest of the chapter proceeds in line with the specific objectives which were: to examine ways in which church programs influence alcohol abuse behavior change among the youth, to explore the influence of church programs on bullying behavior change among the youth, to investigate the influence of the church programs on aggressive behavior change among the youth, and to find out need based strategies that the church can employ to curb ASB among youths in selected Deliverance churches in Njiru Sub-County. Nairobi City County.

Response Rate and Demographic Analysis

This section provides the response rate and descriptive analysis of the demographic profile of respondents such as gender and education level.

Response Rate

The response rate of the study is in Table 3 below.

Table 3

Response Rate

Respondent Category	Frequency	Percentage
Respondents	86	86%
Non-Respondents	14	14%
Total	100	100.0%

The response rate for the survey indicates a high level of participation among the sampled individuals. Out of the total sample of 100 participants, 86 individuals responded, resulting in an 86% response rate. Conversely, 14 individuals did not

respond, comprising 14% of the sample. This response rate exceeds 70% which is regarded as excellent (Holtom et al., 2022). This high response rate suggests robust engagement with the survey, providing a solid foundation for the study's findings and conclusions.

Gender of Respondents

The distribution of respondents by gender is shown in Table 4.

Table 4

Distribution of Respondents by Gender

Gender of respondents	Frequency	Percentage
Male	43	50%
Female	43	50%
Total	100	100.0%

The gender distribution of the respondents reveals an equal representation of males and females in the survey. Out of the total 86 respondents, 43 were male, making up 50% of the respondents, while the remaining 43 were female, also constituting 50% of the respondents. This balanced gender distribution ensured that the perspectives and insights gathered from the survey are equally representative of both male and female participants.

Respondents' Level of Education

The descriptive statistics for the level of education of the respondents is as shown in Table 5 below:

Table 5

Distribution by Level of Education

Level of education	Frequency	Percentage
Primary	2	2.3%

Secondary	21	24.4%
College	42	48.9%
University	21	24.4%
Total	100	100.0%

The distribution of the respondents by level of education shows a diverse range of educational backgrounds, with the majority having attained a post-secondary level of education. Out of the 86 respondents, 2 individuals, accounting for 2.3%, had primary education. A larger group, 21 respondents or 24.4%, had completed secondary education. Most respondents, 42 individuals (48.9%) had attained college education, and another 21 respondents, also comprising 24.4%, had university education. This indicates that a significant proportion of the respondents, (73.3%), pursued education beyond the secondary level. This means that most of the respondents were well educated and were therefore a latent resource that could be put to good use.

Ways in which Church Programs Influence Alcohol Abuse Behavior Change

The first objective of the study was to examine ways in which church programs influence alcohol abuse behavior change among youths in selected Deliverance churches in Njiru Sub- County, Nairobi County. This section presents both descriptive statistics and inferential analysis of the findings.

Prevalence of Alcohol Abuse among the Youth

Respondents were asked to rate the frequency of alcohol abuse manifestations on a 5-point scale where 1=Never, 2= Rarely, 3=Sometimes, 4=Often, and 5=Always. Table 6 presents the frequency distribution of responses as well as the mean and standard deviation scores for each item.

Table 6

Prevalence of Alcohol Abuse among Youth

Alcohol abuse items	Never	Rarely	Some-times	Often	Always	Mean	Std. Deviation
Have you ever experienced any disruption of your normal activities or change emotional state as a result of taking beer	55 65%	18 20.9%	5 5.8%	2 2.3%	6 7.0%	1.67	1.152
Do you encounter unending craving for alcoholic beverages	59 68.6%	16 18.8%	4 4.7%	2 2.4%	5 5.9%	1.59	1.094
Are there times you struggle controlling your actions as a result of alcoholic consumption	64 74.4%	13 15.1%	4 4.7%	2 2.3%	3 3.5%	1.45	0.954
Do you struggle undertaking your daily tasks as a result of not taking alcohol	72 83.7%	4 4.7%	2 2.3%	2 2.3%	2 7.0%	1.44	1.133
Alcohol abuse aggregate rating						1.54	0.910

Table 6 shows that for the question "Have you ever experienced any disruption of your normal activities or change in emotional state as a result of taking beer?" The majority of respondents, 55 individuals (65%), reported "Never" experiencing such disruptions, while smaller percentages reported "Rarely" (20.9%), "Sometimes" (5.8%), "Often" (2.3%), and "Always" (7%). The mean response was 1.67, indicating that disruptions were relatively infrequent, with a standard deviation of 1.152 suggesting moderate variability in responses. The finding that 65% of respondents reported "Never" experiencing disruptions in their normal activities or emotional state due to alcohol consumption is in line with the observed lower prevalence of significant alcohol-related problems in this specific group. This suggests that significant disruptions were uncommon among the respondents, which appears to contrast with the Venegas et al.'s (2021) depiction of alcohol use disorder (AUD) as a condition that typically involves substantial harmful consequences.

Regarding the frequency of unending cravings for alcoholic beverages, 59 respondents (68.6%) reported "Never" experiencing such cravings, followed by "Rarely" (18.8%), "Sometimes" (4.7%), "Often" (2.4%), and "Always" (5.9%). The mean response was 1.59, showing that unending cravings were relatively uncommon, with a standard deviation of 1.094 indicating some variability among respondents. For the item on struggling to control actions due to alcohol consumption, 64 respondents (74.4%) reported "Never" struggling, while smaller groups reported "Rarely" (15.1%), "Sometimes" (4.7%), "Often" (2.3%), and "Always" (3.5%). The mean response was 1.45, suggesting infrequent occurrences of loss of control, with a standard deviation of 0.954 reflecting relatively low variability in responses. The finding suggests that alcohol abuse was not prevalent among the youth in the church.

The relatively low reported frequencies of unending cravings for alcoholic beverages, with 68.6% of respondents stating "Never," support the notion that severe alcohol-related issues were infrequent in this group. Similarly, the finding that 74.4% of respondents "Never" struggled to control their actions due to alcohol aligns with the overall trend of infrequent occurrences of severe symptoms associated with AUD. Additionally, 83.7% of respondents reported "Never" struggling to undertake daily tasks due to the absence of alcohol, indicating that daily functioning was generally not significantly impaired by alcohol use among the majority of respondents. The finding suggests that severe alcohol-related issues, including unending cravings and impaired daily functioning, are infrequent among the youth in the church, with the majority reporting minimal struggles with alcohol consumption and its effects.

Lastly, regarding struggling to undertake daily tasks due to not consuming alcohol, a large majority, 72 respondents (83.7%), reported "Never" struggling, with fewer respondents indicating "Rarely" (4.7%), "Sometimes" (2.3%), "Often" (2.3%), and "Always" (7%). The mean response was 1.44, showing that difficulties in daily functioning due to the absence of alcohol were rare, with a standard deviation of 1.133 suggesting moderate variability. Overall, the aggregate mean for all items was 1.54, indicating that alcohol abuse manifestations were generally infrequent among respondents. The standard deviation of 0.910 reflected moderate variability in the frequency of these manifestations across all respondents, suggesting that while most respondents rarely experienced significant issues related to alcohol abuse, there were varying degrees of experience within the group. The finding generally indicates that difficulties in daily functioning due to the absence of alcohol were rare among the youth in the church.

In contrast, alcohol abuse emerged as a significant theme in the qualitative responses regarding the most challenging antisocial behaviors among the youth in the church. Multiple respondents expressed concerns about alcohol consumption, including references to "alcohol use" (Respondent #1), "use of beer" (Respondent #4), and "alcohol abuse" (Respondent #6). The issue of drug abuse was also mentioned, although it was less emphasized compared to alcohol abuse (Respondent #8). These findings suggest that alcohol abuse is a notable concern among the youth in this church community, implying a discrepancy between quantitative results and qualitative findings. This discrepancy indicates that while most youths may not personally experience severe alcohol-related issues, it is still perceived as a prominent problem within the community, possibly affecting a smaller but notable portion of the group.

The finding that alcohol abuse emerged as a significant concern in the qualitative responses is in line with the broader church community's perception of alcohol as a problematic issue. Multiple respondents highlighted alcohol consumption and abuse as notable antisocial behaviors among the youth in the church, which aligns with García-García et al. (2021) and Bayassi-Jakowicka et al. (2022) emphasis on the serious consequences of alcohol misuse. This discrepancy between the quantitative and qualitative findings suggests a divergence between individual experiences and community awareness. While quantitative data indicate a lesser degree of personal impact from alcohol, the qualitative data reflect a collective concern about its negative effects. This implies the likelihood of underreporting personal issues in the quantitative survey or a heightened sensitivity to the issue within the community context.

Correlation between Church Programs and Alcohol Abuse among the Youth

Correlation analysis was performed to establish the relationship between church programs and alcohol abuse. Table 7 presents the output.

Table 7

Correlation between Church programs and Alcohol Abuse

Spearman's rho		1
1. Alcohol abuse	Correlation Coefficient	1.000
	Sig. (2-tailed)	.
	N	86
2. Peer counseling	Correlation Coefficient	-.023
	Sig. (2-tailed)	.835
	N	86
3. Bible study	Correlation Coefficient	.149
	Sig. (2-tailed)	.172
	N	86
4. Evangelism	Correlation Coefficient	.050
	Sig. (2-tailed)	.648
	N	86
5. Discipleship	Correlation Coefficient	-.239*
	Sig. (2-tailed)	.027
	N	86

*. Correlation is significant at the 0.05 level (2-tailed).

The results showed no significant correlations for peer counseling ($r = -0.023$, $p > .05$), Bible study ($r = 0.149$, $p > .05$), and evangelism ($r = 0.050$, $p > .05$), indicating that these programs were not significantly related to alcohol abuse.

However, a significant negative correlation was found between discipleship and alcohol abuse ($r = -0.239, p < .05$), suggesting that higher levels of discipleship were associated with lower levels of alcohol abuse. This result highlights that discipleship had a statistically significant impact, unlike the other church programs assessed. The significant negative correlation between discipleship and alcohol abuse aligns with the literature (Abdollahzadeh et al., 2020; Myers et al., 2023) that emphasizes the positive impact of Christian faith and practice on reducing antisocial behaviors, including alcohol abuse. However, the lack of significant correlations for peer counseling, Bible study, and evangelism does not support the literature's general assertion that various church programs broadly discourage maladaptive behaviors such as alcohol abuse. This discrepancy suggests that not all church activities may be equally effective in addressing such issues and highlights the unique role of discipleship.

The significant negative correlation between discipleship and alcohol abuse suggests that discipleship may serve as a form of cognitive restructuring, where church members are guided to replace irrational thoughts and harmful behaviors with healthier, faith-based perspectives (de Abreu Costa & Moreira-Almeida, 2022). This aligns with the CBT theory as advanced by Erhardt et al. (2022) that changing thoughts can lead to emotional and behavioral change. By guiding individuals to adopt more positive and faith-centered views, discipleship potentially mitigates the propensity for alcohol abuse, demonstrating how religious and cognitive interventions can collaboratively foster healthier lifestyles among the youth in church.

Regression of Alcohol Abuse on Church Programs

Church programs were regressed on alcohol abuse to establish the effect size of each program in curbing alcohol abuse. Table 8 shows the output.

Table 8

Regression of Alcohol Abuse on Church Programs

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.499 ^a	.249	.212	.80832

a. Predictors: (Constant), Discipleship, Bible study, Peer counseling, Evangelism
ANOVA^a

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	17.530	4	4.383	6.707	.000 ^b
	Residual	52.924	82	.653		
	Total	70.455	86			

a. Dependent Variable: Alcohol abuse

b. Predictors: (Constant), Discipleship, Bible study, Peer counseling, Evangelism
Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients		Sig.
		B	Std. Error	Beta	t	
1	(Constant)	2.063	.356		5.793	.000
	Peer counseling	.015	.073	.021	.210	.834
	Bible study	.151	.077	.205	1.965	.053
	Evangelism	.103	.071	.156	1.448	.151
	Discipleship	-.330	.072	-.485	-4.606	.000

a. Dependent Variable: Alcohol abuse

The regression model explained 24.9% of the variance in alcohol abuse ($R^2 = 0.249$). The overall model was statistically significant, $F(4, 82) = 6.707$, $p < .01$. Discipleship had a significant negative effect on alcohol abuse ($\beta = -0.485$, $t = -4.606$, $p < .01$), suggesting that increased levels of discipleship were associated with reduced alcohol abuse. Bible study ($\beta = 0.205$, $t = 1.965$, $p > .05$), peer counseling ($\beta = 0.021$, $t = 0.210$, $p > .05$) and evangelism ($\beta = 0.156$, $t = 1.448$, $p > .05$) did not significantly predict alcohol abuse. The lack of significant predictive power for Bible study, peer

counseling, and evangelism does not fully support the literature by Man et al. (2024), Fernández-Rodríguez et al. (2023), and Schüller-Lubienetzki and Lubienetzki (2023) which puts broader emphasis on various church programs as mechanisms for behavior change. While the literature suggests that diverse strategies like psychoeducation, behavioral activation, and exposure therapy are effective in CBT, the findings indicate that not all church programs have the same impact on reducing alcohol abuse. This may be explained by the possibility that such programs may not necessarily be intentionally aimed at reducing alcohol abuse among the youth in church.

Discipleship appears to be an effective intervention for reducing alcohol abuse, aligning with Erhardt et al.'s (2022) cognitive restructuring principles where altering thought patterns and behaviors through faith-based guidance can lead to positive outcomes. However, the lack of significant effects from Bible study, peer counseling, and evangelism suggests that not all church programs are equally effective in addressing alcohol abuse. This indicates that while some church-based interventions may facilitate behavior change, their impact may vary depending on whether they are specifically tailored to address the issue at hand. These differences underscore the need for targeted approaches within church programs to address specific behavioral problems like alcohol abuse more effectively.

Ways Church Programs Influence Change of Bullying Behavior among the Youth

The second objective of the study was to explore the influence of Church programs on bullying behavior change among the youth in selected Deliverance churches in Njiru Sub- County. A descriptive analysis of bullying behavior prevalence is first presented, followed by analysis of the influence of the relationship between church programs and alcohol abuse.

Respondents were asked to rate the frequency of bullying among the youth on a 5-point scale where 1=Never, 2= Rarely, 3=Sometimes, 4=Often, and 5=Always.

Table 9 presents the frequency distribution of responses as well as the mean and standard deviation scores for bullying behavior.

Table 9

Bullying Behavior Rating

Bullying behavior items	Never	Rarely	Some-times	Often	Always	Mean	Std. Deviation
Have you deliberately perpetrated, hurt, humiliated, or used hostile posts, remarks, or messages through social media	40 46.5%	22 25.6%	9 10.5%	5 5.8%	10 11.6%	2.10	1.364
Have you meted any physical or verbal aggression to your peers with the aim of harming their relations, social standing, or reputation	41 47.7%	23 26.7%	8 9.3%	7 8.1%	7 8.1%	2.02	1.283
Have you disassociated yourselves from your peers or blocked them from joining your conversations, games or your residence	18 20.9%	37 43.0%	18 20.9%	5 5.8%	8 9.3%	2.40	1.161
Have you suffered exclusion from any forum, event, or function by your peers	13 20.9%	38 43.0%	23 20.9%	4 5.8%	8 9.3%	2.49	1.103
Bullying behavior aggregate rating						2.17	0.987

For the question "Have you deliberately perpetrated, hurt, accumulated, or used hostile posts, remarks, or messages through social media?" 46.5% of respondents reported that they "Never" engaged in such behavior, while 25.6% indicated "Rarely," 10.5% "Sometimes," 5.8% "Often," and 11.6% "Always." The mean score for this item was 2.10, with a standard deviation of 1.364. This suggests that while a substantial portion, (57%) of the respondents reported infrequent engagement in online bullying, there was notable variability in responses. This pattern, with a mean score of 2.10, suggests a minimal level of online bullying among respondents, which is somewhat consistent with Çakar-Mengü, and Mengü (2023) who report that 15.7% of youths experienced cyberbullying in 2018. The result of this study suggests that online bullying was not widespread among the youth in church.

Regarding the question "Have you met any physical or verbal aggression to your peers with the aim of harming their relations, social standing, or reputation?" 47.7% of respondents reported "Never," 26.7% "Rarely," 9.3% "Sometimes," 8.1% "Often," and 8.1% "Always." The mean score was 2.02, with a standard deviation of 1.283. This indicates a similar pattern, with most (74.4%) respondents indicating infrequent physical or verbal aggression, but with some variability. The mean score of 2.02 reflects a similar trend of infrequent aggression, aligning with Serafini et al.'s (2023) definitions of bullying, which include physical and verbal aggression. The finding suggests that physical or verbal aggression was not prevalent among the youth in church. This may be explained by the fact that the church environment, with its emphasis on community and moral behavior, may contribute to a reduction in overt forms of aggression, aligning with the observed lower rates of online and physical aggression.

For the question "Have you disassociated yourselves from your peers or blocked them from joining your conversations, games, or your residence?" 20.9% of respondents reported "Never," 43.0% "Rarely," 20.9% "Sometimes," 5.8% "Often," and 9.3% "Always." The mean score was 2.40, with a standard deviation of 1.161. This suggests that blocking or disassociating from peers was infrequent as 63.9% of the respondents either rarely or never did so. This suggests that social exclusion was reported less frequently compared to other forms of bullying, which diverges somewhat from literature (Bork-Hüffer et al. 2021; Noakes & Noakes, 2021) that often highlights social exclusion as a common bullying tactic. The findings suggest that while social exclusion is theoretically recognized as a prevalent bullying strategy, its actual incidence may be lower in environments with strong social cohesion and supportive relationships, such as churches. This divergence may imply that theories focusing on the ubiquity of social exclusion need to account for contextual variations.

The aggregate rating for bullying behavior was 2.17, with a standard deviation of 0.987. This overall score reflects a general tendency toward low to moderate engagement in bullying behaviors among the respondents, with notable variability in individual experiences. This overall trend aligns with UNESCO, (2022) depiction of bullying as a prevalent yet variable issue among youths. This variability suggests that while bullying behaviors are present, they are not uniformly distributed, indicating the need for nuanced theoretical models that consider environmental influences on bullying behavior.

Correlation between Church Programs and Bullying Behavior among the Youth

Correlation analysis was conducted to establish whether there was a relationship between church programs and bullying behavior among youth in the church. The output is presented in table 10.

Table 10

Correlation between Church Programs and Bullying Behavior

Spearman's rho		1
1. Bullying behavior	Correlation Coefficient	1.000
	Sig. (2-tailed)	.
	N	86
2. Peer counseling	Correlation Coefficient	.021
	Sig. (2-tailed)	.850
	N	86
3. Bible study	Correlation Coefficient	.118
	Sig. (2-tailed)	.284
	N	86
4. Evangelism	Correlation Coefficient	.060
	Sig. (2-tailed)	.588
	N	86
5. Discipleship	Correlation Coefficient	-.270*
	Sig. (2-tailed)	.013
	N	86

*. Correlation is significant at the 0.05 level (2-tailed).

The results showed that peer counseling ($r = 0.021$, $p > 0.50$), Bible study ($r = 0.118$, $p > 0.5$), and evangelism ($r = 0.060$, $p > 0.5$) had no significant correlations with bullying behavior, indicating that these programs did not significantly affect bullying behavior among the youth. This contrast with the literature by Patchin & Hinduja (2022) that suggests that peer counseling by churches can be effective in addressing bullying. While the literature highlights the potential benefits of such programs, the correlation results suggest that their impact on bullying behavior may be less significant than previously thought. However, discipleship revealed a significant negative correlation with bullying behavior ($r = -0.270$, $p < 0.05$),

suggesting that higher levels of discipleship were associated with lower levels of bullying. These findings highlight that while the other programs did not show significant relationships, discipleship had a meaningful impact on reducing bullying behavior. This result is consistent with the broader literature by Králik, (2023) on the positive influence of church involvement on youths' social and psychological well-being. The significant effect observed in the present study highlights the potential of discipleship as an effective approach to reducing bullying behavior.

Regression of Bullying Behavior among the Youth on Church Programs

Bullying behavior was regressed on church programs to estimate the size effect of each church program on bullying among youth in church. Table 11 shows the model summary, ANOVA statistics and the regression coefficients.

Table 11

Regression of Bullying Behavior on Church Programs

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.488 ^a	.238	.200	.88065		
a. Predictors: (Constant), Discipleship, Bible study, Peer counseling, Evangelism						
ANOVA ^a						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	19.389	4	4.847	6.250	.000 ^b
	Residual	62.043	80	.776		
	Total	81.433	84			
a. Dependent Variable: Bullying						
b. Predictors: (Constant), Discipleship, Bible study, Peer counseling, Evangelism						
Coefficients ^a						
		Unstandardized		Standardized		
		Coefficients		Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	3.056	.443		6.901	.000
	Peer counseling	-.149	.095	-.171	-1.562	.122
	Bible study	-.185	.092	-.225	2.015	.047
	Evangelism	-.201	.075	-.295	2.660	.009

Discipleship	-.337	.080	-.449	-4.195	.000
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a. Dependent Variable: Bullying

The model summary indicated that the regression model accounted for 23.8% of the variance in bullying behavior, $R^2 = 0.238$. The ANOVA results revealed that the regression model was statistically significant, $F(4, 80) = 6.250$, $p < .01$, indicating that the model significantly predicted bullying behavior. Among the predictors, Bible study had a reducing effect on bullying behavior ($\beta = 0.225$, $t = 2.015$, $p < 0.05$), suggesting that increased levels of Bible study were associated with lower levels of bullying, though this effect was modest. Evangelism also had a negative effect ($\beta = 0.295$, $t = 2.660$, $p < .05$), indicating that higher levels of evangelism were associated with reduced bullying behavior. Similarly, discipleship had a significant negative effect ($\beta = -0.449$, $t = -4.195$, $p < .01$), suggesting that increased levels of discipleship were associated with lower levels of bullying. The results align with the broader literature on the positive impact of church involvement on youths' behavior and well-being (Gudissa, 2021), supporting the idea that increased spiritual engagement can help reduce negative behaviors. The findings therefore support the tenets of CBT which posits that engaging in positive cognitive and behavioral strategies should lead to reduced negative behaviors (Chaloult et al., 2021).

Peer counseling did not have a statistically significant effect ($\beta = -0.171$, $t = -1.562$, $p > .05$), indicating it did not significantly influence bullying behavior. This is as Kokkinos & Voulgaridou (2023) generally support the notion that religious programs can address bullying. The lack of a statistically significant effect from peer counseling on bullying behavior presents a discrepancy with CBT which suggests that targeted interventions should lead to behavior change (Mastroleo et al., 2020; Ray et al., 2020). This finding implies that peer counseling, as implemented, might not have

effectively addressed the cognitive and behavioral aspects of bullying as anticipated by CBT principles. A potential explanation for this is that peer counseling might not be addressing the underlying cognitive and behavioral aspects of bullying as effectively as other programs. This highlights a need for further exploration into how peer counseling is implemented.

Ways in which Church Programs Influence Change of Aggressive Behavior among the Youth

The third objective of the study was to investigate the influence of the church programs on aggressive behavior change among the youth in selected Deliverance churches, Njiru Sub- County. This section presents descriptive analysis of aggressive behavior of the youth in church as well as inferential analysis of the influence relationship between church programs and youth aggression. Respondents were asked to rate the frequency of aggressive behavior among youth on a 5-point scale where 1=Never, 2=Rarely, 3=Sometimes, 4=Often, and 5=Always. Table 12 presents the frequency distribution of responses as well as the mean and standard deviation scores for bullying behavior.

Table 12

Aggressive Behavior Rating

Aggressive behavior items	Never	Rarely	Some-times	Often	Always	Mean	Std. Deviation
Do you find yourself reacting strongly when provoked by someone or a situation	55 65%	18 20.9%	5 5.8%	2 2.3%	6 7.0%	2.91	1.091
Have you used disrespectful language related to	59	16	4	2	5	2.41	1.162

Aggressive behavior items	Never	Rarely	Sometimes	Often	Always	Mean	Std. Deviation
gender, politics, or religion when angry	68.6%	18.8%	4.7%	2.4%	5.9%		
Do you struggle with feelings of bitterness toward someone or something that you feel is offensive	64	13	4	2	3	2.72	.978
	74.4%	15.1%	4.7%	2.3%	3.5%		
Do you use cruel words or remarks to respond to provocation or unpleasant events	72	4	2	2	2	2.61	1.390
	83.7%	4.7%	2.3%	2.3%	7.0%		
Aggressive behavior aggregate rating						2.66	0.819

Table 12 indicates that most respondents reported low incidences of aggressive behaviors. For the item "Do you find yourself reacting strongly when provoked by someone or a situation?" 55 respondents (65%) stated they "Never" do so, with 18 (20.9%) indicating "Rarely," 5 (5.8%) "Sometimes," 2 (2.3%) "Often," and 6 (7%) "Always." Thus, the majority (85.9%) of the respondents reported never or rarely reacting strongly when provoked. The mean score for this behavior was 2.91 with a standard deviation of 1.091, suggesting that, on average, respondents rarely react strongly. This aligns with Raine, (2020) broad definition of aggression, which includes emotional responses as well as physical acts. The low frequency of such reactions observed in this study suggests that aggressive behavior was less prevalent or effectively managed within this group.

In response to the question, "Have you used disrespectful language related to gender, politics, or religion when angry?" 59 respondents (68.6%) reported "Never,"

16 (18.8%) "Rarely," 4 (4.7%) "Sometimes," 2 (2.4%) "Often," and 5 (5.9%) "Always." Therefore, the majority (87.4%) of the respondents reported rarely or never using disrespectful language when angry. The mean score was 2.41, with a standard deviation of 1.162, indicating a tendency towards "Rarely" engaging in this behavior. This finding is consistent with literature from Valido et al. (2022) and Garrick and Buck (2022) which identify name-calling and disrespectful language as forms of aggression. The low frequency of these behaviors in the data supports the notion that such forms of aggression were less common or well-regulated among the respondents.

For the question, "Do you struggle with feelings of bitterness toward someone or something that you feel is offensive?" 64 respondents (74.4%) answered "Never," 13 (15.1%) "Rarely," 4 (4.7%) "Sometimes," 2 (2.3%) "Often," and 3 (3.5%) "Always." Thus, the majority (89.5%) reported rarely or never struggling with feelings of bitterness towards offensive people. The mean score was 2.72 with a standard deviation of 0.978, suggesting that respondents generally "Rarely" experience bitterness. Thus, in terms of managing feelings of bitterness, most respondents indicated that they rarely or never struggle with such feelings, which aligns with) Akhtar et al. (2020) emphasis on the importance of managing anger and bitterness for emotional well-being. The data suggests effective emotional management, possibly influenced by church programs, which is reflected in the low levels of reported bitterness.

Regarding the use of cruel words or remarks in response to provocation or unpleasant events, 72 respondents (83.7%) reported "Never," 4 (4.7%) "Rarely," 2 (2.3%) "Sometimes," 2 (2.3%) "Often," and 2 (7%) "Always." Therefore, the majority (89.4%) of the respondents reported never or rarely using cruel words or remarks in response to provocation. The mean score for this behavior was 2.61, with a standard

deviation of 1.390, indicating that respondents generally "Rarely" use cruel words, though there was some variability in responses. This finding agrees with Burt's (2022) discussion on harsh language as a form of aggression, suggesting that church programs might be contributing to lower frequencies of this behavior among the respondents.

The aggregate rating for aggressive behavior shows a mean score of 2.66 with a standard deviation of 0.819, indicating that respondents generally "Rarely" engage in aggressive behaviors, with moderate variability in their responses. This suggests that aggressive behavior was not prevalent among the respondents, as they predominantly reported low frequencies of such actions, reflecting a pattern consistent with literature by Migala (2024) and Day et al. (2021) on the factors influencing aggression.

Analysis of verbatim responses regarding the most challenging antisocial behaviors among the youth in the church revealed that the most salient theme was Sexual Immorality. Respondents frequently mentioned issues related to sexual behavior, highlighting concerns such as promiscuity, premarital sex, and sexual influence. Specific responses included: "Sex promiscuity" (Respondent #2), "Sex before marriage. Rebellion" (Respondent #5), "Sexual influence" (Respondent #6), "Premarital sex" (Respondent #7), and "Sexual immorality" (Respondent #8). This indicates that sexual behavior is a significant concern among the youth in this church context. These results are consistent with Social Learning Theory by (Koutroubas & Galanakis, 2022) who posited that behaviors are learned through observation and interaction within one's social environment. The concern highlighted in the qualitative theme reflects the influence of social and environmental factors on youth behavior.

Correlation between Church Programs and Aggressive Behavior among the Youth

A correlation analysis was performed to determine if there was a connection between church programs and aggression among the youth in the congregation. Table 13 presents the results.

Table 13

Correlation between Church programs and Aggressive Behavior

Spearman's rho		1
1. Aggressive behavior	Correlation Coefficient	1.000
	Sig. (2-tailed)	.
	N	86
2. Bible study	Correlation Coefficient	-.228*
	Sig. (2-tailed)	.035
	N	86
3. Evangelism	Correlation Coefficient	.190
	Sig. (2-tailed)	.080
	N	86
4. Discipleship	Correlation Coefficient	.063
	Sig. (2-tailed)	.567
	N	86

*. Correlation is significant at the 0.05 level (2-tailed).

The analysis revealed that Bible study had a significant negative correlation with aggressive behavior ($r = -.228$, $p < .05$). This suggests that higher levels of Bible study are associated with reduced aggression among the youth. This finding is in accord with both Mathai (2022) and Del Castillo and Alino (2020) who suggest that Bible study is a preferable program for addressing antisocial behavior and that church-based interventions influence positive change in antisocial behavior. In contrast, the correlation between evangelism and aggressive behavior was not statistically significant ($r = .190$, $p > .05$). Similarly, discipleship showed a non-significant correlation with aggressive behavior ($r = .063$, $p > .05$) suggesting no meaningful relationship. The lack of significant findings for evangelism and discipleship in this study suggests that their impact on aggressive behavior might not

be as strong or direct as other interventions, which aligns with Mathai (2022) and Smith (2023) emphasis on a multifaceted approach to addressing antisocial behavior.

Regression of Aggressive Behavior among the Youth on Church Programs

Aggressive behavior was regressed on church programs to estimate the size effect of each church program on aggression among youth in church. Table 14 shows the output.

Table 14

Regression of aggressive behavior on church programs

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.247 ^a	.061	.026	.80774		
a. Predictors: (Constant), Discipleship, Bible study, Evangelism						
ANOVA ^a						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	3.463	3	1.154	1.769	.159 ^b
	Residual	53.500	82	.652		
	Total	56.963	85			
a. Dependent Variable: Aggressive behavior						
b. Predictors: (Constant), Discipleship, Bible study, Evangelism						
Coefficients ^a						
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	2.125	.288		7.366	.000
	Bible study	.125	.072	.199	1.739	.086
	Evangelism	.060	.076	.102	.794	.429
	Discipleship	-.016	.072	-.028	-.228	.820
a. Dependent Variable: Aggressive behavior						

Church programs explained 6.1% of the variance in aggressive behavior $R^2=.061$. The regression model was not statistically significant, $F(3,82)=1.769$, $p>.05$. Examination of the regression coefficients revealed that Bible ($\beta=.199$, $t=1.739$, $p>.05$), evangelism ($\beta=.102$, $t=.794$, $p>.05$), and discipleship ($\beta=-.028$, $t=-.228$, $p>.05$) had non-significant association with aggressive behavior. The findings contradict the literature by Del Castillo and Alino (2020) that suggests that church

programs such as Bible study are effective for addressing antisocial behavior. The finding is, however, consistent with Mwaura and Nzungu (2022) broader view that the impact of specific church interventions may vary and not always show a direct or significant effect on aggressive behavior.

Need-based Strategies that the Church can Employ to Curb Antisocial Behavior

The fourth objective of the study was to find out need based strategies that the church can employ to curb ASB among youths in selected Deliverance churches, Njiru Sub- County. This section presents descriptive results where respondents rated the effectiveness of various church programs in curbing alcohol abuse, bullying behavior, and youth aggression.

Effectiveness of Church Programs in Curbing Alcohol Abuse

Respondents were asked to rate on a 5-point scale how effective church programs were in reducing alcohol intake among the youth in their church where 1=Not effective, 2=Slightly effective, 3=Moderately effective, 4=Very effective, and 5=Extremely effective. Table 15 presents the frequency distribution as well as the mean and standard deviation scores for the variables.

Table 15

Effectiveness of church programs in curbing alcohol abuse among youth

Church programs	Not effective	Slightly effective	Moderately effective	Very effective	Extremely effective	Mean	Std. Deviation
Peer counseling	7 8.1%	6 7.0%	20 23.3%	19 22.1%	34 39.5%	3.78	1.269
Bible study	28 32.6%	25 29.1%	17 19.8%	10 11.6%	6 7.0%	2.31	1.239
Evangelism	17 19.8%	21 24.4%	20 23.3%	12 14.0%	6 18.6%	2.87	1.387
Discipleship	11 12.8%	6 7.0%	8 9.3%	33 38.4%	28 32.6%	3.71	1.336

Peer counseling was generally rated as quite effective, with 39.5% of respondents considering it "Extremely Effective" and an additional 22.1% rating it as "Very Effective," resulting in a mean score of 3.78 (SD=1.269). In total, 61.6% of respondents rated peer counseling as either "Extremely Effective" or "Very Effective," which suggests that more than half of the respondents found it to be a highly impactful approach to reducing alcohol intake. The finding that peer counseling was generally rated as effective aligns with Topping (2022), who suggested that peer counseling is an effective approach to addressing youth challenges due to its interactive and supportive nature. This highlights the importance of peer dynamics in behavior modification strategies.

In contrast, Bible study was perceived as less effective, with 32.6% of respondents rating it as "Not effective" and 29.1% rating it as "Slightly effective," leading to a mean score of 2.31 (SD=1.239). In sum, 61.7% of respondents rated Bible study as either "Not effective" or "Slightly effective," indicating that a significant majority found it less effective in addressing alcohol intake issues among the youth. The finding that Bible study was perceived as fewer effective contrasts with some Mattis and Gordon (2019) who observed a strong link between Bible study and positive behavioral outcomes. However, the findings from qualitative interviews identified Bible Study as a prominent theme, which was highlighted as a crucial approach for addressing youth challenges. Recommendations included providing "relevant Bible teachings. Rebuking with love" (Respondent #3), establishing "Bible study programs" (Respondent #4), and incorporating "Bible teachings. Prayer and fasting" (Respondent #7) into church activities. These qualitative findings, which emphasized the importance of Bible study, align with Seng Ja (2024), who notes the value of Biblical teachings for guiding youth. This suggests a potential disparity

between quantitative perceptions and the qualitative appreciation of Bible study's role in addressing youth antisocial behavior. It may be deduced that while bible study has the potential for significant impact, its effectiveness may depend on the contextual and methodological approach.

Evangelism received mixed reviews, with 24.4% of respondents rating it as "Slightly effective" and 19.8% as "Not effective," but 14.0% rated it as "Very effective" and 18.6% as "Extremely effective," resulting in a mean score of 2.87 (SD=1.387). The results suggest that evangelism received mixed reviews, with about one-third of respondents (32.6%) viewing it positively, while nearly half (44.2%) found it less effective. The variability in responses suggests that the perceived effectiveness of evangelism in reducing alcohol intake varied widely among respondents. However, qualitative analysis revealed that evangelism emerged as an important strategy. Respondents suggested focusing on spiritual development and biblical guidance, with recommendations such as “check spirituality from a young age” (Respondent #2), addressing “challenges through to word of God. Train dangers” (Respondent #5), and “approaching the issues from a biblical and lifestyle approach” (Respondent #8). The finding that evangelism received mixed reviews reflects the literature by Pranoto (2021) who averted that while evangelism can be a powerful tool for transformation, its effectiveness may vary depending on the implementation and individual perceptions. The qualitative feedback aligns with Teasdale (2023) emphasis on the importance of spiritual development and biblical guidance, indicating a nuanced understanding of evangelism's role. This may be due to the fact that the effectiveness of evangelism is contingent upon the delivery and reception of the message.

Discipleship was seen as highly effective, with 38.4% of respondents rating it as "Very effective" and 32.6% as "Extremely effective," leading to a mean score of 3.71 (SD=1.336). In total, 71.0% of respondents rated discipleship as either "Very effective" or "Extremely effective." This high percentage indicates that a substantial majority of respondents viewed discipleship as a highly effective method for reducing alcohol intake among youth. This was corroborated with qualitative analysis which showed that the most salient theme was discipleship, with multiple respondents advocating for structured mentoring and faith reinforcement programs. For example, one respondent emphasized "mentoring programs and discipleship programs to reinforce their faith" (Respondent #1), while another suggested "assign mentors" (Respondent #4) and "carrying out seminars, teaching and training to enlighten you" (Respondent #9). Thus, that discipleship was seen as highly effective agrees with Anggita et al. (2023) and Dorceus (2024), who emphasized the importance of discipleship in spiritual growth and transformation. In light of this finding, it can be argued that discipleship programs, with their emphasis on mentorship and structured spiritual development, are crucial for fostering deep, transformative changes in youth, aligning with social learning theory.

Effectiveness of Church Programs in Curbing Bullying Behavior among the Youth

Respondents were asked to rate on a 5-point scale how effective they thought church programs were in reducing bullying among the youth in their church where 1=Not effective, 2=Slightly effective, 3=Moderately effective, 4=Very effective, and 5=Extremely effective. Table 16 shows the descriptive statistics effectiveness of church programs on bullying behavior.

Table 16

Effectiveness of Church programs in curbing bullying behavior among youth

Church programs	Not effective	Slightly effective	Moderately effective	Very effective	Extremely effective	Mean	Std. Deviation
Peer counseling	5 5.9%	4 4.7%	18 21.2%	28 32.9%	31 35.3%	3.87	1.132
Bible study	26 30.6%	28 31.6%	19 22.4%	7 8.2%	6 7.1%	2.29	1.193
Evangelism	26 29.4%	21 24.7%	16 18.8%	8 9.4%	15 17.6%	2.61	1.448
Discipleship	10 11.8%	6 7.1%	12 14.1%	31 35.3%	27 31.8%	3.68	1.311

Peer counseling was rated most favorably, with 35.3% of respondents considering it "Extremely effective" and 32.9% rating it as "Very effective," resulting in a mean score of 3.87 and a standard deviation of 1.132. Some 21.2% of the respondents observed that it was moderately effective, while 4.7% and 5.9% of the respondents rated it as slightly effective and not effective, respectively. Collectively, 68.2% of respondents rated peer counseling as either "Extremely effective" or "Very effective." This indicates that a substantial majority of the respondents viewed peer counseling as a highly effective approach to curbing bullying behavior. This aligns with Topping (2022), who suggested that peer counseling is an effective approach to addressing youth aggression. This suggests that investing in and expanding peer counseling initiatives could be a strategic approach for churches aiming to foster safer and more supportive environments for youth.

In contrast, Bible study received the lowest ratings, with 30.6% of respondents deeming it "Not effective" and 31.6% rating it as "Slightly effective," leading to a

mean score of 2.29 (SD=1.193). However, 22.5% rated it as moderately effective, 8.2% rated it as very effective, and 7.1% rated it as extremely effective. Thus, 62.2% of respondents rated Bible study as either "Not effective" or "Slightly effective," indicating that the majority found it to have limited or no impact. This indicates that Bible study was generally viewed as ineffective in addressing bullying. This disagrees with literature by Mattis and Gordon (2019) which generally highlights the positive impact of religious teachings on behavior. This suggests that while Bible study may have other benefits, it may not be the most effective standalone strategy for curbing bullying. Churches might need to reassess the role of Bible study in their anti-bullying initiatives and consider integrating additional or alternative approaches to better address this issue.

Evangelism showed mixed reviews, with 29.4% of respondents rating it as "Not effective" and 24.7% as slightly effective. Some 18.8% of the respondents felt that it was moderately effective while 9.4% and 17.6% of the respondents rated it as very effective and "Extremely effective," resulting in a mean score of 2.61 (SD=1.448). Thus, 54.1% of respondents rated evangelism as either "Not effective" or "Slightly effective," indicating that more than half of the respondents perceived it as having a limited impact. That evangelism showed mixed rating reflects the perspective of Hope et al. (2023) which indicates that the effectiveness of evangelism can vary. The findings imply that while evangelism may have some positive effects, it may not be the most reliable or consistent approach for combating bullying, indicating a need for further evaluation and possibly combining it with other strategies to enhance its effectiveness.

Discipleship was also viewed positively, with 35.3% finding it "Very effective" and 31.8% considering it "Extremely effective," yielding a mean score of

3.68 (SD=1.311). However, 14.1% of the respondents rated it as moderately effective whereas 7.1% and 11.8% of the respondents rated it as slightly effective and not effective, respectively. On aggregate, 67.1% of respondents rated discipleship as either "Very effective" or "Extremely effective," indicating that a significant majority viewed it positively and believed it to be an effective approach. This agrees with Francis et al. (2021) who emphasized the importance of discipleship for behavioral transformation. This means that discipleship was broadly supported as a valuable strategy, reinforcing its potential role in fostering positive behavioral change with respect to bullying behavior.

Effectiveness of Church Programs in Curbing Aggressive Behavior among the Youth

Respondents were asked to rate on a 5-point scale how effective church programs were in reducing aggression among the youth in their church where 1=Not effective, 2=Slightly effective, 3=Moderately effective, 4=Very effective, and 5=Extremely effective. Table 17 presents the frequency distribution as well as the mean and standard deviation scores for the two variables.

Table 17

Effectiveness of Church programs in curbing aggressive behavior among youth

Church programs	Not effective	Slightly effective	Moderately effective	Very effective	Extremely effective	Mean	Std. Deviation
Bible study	10 11.6%	7 8.1%	25 29.1%	20 23.3%	24 27.9%	3.48	1.299
Evangelism	31 36.0%	17 19.8%	21 24.4%	5 5.8%	12 14.0%	2.42	1.393
Discipleship	25 29.1%	16 18.6%	20 23.3%	14 16.3%	11 12.8%	2.65	1.387
Peer counselling	5 5.8%	6 7.0%	21 24.4%	24 27.9%	30 43.9%	3.79	1.169

Table 17 shows that 10 respondents (11.6%) rated Bible study as "Not effective," 7 (8.1%) as "Slightly effective," 25 (29.1%) as "Moderately effective," 20 (23.3%) as "Very effective" and 24 (27.9%) as "Extremely effective." When summed up, 44 respondents (51.2%) rated Bible study as "Very effective" or "Extremely effective," suggesting that more than half of the respondents perceived bible study as effective in curbing aggressive behavior. The mean score of 3.48 (SD=1.2999) suggests that, on average, respondents perceived Bible study to be somehow effective in curbing aggressive behavior. This is in line with Mau et al. (2023) who suggested that the impact of religious teachings on behavior was positive. These results imply that while Bible study was generally viewed as effective, there may be varying degrees of impact, and its role in behavior management could be further enhanced through complementary strategies.

The table 18 also shows that 31 respondents (36.0%) reported that evangelism was "Not effective," 17 (19.8%) said it was "Slightly effective," 21 (24.4%) reported it as "Moderately effective," 5 (5.8%) as "Very effective," and 12 (14.0%) as "Extremely effective." In total, 48 respondents (55.8%) perceived evangelism as "Not effective" or "Slightly effective," suggesting that the majority found it to be less effective. The mean score of 2.42 (SD= 1.393) indicates that, on average, respondents found evangelism to slightly effective, suggesting a considerable diversity of opinions. This finding contradicts the notion advanced by Egesionu (2023) who emphasizes evangelism's potential transformative power.

For discipleship, 25 respondents (29.1%) considered it "Not effective," 16 (18.6%) "Slightly effective," 20 (23.3%) "Moderately effective," 14 (16.3%) "Very effective," and 11 (12.8%) "Extremely effective." The mean score of 2.65 (SD=1.387) suggests a below average perception of effectiveness. This finding that discipleship

received below-average ratings, contrasts with Anggita et al. (2023) who highlighted its importance in spiritual and moral development. The relatively low perception of its effectiveness indicates that respondents did not find discipleship as impactful as expected. This suggests that while discipleship can be a powerful tool for fostering faith and moral growth, its effectiveness for mitigating aggressive behavior may be compromised if not adequately tailored to the needs and contexts of the youth.

Peer counseling received the highest ratings for effectiveness ($M = 3.79$, $SD = 1.17$). Only 5.8% of participants viewed it as not effective, while 7.0% found it slightly effective. A notable 24.4% rated it as moderately effective, 27.9% as very effective, and 43.9% as extremely effective. Thus, peer counseling emerged as the most effective program as 71.8% rated it as very effective or extremely effective. This finding aligns with the literature by Mathai (2022) which highlights peer counseling as one of the most preferable programs to address antisocial behavior among the youth.

In terms of qualitative findings, the most salient theme regarding youth church programs addressing alcohol abuse, bullying, and aggression is the use of General Support Programs. Despite the lack of specific programs targeting these issues, several respondents indicated that the church employs broader support strategies. For example, one respondent noted that “seminars, retreats, open discussions are common in our department” (Respondent #4). Another highlighted the use of “pastoral counseling, mental health programs, and mentorship” (Respondent #8), while another mentioned “Bible study, sports, and training on technical courses” (Respondent #9). These findings suggest that the church relies on general support initiatives rather than targeted programs to address the identified challenges. The church's use of general support initiatives, such as seminars, retreats, pastoral counseling, mental health

programs, mentorship, Bible study, sports, and technical training, indicates a broad, supportive approach that aligns with CBT's emphasis on providing a supportive environment and psychoeducation, as discussed by Cuijpers et al. (2023). However, the absence of specific programs targeting issues like alcohol abuse, bullying, and aggression suggests a potential gap compared to CBT's more focused and structured interventions. (Stein et al. 2022) highlights the importance of targeted interventions in addressing specific psychological challenges, which were not fully addressed through the church's current generalized strategies.

Regarding the effectiveness of youth programs in curbing ASB among the youth, respondents had mixed perceptions of effectiveness. The qualitative responses varied, reflecting both positive and critical views. Some respondents indicated that the programs are beneficial, noting that “Yes. There is, however, a need to ensure consistency” (Respondent #2) and “Yes, they done” (Respondent #6). Another respondent suggested that the programs are somewhat effective because “the youth are engaged and so busy” (Respondent #7). However, others highlighted areas for improvement, stating that programs need to be made “more relevant” (Respondent #4) and emphasizing that while there are some positive impacts, overall effectiveness remains uncertain or insufficient. The mixed perceptions of program effectiveness among respondents reflect a divergence from CBT's goal-oriented and evidence-based nature, as noted by Mucić et al. (2025). While some participants acknowledged the benefits of these programs, others pointed to inconsistencies and the need for more relevant and engaging content. This inconsistency suggests that the church's initiatives may lack the structured and consistent application that characterizes CBT, potentially limiting their effectiveness in fostering lasting behavioral change.

In response to what the church needs to do differently to help the youth overcome challenges such as alcohol abuse, bullying, and aggression, the theme of Enhanced Engagement and Support emerged. Respondents emphasized the importance of adopting more proactive and supportive approaches. Suggestions included “intentional behavior change programs” (Respondent #1), “work towards developing trust” (Respondent #2), and “listening to them. Embracing them despite their weaknesses” (Respondent #3). Other recommendations focused on increasing openness and engagement, such as “need to be encouraged to be more open” (Respondent #4), “engage the youth, listen to them, encourage and walk with them” (Respondent #9), and “facilitating programs teaching parents, teens, and Sunday school children” (Respondent #7). Additionally, respondents suggested improving organizational practices through “engage partnership” (Respondent #6) and “need to train workers” (Respondent #8). These findings indicate that a more engaged, supportive, and training-oriented approach is seen as crucial for effectively addressing the challenges faced by the youth. The emphasis on enhanced engagement and support, including intentional behavior change programs, developing trust, and listening to youth, mirrors CBT's principles of cognitive restructuring and exposure therapy, as outlined by Erhardt et al. (2022). These principles involve challenging negative thoughts and behaviors in a supportive environment, a strategy that respondents seem to value. The call for more engagement, openness, and training reflects CBT's collaborative and structured approach, which aims to address specific issues through targeted interventions.

Chapter Summary

This chapter has presented, interpreted and discussed the findings of the study. Tables and figures have been used to present descriptive statistics as well as

inferential analysis as and where relevant. The findings have been corroborated and contrasted with thematic analysis of qualitative data, which were supported by verbatim excerpts. The integrated results have been discussed in light of theoretical and empirical literature. In the next chapter, the key findings are summarized and implications discussed.

CHAPTER FIVE: SUMMARY OF FINDINGS, RECOMMENDATIONS, AREAS FOR FURTHER RESEARCH AND CONCLUSION

Introduction

The general objective of the study was to establish whether church programs play any role in promoting positive behavior among the youth. In this chapter, a summary of the key findings is presented for each objective. This is followed by a discussion of the practical and theoretical implications. Subsequently, conclusions are drawn and recommendations are made. The chapter concludes by proposing areas for further research.

Summary of Findings

The first objective of the study was to examine ways in which church programs influence alcohol abuse behavior change among youths in selected Deliverance churches, Njiru Sub- County, Nairobi City County. The study established that 65% of respondents reported "Never" experiencing disruptions in normal activities or emotional states due to beer. For unending cravings for alcoholic beverages, 68.6% reported "Never". Regarding struggling to control actions due to alcohol, 74.4% reported "Never". Concerning difficulties in daily tasks from not consuming alcohol, 83.7% reported "Never". A very low aggregate mean score of 1.54 was computed on a 5-point scale, indicating that alcohol abuse manifestations were generally infrequent. In contrast, Alcohol Abuse emerged as a significant theme in the qualitative responses regarding the most challenging antisocial behaviors among the youth in the church. Correlation results showed no significant correlations for peer counseling ($r = -0.023$, $p > .05$), Bible study ($r = 0.149$, $p > .05$), and evangelism ($r = 0.050$, $p > .05$), indicating that these programs were not significantly related to alcohol abuse. However, a significant negative correlation was found

between discipleship and alcohol abuse ($r = -0.239$, $p < .05$), suggesting that higher levels of discipleship were associated with lower levels of alcohol abuse. Church programs explained 24.9% of the variance in alcohol abuse ($R^2 = 0.249$). The overall model was statistically significant, $F(4, 82) = 6.707$, $p < .01$. Discipleship had a significant reducing effect on alcohol abuse ($\beta = -0.485$, $t = -4.606$, $p < .01$), suggesting that increased levels of discipleship were associated with reduced alcohol abuse. Bible study ($\beta = 0.205$, $t = 1.965$, $p > .05$), Peer counseling ($\beta = 0.021$, $t = 0.210$, $p > .05$) and evangelism ($\beta = 0.156$, $t = 1.448$, $p > .05$) did not significantly predict alcohol abuse.

The second objective of the study was exploring the influence of church programs on bullying behavior change among the youth in selected Deliverance churches, Njiru Sub- County. A substantial portion (57%) of respondents reported infrequent engagement in online bullying. Most (74.4%) respondents indicated infrequent physical or verbal aggression. Blocking or disassociating from peers was infrequent as 63.9% of the respondents either rarely or never did so. The aggregate rating for bullying behavior was 2.17 on a 5-point scale, which reflects a general tendency toward low to moderate engagement in bullying behaviors among the respondents. Correlation analysis showed that peer counseling ($r = 0.021$, $p > 0.50$), Bible study ($r = 0.118$, $p > 0.5$), and evangelism ($r = 0.060$, $p > 0.5$) had no significant correlations with bullying behavior, indicating that these programs did not significantly affect bullying behavior among youth. However, discipleship revealed a significant negative correlation with bullying behavior ($r = -0.270$, $p < 0.05$), suggesting that higher levels of discipleship were associated with lower levels of bullying. Church programs accounted for 23.8% of the variance in reducing bullying behavior, $R^2 = 0.238$. The ANOVA results revealed that the regression model was

statistically significant, $F(4, 80) = 6.250, p < .01$, indicating that the model significantly predicted bullying behavior. Among the predictors, Bible Study had a reducing effect on bullying behavior ($\beta = -0.225, t = 2.015, p < 0.05$), suggesting that increased levels of Bible study were associated with lowered levels of bullying behavior, though this effect was modest. Evangelism also had a reducing effect ($\beta = -0.295, t = 2.660, p < .05$), indicating that higher levels of evangelism were associated with reduced bullying behavior. Similarly, discipleship had a significant negative effect ($\beta = -0.449, t = -4.195, p < .01$), suggesting that increased levels of discipleship were associated with lower levels of bullying behavior. However, peer counseling did not have a statistically significant effect ($\beta = -0.171, t = -1.562, p > .05$), indicating it did not significantly influence bullying behavior.

The third objective of the study was to investigate the influence of the church programs on aggressive behavior change among the youth in selected Deliverance churches, Njiru Sub- County. The majorities (85.9%) of the respondents reported never or rarely react strongly when provoked. The majority (87.4%) of the respondents reported rarely or never using disrespectful language when angry. The majority (89.5%) reported rarely or never struggling with feelings of bitterness towards offensive people. Therefore, the majority (89.4%) of the respondents reported 'Never' or 'Rarely' using cruel words or remarks in response to provocation. The aggregate rating for aggressive behavior shows a mean score of 2.66 with a standard deviation of 0.819, indicating that respondents generally "Rarely" engage in aggressive behaviors. However, qualitative analysis of the most challenging antisocial behaviors among the youth in the church revealed that the most salient theme was Sexual Immorality. Respondents frequently mentioned issues related to sexual behavior, highlighting concerns such as promiscuity, premarital sex, and sexual

influence. Correlation analysis showed that Bible study had a significant inverse correlation with aggressive behavior ($r = -.228, p < .05$). This suggests that higher levels of Bible study are associated with lowered aggression among the youth. However, the correlation between evangelism and aggressive behavior was not statistically significant ($r = .190, p > .05$). Similarly, discipleship showed a non-significant correlation with aggressive behavior ($r = .063, p > .05$) suggesting no meaningful relationship. Regression analysis showed that church programs explained only 6.1% of the variance in aggressive behavior $R^2 = .061$. The regression model was not statistically significant, $F(3, 82) = 1.769, p > .05$. Examination of the regression coefficients revealed that Bible Study ($\beta = .199, t = 1.739, p > .05$), evangelism ($\beta = .102, t = .794, p > .05$), and discipleship ($\beta = -.028, t = -.228, p > .05$) were not significantly linked to aggressive behavior.

The fourth objective of the study was to find out need based strategies that the church can employ to curb ASB among youths in selected Deliverance churches, Njiru Sub- County. 61.6% of respondents rated peer counseling as either "Extremely Effective" or "Very Effective," which suggests that more than half of the respondents found it to be a highly impactful approach to reducing alcohol intake. 61.7% of respondents rated Bible study as either "Not Effective" or "Slightly Effective," indicating that a significant majority found it less effective in addressing alcohol intake issues among the youth. However, the findings from qualitative interviews identified Bible study as a prominent theme, which was highlighted as a crucial approach for addressing youth challenges. Recommendations included providing "relevant Bible teachings. Evangelism received mixed reviews, with about one-third of respondents (32.6%) viewing it positively, while nearly half (44.2%) found it less effective. However, qualitative analysis revealed that evangelism emerged as an

important strategy. 71.0% of respondents rated discipleship as either "Very effective" or "Extremely effective." This was corroborated with qualitative analysis which showed that the most salient theme was discipleship, with multiple respondents advocating for structured mentoring and faith reinforcement programs.

The study established that 68.2% of respondents rated peer counseling as either "Extremely effective" or "Very effective." This indicates that a substantial majority of the respondents viewed peer counseling as a highly effective approach to curbing bullying behavior. 62.2% of respondents rated Bible study as either "Not effective" or "Slightly effective," indicating that the majority found it to have limited or no impact. This indicates that Bible study was generally viewed as ineffective in addressing bullying. 54.1% of respondents rated evangelism as either "Not effective" or "Slightly effective," indicating that more than half of the respondents perceived it as having limited impact. 67.1% of respondents rated discipleship as either "Very effective" or "Extremely effective," indicating that a significant majority viewed it positively and believed it to be an effective approach. 51.2%) rated Bible study as "Very effective" or "Extremely effective," suggesting that more than half of the respondents perceived bible study as effective in curbing aggressive behavior. 55.8% perceived evangelism as "Not effective" or "Slightly effective," suggesting that the majority found it to be less effective.

The most salient theme regarding youth church programs addressing alcohol abuse, bullying, and aggression is the use of General Support Programs. Despite the lack of specific programs targeting these issues, several respondents indicated that the church employs broader support strategies. Regarding the effectiveness of youth programs in helping the youth live righteous lives, respondents had mixed perceptions of effectiveness. The qualitative responses varied, reflecting both positive and critical

views. The theme of Enhanced Engagement and Support emerged. Respondents emphasized the importance of adopting more proactive and supportive approaches.

Implications

The study found that church programs, particularly discipleship, had a significant impact on reducing alcohol abuse among the youth. From a CBT perspective, discipleship may help address and alter irrational beliefs and thought patterns associated with alcohol consumption. For example, participants may learn to challenge thoughts inclined towards the need for alcohol to fit in or to cope with stress, replacing them with healthier beliefs and coping mechanisms. The overall low frequency of alcohol abuse manifestations suggests that cognitive restructuring facilitated by these programs is effective.

Discipleship and Bible study were associated with reductions in bullying behaviors. From the CBT perspective, these programs may foster the development of prosocial cognitive schemas, discouraging aggressive behaviors. For instance, by learning about empathy, respect, and positive social interactions, participants may be less inclined to engage in bullying. The generally low level of bullying behavior aligns with the CBT approach, suggesting that church programs help modify maladaptive beliefs and attitudes. However, the limited impact of peer counseling and evangelism indicates that these interventions may not sufficiently address the cognitive distortions or social cognitions underlying bullying.

The study indicated that Bible study was related to reduced aggressive behavior, suggesting that cognitive restructuring through biblical teachings can mitigate aggression. According to CBT, aggressive behaviors often stem from irrational thoughts or cognitive distortions, such as personalizing or overgeneralizing. Bible study encourages reflection, patience, and forgiveness, countering aggressive

impulses. The general tendency towards low aggressive behavior suggests effective alteration of cognitive processes leading to aggression. However, qualitative data highlighting concerns about sexual immorality suggest that while overt aggression might be low, other antisocial behaviors may still be present.

The mixed perceptions of the effectiveness of various church programs, particularly the emphasis on discipleship, highlight the importance of targeted cognitive interventions. Discipleship was viewed as highly effective, likely because it offers continuous, structured opportunities for cognitive restructuring and reinforcement of positive beliefs. The qualitative emphasis on enhanced engagement and support reflects a CBT perspective, suggesting the need for ongoing, supportive cognitive interventions to sustain behavior change. The less favorable views of the effectiveness of Bible study and evangelism indicate that these programs do not adequately address specific cognitive distortions or provide sufficient cognitive-behavioral techniques to influence behavior change. While Bible study may offer moral teachings, it might not always translate into practical cognitive strategies for managing specific antisocial behaviors.

The findings of the study also have significant policy implications for church-led interventions targeting antisocial behaviors among youth in Njiru Sub-County. Given that discipleship consistently demonstrated a significant negative correlation with alcohol abuse and bullying, church policies should strengthen structured discipleship programs. The mixed effectiveness of Bible study and evangelism suggests the need for a more focused outreach effort. The low explanatory power of church programs on aggressive behavior suggests that as a matter of policy, church-based programs should explore additional interventions, possibly involving community-based strategies.

Conclusions

Conclusions were drawn for each objective as follows:

Influence of Church Programs on Alcohol Abuse Behavior Change

Church programs such as discipleship, Bible study, peer counseling, and evangelism, play varied roles in influencing alcohol abuse behavior among youth. Discipleship has shown a significant and positive impact, potentially addressing cognitive distortions associated with alcohol use, such as the belief that alcohol is necessary for socializing or coping. Bible study, while not as impactful, still contributes to moral and cognitive development, helping youths adopt healthier perspectives. Peer counseling and evangelism did not show significant effects, indicating these programs may need to be tailored more specifically to address the cognitive aspects of alcohol abuse.

Influence of Church Programs on Bullying Behavior Change among the Youth

Discipleship and Bible study were effective in reducing bullying behaviors, suggesting these programs help discourage aggression. Discipleship, in particular, provides a supportive environment for cognitive restructuring, promoting empathy and understanding. Bible study contributes by offering moral teachings that challenge harmful beliefs. However, peer counseling and evangelism did not show significant effectiveness, indicating a gap in addressing the cognitive underpinnings of bullying.

Influence of Church Programs on Aggressive Behavior Change among the Youth

The study found that Bible study was particularly effective in reducing aggressive behavior, potentially through promoting cognitive restructuring around handling anger and provocation. However, discipleship and evangelism did not show significant effects in this area, suggesting these programs may not sufficiently address the specific cognitive distortions related to aggression. Peer counseling also did not

have a significant impact, possibly due to a lack of focus on cognitive-behavioral techniques.

Need-Based Strategies and Effectiveness of Church Programs

A mixed perception on the effectiveness of church programs in mitigating antisocial behaviors was apparent, highlighting their varied impact. Discipleship was perceived as highly effective. However, Bible study received mixed reviews, indicating that while it offers moral guidance, it may not adequately address specific behavioral issues. Evangelism and peer counseling were seen as less effective, suggesting these programs might not sufficiently focus on cognitive-behavioral aspects.

Recommendations

Two important findings emanated from this study, which provides the basis for making recommendations. Firstly, results showed that 71.0% of respondents rated discipleship as either "Very effective" or "Extremely effective", suggesting that cognitive restructuring aspect of CBT promotes antisocial behavior change. Secondly, the study established that 68.2% of respondents rated peer counseling as either "Extremely effective" or "Very effective" in enhancing antisocial behavior change. Accordingly, this study makes recommendations to relevant stakeholders as follows:

- i. Christian counselors should integrate CBT techniques with Christian principles into their counseling sessions to more effectively address issues like alcohol abuse, bullying, and aggression among youth. This involves identifying and challenging cognitive distortions and promoting positive cognitive restructuring. Counselors should be trained in CBT to help youth reframe negative thoughts and develop healthier coping mechanisms anchored on the Christian faith. Additionally, they should work closely with church

programs such as discipleship and Bible study, aligning counseling sessions with the teachings and values promoted in these programs. This integrated approach can reinforce positive behavioral changes and provide consistent support for youth.

- ii. Therefore, pastors should emphasize the development of comprehensive and structured discipleship programs that go beyond spiritual teachings to include practical life skills and cognitive-behavioral strategies. This can involve workshops and seminars on topics like anger management, healthy communication, and stress management, drawing on CBT principles. They should also encourage active participation in Bible study groups, ensuring these sessions are relevant and engaging for youth by addressing contemporary issues they face. Additionally, pastors need to incorporate professionals in their church programs so as to address issues such as addiction and behaviors that are pegged on personality. Programs that address antisocial behavior challenges during the formative stage of life could be formulated so as to address the problem before it escalates into unmanageable levels. This can be achieved through parenting programs that equip parents with healthy parenting styles.
- iii. Therefore, the youth should actively participate in church programs, especially discipleship and Bible study. They should engage with these programs not only as participants but also as peer counsellors, sharing their experiences and perspectives to enrich the programs. They should be educated on the importance of cognitive awareness and the impact of thoughts on behavior, equipping them with tools to challenge negative thinking patterns. The youths

could also be involved in identifying relevant programs that best address their issues.

- iv. Educationists should collaborate with church programs to develop curricula that integrate moral and cognitive-behavioral education. They can provide resources and training for clergy and counselors in educational methods that incorporate CBT techniques. They can also design workshops and educational materials that address common issues faced by youth, such as peer pressure, substance abuse, and bullying, with a focus on cognitive restructuring and positive behavior reinforcement.

Areas for Further Research

The study acknowledges conceptual, contextual, and methodological limitations that present avenues for further studies as follows:

- i. This study's conceptual limitations include a limited focus on specific behavioral issues, primarily addressing alcohol abuse, bullying, and aggression. This narrow scope overlooks other significant challenges faced by youth, such as mental health disorders and sexual immorality. Further research should broaden the scope to encompass a wider range of behavioral and psychological issues, providing a more comprehensive understanding of the challenges youth face and how church programs can effectively address them.
- ii. The study's emphasis on Aaron Beck's Cognitive Behavioral Theory (CBT) may not fully account for the spiritual and emotional dimensions of youth experiences influenced by church programs. Future studies should explore alternative theoretical frameworks, such as spiritual counseling to

gain a more nuanced understanding of the interplay between spiritual guidance and behavioral outcomes.

- iii. Contextually, the study's findings were limited in generalizability due to its focus on selected Deliverance churches in Njiru Sub-County. The specific cultural and socio-economic context of this region may not reflect the experiences of youth in different regions or denominations. To address this limitation, future research should replicate the study across diverse geographical locations and denominations, identifying context-specific factors that influence the effectiveness of church programs.
- iv. The sample's homogeneity in religious beliefs and practices potentially restricted the exploration of diverse perspectives. Including participants from various religious backgrounds in future studies could provide a broader understanding of the factors influencing youth behavior and the impact of religious interventions.

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APPENDIX I: INFORMED CONSENT FORM

My name is Silas Njagi, a Master of degree student in Marriage and Family Therapy at Pan Africa Christian University. I am conducting research titled; “The influence of the church in enhancing change of antisocial behaviors among youths in selected Deliverance Churches of Kenya, Njiru Sub-County, Nairobi City Kenya.” The purpose of the study is to establish whether the church influences positive behavior among the youth. I have singled out three antisocial behaviors, namely; alcohol abuse, bullying and aggression for this study. Your response will greatly enhance the findings of this research.

Below is the criterion for participating in the research;

- You are a member of the church under study.
- You are between 19 and 23 years.
- You reside in Njiru Sub-County.

Attached is a questionnaire divided into five sections. You will be required to give an answer or tick appropriately to the best of your knowledge. Note that you have a right to skip any question that you may be uncomfortable to answer. You also have a right to terminate the participation at will. All information shared will be for this specific study and will not be used for any other purpose; it will be treated with utmost confidentiality. Do not write your name so as to maintain anonymity in the process.

Thank you for your willingness to participate in the study,

Sincerely,

Silas Njagi (MMFT/18264/0/20).

Pan Africa Christian University

Statement of Informed Consent

This is to confirm that I have read and understood the requirements of my involvement in this study and have sought clarification of any concerns to my satisfaction. I declare that I fully understand my rights to withdraw my participation at any time before or during the interview process. I hereby append my signature as a willing participant in this study.

Respondent

Date

APPENDIX II: QUESTIONNAIRE TO THE YOUTH

Section 1: Participants Demographics. Kindly tick (☒) one box

Gender: Male ☐ Female ☐

level of education. Primary ☐ Secondary ☐ College ☐ University ☐

Instructions: Choose a number from 1 to 5; 1 indicating low frequency of alcohol intake among youth, and 5 indicates alcohol intake as extremely frequent among youth. (1) Never (2) Rarely (3) Sometimes (4) Often (5) Very often.

1. Influence of the Church in preventing alcohol abuse

		1	2	3	4	5
a	Have you ever experienced any disruption of your normal activities or change emotional state as a result of taking beer?					
b	Do you encounter unending craving for alcoholic beverages?					
c	Are there times you struggle controlling your actions as a result of alcohol consumption?					
d	Do you struggle undertaking your daily tasks as a result of not taking alcohol?					

2. Influence of the church in averting bullying among the youth

Instructions: Choose a number from 1 to 5 indicating low frequency of bullying among youth, and 5 indicates bullying as extremely frequent among youth. (1) Never (2) Rarely (3) Sometimes (4) Often (5) Very often.

		1	2	3	4	5
a	Have you deliberately perpetrated hurt, humiliated, or used hostile posts, remarks, or messages through social media?					
b	Have you meted any physical or verbal aggression to your peers with the aim of harming their relations, social standing, or reputation?					
c	Have you dissociated yourselves from your peers or blocked them from joining your conversations, games or your residence?					
d	Have you ever suffered exclusion from any forum, event, or function by your peers?					

3. Influence of Church programs on aggressive behavior change

Instructions: Choose a number from 1 to 5 1 indicating low frequency of aggressive among youth, and 5 indicates the aggressive behavior as extremely frequent among youth. (1) Never (2) Rarely (3) Sometimes (4) Often (5) Very often.

		1	2	3	4	5
a	Do you find yourself reacting strongly when provoked by someone or a situation?					
b	Have you used disrespectful language related to gender, politics, or religion when angry?					
c	Do you struggle with feelings of bitterness toward someone or something that you feel is offensive?					
d	Do you use cruel words or remarks to respond to provocation or unpleasant events?					

4. Need based strategies that the church can employ to curb alcohol intake among the youth

On a scale of 1 to 5, please indicate how effective you think each of the following church programs are in reducing alcohol intake among the youth in your church (1)

Not effective, (2) Slightly effective (3) Moderately effective (4) Very effective (5)

Extremely effective

		1	2	3	4	5
a	Peer counseling					
b	Bible study					
c	Evangelism					
d	Discipleship					
e	Any other effective youth program you think is left out					

5. Need based strategies that the church can employ to curb bullying behaviors.

On a scale of 1 to 5, please indicate how effective you think each of the following church programs are in reducing bullying among the youth in your church (1) Not

effective, (2) Slightly effective (3) Moderately effective (4) Very effective (5)

Extremely effective

		1	2	3	4	5
a	Peer counseling					
b	Bible study					
c	Evangelism					
d	Discipleship					
e	Any other effective youth program you think is left out?					

6. Need based strategies that the Church can employ to curb aggressive behaviors.

On a scale of 1 to 5, please indicate how effective you think each of the following church programs are in reducing aggression among the youth in your church (1) Not effective, (2) Slightly effective (3) Moderately effective (4) Very effective (5) Extremely effective.

		1	2	3	4	5
a	Peer counseling					
b	Bible study					
c	Evangelism					
d	Discipleship					
e	Any other effective youth program that you think is left out?					

APPENDIX III: INTERVIEW GUIDE FOR YOUTH LEADERS

Instructions kindly ✓ box that represents your status

Gender: Male ☐ Female ☐

Level of education. Primary ☐ Secondary ☐ College ☐
University ☐

Marital status Single /Dating ☐ married ☐ separated/Divorce ☐

1. In your opinion, what are most challenging antisocial behaviors that the youth struggle with in this church?

2. Please explain how the church can effectively help the youth to solve these challenges -

3. What are some of the youth church programs run by the church that help address alcohol abuse, bullying, and aggression? -

4. In your opinion do you think these youth programs are helping the youth to live righteous lives?

5. In your opinion what do you think the church need to do differently to help the youth overcome the challenges you mentioned above? -

6. In your opinion, what are the underlying factors that lead to increase in antisocial behaviors among the youth?

7. What challenges do you encounter when dealing with antisocial behaviors?

8. Which is the most prevalent antisocial behavior among the young people?

9. In your own opinion, what has been the most effective strategy in addressing antisocial behaviors among the youth?

10. Do the church youth open up on their behavior related struggles?

11. Do you have trained professionals in your church who help in addressing antisocial behaviors?

APPENDIX IV: PAC UNIVERSITY RESEARCH AUTHORIZATION LETTER



**Pan Africa
Christian University**

Thika Road Campus Valley Road Campus
P.O. BOX 56875 - 00200 +254 730955000 +254 730955501/2
enquiries@pacuniversity.ac.ke www.pacuniversity.ac.ke

17th April 2024

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

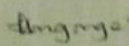
RE: RESEARCH AUTHORIZATION LETTER FOR SILAS NJAGI MUTHAMIA
REG. NO: MMFT/18264/0/20

Greetings! This is an introduction letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing a Master of Arts in Marriage and Family Therapy.

He is at the final stage of the programme and he is preparing to collect data to enable him finalize on the thesis. The thesis title is ***"Influence of the church in enhancing the change of antisocial behaviours among youth in selected Deliverance Church of Kenya churches in Njiru subcounty, Nairobi, Kenya."***

We kindly request that you allow him obtain a research permit so as to proceed and collect data among youth in selected Deliverance Church of Kenya churches in Njiru subcounty, Nairobi, Kenya.

Warm Regards,

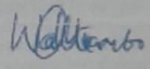


Dr. Lilian Vikiru
Registrar Academic Affairs
Pan Africa Christian University
Lumumba Drive, Roysambu, off Kamiti Rd, off Thika Rd
P.O Box 56875-00200, Nairobi, Kenya
Tel: +254 721-932050/726-595863/734-400694
Email: registrar.aa@pacuniversity.ac.ke
Website: www.pacuniversity.ac.ke

PAN AFRICA CHRISTIAN UNIVERSITY
REGISTRAR
P.O. Box 56875 - 00200
TEL: 0721 932050 0734 400694
NAIROBI KENYA

Where Leaders are Made

APPENDIX V: PERMIT TO CONDUCT RESEARCH FROM NACOSTI

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 800248	Date of Issue: 24/April/2024
RESEARCH LICENSE	
	
This is to Certify that Mr.. SILAS Njagi Muthamia of Pan Africa Christian University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Nairobi on the topic: INFLUENCE OF THE CHURCH IN ENHANCING THE CHANGE OF ANTISOCIAL BEHAVIORS AMONG YOUTHS IN SELECTED DELIVERANCE CHURCH OF KENYA CHURCHES IN NJIRU SUB-COUNTY, NAIROBI, KENYA for the period ending : 24/April/2025.	
License No: NACOSTI/P/24/34970	
800248 Applicant Identification Number	 Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	Verification QR Code 
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See overleaf for conditions	

APPENDIX VI: PERMISSION TO CONDUCT RESEARCH IN DELIVERANCE**CHURCHES, NJIRU SUB-COUNTY****DELIVERANCE CHURCH EMBAKASI REGION**

P.O.BOX 100-00520, RUAI A ministry on time Tel 0110095335/0735525484

17th May 2024

TO WHOM IT MAY CONCERN

RE: SILAS NJAGI MUTHAMIA

The above named is a student of Pan Africa Christian University and is conducting an academic research in selected churches within Njiru Subcounty.

Kindly allow him to collect information from our youths for successful completion of his masters in marriage and family therapy program.

Yours sincerely

Rev. Elijah M. Ng'ethe
Regional Overseer
DELIVERANCE CHURCH EMBAKASI REGION

**DELIVERANCE CHURCH
EMBAKASI REGION
P.O. BOX 100 - 00520
RUI**

APPENDIX VII: MAP OF NAIROBI COUNTY

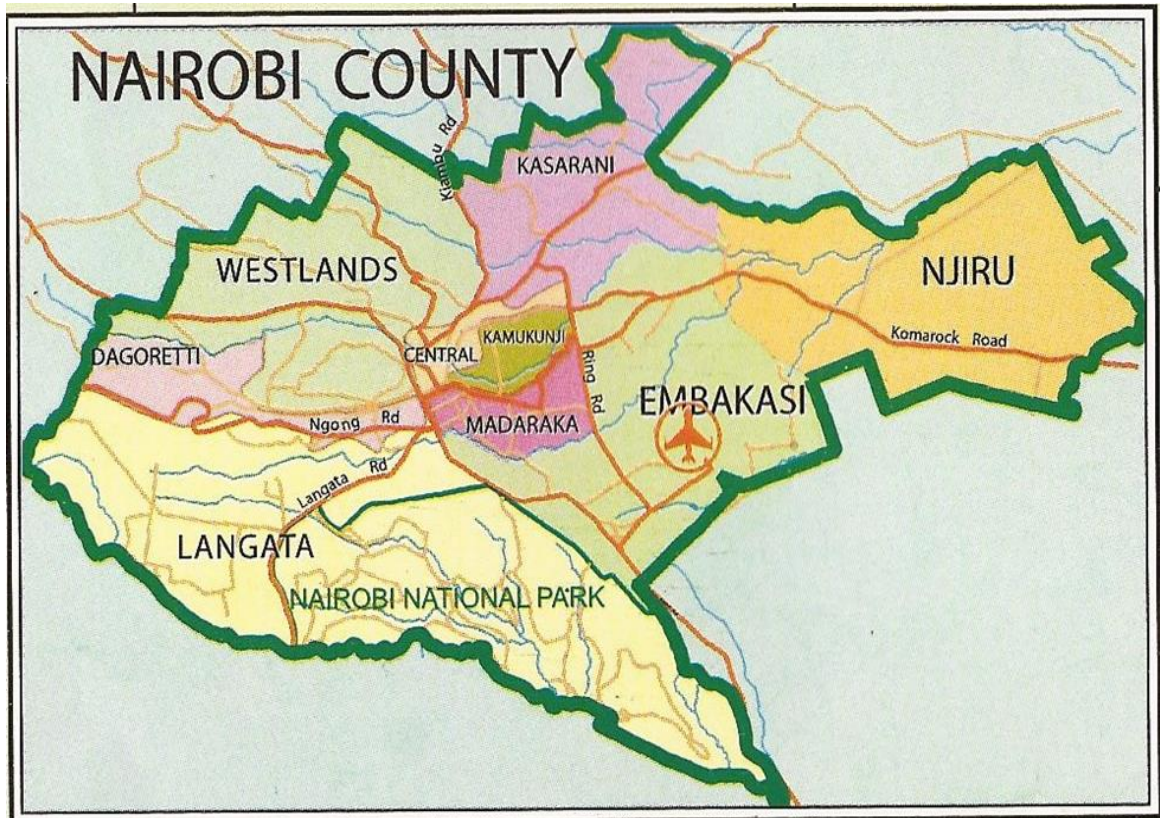


Figure 2