

African Perspective of Sources of an Individual's Motivation to Behaviour and its Implications on Multi-cultural Counselling: Case of Kenyan Universities

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Abstract- Cultural perspectives of individuals motivation are not clearly understood and this presents a challenge in effective conceptualization and contextualization of clients' problems in therapy. To understand this behaviour of Africans in Kenyan culture, both cross-sectional survey and ethnographic research design were used. The study was carried out in Kenyan universities due to their rich cultural diversity. Multi-stage sampling procedures were used for the study. The sample size for the study was 360 but due to the return rate of 82.4% for questionnaires, ended up being 298 participants: students, lecturers, and counselling psychologists. Data collection tools for the study were questionnaires, interview schedules and focus group discussion guides. Quantitative data was analysed in Statistical package for social sciences (SPSS) and presented in tables and figures. The qualitative data were transcribed, and categorised according to themes and sub-themes and later discussed by linking them with the study objectives. The results on sources of an individual's motivation to behaviour showed that: the African family was mainly extended to members outside the nuclear family and thus it influenced an individual's motivation to behaviour. Collective moral standards of the extended family promoted the right behaviour for the individual and social welfare. Prohibitive norms and taboos were strictly observed because of the severe punishments that befell those who violated them. Religious motives enabled Africans to make moral choices and decisions. Punishments and penalties were used to advance the cause for right behaviour among Africans in Kenya. In conclusion, culture influences people's motivation to covert and overt behaviour and thus the therapists especially those from different cultures need to understand it to make therapy relevant and meaningful to the African descent clients. The study recommended that cultural worldview and perspective of personality be incorporated into therapy alongside mainstream Euro-American perspectives to make counselling more meaningful to clients from different cultures.

Key Words- Counselling Psychology, Overt Behaviour, Covert Behaviour, Motivation

1.0 INTRODUCTION

Understanding human personality in culture in terms of what drives, directs and sustains (motivates) behaviour is important in understanding clients' subjective assumptions which they bring to therapy. Mainstream personality theorists provide a framework through which counsellors can understand a client's world. However, the theory that can effectively illuminate the subjective world of a client must consider the worldview of an individual in the culture. European and American mainstream personality theorists take a normative approach to describe, explain, assess, evaluate, and predict personality. Their different approaches to personality studies resulted in different broad paradigms: the psychodynamic, behavioural-cognitive, humanistic-existential and traits (Cheung, Fan & To, 2011). Each paradigm has a principle that views personality in terms of motivation to behaviour both covert and overt (Azibo, 2018). The mainstream theories have been generalized to world populations especially in the areas of psychology and psychotherapy with little regard for differences in cultures of the people (Sue & Sue, 2013; Cheung, Fan & To, 2008). Human covert and overt behaviours are motivated by both intrinsic and extrinsic factors which are largely found in a culture. Motivation is considered to constitute a special and significant element of personality (Hofer & Chasiotis, 2011). Motivation factors to covert and overt behaviour are construed differently in different cultures due to varied worldviews. The western culture and worldview are characterized by the strong emphasis on individualistic beliefs such as personal control and self-concept which demean other persons and mind-body dualism (Azibo, 2003; Thebede, 2008).

The African culture and worldview, on the other hand, is seen by African scholars such as Metz (2012), Idemudia (2015), Thebede (2008) and Mbiti (2002) to be typified upon a strong sense of community and belonging, belief in sacredness of interpersonal relationships and kinship ties, cultural values and practices, social roles, orderly and structured human existence, belief in mystical entities of power where God is the Supreme Being and human being's strong connection to all life and experience. They add that these are germane to the history and culture of Africans. All these influence individuals' covert and overt behaviour in terms of what motivates and sustains it. Thus, motivation and motivation-related values vary from one culture to another. A study conducted in France, Italy, Netherlands, Scotland, and Nigeria showed profound differences in cultural values for motivation with collective interest playing a more important role in Nigeria-Africa (Iguisi, 2009). These differences indicate that motivation to behaviour varies from culture to culture, for instance, African's and European's. Therefore, there is a need to unlock the African perspective of motivation to

covert and overt behaviour for effective multicultural counselling. This is done with the understanding that there are limited studies that examine perspectives of personality from populations of Africans descent, which can guide counsellors among Africans.

Africans, since pre-colonial times have social-cultural frameworks which guide their understanding of fellow men and which have been applied to assist those in distress as a way of restoring sick personality to good health (Azibo, 2003). These can be scrutinized especially in understanding covert and overt behaviour so as to help those in need. Thus, factors that motivate covert and overt behaviour are important in understanding human personality in a counselling relationship. Ushe (2010) contends that moral values among Africans motivate people to behaviour and sustain it. In addition, Mbiti (2002), Nyasani (1997) and Gyekye (1996) eluded motivation to communal interests among Africans. Understanding the factors that frame the African behaviour can only be achieved through empirical research. It is for this reason that this study was justified.

The Kenyan population is made up three broad groups: Bantus, Nilotes and Cushites spread out over the whole country. These groups of people have shared a common history and environment, and have interacted among themselves and therefore have many aspects of their cultures that are similar such as their values, practices, and beliefs. Triandis & Suh (2002) contend that historical and cultural diffusion shape cultures. This position presents an opportunity to understand their perspective of motivation to overt and covert behaviour based on their culture and world view to make psychological counselling and therapy meaningful to them. However, little has been documented to guide counsellors practising in Kenya; even when multi-cultural counselling and psychotherapy emphasize the need to take into consideration cultural factors while dealing with clients. Professionals who are sensitive to cultural dynamics can understand and respond better to the development of clients in therapy (Sue & Sue, 2013). Thus, different cultural perspectives of personality need to be clearly understood to effectively conceptualize the problems of clients in therapy. This is important for Kenya which enjoys diversity in the population and therefore necessary for counselling psychologists and therapists to understand the African perspective of personality and its implications on multi-cultural counselling.

1.1 Statement of the problem

Culture greatly shapes the factors that motivate and sustain the overt and covert behaviour of individuals. Mainstream personality theories are important in providing a framework through which counsellors can understand a client's motivation to covert and overt behaviour. The theories need to capture both the nomothetic aspects of personality which focus on the general laws that motivate human behaviour and idiographic aspects which are culture specific. Personality theories crafted in European and United States cultures have influenced much of the direction in mainstream psychology in the world and in particular Kenya since the beginning of the 20th century. The mainstream theories have been generalized to world populations especially in the areas of psychology and psychotherapy with little regard for differences in the cultures of people (Sue & Sue, 2013; Cheung, Fan & To, 2008). Cultural perspectives of motivation to overt and covert behaviour of individuals are not clearly understood and this presents a challenge in effective conceptualization and contextualization of clients' problems in therapy. Little has been documented to guide counsellors practising in Kenya. Therefore, it is important to understand the sources of motivation to overt and covert behaviour of Africans and its implications on multi-cultural counselling.

2.0 Research Methodology

This study employed a mixed method design employing both cross-sectional survey and ethnographic research design. The study was carried out in two public and two private Kenyan universities. One from each category was in the cosmopolitan County of Nairobi and the other two far off near rural areas of Kenya. The public universities are owned by the government and admitted students through the Kenya Universities and Colleges Centre of Placement (KUCCP) from all parts of the country. The private universities are privately owned and admitted their own students from all over the country. The universities are equal opportunity employers hence the human resource represented all parts of the country. Public and private universities were coded for easy data collection and analysis. Codes for public universities were: PCU1 founded in 2006 and PCU2 founded in 1985. Codes for private universities were: PTU1 founded in 1986 and PTU2 founded in 2002. The universities chosen had a rich cultural diversity and taught humanities and psychology courses. It was hoped that from such diversity a wide range of perspectives for the study topic would be examined.

The target population for this study consisted of members of teaching staff, students and counselling psychologists who were Africans from Kenya in the selected four Kenyan Universities. Multi-stage sampling procedures were used for the study to obtain samples from samples. Cluster sampling was first done to categorize public and private universities from the 42 universities in Kenya at the time of the study. The two public and two private universities were purposively selected. From each of these two categories of public and private universities, one was from the urban cosmopolitan county of Nairobi and the other far off near rural areas. This selection was done using purposive sampling on the premise that the different environments of urban and rural areas could yield a broad spectrum of perspectives for the study. From each university chosen, departments of psychology and education psychology were chosen using purposive sampling, as they relate to the technical nature of the study. The sample came from the students and teaching staff chosen using heterogeneity sampling which yielded different groups of participants, for diversity to get a broad spectrum of information concerning the topic of study. The final sample size of 90 participants from each university came from 4 members of teaching staff and 40 students from each of the 2 departments and 2 counselling psychologists totalling to 360 (N). However, due to a response rate of 82.4% for questionnaires, the number dropped to 298 (N) participants.

This study used a questionnaire, interview schedule and focus group discussion guide for data collection. Validity was done by carefully operationalizing the items and reviewing them to measure the outcomes that the study was expected to produce. The reliability of instruments to the specific situation was established through the inter-rater reliability for the interview schedules which attained an agreement value of 70% and Cronbach reliability for the questionnaire which resulted into a coefficient alpha of 0.78.

Quantitative data was collected in closed questions such as Likert scale which were coded and analysed in Statistical package for social sciences (SPSS) and presented in tables and figures. The qualitative data were transcribed, and categorised according to themes and sub-themes and later discussed by linking them with the study objectives.

3.0 Results and Discussions

The results on sources of individuals' motivation to overt and covert behaviour from the participants' communities are presented and discussed. A five-point Likert Scale of "strongly agreed" or "agreed", or "neutral" or "disagreed" or "strongly disagreed" was used. 16 members of teaching staff and 228 students from four universities gave the responses presented in Table 4.1.

Table 3.1 Distribution of Responses on Perspectives on Sources of an Individual's Motivation for Covert and overt Behaviour

Individuals engage in the behaviour because:	SA		A		N		D		SD	
	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
They want to adhere to the collective moral standards of the community	24	9.8	213	87.2	7	2.8	0	0	0	0
They believe in prohibitive norms, laws and taboos and rituals	51	20.9	186	76.2	7	2.8	0	0	0	0
They want to identify themselves with family, clan, or community relationships	63	25.8	177	72.5	4	1.6	0	0	0	0
They want to avoid penalties and punishments from the community	16	6.5	175	71.7	36	14.7	17	6.9	0	0
They want to adhere to their religious beliefs	83	34	148	60.6	8	3.2	5	2	0	0
They want to meet their needs.	63	25.8	162	66.3	15	6.1	4	1.6	0	0

Key: n= 244 | SA-strongly Agree, A-agree, N-Neutral, D-Disagree, SD-Strongly Disagree

The findings presented in Table 3.1 on the perspectives of the participants about sources of the motivation of an individual's covert and overt behaviour indicate that an overwhelming majority of participants agreed and others strongly agreed with the statements that were provided to them about factors that motivated overt and covert behaviour in their communities. These factors are discussed in order of their scoring as follows:

3.1 Identify with family, clan, or community relationships.

This factor yielded scores of 25.8% and 72.5% for "strongly agree" and "agree" respectively, of the responses given by the participants. However, there were a few of them who were neutral about the statement at 1.6. Other findings came from FGDs and interviews, where the members of the teaching staff called this type of motivation social motives of mutually enhancing relationships, affiliation, and belongingness. From these participants, it was reported that the African family was mainly extended to members outside the nuclear family to include grandparents, aunts, uncles, and cousins. Degbey (2012) and Gyekye (1996) contend that the African family refers to an extended family which goes beyond the nuclear family. Regarding this factor for human behaviour motivation, one participant alluded that social motives of mutually enhancing relationships, affiliation and belongingness make us want to identify with family, clan, and community relationships (Interview1, PCU1). In addition, an FGD participant said, "it is the duty of every member of our extended family to co-operate in all social and economic activities and affairs which promote unity and solidarity. Everyone is expected to behave in a manner that contributes to the welfare of the other people."

These findings showed that the social motives of the need to identify with family, clan and community included behaviour that is for the good of other people and this enhanced good relationships among Africans. This involved mutual and collective responsibility and cooperation for the benefit of others which enhanced unity, harmony, and solidarity. Beliefs in cultural values such as kinship ties entrenched unity and solidarity and this is held above individual interest (Mbiti, 2002; Gichaga, Kerre, Mwaura and Onoka, 2013). Hence, this activated, guided, and sustained African behaviour and contributed to their pro-social personality configuration. In line with this observation, Ejizu (2013) points out that the sense of community and humane co-existence are highly cherished among Africans despite the disarray in modern politics and brutal internecine wars in many parts of the continent. Barker (2008) observes that social motives make individuals pursue social affiliations and approval.

Maslow 1970 in Ewen (2010) implies individualism in the hierarchy of needs and places the motivation of need for affiliation as third in it. According to the findings of this study, the need for affiliation falls at the very bottom of the pyramid among the first level needs for the Africans.

3.2 Adherence to the collective moral standards of the community

This factor scored 9.8% and 87.2% for "strongly agree" and for "agree" respectively of the responses given by participants. However, 2.8% of them were "neutral" about it. This is supported by other findings from interviews and FGDs as exemplified in an excerpt which stated that: "since collective moral standards arose out of relations between people in the society, they embraced every aspect of life and were seen in people's daily behaviour, where moral standards became goals of individuals' actions and motivated them". In addition, the FGDs reported that collective moral values such as respect, honesty, hard work, courage, integrity,

responsibility, patience, loyalty among others made Africans act with the welfare of others in mind, become reliable and dependable, determined and endure in pursuing goals that created a society that was peaceful and harmonious.

Africans in Kenya were motivated into right behaviour by the collective moral standards which helped them promote individual and social welfare. These moral standards are cultural moral values such as respect, honesty, hard work, courage, integrity, responsibility, patience, loyalty hospitality, industry, humility, unity, and chastity. These values serve as functional principles for proper individual conduct which lead to success in life (Ushe, 2010). Wiredu (2006) refers to these as moral motivation which gives an individual a sense of duty, promotes the welfare of others, and raises their social status. Gyekye (2000) posits that a virtue like a sense of responsibility among Africans is a measure of social status expressed through her/his responsiveness and sensitivity to the needs and demands of her/his community.

Thus, African ways of life are based more on solidarity than autonomy, communal than individualistic and cooperation than the competition as noted by Nyasani (1989), Gyekye (2000) and Mbiti (2002). In a study on motivation related values across cultures done in France, Italy, Netherlands, Scotland and Nigeria, the results showed that cultural value for motivation among Africans was collective interest (Iguisi, 2009). This value forms part of their personality configuration and motivates behaviour. These beliefs in moral values by Africans are the intrinsic motivation that contributes to their personality configuration. Behaviour forms an individual's personality (MacRae & Costa, 1999). All these contributions validate the findings that cultural collective moral standards motivated behaviour of Africans.

3.3 Beliefs in prohibitive norms, laws, taboos, and rituals.

This factor attracted 20.9% and 76.2 % for “strongly agree” and for “agree” respectively of the responses given by participants. However, 2.8% were “neutral” about it. The findings from interviews and FGDs yielded similar views, but with more details. This is exemplified by the following quote from an interviewee:

“Prohibitive norms and taboos are strictly observed in our community because of the severe punishments that befall those who violate them. The belief that supernatural authority reinforces obedience makes people refrain from violating moral laws such as murder and incest which are moral pollution. These, therefore, guide people on how and why to behave.”

This observation underscored the influence of taboos and prohibitive norms on people's behaviour by guiding and sustaining it. The participants also observed that some of the prohibitive norms, laws and taboos, beliefs and rituals in their community were: taboos not to marry close relatives, not to ignore needy old parents and relatives, unwritten laws against stealing and murder, beliefs in rituals which pacify individuals or groups that were in warring state, or with an ancestor, beliefs in rituals which mark important events such as rites of passage such as birth and naming, initiation, marriage or death. Thus, the participants agreed that individuals will avoid certain acts and engage in others because they are motivated by the beliefs in prohibitive norms, laws, taboos, and rituals. Africans' behaviour is guided and sustained by these taboos, laws and beliefs in rituals which aim at promoting peace and harmony in the community. The negative consequences that went with ignoring them made Africans internalise behaviour. This contributed to their personality configuration because they avoided anti-social behaviours or anything akin to evil and thus engaged in pro-social ones. Afe (2013) contends that the motivation for abiding with taboos and prohibitive norms is provided by the sanctions that go with breaching them; instant repercussions. These promoted and motivated covert and overt behaviour of Africans

3.4 Religion motivated behaviour.

This attracted scores of 34% and 60.6% for “strongly agree” and for “agree” respectively of the responses given. A few participants, 3.2% were “neutral” and 2% “disagreed”. These scores denoted that the participants agreed that religious factors motivated Africans covert and overt behaviour. The data that came from interviews and FGDs supported this finding. It was from one of these FGDs that one participant said that in their community people act and relate with others and nature with the knowledge that they have a duty to God, by taking care of His creation as a way of honouring Him. Still, an interviewee said that religion motivated people into actions that were morally right and were for the good of others. This was brought by the desire to live according to the divine will.

Religious motives enabled Africans to make moral choices and decisions which directed overt and covert behaviour, as they related to each other and to nature. This finding resonates with Egwu (2001) who describes religion among Africans as the belief which sets essentially adorations to God in human morality. In Africa, religion and morality are intertwined and are lived and exemplified in people's behaviour, which aids in the promotion and realization of harmonious interrelation among individuals and the community (Ejjizu, 2013). He further observes that religion to Africans is the womb of people's culture and plays a key role in the realisation of values. These, in turn, inculcated and motivated proper conduct of individuals which was seen in right behaviour which was within the expected societal standards. This resulted in a personality that had pro-social values in behaviour.

Religious motives were also reported to come from the African's belief in the existence of ancestral spirits and other spirits. A participant said that people also believe in ancestors' participation in their lives where beliefs were that ancestors were custodians of moral values. Thus, besides believing in God, the Africans in Kenya believed and venerated ancestors in some communities and believed in their participation in their affairs. This led them into upholding morally upright behaviour because of this responsibility towards God and ancestors. By so doing, their covert and overt behaviour was motivated and sustained. This finding is in line with Thebede (2008), Mbiti (1997), Gunyali, Malusu, Rono, and Owiti (2009) and Gichaga et al. (2013) who indicate that Africans believe in ancestors and their presence and participation in human affairs. Further, the participants observed that there is a religious belief in most communities that when Africans in Kenya died, they only changed in their state from physical to spiritual, for they joined the

living dead (ancestors). This affected how they lived the physical life. The following observation was made by an FGD participant, that:

“There is a belief in our community that death is a transition from the physical to the spiritual state. The way an individual lives physical life affects how he will enter and live the spiritual life. For this reason, people live lives that are morally upright to enjoy the next life. This is when they join the world of the living-dead or ancestors. The ancestors are those people who died and are still remembered by the family or clan members.”

Thus, Africans viewed a person as being more than the sum of his/her total parts but consisted of a spirit that was immortal. The belief motivated them to behave in uprightness of conduct to be received in the spirit world and be remembered by their kin as ancestors (Gichaga et al., 2013). The Akan of Ghana have the belief that the person consisted of the soul, body and spirit and their interrelationship (Gyekye, 1987). This motivated behaviour of individuals due to the influence these three caused through their relationship. The Okra (soul) and sunsum (inner dimension in man) belonged to the immaterial, spiritual world, and they interrelated with Honan (the physical body) and thus motivated people's behaviour. This showed that Africans believed that a person has both the spiritual and physical body which interrelated to influence behaviour. Thus, the study found that religious motives motivated the behaviour of Africans in Kenya, which contributed to their personality configuration.

3.5 Desire to avoid punishments and penalties

This factor yielded scores of 6.5% and 71.7% for “strongly agree” and for “agree” respectively of the responses given by participants. However, 14.7% of the participants were “neutral” and 6.9% “disagreed.” Reports from interviews with members of teaching staff and from the FGDs with students gave more data on this factor. A participant from an FGD said: “punishments such as ostracization and penalties such as paying fines to curb anti-social behaviour and restore order and harmonious living in our community.” In addition, another participant said:

“Council of elders punishes and penalises those people who have gone beyond their families' ability to punish and those who breach the peace and harmonious co-existence of the community; in fact, nobody likes getting to that level because it brings shame to both the individual and the family besides the immediate consequences. The age group is also a strong force because it punishes through reprimand or ostracization. Some punishments are corrective such as ostracization while others act as a deterrent to offenders such as curses and death”

Thus, curbing the behaviour of individuals in society through punishments and penalties advanced the cause for right behaviour among Africans in Kenya. Those who offered retribution did it for the benefit of the community. This controlled people's behaviour and motivated them to behave in a way that would not attract punishment. There was the collective responsibility of ensuring that all adhered to the norms of the society. As indicated, those who had gone beyond the abilities of the family to punish were punished by the elders. The council of elders addressed both legal and moral aspects of behaviour.

These findings resonate with the behaviourist view that argues that one way of discouraging behaviour is through punishment. However, contrary to the behaviourist view that punishment was a faulty way of correcting behaviour, the Africans seem to have embraced it though as the last solution. The severity of the punishment which seemed to strip off some basic needs such as a sense of belonging seemed to motivate people to engage in socially acceptable behaviour. Ejizu (2013) posits that ostracization is the most severe punishment meted on anybody because an outcast in Africa is not allowed to share in the life of the community. These punishments helped in internalizing right behaviour as Africans in Kenya learnt its value in the cultural setting. Therefore, the fear of societal punishment motivated Africans in Kenya and conditioned them to develop pro-social personalities. Behaviourists such as Thorndike (1911), Pavlov (1927), Skinner (1938), Sutton & Barton (1998) and Shultz & Shultz (2009) maintain that rewards and punishments aid in learning and sustaining behaviour. The findings of the study share with behaviourists in the goals of applying punishments but not in the methodology due to cultural variation.

3.6 Meeting of human needs

The scores for this factor were 25.8% and 66.3% for “strongly agree” and “agree” respectively of the responses that were given by the participants. However, 6.1% of the participants were “neutral” and 1.6% “disagreed”. This factor for motivation to behaviour was also encountered in the interviews with the members of the teaching staff, who referred to them as needs or drives; and in the FGDs with students. The interviewee noted that: human drives were mastery of the environment, biological needs of hunger, thirst and defence through flight or fight, reduction of anxiety, safety and shelter, avoidance of pain and need for self-actualization, which was the highest when these are arranged in a hierarchy. Another participant from an interview acknowledged that people had different needs at different times of their lives although there were those needs that were so basic which people could not do without. The needs motivated people to move from the lower level needs to higher ones until their full potential was realized. In addition, an FGD participant said that in their community, people always worked to meet their basic needs first: food, shelter, clothing and paying school fees (education) for their family members. When these needs were met then they could work towards other comforts such as a better house (aesthetic need) among others.

Thus, the behaviour is geared towards achieving basic needs and is sustained by individual's constant progress from one need fulfilment to a higher one and these varied from time to time, for example when individuals felt secure in meeting their basic needs such as food and shelter, they got preoccupied with trying to achieve higher needs. This motivated covert and overt behaviour as options were explored to meet these needs. This resonates with the humanistic paradigm's view by Maslow (1970) who points out that individuals pursue deficiency and growth needs from lower levels to higher ones, and this motivates them to achieve these needs. However, the African culture affected how this was done because individuals went up to the hierarchy of needs with their dependent family members. It was reported by an FGD participant that Africans deferred the gratification of achieving higher needs in the

hierarchy to take care of their aged parents or pay school fees for their siblings. Therefore, very often Africans crossed levels such as deferred a physical gratification, for example, sacrificed a basic need if doing so brought them closer to a higher goal in terms of importance such as group loyalty and acceptance, for example, supporting younger siblings in school. This made some of them delay gratification. This was found to be within the cultural context where social interest overrode individualism. This resonates with Gichaga. Kerre, Mwaura, Mambo and Kioko (2011) who contend that family relationships are strong in Africa and entail obligations and rights which extend to all members of the family.

The study also showed that there is a need for people to be role models and have role models. The results from interviews and FGDs echoed similar observations where a participant said:

“In our community, adults behave in a proper manner to teach the young generations right behaviour. This is because young people learn a lot by observing the behaviour of adults. If they observe bad habits such as hearing adults use insults as they communicate or seeing them solve their problems through fights, they will learn those wrong habits and this will affect their behaviour negatively. But if they see them respectful and peaceful in their dealings with other people, this will influence their behaviour positively.”

Africans in Kenya were motivated to behave according to socially accepted norms in order to be responsible and good role models to the younger generations. This influenced and motivated the behaviour of the personalities of all those involved. The need to be role models especially for Africans is in line with Fayemi & Adeyelu (2009), who points out that morality is not only taught but demonstrated. This means that those who teach morality also live as role models. Modelling behaviour is also suggested by Bandura (1977) in his social learning theory where he states that individuals observe and model behaviour of people they identify with. Thus being a model plays a key role in motivating the behaviour of Africans.

The study also found that overt and covert behaviour is inherently influenced by peer group norms in African societies – Kenyan. Members of an age-group had their behaviour motivated by group norms as each of them wanted to identify with and be part of the group. There is an African saying that goes, “*you will always be part of your age group and family and this cannot be wished away.*” Gichaga et al. (2011) are of a similar view, where they see age groups’ dynamics among Africans to exert great influence on peer behaviour. Therefore, among the Kenyans of African descent, the peer group greatly motivated behaviour through the sanctions that were exerted on members in order to comply with the group norms. This contributed to their personality configuration where individuals’ behaviour reflected that of the group members.

From the findings, the factors which motivate individuals’ covert and overt behaviour are largely found within the culture of Africans. This is evident from the findings where beliefs in cultural values, beliefs and practices were found to motivate behaviour. Africans’ behaviour is calculated towards achieving goals such as enhancing relationships in the family, kinship, and community. Mbiti (2002) argues that Africans have community interests held above individual interests. Thus, among Africans, overt and covert behaviour is motivated and sustained by societal values, norms, taboos, religious beliefs, and the need to conform more to family and community interests than being individualistic.

Counselling psychologists also reported that there were some problematic social-cultural covert and overt behaviour which featured in their practice and were interpreted as associated with the African culture (culture-bound). Some of these were: breaking taboos such as marrying a close relative knowingly or unknowingly, behaviour against the moral codes of society such as stealing or rape and failing to follow due process in getting married and getting into “come-we-stay” marriage without payment of bride-wealth only to be rejected by parents.

4.0 Conclusion and Recommendation

The study concludes that culture influences people’s motivation to behaviour (covert and overt) as it determines what drives and sustains it. These findings have implications on multi-cultural counselling in that they unravel worldviews and subjective culture which Africans in Kenya bring to therapy. This is the black box that helps the therapist get to know more about the client and could be implicit or explicit in their presentation. Consequently, the therapists especially those from different cultures need to understand it to make therapy relevant and meaningful to the African descent clients. The study recommended that cultural worldview and perspective of personality be incorporated into therapy alongside mainstream Euro-American perspectives to make counselling more meaningful and relevant to clients from different cultures. This will make multi-cultural counselling richer by helping therapists contextualize and conceptualize clients’ concerns in therapy and use appropriate skills and methods by placing culture at the centre of the exercise.

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