

**CAUSES OF MORAL DECAY AMONG YOUTH IN ST JAMES PARISH IN
BUSOGA DIOCESE**

FREDRICK KIFUUSE

M21B09/016

**A DISSERTATION SUBMITTED TO BISHOP TUCKER SCHOOL OF DIVINITY AND
THEOLOGY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF A
DEGREE OF BACHELOR OF THEOLOGY OF UGANDA CHRISTIAN UNIVERSITY**

September, 2024

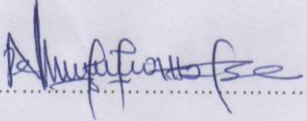


**UGANDA CHRISTIAN
UNIVERSITY**

A Centre of Excellence in the Heart of Africa

DECLARATION

I, Fredrick Kifuuse, declare that this dissertation titled, "Causes of moral decay among the youth in St. James Parish in Busoga Diocese is my original work except where references and citations have been made and acknowledged, and has never been submitted in any University or institution for any academic award.

Sign..........

Date..... 25th Sept. 2024.....

FREDRICK KIFUUSE

APPROVAL

This dissertation titled, "Causes of Moral Decay among Youth in St James Parish in Busoga Diocese" has been done under my supervision and is now ready for submission.

Sign.....

Date.....26/9/2024

OMONA ANDREW DAVID (REV. PROF.)

DEDICATION

This dissertation is dedicated to my lovely caring, wife, Alice Kifuuse and all my Sons and daughters: Sarah Doreen Abuze, 23years, Karlmax Nicholas Isiiko 20 years, Patricia Janet Tibenda 17years, Margret Patience Kyazike 14years, Isaac John Kifuuse 10 years, Abigail Grace Namukombe 7years and Mark Samson 3years and all those who contributed financially and morally towards attaining the success of my career progress.

ACKNOWLEDGEMENTS

I congratulate Uganda Christian University for introducing such unique a faculty of Divinity A and Theology that has put it a class above the surrounding Universities in the pearl of Africa. I wish to extend a vote of thanks to my Parish practice supervisor, Rev. Canon Dr. Moses Stephen Isabirye whose efforts have been above the snow line. Thank you so much.

In a special way, I thank my immediate Parish pastoral supervisor, Ven. Rev. Canon Patrick Mutalwa for the encouragement, love, advices, and material support that has let me thrive through a dimension of ups and downs. He has been my Fulcrum all the time. Honorably, I thank my Bishop, the Bishop of Busoga, the Rt. Rev. Dr. Moses Samson Naimanhye Mukembo for choosing me to go and pursue more papers and also paying FULL tuition for me through the course. May God richly reward you.

I also wish to thank the Head of laity, Mr. James Billy Kisambira, the Chairperson fathers Union (F.U), Mr. Christopher Tusubira, the Bishop's Ambassador Henry Kwezi Ikomba, the chair person Building committee Engineer Joel Fredrick Isabirye, the Chairperson mothers Union (M.U), Mrs. Lydia Lubega, Dr. Nahamya, Dr. Joshua Sabit, Dr. Noah Wakabi, the chief Warden Mr. Shadrak Atyeno Wesonga and all Ushers, my fellow Clergy Rev. Joseph Wamuko, the Youth executive headed by Mr. Emmanuel Okay, the Christian fellowship Chairpersons to mention but a few, Ladies and gentlemen for their genuine support both physically and Spiritually and a good co-operation exhibited so far.

On a special note, I thank my beloved wife Alice Kifuuse and all my Sons and daughters for being part of my studies by the patience portrayed during my absence, and preparing me whenever it could come to time of going to school. Thank you so much. I also wish to extend my sincere thanks to my parents Mr. John and Janet Kifuuse for showing me the way. Long live..

Lastly, I greatly thank the Almighty God for the protection, breath, care, provision and love since I began this course that was also hit by COVID-19. Praise be to Him.

Table of Contents

DECLARATION	i
APPROVAL	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv
LIST OF TABLES	viii
ABSTRACT	ix
CHAPTER ONE	1
INTRODUCTION TO THE STUDY	1
1.1 Introduction.....	1
1.2 Background of the study	1
1.2.1 The historical background of the study.....	1
1.2.2 Conceptual background	2
1.2.3 Contextual background	3
1.3 Problem statement.....	4
1.4 Objectives	5
1.4.1 General objectives.....	5
1.4.2 Specific objectives	5
1.5 Research questions.....	5
1.6 Justification of the study	5
1.7 Significance of the study.....	6
1.8 The scope of the study	7
1.8.1 Time scope	7
1.8.2 The content scope	7
1.8.3 Geographical scope.....	7
1.9 The key terms.....	8
1.10 Literature Review.....	8
1.10.1 The causes of moral decadence among youth.....	8
1.10.2 The effects of moral decay among youth.....	10

1.10.3 What could be done to curb moral decay among youth.....	12
1.11 Research Methodology	13
1.11.1 Research design	13
1.11.2 Area of study.....	13
1.11.3 Population study.....	14
1.11.4 Sampling selection and sampling size	14
1.11.5 Source of data	15
1.11.5.1 Primary source of data collection	15
1.11.5.2 Secondary sources.....	15
1.11.6 Quality of data collection instruments/tools	15
1.11.6.1 Reliability.....	15
1.11.6.2 Validity	16
1.11.7 Data analysis	16
1.11.7.1 Qualitative data.....	16
1.11.7.2 Quantitative data.....	16
1.11.8 Ethical considerations	16
CHAPTER TWO	18
CAUSES OF MORAL DECADENCE AMONG YOUTH IN ST. JAMES PARISH IN BUSOGA DIOCESES	18
2.1 Introduction.....	18
2.2 Response rate	18
2.3 Findings on demographic characteristics of respondents	19
2.4 The causes of moral decadence among youth in St. James Parish Church.....	20
CHAPTER THREE	24
EFFECTS OF MORAL DECAY AMONG YOUTH IN ST. JAMES PARISH IN BUSOGA DIOCESE.....	24
3.1 Introduction.....	24
3.2 The effects of moral decay among youth in St. James Parish in Busoga Diocese	24
CHAPTER FOUR.....	27
SOLUTIONS TO CURB MORAL DECAY AMONG YOUTH IN ST. JAMES PARISH IN BUSOGA DIOCESE.....	27
4.1 Introduction.....	27

4.2 Solutions to curb moral decay among youth in St James Parish in Busoga Diocese	27
CHAPTER FIVE	31
THEOLOGICAL REFLECTION.....	31
5.1 Introduction.....	31
5.2 The Role of Parental Guidance.....	31
5.3 The Impact of Technology.....	32
5.4 Peer Influence and Community	33
5.5 The Necessity of Church Involvement	34
5.6 Educational interventions.....	35
5.7 Conclusion	36
CHAPTER SIX	37
SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	37
6.1 Introduction.....	37
6.2 Summary of findings.....	37
6.3 Conclusion	38
6.4 Recommendations.....	38
6.5 Recommendations for further research.....	40
REFERENCE.....	41
APPENDICES	43
Appendix 1: Work Plan	43
Appendix 2: The Budget.....	44
Appendix 3: Questionnaire	45

LIST OF TABLES

Table 1: Response rate	18
Table 2: Demographic characteristics of the respondents	19
Table 3: The causes of moral decadence among youth in St. James Parish Church	20
Table 4: Effects of moral decay among youth in St. James Parish in Busoga Diocese	24
Table 5: Solutions to curb moral decay among youth in St. James Parish in Busoga Diocese	27

ABSTRACT

This study aimed at examining the causes of moral decay in St. James Parish Church, Jinja Archdeaconry, Busoga Diocese. The study was guided by the following objectives: determining the causes of moral decadence among youth in St James Parish Church, establishing the effects of moral decay among youth in St James Parish Church and establishing what could be done to curb moral decay among youth in St James Parish Church in Busoga Diocese.

The study was conducted using both qualitative and quantitative research approaches. Data was collected using self-administered questionnaires from the selected youth, parents and religion leaders from St. James Parish Church, Iganga, Busoga Diocese totaling to 50 who were selected using simple random sampling method.

The study findings revealed that moral decadence among youth in St. James Parish Church is primarily driven by poor parental guidance (94%), the negative impact of technology (96%), and significant peer influence (96%). Additionally, excessive freedom and developmental challenges hinder moral reasoning. The community emphasizes the need for increased parental involvement and the implementation of targeted interventions, such as enhanced Bible study and guidance programs, to promote moral values. There is also a call for maintaining a balance between religious and moral education in the curriculum, alongside advocating for the autonomy of religious organizations to effectively instill moral discipline.

Finally, the study recommended the need for enhanced parental involvement in the moral education of youth. The study also recommends the need for the establishment of technology use guidelines within both home and church settings and the need for the church to implement guidance and counseling programs aimed at youth. Lastly, the study recommends the need for maintaining religious education alongside moral education in the curriculum of local schools.

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Introduction

This chapter is made of the background of the study, statement of the problem, objectives of the study, research questions, and scope of the study and justification of study. It also includes the literature review and the research methodology.

1.2 Background of the study

Under this section, the researcher looked at historical background of the study, the conceptual background and contextual background of the study.

1.2.1 The historical background of the study

In the biblical narrative, moral decay is depicted as originating from humanity's disobedience to God's commandments, symbolized by the Fall of Man in the Garden of Eden (Genesis 3). This pivotal event marked the introduction of sin into the world, leading to a rupture in the harmonious relationship between humanity and God. Throughout the Old Testament, moral decay is portrayed as a recurring pattern among the Israelites, characterized by idolatry, injustice, and social oppression, despite God's covenant with them. Prophets such as Isaiah, Jeremiah, and Amos lament the moral corruption of their people and warn of divine judgment for their transgressions (Isaiah 1:4-6, Jeremiah 5:25-28, Amos 5:21-24). In the New Testament, the apostles echo these concerns, admonishing early Christian communities to abstain from immorality and live lives worthy of their calling (Ephesians 4:17-19, Colossians 3:5-9)..

In religious contexts, morality is followed with more emphasis than other aspects of society. Over the decades, standards of morality have been dwindling from society to society this can be attributed to changing perceptions across generational circles. Morality today is now characterized by what could have been termed as immoral in the past. Okoth (2013) pointed out that during this 21st century as many churches attempted to ignore the moral dimension, things happened: fornication, and behavior problems increased, and voices were raised

Globally, there is a general decline of morals in churches and outside churches. No wonder homosexual is noticed in churches and outside churches in western countries like Italy, USA Canada etc and to make matters worse it is being supported and practiced by some religious leaders. In the American society, morals have been greatly shaped by the media as compared to the 1950s. In a survey by the Culture and Media Institute cited in Harrell (2010), 74% of Americans believed that the nation was in a state of moral decline, a wide majority (64%) believed that the entertainment and media industries had a big role to play in the outcome of this statistics. Such moral changes can be depicted in language dressing and general lifestyle aspects. School children tend to imitate what they see in the media and entertainment circles.

In Uganda, according to a report in New Vision (Thursday 15th February 2006), many schools, and churches in Uganda are infested with vices such as indecent dressing, use of abusive languages, early pregnancies, homosexuality and drug abuse. According to Forster (cited in Atuhaire, 2009), morals are the socially accepted customs, values, traditions and conventions held as appropriate conduct by a particular group of people sharing originality and locality or nativity. Morals are principles and standards in the society to compare what is good or bad depending on the environment or the people involved (Cherkowski, Walker, & Kutsyuruba, 2015). They further emphasized that morals vary from place to place i.e. what could be termed as wrong in one scenario may be different in another.

Jinja district has been noted to be the source of most sorts of moral decay in Uganda. For example, the high rate of defilement, rape, theft, fornication in different parts of the country began in Jinja District (The Observer, November 1st, 2017) and strikes in schools, corruption among others are highly observed in Jinja District. Okoth (2013) noted that religion today is in decline because people find that it does not work and only things of the earth work. Things that work and solve problems instantly are wars, lying, cheating, stealing, corruption and greed among others. The above mentioned signs show that there is decline in morals. Hence, this study investigated the causes of moral decay among youth in St James Parish in Busoga Diocese

1.2.2 Conceptual background

In this section, the researcher thinks that the inadequacy of religious education, the influence of media, poor parenting, injustice in society, economic disparities, materialistic approach, and

discriminatory rule of law and also absence of content in school curriculum are the main causes of moral decay in society.

Morals are the rules that govern which actions are right and which are wrong. Morals can be for all of society or an individual's beliefs. Sometimes a moral can be gleaned from a story or experience. For example: Do not gossip, Tell the truth, Do not have sex before marriage, Do not cheat in exam etc. Morals are principles and standards in the society to compare what is good or bad depending on the environment or the people involved (Cherkowski et al., 2015). They further emphasized that morals vary from place to place i.e. what could be termed as wrong in one scenario may be different in another. The term Moral is associated with behavior or character development, hence, Schofield (1972) regards moral as behavior and adjective. Moral and immoral imply behavior acceptable and unacceptable, respectively. Hornby (1974) defines morals as being able to understand the difference between right and wrong, principle of right and wrong.

Decay, refers to the gradual decline, deterioration, or weakening of certain qualities, structures, or systems over time (Hillsdale, 2014). It implies a loss of integrity, functionality, or vitality, often resulting in negative consequences for individuals or society as a whole. Decay can manifest in various forms, such as moral decay (the erosion of ethical standards), social decay (the breakdown of social cohesion), or cultural decay (the loss of cultural traditions or values).

Youth typically refers to the period of life between childhood and adulthood, encompassing adolescence and early adulthood (Okeke, 2016). While definitions of youth may vary across cultures and contexts, it generally represents a transitional stage marked by physical, cognitive, emotional, and social development.

1.2.3 Contextual background

In St. James Parish in Busoga Diocese, moral decay among youth is manifesting through increasing incidences of substance abuse, delinquent behavior, and a decline in academic performance. Evidence from local reports indicates that many youths are involved in drug and alcohol abuse, which contributes to a rise in violence and theft within the community. Additionally, there is a noticeable lack of discipline and respect for authority among the younger generation. According to a recent study by Namuddu (2024), the erosion of traditional values and

inadequate parental guidance are key factors driving this decline. The study highlights that economic hardships and limited access to positive recreational activities exacerbate these issues, leading to a deteriorating moral fabric in the parish. These findings underscore the urgent need for community-based interventions to address the root causes and support positive youth development.

1.3 Problem statement

Morals fall into a number of categories according to Cherkowski et al. (2015). They can be classified into codes of conduct, personal or cultural values and social mores. Codes of conduct usually dictate the Relationship between people in the work place. Moral development and transformation has for long remained prime objectives of all religious and education systems globally (Miller, 2017). Many studies on human moral development concur that religion; education and socialization remain the most vital strategies for the creation of honorable national and international citizens. Conceptually, moral transformation and moral formation are compound phrases each combining two distinct words common among all is morals. . Many religious leaders in Uganda were charged with rape and defilements (New Vision, November, 2017).

Okoth (2013) said that the absence of moral and religious instructions, has given rise to low moral standards in society, which is largely responsible for, fornication and defilement. Available evidence from press reports also indicates that, several indicators of immorality are still noticeable in churches. These include: all sorts of sexual immorality, increasing cases of violence, ill-treating fellow youth, embarrassment of leaders and other social elders and theft. There are offensive trends reported particularly in girls include indecent dressing, involvement in transactional sex for material benefits, early pregnancies, backbiting, use of abusive and obscene languages, dropping out of school at an early age and disrespect to parents and other elders. Therefore, without educators and stakeholders' interventions, the said vices are likely to continue and we end up with incompetent medical doctors, engineers, pharmacists, immoral teachers and these developments pose a danger to the nation. There was a need, therefore, to examine the causes of moral decay among youth in St James Parish in Busoga Diocese.

1.4 Objectives

The researcher looked at general objectives and specific objectives under this section.

1.4.1 General objectives

To examine the causes of moral decay in St. James Parish Church, Jinja Archdeaconry, Busoga Diocese.

1.4.2 Specific objectives

- (i) To determine the causes of moral decadence among youth in St James Parish in Busoga Diocese.
- (ii) To establish the effects of moral decay among youth in St James Parish in Busoga Diocese
- (iii) To establish what could be done to curb moral decay among youth in St James Parish in Busoga Diocese.

1.5 Research questions

- (i) What are the causes of moral decadence among youth in St James Parish in Busoga Diocese?
- (ii) What are the effects of moral decay among youth in St James Parish in Busoga Diocese?
- (iii) What could be done to curb moral decay among youth in St James Parish in Busoga Diocese?

1.6 Justification of the study

Conducting the study in St. James Parish allows for a focused examination of the specific socio-cultural, economic, and environmental factors that contribute to moral decay within the local community. This localized approach ensures that intervention strategies and recommendations are tailored to the unique needs and challenges faced by youth in the parish.

Engaging with stakeholders within St. James Parish, including youth, parents, religious leaders, and community members, promotes community ownership of the research process and fosters a sense of empowerment. By actively involving community members in identifying and addressing

the root causes of moral decay, the study can catalyze local initiatives for positive change and resilience-building.

Understanding the causes of moral decay among youth allows for the development of preventative measures aimed at addressing underlying risk factors before they escalate into more serious social problems. By adopting a proactive approach to youth development and well-being, the study can contribute to the creation of supportive environments that promote positive values and behaviors among youth in St. James Parish.

Findings from the study provide evidence-based insights that can inform the design and implementation of effective policies, programs, and interventions to combat moral decay among youth. By grounding interventions in empirical research and local realities, stakeholders can maximize the impact of their efforts and allocate resources more efficiently to address the root causes of moral decline.

By addressing the root causes of moral decay among youth in St. James Parish, the study contributes to long-term social and community development goals. By fostering resilience, social cohesion, and positive youth development, the study lays the foundation for sustainable change that benefits not only the current generation but also future generations of youth and community members in Busoga Diocese.

1.7 Significance of the study

Moral decay among youth is a pressing societal issue with far-reaching consequences for individuals, families, and communities. Understanding the underlying causes of moral decline in St. James Parish can provide valuable insights for addressing this issue effectively.

By identifying the root causes of moral decay, the study can inform the development of targeted intervention strategies and programs aimed at promoting moral values, character development, and positive youth behavior within the parish.

Investigating the causes of moral decline can help protect the well-being of youth in St. James Parish and support their positive development.

By understanding the factors contributing to moral decline, the study can facilitate efforts to strengthen social bonds, promote mutual support networks, and foster a sense of belonging among youth and community members in St. James Parish.

Findings from the study can inform the development of policies, programs, and advocacy initiatives aimed at addressing the systemic factors contributing to moral decay among youth. By advocating for evidence-based approaches, stakeholders can work collaboratively to create a supportive environment conducive to positive youth development.

The study contributes to the academic literature and knowledge base on the causes of moral decay among youth, particularly within the context of St. James Parish in Busoga Diocese. It fills a gap in existing research by providing localized insights into the unique socio-cultural, economic, and environmental factors influencing youth behavior and moral values in the parish

1.8 The scope of the study

Under this section, the researcher looked at time, content scope and geographical.

1.8.1 Time scope

The research looked for cases that occurred from 2000-2023 in order to handle the current issues that capture the researcher's attention on causes of moral decay among youth in St. James Parish in Busoga Diocese.

1.8.2 The content scope

Moral decay refers to the gradual decline or deterioration of moral values, ethical standards, and social norms within a society or community over time. The study looked at causes of moral decay among youth in St James Parish in Busoga Diocese.

1.8.3 Geographical scope

The researcher did study from St. James Parish Church located in Jinja city along Nizamu west road a few meters from the main street around Taata Owen Super market which is around 600 meters from the main street to Jinja Senior Secondary School. The study was chosen because, the area was easily accessed because of the good roads and low transport costs.

1.9 The key terms

Moral decay: Refers to the gradual decline or deterioration of moral values, ethical standards, and social norms within a society or community over time

Morals: Are the rules that govern which actions are right and which are wrong. Morals can be for all of society or an individual's beliefs.

Decay: Refers to the gradual decline, deterioration, or weakening of certain qualities, structures, or systems over time.

Youth: Typically refers to the period of life between childhood and adulthood, encompassing adolescence and early adulthood.

1.10 Literature Review

Under this section, the researcher looked at the related literature about domestic violence and child abuse and any topics that have been stated in the specific objectives. The literature was examined and the view of other scholars was explored. The finding was compared and this helped the researcher to acknowledge the gap between what is known and what can be learnt and how to solve it.

1.10.1 The causes of moral decadence among youth

The finding revealed that negative attitude by lay readers towards the preaching has resulted into indiscipline and chaos. Even a religious (missionary) environment alone can make the difference. This concurs with the research conducted by Zziwa , as reported by Lukwago (2013), who found that the decline of morals in churches has been a result of lay readers negative attitudes towards preaching.

The introduction of technology is also one of the causes of moral decline in churches today. Some religious leaders reported that at times a leaders may be teaching while some youths are playing with phone, on what sap or face book and this is a sign of moral decline

The findings also revealed that poverty to be one of the causes of moral decline in some Churches. Many families are living in total poverty to the extent that they cannot afford to

provide for their children all the necessary requirements needed.. Parents have for long been noted for their key role in financing right from the colonial era especially after the first world war had affected donations for missionaries to run churches in Uganda (SSekamwa, 1997). This is also a cause to moral decline in that when youth is not given all what is needed may end up getting involved in immoral activities like fornication, drug abuse and among others and this will affect his/ her academic progress

Failure of parents to provide necessary needs to their children like feeding them is also one of the causes of moral decline .This concurs with Kamwa (2010), the new Vision reporter, reported that learners of Iganga District noted that lack of meals had contributed to moral decay and cases of defilement.

Government policies have also led to Moral decay amongst youth whereby head teachers today are asked to sign performance contract. Therefore, headteachers and teachers who cannot maintain integrity have been involved in Examination malpractice to get high score in final examination to continue heading the schools. The New vision of November, 2017 reported that five teachers including two head teachers were charged in Iganga court for examination malpractice.

It was also revealed that poor parental guidance to be among the causes of moral decline .A true depiction of moral study will be best explained through the eyes of young kids. Traditionally moral formation and transformation was a social activity spearheaded by the parents and the elders. They would conduct informal sessions through folktales, stories, legends, myths, taboos, customs and informal counseling sessions with the children to impart good morals (Byamugisha, 1991). However, with the shift brought about by modernity formal education dictated that children had to spend less time with the parents and more with the teachers in schools. This made the modern formal school a basis for learning morals for the school going children. This age group is usually more pure in mind than older age groups. Information retrieved from school children is likely to be much reliable than from older folks who may want to protect their image.

Peer influence has been noted to impact on a child's moral upbringing but the wider responsibility rests on the entire society. It will be wrong to note that only parents are responsible for a child's upbringing because studies have shown that various perspectives of the society play

an important part in the way a child is raised up to judge what is right or wrong. The results of the study concur with the findings of the research conducted by Obedi (2014) who discovered that lack of proper control measure, loss of the sense among the youth, urbanization of peer pressure are among the causes of moral decline in Uganda. Arranged marriages for adolescent girls without their consent are also a common in Uganda especially in rural area. This is also a cause of moral decline amongst girls especially those from such back ground.

1.10.2 The effects of moral decay among youth

According to the Daily Monitor dated 25th July 2017, it was revealed that moral decay in Uganda has reached on alarming level; almost every aspect of life is affected. There is need for proper analysis and give recommendations which will help to deal with moral decline. However, below are some of the effects of moral decline in Iganga District

Moral decline has led societies to have corrupt leaders. In Uganda today if you are looking for a job or any kind of promotion you have to behave a Ugandan way. This means to be called a “Ugandan” you need to be a corrupt person or to support bribery. New Vision (2018) noted that corruption in Uganda on the rise and has strong connections between officials, politicians, and criminals, infiltrating every aspect of a vulnerable society. Corruption brings a gradual change for the worse, a demoralizing process, destabilizing a society and rendering great harm to a nation. Corruption affects us all. It threatens sustainable economic development, ethical values and justice; it destabilizes our society and endangers the rule of law

Moral decline has led leaders in authority to be compromised with evil. The results of the study concur with the findings of Zziwa, the Bishop of Kiyindi Mityana Diocese and vice chairperson of Episcopal Conference said that; the authority want to control sexual immorality among the Youth by providing condoms to them to use, they have encouraged girls to abort in order to continue with Education (Lukwago (2013). Moral decline has led people in authority to declare the defeat by treating symptoms instead of the disease its self.

Increased strikes in secondary Schools. This is a result of moral decline where students longer give respect to the teachers. They are free to demand whatever they need at any expense. The findings concur with the findings of the staff writers in the Red Papper of September 12th 2013 noted that Head Teachers have blamed social media trends for the increase in strikes. But head

teachers are challenged to seek new strategies to prevent strikes and also quick ways to intercept full blown strikes before they become destructive. It is observed that some school administration still use high handed rules that are out of touch with reality

Increased drop out of students from school. This is also a result of moral decline. Many youths in secondary Schools are involved in fornication and some have ended up conceiving before completion of studies. This is similar to the report of the District Education Officer Iganga District according to new vision of 4th, August 2010 noted that a total of 187 girls dropped out of school in Iganga district this was a result of early pregnancies and marriages

The Freedom given to children in form of children rights has ended up spoiling the children and the future mothers. How does one react to this situation where the children are given a lot of freedom especially legally in form of a question: How would one achieve this objective in a society where the court and child and family counselors (some of whom are not married) dictate for parents how to raise their children? In courts it is the child against their parents or the wife against her husband. Such condition which gives the child unlimited powers and freedom undermine parental control and guidance

Developmental influence, the human brain continues to develop until adolescents reach their 20's. Thus teenagers do not have the same capacity for reasoned decision making and safe discipline adults. Likewise, moral development is a process that lasts throughout adolescence. Teenager and in particular young teens are not developmentally and biologically able to exercise moral reasoning like an adult or older adolescent

Parental influences can affect the way that a teen behaves and makes choices. In particular parental behavior plays an important role in how teenagers make decisions, e.g. if a teenager sees his parent acting impulsively or making poor choices such as neglecting house hold responsibilities or skipping work, the teen might behave that he is entitled to make similar choices

Parents can and should discipline their children. It is a parent's job to teach their children about expectation, rules, morals and values. The constitution of Uganda (1995) sets the age of marriage at 18 years. However, getting formally or informally before the legal age known as child marriage and this is a common practice across the country.

1.10.3 What could be done to curb moral decay among youth

Historically, three social institutions share the work of moral education in a society: the home, the church, and the school. Cotter as cited by Atuhaire (2009), the influence of western culture on these institutions and the African homes in Diaspora is myriad. The role of the school in moral education has become so profound in all societies.

In churches moral values are always passed on by Religious leaders. Therefore, leaders should begin teaching and preaching on the importance of having good moral values to the youth. This concurs with the findings of Ziiwa,(reported by Lukwago, 2013), who said that in order to regain morals among the young generation, churches must go back to the basics and teach He said, “If all church go back to the biblical foundation and teach children at all levels, it would help minimize immoral and evil behaviors, such as corruption, murder, rape, defilement, jealous and others among the current and future generations, which will help the country.”

Government interference in religious matters should be limited. Okoth (2013) suggested that; Let the religious bodies take back their churches and install moral discipline. It is not a simple war to bring back sanity to society and save it from moral collapse. Mukyala, the Diocesan Education Coordinator Central Busoga Diocese, said that if we need to install morals amongst our youth, we should take back the education system to the foundation laid by missionaries. There is a need to use holistic education as a tool for the achievement of integrated development and strengthening of religious education that supports the growth of positive values and Faith as sources of spirituality.

Guidance and counseling sessions, religious fellowships and Bible study programs to be introduced. This could be one of the ways of inculcating morals in the young people. This is actually what the Anglican Church of Uganda has started in its founded schools. However, according to Olsen as cited by Atuhaire (2009), granting religion to be the essential basis of moral action, may further require what are the chief conditions requisite for the growth and development of morality in the individual and in the community. Such three may be singled out as of primary moment; namely: (1) a right education of the young (2) a healthy public opinion (3) sound legislation

Tackling racism should be done from a much wider context than having to deal with the victims. It's been observed that racial perpetrators tend to justify societal opinions through acts of racial prejudice on their victims. This therefore exposes the need for racism to be tackled on a wider concept of societal racial perceptions.

Zziwa, the Bishop of Kiyinda in Mityana diocese and vice chairman of Episcopal conference said that in order to retain morals among the young generation, churches must go back to the basic and teach morals values . He further emphasized that if all churches go back to the religious foundation and teaches religion to the children at all level, it would help to minimize immoral and evil behaviors, such as corruption, murder, rape, defilement, jealous and others among the current and future generations, which will the country (Lukwago, 2013)

Mwesigwa (2012) questioned the Uganda government's proposed exclusion of religious education from the education curriculum and its replacement with moral education. He suggested that while moral education needs to be maintained but re-designed to address the multi religious context. In Uganda where religion is manifest in public places and where it is still in very powerful force in galvanizing society, teaching of religion has not been accorded the importance in deserves.

1.11 Research Methodology

Under this section, the researcher looked at research design, area of study, study population, sampling selection and source data

1.11.1 Research design

In the study, the researcher used qualitative design including case study, historical survey, concept analysis and comparative approaches because the matters were discussed cannot be easily quantified. However, quantitative design was also used by the researcher to illustrate his findings by illustrating on graphs and charts (Aminu, 2005).

1.11.2 Area of study

The researcher focused on St. James parish Church, Iganga Busoga Diocese. St. James Parish Church is located in Jinja city along Nizamu west road a few meters from the main street around

Taata Owen Super market which is around 600 meters from the main street to Jinja Senior Secondary School.

St. James Parish Church was started in the year 1879 by the late Andrew Mundaka in Masese village as a daughter Church and the piece of land was given by him under the leadership of the first Church teacher the Late Mr. Otyeno Wilberforce Isabirye assisted by the people I cannot tress now.

The Church operated for about Eight (8) years there and eventually elevated to a sub Parish Church in the year 1887 after being transferred to main town of Jinja now a city along main street and Ambakoth road where the OILCOM Petrol Station is now located in the leadership of now the late Benard Kiprehewzi who was a Lay reader by then.

And because most schools are bred by Churches, it slowly began a School in the Name ‘St. James Junior School’ which is today St. James Secondary School. This school was predominantly owned by the Indians.

The Church was managed by the late Cyprian Olyra and the head teacher Mr. Edward Olymutumu that at last became a Parish Church in the year 1924.

1.11.3 Population study

The study involved youth, parents and religion leaders because these people and organizations are well informed with information about the causes of moral decay among youth and they gave the researcher well appropriate information he needed.

1.11.4 Sampling selection and sampling size

Category of people	Frequency	Percentage
Parents	10	20%
Youth	35	70%
Religious leaders	5	10%
Total	50	100%

1.11.5 Source of data

Under this section, the researcher looked at primary source and secondary source of data collection.

1.11.5.1 Primary source of data collection

Under this section, the researcher looked at self-administered questionnaires.

Self-administered questionnaires

In this study, the researcher designed structured and unstructured questionnaires and distributed it to the select respondents for the study in their category, questionnaires were used because they gave the respondents freedom to give their own opinions and express their minds in the absence of the researcher (Mugenda and Mugenda, 2006). Large numbers of respondents were covered in a relatively a short period of time and finally this enabled the researcher to obtain some quantitative data.

1.11.5.2 Secondary sources

In this study, the researcher used documents, which have recorded information; the researcher used recorded documents like books, journals, internet sources, research reports, magazines, newspapers and others.

1.11.6 Quality of data collection instruments/tools

Under this section, the researcher looked at reliability and validity of the instruments.

1.11.6.1 Reliability

According to (Crouch, 2016), reliability is a way of assessing the quality of measurement procedures used to collect data. To achieve this, the researcher gave the same respondents the same instruments at different occasions; the two sets were collected and compared to ascertain the stability which represents the measure of the reliability of the instrument.

1.11.6.2 Validity

The word validity means true or factual (Adams, 2016). In this study, the researcher designed materials related to the problem under study and give to the respondents, the materials were pre-tested, experts in the field were consulted and the final results related to the problem under study, this validated the instrument.

1.11.7 Data analysis

Under this section, the researcher looked at quantitative and qualitative data.

1.11.7.1 Qualitative data

The researcher obtained qualitative data through questionnaires and observations were analyzed descriptively (Aaron, 2021). Themes were developed which guided the analysis of data. The researcher analyzed data manually along the major themes that were developed. The validity of data was checked by using external and internal yard sticks.

1.11.7.2 Quantitative data

In this section, the researcher gathered complete questionnaires, checked for accuracy, completeness and validity of the response. Row data was computed and statistically described. Data collected was presented in frequency counts with varying percentage calculated (Magendo, 2006). The frequency tables, charts, graphs were used to analyze and describe the findings.

1.11.8 Ethical considerations

The researcher made sure that the issue investigated on must be not sensitive to human dignity and did not involve physical or psychological harm to the human being who participated in the study.

The researcher ensured that the research ethics entails intellectual honesty and justice. He or she should was honest about the methods and the results of his or her research and in regard how to deal with the respondents.

The researcher did not steal someone's knowledge or practice plagiarism is a dishonest way of doing research.

The researcher ensured that the ethical consideration would be ensured that the right to privacy and confidentiality of the participants is respected.

The researcher was transparent, no biasness or selectiveness in reporting of data.

Informed consent was sought from every participant in the study prior to their involvement.

All information was acquired and an interaction with participants was protected to uphold the privacy and confidentiality. No information was coerced; participants had the right to keep certain information about themselves from the public.

For preserved privacy, the participants had the option of anonymity. Their identity and bio data were not revealed when they wished to have it secret.

CHAPTER TWO

CAUSES OF MORAL DECADENCE AMONG YOUTH IN ST. JAMES PARISH IN BUSOGA DIOCESES

2.1 Introduction

This chapter presents and discusses the results of analysis that has been done to look at the specific objectives of the study and in relation to the reviewed literature. The study was carried out using questionnaires with the selected youth, parents and religion leaders from St. James Parish Church, Iganga, Busoga Diocese. The findings are presented with the help of tables, frequencies and percentages.

2.2 Response rate

A total of 50 respondents were meant to be involved in the study using questionnaires and all of them were successfully involved in the study as shown in Table 1 below in relation to the different categories.

Table 1: Response rate

Response Rate	Frequency	Percentage
Response	50	100%
Non Response	00	00%
Total	50	100%

Source: *Primary data, 2024*

According to table 1 above a total of 50 (100%) respondents who are selected youth, parents and religion leaders from St. James Parish Church, Iganga, Busoga Diocese were expected to be involved in the study and all the respondents gave their response giving a response rate of 100%. The reason for the high response rate was due to the fact that the researcher had enough time to collect the data herself and given that the number of respondents required was relatively small. According to Ahuja (2009), a response rate of 70% is excellent, 60% is good and 50% is adequate for analysis. Thus the response rate of 100% was considered reliable and appropriate for the study.

2.3 Findings on demographic characteristics of respondents

This section presents the general background information about the respondents in relation to their gender, age and education qualification of the selected youth, parents and religion leaders from St. James Parish Church, Iganga, Busoga Diocese as shown in the table below;

Table 2: Demographic characteristics of the respondents

Item	Description	Frequency	Percentage (%)
Gender	Male	27	54.0
	Female	23	46.0
	Total	50	100.0
Age	10-15 years	14	28.0
	16-20 years	20	40.0
	21-30 years	4	8.0
	31-40 years	12	24.0
	Total	50	100.0
Education qualification	Primary	2	4.0
	Secondary	18	36.0
	University	30	60.0
	Total	50	100.0

Source: Primary data, 2024

The majority of respondents were male, representing 54.0% of the total sample, while females accounted for 46.0%. This indicates a nearly balanced gender representation among the selected youth, parents, and religious leaders, with slightly more male participants than female.

The largest age group among respondents was 16-20 years, making up 40.0% of the sample, showing that most participants were older teenagers. Those aged 10-15 years comprised 28.0%, reflecting the involvement of younger adolescents. The age group of 31-40 years accounted for 24.0%, likely representing parents or religious leaders. The smallest percentage, 8.0%, was for respondents aged 21-30 years, indicating fewer young adults in the sample.

Regarding the education qualification, 60.0% of the respondents had university-level education, making this the most educated group in the sample. Secondary-level education was the next most represented, with 36.0% of the participants having completed secondary school. Primary education had the lowest representation, with only 4.0% of the respondents falling into this category. This shows a highly educated sample, particularly among youth and other respondents in St. James Parish.

2.4 The causes of moral decadence among youth in St. James Parish Church

Table 3 summarizes respondents' responses on the causes of moral decadence among youth in St. James Parish Church in Busoga Dioceses by using a Likert scale where SA (Strongly Agree), A (Agree), D (Disagree) and SD (Strongly Disagree).

Table 3: The causes of moral decadence among youth in St. James Parish Church

Statements	Extent of agreement & disagreement			
	SA	A	D	SD
	Freq. (%)	Freq. (%)	Freq. (%)	Freq. (%)
Do you agree with the statement: "Negative attitudes towards preaching by lay readers contribute to moral decline in churches"	22 44.0%	18 36.0%	6 12.0%	4 8.0%
Do you believe that the introduction of technology, such as smartphones, during religious services contributes to moral decline?	16 32.0%	32 64.0%	2 4.0%	00
Do you agree that failure of parents to provide necessary needs for their children contributes to moral decline?	27 54.0%	12 24.0%	6 12.0%	5 10.0%
How significant do you think poor parental guidance is as a cause of moral decline?	28 56.0%	19 38.0%	3 6.0%	00
Do you agree that peer influence plays a significant role in a child's moral upbringing?	20 40.0%	28 56.0%	2 4.0%	00
Do you believe that arranged marriages for adolescent girls without their consent contribute to moral decline?	28 56.0%	15 30.0%	2 4.0%	5 10.0%

Source: *Primary data, 2024*

Negative attitudes towards preaching by lay readers

The findings show that 80.0% of the respondents agreed that negative attitudes towards preaching by lay readers contribute significantly to moral decline in churches. This suggests that a considerable number of youth, parents, and religious leaders view lay readers as pivotal to the spiritual formation of the community. Their negative reception or lack of engagement with lay readers could weaken the moral guidance provided during church services. Meanwhile, 20.0% of the respondents disagreed with this as a major factor, indicating that a smaller group believes that moral decadence is influenced by other factors unrelated to the role of lay preachers. The implication is that improving the relationship and respect towards lay readers could foster a more receptive attitude to moral teachings, thereby reducing instances of moral decline among the youth.

Introduction of technology, such as smartphones, during religious services

An overwhelming 96.0% of the respondents agreed that the introduction of technology, particularly smartphones, during religious services contributes to moral decline among the youth. This reflects the belief that technology serves as a significant distraction during critical spiritual moments, pulling attention away from religious teachings. Only 4.0% of the respondents disagreed with the statement showing that very few respondents do not view technology as a major contributing factor to moral decay. The implication is that there is a need for more stringent regulations or guidelines within church services regarding technology use, as it appears to undermine the focus on spiritual and moral development during worship.

Failure of parents to provide necessary needs

A large portion of the respondents represented by 78.0% agreed that when parents fail to provide the necessary needs for their children, it contributes to moral decline among the youth. This indicates that many participants view parental neglect in terms of material and emotional needs as a direct cause of young people seeking fulfillment or guidance elsewhere, often through negative influences. On the other hand, 22.0% of the respondents disagreed that the failure of parents to meet their children's needs is not a significant contributor to moral issues. The

implication here is that parents who fail to meet the material or emotional needs of their children may unintentionally push them towards behaviors that compromise their moral standing.

Poor parental guidance

A significant 94.0% of the respondents agreed that poor parental guidance is a major cause of moral decline among youth. This high percentage demonstrates a strong consensus that parents play a crucial role in shaping their children's moral values, and when guidance is lacking, youth are more likely to engage in morally questionable behaviors. Only 6.0% disagreed, indicating that the overwhelming majority place considerable importance on the role of parental guidance. The implication is that strengthening the moral education provided by parents could significantly reduce the occurrence of moral decadence among the youth, suggesting a need for programs or initiatives aimed at equipping parents with better skills for providing moral direction.

Peer influence

The findings show that 96.0% of the respondents agreed that they consider peer influence to be a significant factor in a child's moral upbringing. This points to a widespread belief that young people are highly influenced by the behaviors and attitudes of their peers, either positively or negatively. A very small percentage of the respondents represented by 4.0% disagree with this assertion, indicating that nearly all respondents recognize the power of peer influence in shaping moral values. The implication is that to curb moral decadence among the youth, it is critical to promote positive peer associations and foster environments where youth can be surrounded by morally upright role models.

Arranged marriages for adolescent girls without consent

The majority of respondents represented by 86.0% agreed that arranged marriages for adolescent girls without their consent contribute to moral decline. This suggests that most participants view such practices as infringing on the autonomy of young girls and leading to situations where their moral agency is compromised. Meanwhile, 14.0% disagreed as they do not consider this a significant cause of moral decline. The implication is that addressing forced or arranged marriages could play an important role in safeguarding the moral wellbeing of adolescent girls, and efforts to promote more ethical family practices should be a priority.

Overall, the findings from the study reveal that various factors, such as poor parental guidance, negative attitudes towards religious instruction, the misuse of technology, and peer influence, are all seen as major contributors to moral decay among the youth in St. James Parish Church. There is a general consensus among respondents that the role of family and church leadership, as well as societal pressures like peer influence and technology, are critical areas that need to be addressed. The implications suggest that tackling these issues through targeted interventions could help reduce the moral decadence observed in the parish's youth, with particular emphasis on improving parental guidance, limiting technology distractions in religious settings, and curbing negative peer influence.

CHAPTER THREE

EFFECTS OF MORAL DECAY AMONG YOUTH IN ST. JAMES PARISH IN BUSOGA DIOCESE

3.1 Introduction

This chapter presents and discusses the results of analysis of the findings on the response of the effects of moral decay among youth in St. James Parish in Busoga Diocese. This was based on the findings from the questionnaires with the selected youth, parents and religion leaders from St. James Parish Church, Iganga, Busoga Diocese. The findings are presented with the help of tables for purposes of clarity and interpretation.

3.2 The effects of moral decay among youth in St. James Parish in Busoga Diocese

Table 4 summarizes respondents' responses on the effects of moral decay among youth in St. James Parish in Busoga Diocese by using a Likert scale where SA (Strongly Agree), A (Agree), D (Disagree) and SD (Strongly Disagree).

Table 4: Effects of moral decay among youth in St. James Parish in Busoga Diocese

Statements	Extent of agreement & disagreement			
	SA	A	D	SD
	Freq. (%)	Freq. (%)	Freq. (%)	Freq. (%)
Do you agree that moral decline has contributed to corrupt leadership?	26 52.0%	22 44.0%	00	2 4.0%
Do you believe that moral decline has compromised leaders' authority and integrity?	20 40.0%	28 56.0%	2 4.0%	00
Do you agree that excessive freedom given to children undermines parental control and guidance?	10 20.0%	40 80.0%	00	00
Do you believe that teenagers' developmental stage affects their capacity for moral reasoning?	2 4.0%	46 92.0%	2 4.0%	00
How much do you think parental behaviour influences teenagers' decision-making?	12 24.0%	38 76.0%	00	00
Should parents be responsible for disciplining their children to instil morals and values?	28 56.0%	22 44.0%	00	00

Source: *Primary data, 2024*

Moral decline and corrupt leadership

The findings indicate that 96.0% of the respondents believe moral decline has contributed to corrupt leadership. This high percentage suggests a strong perception that diminished moral standards are undermining the integrity of leaders within the community. Conversely, only 4.0% disagreed, indicating a minority perspective that may attribute leadership issues to factors other than moral decay. This emphasizes the need for initiatives that enhance moral education and accountability among leaders to restore public trust.

Compromised authority and integrity

A significant 96.0% of the respondents agreed that moral decline has compromised leaders' authority and integrity. This overwhelming consensus illustrates the community's concern that moral lapses diminish the respect and effectiveness of leaders. Only 4.0% of the respondents disagreed, suggesting that most respondents view moral integrity as foundational to effective leadership. This finding underscores the necessity for programs that promote ethical behavior and reinforce the moral framework within leadership.

Excessive freedom and parental control

The results reveal that 100.0% of the respondents agreed that excessive freedom undermines parental control and guidance. This unanimity highlights a collective recognition that a lack of boundaries can lead to negative behaviors among youth. With no respondents disagreeing, the implication is clear: enhancing parental authority and setting appropriate limits is essential to instilling moral values and ensuring the responsible development of young individuals.

Developmental stage and moral reasoning

A notable 96.0% of the respondents agreed that teenagers' developmental stages affect their capacity for moral reasoning. This finding reflects a broad understanding that adolescents may struggle with moral dilemmas due to their developmental phase. Only 4.0% of the respondents disagreed, suggesting that the majority recognizes the importance of supporting youth through tailored moral education and guidance that aligns with their developmental needs.

Influence of parental behavior on decision-making

The survey shows that 100.0% of the respondents agreed that parental behavior significantly influences teenagers' decision-making. This complete agreement indicates a strong belief in the direct impact of parental examples on youth choices. With no dissenting views, it is clear that fostering positive parental behavior should be a priority in initiatives aimed at reducing moral decay among the youth.

Responsibility of parents in instilling values

A substantial 100.0% of the respondents agreed that parents should be responsible for disciplining their children to instill morals and values. This unanimous agreement underscores the critical role parents play in shaping their children's moral framework. The implication is that equipping parents with effective disciplinary techniques and moral education strategies is essential for fostering a morally upright generation.

Overall, the findings from the study reveal that various factors, such as poor parental guidance, the influence of adolescence, and the need for parental authority, are seen as significant contributors to moral decay among the youth in St. James Parish Church. There is a general consensus that the role of family is crucial in shaping moral values, suggesting that targeted interventions aimed at enhancing parental involvement and responsibility could effectively address moral decline. The community's overwhelming agreement on these issues indicates a readiness for action, emphasizing the need for programs that strengthen moral education, reinforce parental roles, and promote ethical behavior among both youth and leaders.

CHAPTER FOUR

SOLUTIONS TO CURB MORAL DECAY AMONG YOUTH IN ST. JAMES PARISH IN BUSOGA DIOCESE

4.1 Introduction

This chapter presents and discusses the results of analysis of the findings on the response of what could be done to curb moral decay among youth in St. James Parish in Busoga Diocese. This was based on the findings from the questionnaires with the selected youth, parents and religion leaders from St. James Parish Church, Iganga, Busoga Diocese. The findings are presented with the help of tables for purposes of clarity and interpretation.

4.2 Solutions to curb moral decay among youth in St James Parish in Busoga Diocese

Table 5 summarizes respondents' responses on what could be done to curb moral decay among youth in St. James Parish in Busoga Diocese by using a Likert scale where SA (Strongly Agree), A (Agree), D (Disagree) and SD (Strongly Disagree).

Table 5: Solutions to curb moral decay among youth in St. James Parish in Busoga Diocese

Statements	Extent of agreement & disagreement			
	SA	A	D	SD
	Freq. (%)	Freq. (%)	Freq. (%)	Freq. (%)
Do you agree that home plays a significant role in moral education?	38 76.0%	12 24.0%	00	00
Do you agree that emphasizing bible study in church could help minimize immoral behaviors?	36 72.0%	14 28.0%	00	00
Do you believe that churches play a crucial role in passing on moral values?	16 32.0%	34 68.0%	00	00
Should government interference in religious matters be limited to allow religious bodies to instill moral discipline?	16 32.0%	30 60.0%	4 8.0%	00

Do you think introducing guidance and counselling sessions, programs could effectively instil morals in young people?	16 32.0%	34 68.0%	00	00
Should tackling racism involve addressing societal perceptions rather than solely focusing on victims?	25 50.0%	23 46.0%	2 4.0%	00
Should the government maintain religious education in the curriculum, alongside moral education, to address the multi-religious context?	21 42.0%	25 50.0%	4 8.0%	00

Source: *Primary data, 2024*

Role of home in moral education

The findings indicate that 100.0% of the respondents agreed that the home plays a significant role in moral education. This unanimous consensus emphasizes the vital role families play in shaping the moral values of their children. The implication is clear: enhancing parental involvement and creating supportive home environments are essential strategies for instilling strong moral foundations in youth, suggesting a need for programs aimed at equipping parents with effective moral education tools.

Emphasizing Bible study in Church

A significant 100.0% of the respondents agreed that emphasizing Bible study in church could help minimize immoral behaviors. This overwhelming agreement highlights the perceived importance of spiritual education in countering moral decline. It suggests that integrating more Bible study sessions and discussions within church programs could provide youth with the moral guidance they need, reinforcing their ethical decision-making.

Churches' role in passing on moral values

All the respondents represented by 100.0% agreed that churches play a crucial role in passing on moral values. This strong affirmation underlines the influence of religious institutions in fostering moral behavior within the community. The implication is that churches should be proactive in implementing programs and activities that reinforce moral teachings, thereby contributing positively to the moral development of the youth.

Limiting government interference in religious matters

A notable 92.0% of the respondents agreed that government interference in religious matters should be limited to allow religious bodies to instill moral discipline. This finding reflects a widespread belief that greater autonomy for religious organizations could enhance their ability to address moral issues effectively. However, only 8.0% of the respondents disagreed, indicating a strong preference for religious bodies to operate independently in their moral teachings, suggesting a call for policies that respect the separation of church and state.

Guidance and counseling programs

The results show that 100.0% of the respondents agreed that introducing guidance and counseling programs could effectively instill morals in young people. This complete agreement signifies a collective understanding of the importance of professional support in moral education. It implies that implementing such programs within schools and community centers could provide youth with essential tools for moral reasoning and decision-making.

Tackling racism and societal perceptions

The findings indicated that 96.0% of the respondents agreed that tackling racism involves addressing societal perceptions rather than solely focusing on victims. This strong consensus suggests recognition of the broader societal context that contributes to moral issues. The implication is that community initiatives aimed at changing negative perceptions and promoting inclusivity could significantly enhance moral values and reduce discrimination.

Maintaining religious education in the curriculum

A substantial 92.0% of the respondents agreed with the idea that the government should maintain religious education in the curriculum alongside moral education to address the multi-religious context, whereas 8.0% of the respondents disagreed with this solution that was suggested. This agreement indicates a strong belief in the importance of integrating moral and religious teachings in educational settings. The implication is that a comprehensive curriculum that includes both aspects could better prepare youth to navigate ethical challenges in a diverse society.

Overall, the findings reveal a clear consensus on various solutions to curb moral decay among youth in St. James Parish. There is a strong emphasis on the roles of families, churches, and educational institutions in fostering moral values. The community recognizes the need for targeted interventions, including guidance and counseling programs, enhanced religious education, and greater autonomy for religious bodies. By addressing these areas, the parish can cultivate a more supportive environment for youth, ultimately contributing to the reduction of moral decline.

CHAPTER FIVE

THEOLOGICAL REFLECTION

5.1 Introduction

This chapter gives a detailed theoretical reflection on the causes of moral decay among youth in St. James Parish Church in Busoga Diocese. This theological reflection highlights the necessity of spiritual maturity and unity within the body of Christ, which is vital for addressing the complex challenges youth face today. By examining the roles of parental guidance, technology, peer influence, and church involvement, this reflection aims to identify strategies that can enhance moral education and support the community in cultivating a resilient, ethically grounded generation.

5.2 The Role of Parental Guidance

The findings emphasize the critical role of parental guidance in shaping moral values among youth, aligning with the biblical teaching found in Proverbs 22:6, which states, “Train up a child in the way he should go; even when he is old he will not depart from it.” This verse highlights the significance of proactive parental involvement in the moral education of children. It suggests that early guidance establishes a strong foundation for ethical behavior, which can have lasting effects throughout a child’s life.

The importance of parental influence is further supported by theological scholars like John C. Maxwell, who, in *The 21 Irrefutable Laws of Leadership*, emphasizes that leaders, including parents, must model moral integrity for their children to emulate. This modeling of behavior is crucial; children often learn values and ethics through observation. If parents demonstrate moral integrity and responsibility, they set a powerful example for their children to follow, reinforcing the teachings found in Scripture.

Conversely, poor parental guidance can lead to moral confusion and a weakened sense of ethical responsibility among youth. When parents fail to provide clear moral direction, children may struggle to discern right from wrong, leaving them vulnerable to negative influences from peers and society. This lack of guidance can contribute to moral decay, as youth may adopt behaviors that are not aligned with their community’s values or religious teachings.

The findings suggest that targeted interventions are necessary to equip parents with the tools needed for effective moral upbringing. Programs that focus on enhancing parental engagement and providing resources for moral education can help restore strong family foundations. By offering workshops, seminars, or community support groups, parishes can empower parents to take an active role in their children's moral development.

Ultimately, the critical role of parental guidance in shaping moral values cannot be overstated. By aligning their parenting practices with biblical principles and engaging in ongoing moral education, parents can foster a nurturing environment that encourages ethical behavior in their children. This approach not only strengthens family bonds but also contributes to the overall moral fabric of the community.

5.3 The Impact of Technology

The negative impact of technology, particularly smartphones, emerges as a pressing issue reflected in the findings. Ephesians 5:15-16 advises believers to “look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil.” This scripture emphasizes the need for discernment in how technology is utilized within families and church settings, encouraging individuals to be mindful of how distractions can detract from spiritual growth and moral development.

Theological discussions, such as those presented by Neil Postman in *Amusing Ourselves to Death*, highlight the potential for technology to distract individuals from essential spiritual teachings. Postman argues that the pervasive nature of entertainment and technology can undermine critical thinking and moral reasoning, leading to a society that prioritizes distraction over meaningful engagement. This perspective resonates with the findings, indicating that excessive use of technology during religious services can diminish the effectiveness of spiritual instruction.

In light of these concerns, the church can play a pivotal role in guiding families on setting boundaries around technology use. By implementing programs that educate parents and youth about the potential pitfalls of excessive screen time, the church can foster a more spiritually focused environment. Encouraging families to establish tech-free times or spaces, especially

during worship or family discussions, can help redirect attention to spiritual matters and enhance moral discourse.

Additionally, promoting the responsible use of technology can empower youth to navigate the digital landscape with greater discernment. This can involve teaching them to critically evaluate online content, engage in meaningful conversations, and use technology as a tool for spiritual growth rather than a source of distraction. Such education can help cultivate a generation that is not only tech-savvy but also grounded in their faith and moral values.

Ultimately, addressing the impact of technology on moral decay requires a proactive approach from both families and the church. By fostering awareness and encouraging responsible use of technology, the community can mitigate the negative effects of distractions and promote an environment conducive to spiritual growth. This collaborative effort can significantly enhance the moral development of youth, reinforcing the importance of making wise choices in a rapidly changing digital world.

5.4 Peer Influence and Community

The significant role of peer influence in moral upbringing aligns closely with Proverbs 13:20, which states, “Whoever walks with the wise becomes wise, but the companion of fools will suffer harm.” This scripture underscores the profound impact that friendships and social circles can have on individual behavior and moral choices. In a church context, this emphasizes the necessity of fostering positive peer relationships among youth to enhance their moral development and spiritual growth.

Theological reflections by scholars like Dietrich Bonhoeffer in *Life Together* stress the importance of Christian community in supporting and uplifting one another in moral living. Bonhoeffer argues that true community is characterized by mutual accountability and encouragement, where individuals help each other grow in faith and character. This perspective highlights the church's role in creating an environment where youth can build healthy friendships that reinforce moral values, counteracting the negative influences they may encounter outside the church.

Creating environments that encourage youth to engage in positive, faith-based friendships can significantly mitigate the adverse effects of negative peer pressure. Initiatives such as youth groups, mentorship programs, and community service activities can facilitate connections among young people who share similar values and beliefs. By promoting these positive interactions, the church can help youths develop strong moral compasses grounded in their faith and community.

Moreover, fostering an inclusive church culture where young people feel safe and accepted can further enhance their ability to resist negative peer influences. When youths find a sense of belonging within the church community, they are more likely to engage with their peers in ways that promote moral integrity. This supportive atmosphere can empower them to make choices that align with their values, despite external pressures.

In conclusion, addressing the impact of peer influence on moral decay necessitates a concerted effort from the church to cultivate a supportive community for youth. By emphasizing positive relationships, mutual accountability, and the importance of Christian fellowship, the church can play a crucial role in shaping the moral landscape for young individuals. Ultimately, creating a vibrant, faith-driven community can lead to healthier moral development and a stronger resistance to negative influences.

5.5 The Necessity of Church Involvement

The findings reflect a strong consensus on the importance of churches in instilling moral values, reinforcing the scriptural mandate of Hebrews 10:24-25, which encourages believers to “consider how to stir up one another to love and good works, not neglecting to meet together.” This scripture highlights the church's role in fostering community and mutual encouragement, essential elements in the moral education of youth. By gathering together, church members can support one another in their spiritual journeys and collectively uphold moral standards.

The church serves as a vital institution for moral education, offering a structured environment where youth can learn about ethical principles grounded in scripture. This educational role is crucial, as it provides young people with the tools they need to navigate complex moral dilemmas in their lives. Engaging youth through programs such as Bible study, workshops, and discussions on moral teachings can significantly enhance their understanding of right and wrong, empowering them to make informed choices.

Theological reflections by scholars like N.T. Wright in *Simply Jesus* advocate for a church that actively contributes to the moral and ethical formation of its members. Wright emphasizes that the church should not only be a place of worship but also a community that nurtures moral growth. This perspective reinforces the idea that churches must take an active role in shaping the values and behaviors of their congregants, particularly the youth, who are at a formative stage in their lives.

Moreover, providing a supportive environment for youth to thrive involves creating programs that address their specific needs and challenges. This could include mentorship initiatives, service projects, and opportunities for leadership development. By investing in the growth of young individuals, the church can help them build resilience against moral decline and equip them with the necessary skills to become positive contributors to society.

In conclusion, the necessity of church involvement in moral education cannot be overstated. By fulfilling its mandate to nurture and support its members, particularly the youth, the church can play a transformative role in fostering a generation that embodies ethical principles and moral integrity. This proactive approach not only strengthens the church community but also cultivates a more morally aware society, aligned with biblical teachings.

5.6 Educational interventions

The community's recognition of the need for maintaining religious education alongside moral education speaks to the broader theological understanding of holistic formation. Deuteronomy 6:6-7 emphasizes the importance of instilling God's commands in everyday life, stating, "These words that I command you today shall be on your heart. You shall teach them diligently to your children." This scripture underscores the vital role of education in moral development, highlighting that teaching should extend beyond formal instruction to encompass daily practices and interactions within the family and community.

Integrating religious and moral education creates a comprehensive framework for youth development. It not only provides knowledge of ethical principles but also fosters a deeper understanding of their faith and its practical implications in their lives. Such an integrated approach allows young people to see the relevance of their beliefs in addressing contemporary moral dilemmas, encouraging them to engage thoughtfully with their faith.

Theological discourse by scholars such as Miroslav Volf in *Exclusion and Embrace* emphasizes the integration of faith and ethics within educational curricula. Volf argues that ethical education should not be isolated from spiritual teachings but rather intertwined with them, fostering a more profound sense of moral responsibility among students. By incorporating religious perspectives into moral education, educators can equip youth with the necessary tools to navigate moral challenges in a diverse society.

Additionally, educational interventions can include workshops, discussion groups, and community service projects that emphasize both moral and religious teachings. These initiatives create opportunities for youth to apply their learning in real-world contexts, reinforcing their understanding of ethical behavior and its significance in their lives. Engaging with peers in such settings also helps cultivate a sense of community and shared values, which is crucial for moral development.

Therefore, maintaining a dual focus on religious and moral education is essential for the holistic formation of youth. By grounding ethical principles in faith, communities can prepare young individuals to face moral challenges with confidence and integrity. This integrative approach not only strengthens the moral fabric of society but also nurtures a generation that embodies the values of compassion, justice, and ethical living as taught in scripture.

5.7 Conclusion

In summary, the findings reveal a multifaceted approach to addressing moral decay among youth in St. James Parish Church, rooted in biblical principles and theological insights. The integration of parental guidance, the responsible use of technology, positive peer influence, active church involvement, and comprehensive educational strategies are all essential components in fostering a morally upright generation. By aligning community initiatives with scriptural teachings and theological reflections, St. James Parish can effectively combat moral decline and cultivate a supportive environment for its youth.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This chapter summarizes all findings reported in the above chapters according to the questions of the study, draws conclusions, suggests recommendations, and also proposes some areas for further study.

6.2 Summary of findings

The findings revealed that several key factors contribute to moral decadence among youth in St. James Parish Church, with a significant emphasis on the role of parental guidance, technology, and peer influence. A substantial 94.0% of respondents identified poor parental guidance as a major cause, highlighting the critical influence of parents in shaping moral values. Additionally, 96.0% of respondents acknowledged the negative impact of technology, particularly smartphones, during religious services, viewing it as a major distraction from spiritual teachings. Peer influence was also recognized as significant, with 96.0% agreeing on its powerful effect on moral upbringing. Furthermore, 86.0% believed that arranged marriages for adolescent girls without consent undermine moral agency. Overall, these insights suggest a consensus that addressing these interconnected issues through targeted interventions, such as enhancing parental engagement and establishing guidelines on technology use, is essential for mitigating moral decline among the youth in the parish.

Furthermore, the findings revealed that moral decay among youth in St. James Parish Church is largely linked to poor parental guidance, excessive freedom granted to children, and developmental challenges that hinder moral reasoning. An overwhelming majority of respondents believe that moral decline contributes to corrupt leadership and undermines leaders' authority and integrity. There is unanimous agreement on the importance of parental behavior in influencing teenagers' decision-making and the necessity for parents to take responsibility for disciplining their children to instill moral values. Overall, the community recognizes the critical role of family in shaping moral standards, highlighting a strong need for targeted interventions to enhance parental involvement and promote ethical behavior among youth and leaders.

Finally, the findings revealed a strong consensus on several effective solutions to curb moral decay among youth in St. James Parish, highlighting the critical roles of families, churches, and educational institutions in moral development. Respondents unanimously agreed on the importance of home as a foundational element in moral education and emphasized the need for increased Bible study within church programs to combat immoral behaviors. There was overwhelming support for the idea that guidance and counseling programs could provide essential moral support to young people. Additionally, a significant majority advocated for limiting government interference in religious matters to enhance the autonomy of religious organizations in instilling moral discipline. The community also recognized the necessity of maintaining religious education alongside moral education in the curriculum to better prepare youth for ethical challenges in a multi-religious context. Overall, these findings suggest that targeted interventions focused on these areas can effectively foster a more supportive environment for youth and mitigate moral decline.

6.3 Conclusion

In conclusion, the findings from St. James Parish Church highlight critical factors contributing to moral decay among youth, notably the roles of parental guidance, technology, and peer influence. With overwhelming consensus on the importance of these elements, it is clear that targeted interventions are essential for addressing these challenges. Strengthening parental involvement, establishing guidelines for technology use, and enhancing church programs can foster moral education and support youth in making ethical decisions. Additionally, promoting guidance and counseling initiatives, alongside maintaining religious education in curricula, will provide a holistic approach to moral development. Ultimately, these strategies can create a supportive environment that not only mitigates moral decline but also empowers the next generation to embody strong ethical values within the community.

6.4 Recommendations

Basing on the study findings, the following recommendations were highlighted;

The study recommends the need for enhanced parental involvement in the moral education of youth. Given the significant impact of parental guidance on shaping moral values, programs that equip parents with effective parenting skills and strategies for instilling ethical behavior are

essential. Workshops and seminars can help parents understand their crucial role in guiding their children's moral development, fostering stronger family dynamics and values.

The study also recommends the need for the establishment of technology use guidelines within both home and church settings. Given the negative influence of smartphones and other technologies on youth during religious services, creating clear policies that encourage mindful technology use can help maintain focus on spiritual teachings. Churches can engage parents and youth in discussions about responsible technology use to minimize distractions and promote a more enriching worship experience.

Furthermore, the study recommends the need for the church to implement guidance and counseling programs aimed at youth. These programs can provide essential support for moral reasoning and decision-making, equipping young people with the tools to navigate ethical dilemmas. By offering regular counseling sessions and mentorship opportunities, the church can foster a supportive community that encourages positive moral development.

More so, the study recommends the need for increased emphasis on Bible study and moral teachings within church programs. By integrating more focused Bible study sessions into the church's activities, youth can receive the moral guidance necessary to counteract negative influences. This approach will reinforce ethical decision-making and foster a deeper understanding of their faith's teachings on morality.

In addition, the study recommends the need for the community to advocate for the autonomy of religious organizations in moral education. Limiting government interference in religious matters allows churches to maintain their authority in instilling moral discipline. Encouraging a collaborative relationship between the church and local authorities can help create an environment conducive to moral development and community support.

Lastly, the study recommends the need for maintaining religious education alongside moral education in the curriculum of local schools. This integration is crucial for preparing youth to face ethical challenges in a multi-religious context. By providing a comprehensive educational framework that includes both moral and religious teachings, youth will be better equipped to navigate their diverse society with integrity and respect.

6.5 Recommendations for further research

Since this study aimed at examining the causes of moral decay among youth in St. James Parish Church in Busoga Diocese, the study recommends that; similar study should be done on other areas concerning this topic and these areas of further research needed include the following:

Future research should focus on exploring the impact of peer relationships on moral decision-making, examining how friendships and social circles influence ethical behavior.

Additionally, further research should also focus on investigating the role of local cultural practices and their interactions with religious teachings in shaping youth morality.

Another important area is the effectiveness of existing church programs aimed at moral education and youth engagement, assessing their impact on behavior and community involvement.

Furthermore, further research should focus on exploring the experiences of youth who have successfully navigated moral challenges could provide valuable insights into effective strategies for fostering resilience and ethical living.

Finally, a comparative study between urban and rural youth in the diocese may reveal different dynamics influencing moral decay, contributing to tailored interventions.

REFERENCE

- Atuhaire, T. (2009). *The effectiveness of nuns in the moral formation of girls in Catholic founded secondary schools: A case study of Kampala diocese* (Unpublished Master's Thesis). Makerere University, Uganda.
- Brown, M. E., & Trevino, L. K. (2006). *Ethical leadership: A review and future directions*. *The Leadership Quarterly*, 17(6), 595-616.
- Byamugisha, E. (1991). *The contribution of O' level CRE towards moral awareness of students in some selected Kampala schools* (Unpublished master's thesis). Makerere University.
- Cherkowski, S., Walker, K. D., & Kutsyuruba, B. (2015). *Principals' moral agency and ethical decision-making: Toward a transformational ethics*. *International Journal of Education Policy & Leadership*, 10(5). DOI: <https://doi.org/10.22230/ijepl.2015v10n5a572>
- Greenfield, W. D. (2004). Moral leadership in schools. *Journal of Educational Administration*, 42(2), 174-196. <https://doi.org/10.1108/09578230410525595>
- Harrell, L. A. (2010). *Religion, rewards and prosocial behaviour* (Master's Thesis). Retrieved from: <https://scholarcommons.sc.edu/etd/181>
- Hillsdale, NJ: Lawrence Erlbaum Associates. Obedi, R. L. (2014). *Mass media: A cause of moral degradation among the youth in Holy Rosary Catholic Parish – Gulu Archdiocese* (Master's thesis). Retrieved from <http://hdl.handle.net/10570/5554>
- Hornby, A. S. (1974). *Oxford Advanced Learner's Dictionary of Current English*. London: Oxford University Press.
- Lukwago, J. (2013, June 16). Bishop Zziwa calls for teaching of religion in schools. *New Vision*. Retrieved from https://www.newvision.co.ug/new_vision/news/1323202/bishop-zziwacalls-teaching-religion-schools
- McLeod, S. A. (2013). Kohlberg's stages of moral development. Retrieved from www.simplypsychology.org/kohlberg.html

- Miller, A. (2017). *Virtue through challenge: Moral development and transformation* Retrieved from: <https://onlinelibrary.wiley.com/doi/pdf/10.1111/1467-9752.12266>
- Mwesigwa, F. S. (2012). *Religion pluralism and conflicts as issues in religious education in Uganda* (Doctoral Dissertation). University of Leeds, UK. Retrieved from: <https://www.amazon.com/ReligiousPluralismConflictUgan danEducation/dp/365915626>
- Nucci, L., & Weber, E. (1991). The domain approach to values education: From theory to practice. In W. Kurtines & J. Gewirtz (Eds.). *Handbook of moral behavior and development* (Vol. 3: Applications) (pp. 251 - 266).
- Okeke, C., & Okoye, H. (2016). *The challenges facing the effective teaching and learning of religious/ moral education in secondary schools in Onitsha urban*. *Journal of Religion and Human Relations*, 8(1), 84-96.
- Okoth, J. O. (2013, Sept. 17). *The root cause of moral decay in Uganda*. *New Vision*.
- Okwueze, M. I. (2002). *Ethics, religion, and Society: Biblical, traditional, and contemporary perspectives*. Enugu: Prize Publishers.
- Schofield, H. (1972). *The philosophy of education*. London: George Allen and Unwin.
- Ssekamwa, J. C. (1997). *History development of education in Uganda*. Kampala: Foundation Publishers Ltd.
- Ssekamwa, J. C. (1997). *History development of education in Uganda*. Kampala: Foundation Publishers Ltd.

APPENDICES

Appendix 1: Work Plan

Date/time	Activity
1 st January to 31 st , 2024	The researcher identified the problem.
1 st February to 7 th , 2024	The researcher found out the case study.
8 th February to 16 th , 2024	The researcher identified the objectives of the study and methods of data collection.
17 th February to 30 th march, 2024	The researcher designed the materials like questionnaires and he went to the field.
1 st April to 10 th , 2024	The researcher collected the materials, compared and analyzed data. The findings were recorded down and the proposal was complied.
11 th April to 16 th , 2024	The proposal was submitted for approval and corrections were done.
17 th April to 20 th April	The researcher printed and binded the research proposal then forwarded it to the lecturer.
21 st April to 22 nd	The researcher carried out the sampling of respondents.
23 rd April to 25 th	The researcher carried out pre-testing of instruments.
26 th April to 30 th	The researcher distributed the questionnaires among respondents.
1 st may to 31 st	The researcher conducted interviews.
1 st June to 31 st	The researcher conducted data collection.
1 st July to 15thJuly	The researcher did data analysis.
17 th July to 30 th July	The researcher compiled and wrote a report.
3 rd Aug to 25 th Aug.	The researcher submitted the report.

Appendix 2: The Budget

Item	Cost Per Item	Number of Items	Total Amount
Transport			50,000
Pens	500	5	2500
Questionnaires	2000 each copy	50	100,000
Papers (one rim)	20,000	1	20,000
Typing and printing	1000 per page	60	60,000
Photocopying	100 per page	60	6000
Airtime			20,000
Total			258,500

Appendix 3: Questionnaire

SECTION A: Bio Data of Respondent

Please tick or circle the appropriate response below:-

1. Gender Male Female
2. Age A. 10-15 B. 16-20 C. 20- 30 40
3. Education qualification (tick the appropriate response)

Level .of education	Response
a) Primary	
b) Secondary	
c) University	
d) Others (specify)	

THE CAUSES OF MORAL DECADENCE AMONG YOUTH IN ST JAMES PARISH IN BUSOGA DIOCESES

Statements	SA	A	D	SD
Do you agree with the statement: “Negative attitudes towards preaching by lay readers contribute to moral decline in churches”				
Do you believe that the introduction of technology, such as smartphones, during religious services contributes to moral decline?				
Do you agree that failure of parents to provide necessary needs for their children contributes to moral decline?				
How significant do you think poor parental guidance is as a cause of moral decline?				
Do you agree that peer influence plays a significant role in a child's moral upbringing?				
Do you believe that arranged marriages for adolescent girls without their consent contribute to moral decline?				

SECTION C: THE EFFECTS OF MORAL DECLINE AMONG YOUTH IN ST JAMES PARISH IN BUSOGA DIOCESES

Statements	SA	A	D	SD
Do you agree that moral decline has contributed to corrupt leadership?				
Do you believe that moral decline has compromised leaders' authority and integrity?				
Do you agree that excessive freedom given to children undermines parental control and guidance?				
Do you believe that teenagers' developmental stage affects their capacity for moral reasoning?				
How much do you think parental behavior influences teenagers' decision-making?				
Should parents be responsible for disciplining their children to instill morals and values?				

WHAT COULD BE DONE TO CURB MORAL DECLINE AMONG YOUTH IN ST JAMES PARISH IN BUSOGA DIOCESES

Statements	SA	A	D	SD
Do you agree that home plays a significant role in moral education?				
Do you agree that emphasizing bible study in church could help minimize immoral behaviors?				
Do you believe that churches play a crucial role in passing on moral values?				
Should government interference in religious matters be limited to allow religious bodies to instill moral discipline?				
Do you think introducing guidance and counseling sessions, programs could effectively instill morals in young people?				
Should tackling racism involve addressing societal perceptions rather than solely focusing on victims?				
Should the government maintain religious education in the curriculum, alongside moral education, to address the multi-religious context?				



10th January 2023

TO WHOM IT MAY CONCERN

Dear Sir/Madam

INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you KIFUJSE FREDRICK a student of Bishop Tucker School of Divinity pursuing a

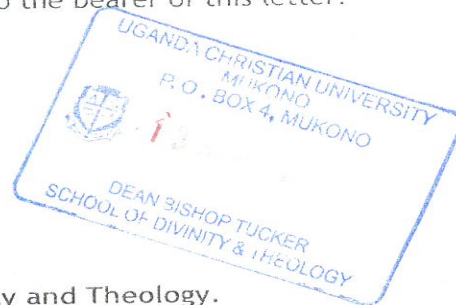
- Master of Divinity
- Master of Arts in Theology
- Master of Arts in Theology and Development
- Master of Arts in Theology and Health care Management
- ✓ Bachelor of Divinity.

The Candidate is carrying out a research as a partial requirement for the award of the degree mentioned above. So kindly avail required information to the bearer of this letter.

Counting on your cooperation and thank you in advance

Yours faithfully

Rev. Dr. Emmanuel Mukeshimana
Research coordinator, Bishop Tucker School of Divinity and Theology.
emukeshimana@ucu.ac.ug, 0772505474



A Centre of Excellence in the Heart of Africa

Thank you for sparing time, God bless you abundantly