



MORAL BEHAVIOUR CHANGE AMONG THE YOUTH SEEMS TO BE AT THE CROSSROAD: A CASE OF CATHOLIC CHURCH IN APOSTOLIC VICARIATE OF HOSANNA, ETHIOPIA.

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Abstract

The study sought to find out the role played by the Church in Fostering Positive Behaviour Change among the youth. Morality among the youth in the 21st century seems to be at a crossroad, where matters attached to morality in society is on the rise in various parts of the world. This study focused on the Ethiopian Catholic Church Apostolic Vicariate of Hosanna (AVHO) and her role in fostering behaviour change. The study used Divine Command Theory that was modified by Robert Adams and a mixed design methodology. The targeted population for this research was a youth, priests, catechists, and parents in the Ethiopian Catholic Church AVHO. A total of 228 respondents participated. Of these, 142 were youth, and 68 were parents and selected in the non-probability sampling procedure and the purposive sampling procedure.

The study used structured/unstructured questionnaires, individual interviews, and focus group discussions as data collection instruments. The qualitative data was analyzed thematically using direct quotes and narratives. The findings revealed that the Church had played a role in fostering positive behaviour change among the youth. The main types of undesired behaviour cited among the youth in AVHO included premarital sex, abortion, lack of respect for each other, disobeying parents and elders, indecent dressing, watching pornography, hate speech on social media, and addiction to different drugs. The researcher recommended regular in-service spiritual seminars and workshops regarding youth character; youth-based centers to be active in each parish; a solid relationship between youth, family, and Church leaders is the utmost needed current concern.

Key words: *Behaviour, Church, Youth, Morals*

I. Introduction

1. Background of the Study

Apostolic Vicariate of Hosanna (AVHO) is one of the thirteen ecclesiastical jurisdictions of the Ethiopian Catholic Church. Ethiopian Catholic Church is part of the universal catholic community under the governance of the Roman pontiff. The Ethiopian Catholic Church has two rites – Roman Latin Rite and Eastern Catholic Alexandrian Rite in Geez language. Out of the thirteen ecclesiastical jurisdictions, eight Apostolic Vicariates and one Apostolic Prefecture belong to Roman Latin Rite and four Eparchies belong to Oriental Rite. AVHO's jurisdiction falls under the Roman Latin Rite.

The Ethiopian Eastern Catholic Church shares the same liturgical principle and traditions with the Ethiopian Orthodox Tewahedo Church; meanwhile, their acceptance of the primacy of the Pope is separated.

The total Catholic population in Ethiopia is less than one percent (<1%) of the total population of the country. But AVHO is one of the biggest Catholic populations. According to Ethiopian Catholic Directory (2018), the Catholic population in AVHO was 120,772 (4.2% of 2,896,977); it was composed of 29 parishes, 61 clerics (44 diocesan, 17 religious), a permanent deacon, and 56 lay religious (22 brothers and 34 sisters).

The AVHO is found in the southern part of Ethiopia 235 KM from the Capital city Addis Ababa. It covers an area of 8,214 km². The AVHO shares borders with: Eparchy of Emdibir to the north, Apostolic Vicariate of Meki to the east, Apostolic Vicariate of Soddo to the south, and to the west those of Jimma-Bonga and Nekemte. The AVHO comprises Kambata-Tambaro, Hadiya, and parts of Alaba and Silte zones.

It was established in 1940 AD as Apostolic Prefecture of Hosanna, on territories split off from the Apostolic Prefecture of Neghelli and then Apostolic Vicariate of Jemma (now Nekemte). Later it was suppressed in 1977; its territory being reassigned to establish the then Apostolic Prefecture of Soddo-Hosanna. It was later restored and raised on January 20, 2010, by Pope Benedict XVI as Apostolic Vicariate of Hosanna on territory reinstated from Apostolic Vicariate of Soddo-Hosanna and promoted and renamed into Apostolic Vicariate of Soddo and Apostolic Vicariate of Hosanna.

However, some people engaged in non-farming business activities, the area is agro-based region. On the other hand, they haven't sufficient land due to the densely populated.

Christian morality is one that seeks to cultivate and put virtue into practice. Catechism of the Catholic Church defines good Catholicism as good habits and integrity to do the good. It not only allows the person to do good deeds but also gives the best of his moral life. The good man returns to virtue with all his emotions and spiritual power. One observes the good and chooses it in concrete actions. The purpose of a virtuous life is to be like God (Compendium, 2006). An effective moral life requires the experience of human and theological virtues.

Pope John Paul II addressed in his encyclical letter 'Veritatis Splendor' that "it seems necessary to reflect on the moral teachings of the entire Church, to identify some basic facts of the Catholic faith, which under current circumstances are risks being distorted or denied. A new situation has occurred within the Christian community itself, which experienced the spread of many doubts and objections of a human and psychological, social and cultural, religious, and even theological nature appropriate, regarding the moral teachings of the Church" (Veritatis Splendor, 1993).

The purpose or goal of moral conscience is the true knowledge of what to do in particular situations, where a person makes a better decision about what to do here and now. If one wants to make this kind of real decision one must first know the moral principles and how these relate to the current situation. If a person wants to make sound moral decisions, a moral counselor is eager to use good counsel. The Catholic Church recognizes that the Church is a gift of God, that it is indeed the pillar of truth, will therefore be ready to accept the moral teachings of the Church, for a Catholic realizes that Christ speaks to him or her through the authoritative teaching of the Church that is the bride and the body of Christ (Fisichella, 2020). At the Second Vatican Council, Church Fathers urged that the faithful must pay attention to the Church's sacred and specific teachings.

Morality is a code of conduct that can be accepted by anyone who meets certain and mental conditions. Moral values are linked to beliefs and attitudes and guide human behaviour (Corrigan et al., 2007). In the words of Aminigo and Nwaokugha (2006) as cited in George & Uyanga (2014) morality is a valid code of human behaviour in society. Some laws regulate the relationships of men who may choose to obey those laws. The fact that a person fulfills these conditions is described as a moral agent. It is the ability to set moral boundaries and decide what is good and what is bad or what should not be done at different points in people's daily lives.

1.1 Purpose of the Study

The main aim of the study is to investigate the role played by the Church in rebuilding the morals of the youth who have lost the moral teaching of the Church as well as good dictates of society.

1.2 Research Questions

The study answered the following question:

What is the role of the Church in the moral formation of the youth in the AVHO?

II. Literature Review

The literature review was in line with assessing the theories to the Church's role in fostering positive behaviour change among the Youth.

1. Review of Related Theories

The theories reviewed included Kantian Theory on Morality developed by Paton (2010). This theory is about moral behaviour as described in the following paragraphs.

Kantian Theory on Morality

Paton (2010) developed the Kantian Theory on Morality. Immanuel Kant in his writing on the book *Grounding for the Metaphysics of morals*, mentioned that "Act in such a way that you treat humanity, whether in your person or the person of any other, never merely as a means to an end, but always at the same time as an end" (Kant & Paton, 2005). If any person desires perfection in oneself or others, it would be moral duty to seek that end for all people equally, so long as that end does not contradict perfect duty.

Kant's moral theory argues that a person has goodwill when acting without respect for moral laws. People act concerning the moral law when they behave in some way because they must do so. So, the lone entity is that the true goodness in itself is goodwill, and goodwill is suitable only when the one who wants chooses to do something because of the person's duty, that is, respect for the law. He defines respect as a concept of values that frustrates Love for oneself (Kant & Wood, 2018).

Paton (2007) mentioned that Kant's three effective formulations of the categorical imperative: act only according to that maxim by which you can also will that it would become a universal law; act in a way that always treats humanity, whether in your person or the person of anyone else, is not just a means, but always at the same time as an end; every rational being should act as if he were always a legislative member of a kingdom with universal ends with his maximum.

Kant argued that the only absolutely good thing is goodwill. Thus the only factor determining whether an action is morally correct is the will or motive of the person performing it. If they act on a bad principle, for example, "I will lie," even if it gives good results, the behaviour is wrong. Because lying always hurts others. If not some people, it nonetheless harms humanity in general, as it corrupts the source of truth itself. All practical principles of truth must contain an established truth. This is because such exceptions would eliminate the universality on which the basis alone bears the name of principles (Hendricks & Matthews, 2020).

According to Wood (1999) Kant's moral thought is perhaps the most significant and most characteristic product of the Enlightenment. Kant's views on sexuality are repugnant in the almost everyday life of Youth. He believes that sexual intercourse is a humiliation of humanity because it is an act in which people make themselves the object of pleasure and thus into things. He regards sex as permissible only within marriage.

The utmost moral rightness of a human being is to act his responsibility and act it obviously from duty. Virtue is the power of human wisdom in obeying one's duty. Every strength is known only through obstacles can it overcome (Roberts, 1998)

Duty-based ethics is concerned with what people do, not the outcome of actions. The supreme principle of morality will have an extensive scope: a principle that extends not only to rational humans but to any other rational beings that may exist, for example, God, angels, and intelligent beings outside the planet Earth. Kant taught that every rational person could work on this for himself and does not need to rely on God, his community, or anything else to discover what is right and wrong. They also did not need to consider the consequences of the action or who was doing it (Kerstein, 2005).

A correct understanding of Kant's moral thought also requires correcting errors that unfortunately remain common even among Kant's sympathizers.

As applied to, the researcher used this theory in his study. It is expected that the Youth in the Apostolic Vicariate of Hosanna should perform their positive moral action as a duty in their daily lives. Reliant to the system of deontological ethics under deliberation, a moral duty may arise from external or internal sources, such as a set of rules inherent in religious law or a set of personal or cultural values. When Christian Youth behaves in a particular way, they choose whatever they do as guided by their intentions and attitudes. They also should know the outcome of their actions as guided by their Church moral teachings and family value.

According to Kant, virtuous persons are the persons who always fulfill their duty because it is their duty. It's well if they like to do it, but it has to be that they would do it, even if they don't enjoy it. In general, to be a virtuous person, one must be suitable for goodness sake. The Kantian theory is more applicable by the Church to shape youth morality rationally with maximum duty in AVHO.

2. Empirical Review

A. Moral teachings and guidance were given to the Youth by the Catholic Church

Catholic moral teachings or doctrines are intended to have a positive effect on those who hear them. Synod of Bishops (2018) gave special intention for taking care of the young; it is not an optional task for the Church to accompany the Youth because it is a fundamental task of her activities and mission in history. In short, this is the specific scope of the past Synod for young people: as our Lord Jesus Christ walked alongside the disciples of Emmaus (cf. Luke 24:13-35), the Church is also encouraged to accompany everyone young people, without exception, to the happiness of Love.

The United States Conference of Bishops (2006) declares that the good conscience makes judgments that are consistent with goodness that is pleased by reason and the wisdom of God. The conscience requires a lifelong formation. Each baptized member of Christ is obliged to form his conscience according to objective moral standards. God's Word is a major tool in the formation of conscience when it is assimilated by research, prayer, and practice. The Church's authoritative teaching is an integral part of forming a conscience. Norms, values, or standards guide the behaviour of people and adapt them to the needs of the community or society. Many people expect good Christian families or communities to raise up disciplined children based on this background; good husbands or wives should own their expected good behaviour and responsibility.

The African Bishops' Conference stressed the importance of Ugandan martyrs in African devotion and emphasized the important role that young people play in the African Church. Young people need to be given special consideration and a good catechesis to make them effective witnesses of Christ. The bishops have undertaken to promote new programs and associations aimed at evangelization through both new and traditional methods of communication, and to better care for families and the environment. A special commitment has been made for the professional and moral education of young people in order to help them be more deeply rooted in the values of the Gospel in order to prevent them from engaging in all forms of fundamentalism and violence (Harris, 2019).

As has been mentioned in the background, Christian morality is based on the Bible, especially on the 'love your neighbors as yourself'. Nthamburi (2003) agrees "the basic principle of Christian morality is 'love of neighbor' takes the first place among all other values. The same is emphasized by Eitel (1986), "Love is one of the most powerful motivators in Christian living. It serves as a main monitoring factor in the student's moral life. God's Love for mankind stems from man's Love for God, which in return is the Love of the seed for others".

Anton (2014) spoke of the nature of the person's spiritual struggle as the search of approval of those whose approval is worthwhile. Meaning the opinion leader can set a treat for the entire community. Allport (2007) says personality is perceived as being of supreme value. A man's religion is the obvious bid he makes a bid his own personality by the supreme context in which he or she rightly belongs. According to Allport's view, the supreme value of personality is in itself an expression of religious concern or style.

Religious leaders, such as priests or pastors, have a high degree of influence among their followers and are often contacted for advice on matters ranging from weather conditions, politics, and domestic affairs to spiritual issues. In short, they are covered in both spiritual and secular matters. Regarding this, parents, teachers, and other community members have now abandoned their duties toward young people and left them to religious leaders. This means that religious leaders are considered to be aware of nearly all aspects of life including the ethical field (Martin, 2016).

Mugambi (2003) has echoed seriously on some specific recommendations to the religious leaders for effects of molarity: African moral view and morality must be related to the Church teachings. The moral teaching of the Church must make sense of Africans to have a real impact. The Church needs to accept that it is part of the growing moral crisis of Africa and enable African Christians to demonstrate what is true, appropriate, and acceptable. African morals should be based on the principle of at least Love and living affirming the morals contemplated by Jesus Christ, but not on a more negative world, absolute denial and affirmation, which has characterized Western Christianity for a very long time. Africans themselves should be allowed to develop, strengthen, and practice morals in a true way and in accordance with the interpretation of Christ's Gospel.

The Church wants her approach to be sacramental. The sacraments of baptism, confession, and Lord's Supper are fundamental to all kinds of formation. The nurturing of children and other becomes sacramental in the context of the promises made of baptism "Go and make disciples of all nations and baptize them in the name of the Father, Son, and Holy Spirit, and teach them to keep all that I have told you." (Matthew 28:19-20). Care for the Earth is given profound meaning in the Lord's Supper (Matthew 26:27). The sacrament of confession is given by Jesus to the Church to shape human morality, as Jesus said, "if you forgive the sins of any, they are forgiven them, if you retain the sins of any, they are retrained" (John 20:23). It aimed at the moral formation of the Jewish nation. They could escape the bad judgment of God's wrath and became an eschatological community of salvation. Thus, from a Christian point of view, moral education awakens the spiritual and psychological organs and leads them to sound and correct action. The elements of true morality are with person and soul in person (Nthamburi, 2003).

The Ethiopian Catholic Church upholds that Youth has the right to be educated and acquire moral values, a clear conscience, and embrace personal commitment, along with more profound knowledge and Love of God. Consequently, all sincere people have positions in the public administration or the responsibility of education to ensure that young men are never deprived of this sacred right (Ethiopian Catholic Church, 2006).

The reference to the Church's teaching, which consists of faith and morals, is called the magisterium. This magisterium is an exercise by the Church's teaching authority. Saint Paul takes up the role of the magisterium. The researcher had many opportunities to be with Youth at the AVHO. In many parishes, the researcher considered how the Word of God is preached. On most occasions, the priests read and preached the Bible to the Youth, which is helpful to them. Moral Teachings as recorded in the Bible, take a center message. Galatians 5:19-21 emphasizes the way of life of unacceptable behaviour, "acts of the flesh are clear: fornication, impurity, immorality, idolatry, hatreds, rivalry, jealousy, anger, the act of selfishness, disagreements, factions, drunkenness, sedition, and things like these". A similar quotation is also found in Paul's teaching to Romans 1:29-31. This unacceptable behaviour in

Paul's teaching has to be carefully understood. Here his teaching is applied to human nature that is unresponsive to the grace of God. It is the opposite of Love. To live in this manner is to live a selfish existence without concern for God or the other.

B. Moral Values by the Church

Moral principles are comparative values that safeguard life and respect the lives of both self and others. Honesty, respect, and obedience are so important in a relationship with parents, Church leaders, and the community. Life can be nasty without honesty, obedience, and respect (EmKee, 2015).

Honesty implies being trustful, frank, direct, or straightforward. One of the best ways to lose somebody's conviction is to lie and be deceitful. Another great way to destroy someone's trust is to be disobedient.

This applies to parents, bosses, elders. A good character consists of the virtues where virtues are factually good human qualities, namely: wisdom, uprightness, compassion, and self-control. Virtues provide a criterion for essential good character. The more virtues we have, the stronger our character (Reigeluth et al., 2016).

Respect is the recognition of the inherent rights of an individual and collectivity. The value of respect was cherished in the past, especially respecting the elders (George & Uyanga, 2014). This is because it is considered that the elders know better and wiser than young people. Respect is also given to the elders because they use manners that are worthy of imitation. Respect is given with honor and dignity because individuals or groups of individuals are considered essential personalities in their rights (George & Uyanga, 2014). St. Peter noticed how young people should respect the elders, "you who are younger, be subject to the elders. Clothe all of yourselves with simplicity to one another, for God resists the proud, but He gives grace to the humble" (1 Peter 5:5).

Obedience is submission to the rightful authority. It is dutiful or submissive compliance. Human beings have been proved to be obedient in the presence of legitimate authority figures (Wachege, & Rugendo, 2018). Obedience was regarded as a virtue, and young were expected to submit to their parents, elders, or authorities. It was defined in terms of respect; therefore, children were trained from an early stage to obey and respect their parents, elders, and authority without unconditional (Okello, 2015).

C. Youth Responses to the Moral Teachings of the Church

A study conducted by King et al. (1997) noticed that developmental expressions of religion in young people's lives have spread from formal Church presence and involvement in rituals to religious beliefs and knowledge, self-identity, and engagement with youth groups. Using numerous measurements of religious development (Church attendance, participation in Church events, experienced religiosity, and religious character), the study examined data on 365 youths of 2-parent White, rural families from the Iowa Youth and Families Project. Students were followed from grade 7-10 to explore the developmental pathways across the years of early adolescence, giving particular attention to changing influences among farm and nonfarm rural Youth. Young people who grew up on a farm were more closely related to religious institutions than non-agricultural Youth and more committed to religious values. Associations of religious change and continuity show that social personalities and traits of the parent-child relationship are essential influences.

A study conducted by Hogge and Petrilo (1978) in the USA investigated that among Catholics, Southern Baptists, and Methodists, Church attendance and participation were most influenced by parental attendance, peer pressure, youth leader type, and quality of religious education. Dudley (2000) investigated that the separation from the Church among Wesleyan, United Methodist, and American Baptist youth was better anticipated through unwanted experiences with the Church, lack of participation, boring sermons, lack of devotional life, and restrictions on religious lifestyle. Hunsberger (1983) investigated that religious commitment tends to be strongest when three factors are present: (1) parents themselves are committed; (2) parents intentionally transmit their values to their children; and (3) parent-child relationships are positive.

Specific studies on the sexual attitudes of Christian adolescents are limited, but all evidence suggests that, on average, there is little difference between their sexual behaviour and the behaviour of non-Christian adolescents, apart from the tendency to delay their first sexual experience a little longer. According to Kaiser Foundation and YM Magazine, the more likely it is that a teenage boy or girl who values religion is cited as the reason for delaying sexual intercourse. Among the teenagers surveyed who identified their religion as very important, 55% said they made a conscious decision to wait for sex; 24% have had sex, and 14% have multiple partners (Parker, 2003).

Light (1970) investigated the approaches of 164 young rural girls and 161 urban young girls concerning family, religion, peer groups, premarital sex, racial prejudice, ethics, and education. Students were in the 16-17 age group, high school and junior secondary school, and socioeconomic status was in the middle class. Each student was given a questionnaire containing 45 statements with five options for responding to each. Findings showed that there were significant differences between rural and urban girls in terms of family, religion, morality, premarital sex, and education: (a) Family and religion are more likely to influence the character of rural girls than girls in the city; (b) Rural girls continue to accept traditional moral standards, and girls in urban areas are more receptive to the new morals and (c) rural girls give more importance to education than girls in urban areas.

A study conducted by Montgomery and Francis (1996) investigated the relationship between personal prayer and school-related attitudes with 392 girls (aged 11-16 years) attending a single-sex Catholic secondary school. Students completed six semantic measures of variance regarding the school's approach, lessons related to English, music, religion, mathematics, and sports, as well as information about parental employment and the personal experience of prayer. The relationship between personal prayer and approach to school after observing age and social class was positive.

A study using data from the National Longitudinal Study of Adolescent Health by Logan (2013) examined whether religious involvement improved the likelihood that young people in lower-income neighborhoods would stay in school and stay on the right track. Regnerus and Elder (2003) suggested that one explanation could be that religion for the advantaged is one resource in many. For poor students, the effect of religious practice is significant because it may be one of the few positive influences in their lives.

The results also showed that with a higher level of poverty within the neighborhood, the relationship between Church attendance and school achievement became more positive. This finding held even with adjustments for critical risks and protective factors. These protective factors included neighborhood rates of unemployment, poverty, and female-headed households. Data indicated that in the presence of these factors, the higher the Church attendance, the more significant the academic progress (Regnerus & Elder 2003).

Argaw (2007) noted that unfortunately in Ethiopia, due to the lack of a common ethical education program for all Catholic schools across the country, Catholic schools in various places have received frequent criticism from local authorities and sometimes resistance not to teach; for alleged reasons of confusion of the lesson of ethical education with the teaching of Catholic doctrine. However, although not validated with adequate research results, it would be reasonable to hypothesize that one of the many good reasons why parents choose Catholic schools, in addition to academic excellence, is the pastoral care reserved for pupils and the teaching of Ethical Education. For example, on one occasion in a meeting with parents of children in Catholic secondary school, all parents unanimously showed their support and asked for continuity in teaching ethical education. They argued that moral education is the basis for children of this age. For this conclusion, they cited from the Bible the verse (Prov. 1: 7) "the fear of the Lord is the beginning of knowledge". Parents, however, believe the point of teaching moral education in Catholic schools to provide more than what is expected from the state's general education goals.

D. Beside to the Church-Related Factors for the Behaviour Change among the Youth

Families, societies, and religious institutions had the authority to teach characters (Berkowitz, 1999). People grow up within certain moral customs because they do not live their lives in moral isolation (Reiss, 1999). In the modern era, technology is ubiquitously affecting society while maintaining its upright position, and both science and technology are also being influenced by society. The rapid advances in science and technology and increased societal complexities also underpin the importance of morals, values, and ethics and their benefits to society (Cairns et al., 2003)

In recent years, speedily changing social and cultural conditions have negatively affected what and how values are transmitted to children (Zani, 1999). This makes one wonder what moral values the Youth of today have been taught even as modernization effects are being blamed for the unacceptable state of affairs, including the Youth of AVHO. Ferguson et al. (2009) noted that some of the consistent risk factors for violence and aggression among Youth such as deviant peer influence, antisocial personality traits, parents or guardians who use psychological abuse in intimate relationships, and depression.

Kang'arua (2013) noted that supportive and available parents play a major role in shaping young people's behaviors. The positive results of parenting guidance signify the importance for parents of being available and taking responsibility for instilling progressive thinking in their children, developing optimism, and supporting youth behaviour. Therefore, the role of parents, teachers, religious leaders, and other leaders in creating an atmosphere where young people feel comfortable approaching, consulting them, and discussing their needs and challenges is essential. This will go an extended way in stimulating, guiding, and designing activities in promoting positive behaviour change among the Youth.

Dollahite and Marks (2019) conducted a study on positive youth religious and spiritual development; their findings show that youth commitment to religious activism is one of the most potent factors shaping positive youth behaviour. Among the standard anchors in religious commitment were the sacred texts, including the Bible, and commitment to personal prayer; those who regularly attached themselves to these factors were positive in their moral behaviour. The findings also recommend that parents and youth leaders can suppose and ought to assist an active process of religious and spiritual consideration amongst their Youth in their families and audiences.

For many young people, religious commitment is central to their moral development (Walker & Reimer, 2006), identity formation (Roehlkepartain et al., 2005), and family relationships (Loser, Klein, Hill, & Dollahite, 2008). Worthington et al. (2003) devised a two-factor, ten-item scale to measure religious commitments for research and clinical use, including interpersonal and intrapersonal dimensions. Interpersonal commitment embodies an individual commitment to values and beliefs, time spent studying religion, the prominence of faith, and the impact of faith, on other areas of life. Intrapersonal commitment embodies the emotional, behavioral, and relative

commitment of a person in religious groups and organizations. The relationship between individuals and members of a religious group can be an essential factor in youth religious commitment.

III. Research Methodology

A cross-sectional research design was used in the study. The targeted population for this research was a youth, priests, catechists, and parents in the Ethiopian Catholic Church AVHO. A total of 228 respondents participated. Of these, 142 were youth, and 68 were parents and selected in the non-probability sampling procedure and the purposive sampling procedure.

The study used structured/unstructured questionnaires, individual interviews, and focus group discussions as data collection instruments. The qualitative data was analyzed thematically using direct quotes and narratives. The findings revealed that the Church had played a role in fostering positive behaviour change among the youth

The instruments that were used were the primary sources which include; Questionnaire, Interviews and Observation. The secondary sources were useful in obtaining information from the parish records particularly on matters concerning the population of the parish.

IV. Discussion of Findings

The finding showed that the majority of 98.59% of respondents confirmed that the Church played an important role in fostering positive behaviour change among the young people; on the contrary, only 1.41% of the youth respondents stated that the Church did not play a role in fostering positive behaviour change. Those who answered "yes" provided different reasons as to how the Church helped promote positive moral behaviour among young people, for example: by teaching how to be adequately spiritual in fear of God, by use of the Scripture and the Catechism of the Catholic Church in sacramental life and morality. Most young people confirmed that the Church had played an essential role in promoting positive moral behaviour among young people.

Moreover, all parents confirmed that the Church played an important role in promoting positive behaviour among their children. They stated that the Church helped them by teaching their children Christian education to live according to God's will. They taught the youth how to pray and manage their time appropriately. In addition, the Church helped parents by providing awareness on how to handle the youth in their homes by giving resilience skills on the moral values and formation that shape their children to grow up in good Christian behaviour.

The Church leaders and youth asked whether their parishes had moral teachings to shape the youth behaviour enshrined in their pastoral plans.

The finding showed that Church leaders affirmed that their parishes had the pastoral plan for youth ministry that aimed to shape the moral behaviour of the young people. 95.8% (n=136) of youth affirmed that, indeed, their parishes had a pastoral plan for youth ministry, while 4.2% (n=6) said that there was no pastoral plan for youth ministry in their parishes. The majority of the respondents confirmed that their Church had a pastoral plan for youth ministry in different subgroups. The spiritual lessons had been given to the young people in each subgroup in the scheduled calendar to not collide with each other.

Many Church leaders also responded that they had those monthly and annual spiritual lesson plans for all youth. They also had retreat programs during Advent, Easter, and annually to help them grow their spirituality as good Christian youth. The Church leaders mentioned some of the most urgent spiritual activities needed for the youth, such as giving them regular seminars based on their age group and education level. In each parish youth center is most necessary because nowadays, the youth are attracted to various worldly activities that do not have any connection with spirituality to change their behaviour to spiritual direction. Youth-based centers in each parish are of utmost necessity that helps the youth to leave off themselves from immoral activities according to the response of the majority of Church leaders.

V. Conclusions and Recommendations

A. Conclusions

Based on the findings of the study, the researcher drew the following conclusions:

Generally, the findings of this study have proved that the Church had played an important role in fostering positive behaviour among the youth. The role that the Church played includes the promotion of positive moral behaviour among young people. For instance, teaching how to be adequately spiritual in the fear of God, by use of the Scripture and the Catechism of the Catholic Church in sacramental life and morality. Through counseling, the youths were moulded to be strong Christians in the Church, both now and in the future. In addition, the Church helped parents by providing awareness on how to handle the youth in their homes by giving resilience skills on the moral values and formation that shape their children to grow up in good Christian behaviour. The results revealed that the Church emphasized the inculcation of youth morality.

B. Recommendations

Based on the research findings and conclusions, this study has the following recommendations: Priests should schedule their appropriate time to teach the youth. The study confirmed that the presence of the priests among the youth yielded positive results, so having the priests available to teach the youth and prepare open discussion forums will help to make the youth programs more effective. As a result, they will have the opportunity to manage their current moral challenges.

The vicariate should review its pastoral plan. In the vicariate's plan, they should incorporate youth programs, which read the signs of times, since it is important to study the needs of young people, develop programs centered on them and map a strategy to draw young people's attention to spirituality. Young people should be part of the planning process so that their plea can be listened to and taken aboard. Generally, it should be emphasized that the needs be prepared in a series of seminars and workshops for youth, as a matter of urgency.

Every parish should have youth centers. The centers should be unified within the framework of the pastoral office of the vicariate. This can help the young people to feel that they are recognized in the Church. The Church also points out the importance of Catholic Church moral teachings and the need to raise awareness of Catholic Church doctrine.

It is needed to keep young people in close contact with the Church and their families. If this common denominator is not strong enough, the desired change in youth behaviour will not be possible, so this issue must be addressed firmly. This is a very fundamental issue for the stability of the Church hierarchy among the youth.

The identified causes of ethnic conflict can be dealt with through an integrated effort of different stakeholders. Therefore; individuals, communities, NGO's, FBOs, CBOs, National and Regional governments should come together and end this menace. Effective legal frameworks need also to be implemented without involving corruption in various mainstreams.

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