

**Youth Moral Degeneration at Makuya area in the Vhembe District
Municipality of the Limpopo Province, South Africa: An Afrocentric
Approach**

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Declaration

I, **Tinyani, Thivhulawi Eric (9531448)**, hereby declare that this thesis for a Doctor of Philosophy in African Studies at the University of Venda has not been previously submitted for a degree at this or any other university and that it is my own work in design and execution and that all reference material contained therein has been duly acknowledged.

Signature.....

Date.....

Acknowledgement

Undertaking this project has brought me a well-founded perspective that God is still at my side by providing me the zeal to look forward where the youth treasure is kept.

My lovely wife, Vhengani Jane, has been my pillar and exhorter so that I may fulfil this caring job for the young people.

Dealing with the youth has made me developed that deep love which has led me to research about what can be done to maintain the humanness and value systems which can bring about positive character development in the youth.

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Dedication

This thesis is dedicated to all the youth of Makuya area, Vhembe District, Limpopo Province, South Africa, Africa and the entire world.

Abstract

Moral degeneration is rampant among the youth across the globe. Juvenile delinquency and diversified social ills are prevalent and manifesting moral degeneration among the youth. This study sought to explore youth moral degeneration at Makuya area in the Vhembe District, Limpopo Province, South Africa. The study is qualitative and exploratory in nature. Non-probability purposive sampling technique was used to select twenty-eight research participants comprised of the parents, educators, youth, religious leaders, traditional leaders, social workers and SAPS officials. Data was collected using unstructured face-to-face interviews and focus group discussions to gain insights of youth moral degeneration challenges. The narrative analysis method was used to analyse and interpret data. The study found that moral degeneration among the youth at Makuya area is rife and is exemplified by the high rate of teenage pregnancies, teen parenthood, school dropout, alcohol and substance abuse, bullying trends, vandalism and other criminal acts committed by the youth in the Makuya area. The study recommended the use of a multi-pronged comprehensive youth moral regeneration strategy which emphasises the restoration, among the others, humanness, love, discipline, integrity, respect for authority, promotion of accountability and responsibility.

Keywords: Afrocentric approach, Afro-sensed perspective, Afrocentricity, delinquent behaviour, humanness, moral degeneration, morality and youth.

Acronyms

CEP: Character of Education Partnership

EPWP: Expanded Public Works Programme

HIV & AIDS: Human Immunodeficiency Virus & Acquired Immunodeficiency Syndrome

STIs: Sexually Transmitted Infections

NCS: National Curriculum Statement

NGO: Non-Governmental Organisation

PEU: Professional Education Union

RSA: Republic of South Africa

SADTU: South African Democratic Teachers Union

UNESCO: United Nation Education Scientific Cultural Organisation

UNISA: University of South Africa

UNIVEN: University of Venda

USA: United States of America

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CHAPTER 1: ORIENTATION TO THE STUDY

1.1 Introduction

This chapter covers introduction, background to the study, statement of the problem, aim of the study, objectives of the study, research questions, significance of the study, literature review and theoretical framework, delimitation of the study, definitions of key concepts and outline of the chapters.

1.2 Background to the study

Moral degeneration is also known as moral decay. It is a worldwide problem in modern society and is characterised by growing anti-social behaviour and decline in the quality of life. Its manifestations include, among others, perverse sexual practices, gender-based violence, robbery, vandalism, theft, alcohol and drug abuse, bullying trends, abuse and addiction to social media, teenage pregnancies and disrespect for authority (Louw, 2009; Tanga & Gutura, 2013).

The prevalence of moral degeneration is more among the youth than in elderly people and that is why this study focused on youth moral degeneration. Below is a discussion on moral degeneration in some of the developed and developing countries.

Europe has also been affected by youth moral degeneration. Literature reveals that Italy is one of the European countries also afflicted by youth moral degeneration and authorities are concerned by this. This is the case even though Italy is the stronghold of Roman Catholicism. Moral degeneration in Italy has meant a departure from values such as piety, obedience, courageousness, honesty, integrity and sobriety which are espoused by most Romans (Burger, 2013). These are values that are meant to shape the behaviour of the youth who are still growing up so that they can become people with moral integrity. The compromise on critical ethical values is blamed on the rampant moral degeneration among the youth in that country. Burger (2013) maintains that these values are critical for development of appropriate and socially acceptable behaviour among the youth.

According to Kay (2009), the United State of America (USA) is another country that is also experiencing moral degeneration among the youth. Kay (2009) notes that moral degeneration in the USA is more rampant in institutions of higher education. Moral decay in the USA manifests itself through dress codes among the youth. The youth's dress code is viewed as nothing but flaunting of sexuality which is viewed as being immoral by the public. Moral crisis in the USA is believed to promote lewd sexuality. Therefore, this shows that the youth's dress code in the USA raises serious questions on morality of the youth. Kondric et al (2013) argues that moral

crisis has a negative impact on the character of the youth. Moral degeneration among the youth spells danger on the acceptable values that are central for positive character development in youth so that they can fit in and be accepted in society where they are expected to play an important and meaningful role. China is another country experiencing youth moral crisis, especially in the higher institutions of education (Kay, 2009). The moral crisis in that country manifests itself through the youth's dress code which is used by the youth to flaunt their sexuality.

Africa is also experiencing youth moral degeneration due to the convergence of the old and new ways of life among the youth. This argument is supported by Han (2013) who describes the present Africa as living in old and new styles of life. The two conflicting ways of life to which the youth are exposed create confusion among them. The youth find the old ways of life as being restrictive and backward while elderly people view new ways of life as being disrespectful. Stobbe (2011) argues that the old and new ways of life highlight the clash of the values espoused by the youth and elderly people. For Masoga (2017) and Ngambi (2011), the unfolding moral crisis in Africa serves as an indication of the need for self-identity. Rapatsa (2016) emphasises the importance of self-identity within which the ethical, normative and moral principles of humanness are often displayed in people's behaviours. Self-identity can help to create a common understanding and consensus on ways of life among members of the community. South Africa

and its neighbouring countries in the SADC region are also experiencing moral degeneration. South Africa has a defective ethical compass which manifested through faulty immorality among the youth (Ladzani, 2014). Immoral and unacceptable behaviour of the youth erodes societal virtues, values and norms. According to Ladzani (2014), youth moral degeneration is caused by the lack of cultural knowledge, mainly due to the youth's disregard of their own African culture, tradition and norms because of their immersion in European culture. To address the situation there is need to call for an urgent moral regeneration to help reclaim and revive African ways of life (Ladzani, 2014; Devenish, 2012; Luzincourt & Gulbrandson, 2010).

Ladzani (2014) and Nemapate (2009) blame the school and the church for the misinterpretation and disregard of African culture, traditions and customs. These institutions undermine African values which are critical for the upbringing and development of positive behaviour in children. South African youth are at the crossroads in terms of morals, values and norms which were held sacred and virtues in African communities. Youth's wayward behaviour bears witness to this. The above outline on the prevalence of moral degeneration sketches a stark reality of the rampant moral degeneration sweeping across the world, especially among the youth. South Africa is no exception because there has also been increased and rapid moral degeneration among the youth. Many young people seem to have taken advantage of the new democracy to undermine authority and the rule of law.

The result of youth's disregard of authority and the rule of law is manifested by their failure to observe societal values, ethics and norms that govern individuals and communities.

In view of the above information provided on the background of the prevalence of moral degeneration across the world, this study aimed at exploring the youth moral degeneration at Makuya area. This was achieved by determining the prevalence of youth moral degeneration, identifying contributory factors to youth moral degeneration, exploring the effects of youth moral degeneration and developing strategies to address youth moral degeneration.

The entire exercise of exploring youth moral degeneration was necessary for the reinstatement of humanness and African value systems which are critical for the youth's moral degeneration. In other words, the research is concerned with putting in place mechanisms that may assist to arrest the deteriorating moral situation amongst the youth by restoring the culture of accountability, respect for authority and the rule of law to promote order and stability in families, communities and government as well as encouraging adherence to morally acceptable behaviour amongst the youth.

1.3 Problem statement

The escalating delinquent behaviour amongst the youth is an indication of the growing youth moral degeneration (Louw, 2009). This is manifested by social ills such as teenage and youth pregnancies, alcoholism and drug abuses, bullying, school dropout, juvenile crime, unprotected sexual relationships, gender-based violence and child abuse, robbery, burglaries and vandalism (Tanga and Gutura, 2013). All the above-mentioned acts serve as evidence of deviation which leads to immoral behaviour among the youth. Children and young people's anti-social behaviour which is morally unacceptable is attributed to, inter alia; disregard of the authority of the parents, educators and leaders, which leads many children and young people being prone to behave badly. Moral degeneration and its subsequent juvenile deviant behaviour leads to serious ethical implications on the society. This highlights the need for an urgent collective action by families and community stakeholders to generate solutions that will help address the consequences of the rampant moral degeneration in society. Moral regeneration can only be realised through collective efforts of families, community structures and government to infuse ethical, normative and moral principles which foster and promote positive character in youth.

1.4 Aim of the study

The aim of this study was to explore youth moral degeneration at Makuya area in the Vhembe District Municipality, Limpopo Province, South Africa.

1.5 Objectives of the study

The objectives of this study were to:

- Determine the prevalence and manifestations of youth moral degeneration challenges at Makuya area.
- Identify contributory factors to youth moral degeneration amongst the youth at Makuya area
- Explore the effects of youth moral degeneration on people at Makuya area and
- Develop strategies to address youth moral degeneration at Makuya area

1.6 Research questions

Research questions of the study were:

- What are the prevalence and manifestations of the youth moral degeneration challenges at Makuya area?

- What are the contributory factors to the youth moral degeneration at Makuya area?
- How are the people at Makuya area affected by youth moral degeneration?
- Which strategies can be used to address youth moral degeneration at Makuya area?

1.7 Significance of the study

The study expands existing body of knowledge on the phenomenon of moral degeneration. It provides useful ways and means of intervening to help address the prevalent youth moral degeneration in society to foster positive behaviour and character development amongst the youth. Proposed comprehensive strategy help to develop and inculcate positive moral behaviour and character development among the youth to ensure that the youth become responsible and accountable adults who can play a meaningful role in society.

1.8 Location and population of the study

The study was conducted at Makuya area in the Vhembe District, Limpopo Province in South Africa. The population of the study comprised of parents, traditional leaders, church leaders, representative councils of learners/youth, educators, SAPS and social workers.

1.9 Delimitations of the study

Although youth moral degeneration is a challenge throughout South Africa, this study only focused on youth moral degeneration among the youth at Makuya area in the Vhembe District Municipality in Limpopo Province, South Africa. The scope of the study entails an exploration of the rampant youth moral degeneration challenges, contributing factors to youth moral degeneration amongst the youth at Makuya area, effects of youth moral degeneration on people and development of comprehensive intervention strategy to restore moral regeneration amongst the young people at Makuya.

The study on youth moral degeneration was limited to Makuya area in Vhembe District in Limpopo Province, South Africa. In view of this, the findings of this study cannot be over emphasised and generalised to other areas in South Africa as the situation in those areas may differ from that at Makuya area.

1.10 Ethical considerations

The issue of ethics is extremely important in research, especially in the social sciences where respondents are often people. Researches are required to be ethical in their practice so that the research participants are not harmed. Hereunder follows a brief discussion of the ethical principles which

guided the researcher in the study to ensure that research participants were protected.

1.10.1 No harm

The research participants were protected against any form of physical, psychological or emotional harm (De Vos et al., 2011; Du Plooy-Celliers, Davis and Bezuidenhout, 2014). The researcher ensured that the respondents were not harmed in any way while participating in the study.

1.10.2. Confidentiality

The researcher ensured privacy of the interviewees by not using their real names. Codes were used instead of their real names. This was done by not revealing the identity of the respondents (Du Plooy-Celliers et al., 2014). Video cameras were also not used during this study.

1.10.3. Voluntary participation

Participation in the research was voluntary. Nobody was forced to participate (De Vos et al., 2011). The researcher ensured that the research participants took part in the study voluntarily. This means that no respondent was forced to take part in the study. Research participants were also informed that they could withdraw at any stage if they felt uncomfortable.

1.10.4. Informed consent

The respondents were informed about the nature of the study and what they should expect in the study before the interview took place. All the rules and aims of the study were explained to the research participants. This was done to ensure that the research participants knew what to expect in the study so that they could decide whether they should participate or not (Du Plooy-Celliers et al., 2014; Laws, Harper, Jones & Marcus, 2013).

1.11. Limitations of the study

The scope and sample of the study were so limited that the findings of the study cannot be generalised to Vhembe District, Limpopo Province, South Africa and the open World. The study was explored as an attempt intended to a small area.

1.12 Definitions of the key terms

The key terms used in this study are explained as follows:

1.11.1 Ubuntu

It means humanness, the way of valuing the good of the community above self-interest, striving to help people in the spirit of service, to show respect

to others and to bring honesty and trustworthiness amongst others (Nzimakwe, 2014).

1.11.2 Afrocentric approach

Afrocentric approach emphasises Africanness and African-centeredness. It regards understanding of the African humanness and value systems where morals, norms, ethics, religious beliefs and cultures are emphasised based on African realities. This approach engenders an African centeredness for socio-politically, economically, culturally and ethically appropriate conceptualisation of African reality serving as a governing tool of active agency (Pellerin, 2012).

1.11.3 Afro-sensed perspective

Afro-sensed perspective refers to an innate awareness, a sense of one's African identity without making it central at the exclusion of others. It emphasises African values, norms, morals and ethos as the foundation of African living based on African realities (Masoga, 2017; Rapatsa, 2016).

1.11.4 Moral degeneration

Moral degeneration refers to the decline of morality and decline of quality life of young and elderly people (Lusenga, 2010).

1.11.5 Globalization

Globalization is the intensification of worldwide political, economic, social, cultural and ethical relations which link distant localities in such a way that local happenings are being shaped by events occurring many miles away and vice versa for the benefit of all people (Powell, 2014).

1.12 An outline of the chapters

1.12.1 Chapter 1: Introduction and background to the study

This chapter focused on the introduction, research question, background of the problem, aim of the study, statement of the problem, objectives of the study, research questions, significance of the study, research methodology, definitions of the terms and theoretical framework.

1.12.2 Chapter 2: Literature review

Chapter 2 focused on the literature review of the different opinions of the scholars on moral degeneration. This chapter also discussed the theoretical framework that guides this study.

1.12.3 Chapter 3: Research methodology

This chapter focused on the research approach and design, population and location, non- probability sampling procedure, ethical considerations, and

data collection instruments of interviews of face to face & focus group discussions and data analysis method.

1.12.4 Chapter 4: Data presentation, analysis and interpretation

The chapter focused on presentation, analysis and interpretation of the collected data. Literature was used in this chapter to back up arguments flowing from the presentation, analysis and interpretation of the collected data.

1.12.5. Chapter 5: This chapter gave an overview of the study, a summary of the findings, recommendations and conclusion.

1.13 Conclusion

This section has provided an insight of the researcher about the background, problem statement and significance of the study and the literature as well as a theoretical framework which guided this study. The problem statement, aim and objectives of the study, research methodology and ethical considerations, delimitation of the study, definition of terms and the outline of the study were also discussed in this chapter. The next chapter discusses in detail the literature linked to the present study to solicit views of other scholars on the issue of moral degeneration.

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter reviews literature on moral degeneration in general and youth moral degeneration specifically. It entails reviewing works by different scholars on the prevalence and manifestation of youth moral degeneration, contributory factors towards the youth moral degeneration, effects of the youth moral degeneration and the appropriate strategies which can be used to address youth moral degeneration challenges.

2.2 Prevalence and manifestations of youth moral degeneration challenges

The training which children and youth receive at home, schools, colleges, universities and all other community structures play an important role in shaping their morality. This means that morality is influenced by both formal and informal education systems in any society. Furthermore, the convergence of formal and informal education systems and different structures in society is critical to ensure that children and young people are exposed to and trained to espouse positive values and morals which shape their behaviour accordingly.

Right at the beginning of the literature review, different scholars' views on the concept of moral degeneration were examined. Most scholars agree that

moral degeneration is the decline of morality. It is also accompanied by the decline of the quality of life and the decline of the nations (Devlin, 1977; Bayaga and Jaysveree, 2011). According to Tanga and Gutura (2013), moral degeneration refers to moral decay which has negative knock-on effects on the political and economic state of the country. For morality to be upheld and for moral degeneration to be effectively measured, general held and accepted standards or societal norms serve as a point of moral reference.

Louw (2009) maintains that the South African society, from families, schools, churches to universities, is experiencing a serious moral breakdown. The media is constantly reporting about the moral breakdown that is rampant in the country. The widespread social ills such as general lack of discipline, high crime rate, violence, theft, poverty, unemployment, promiscuity, school and business vandalism and corruption in governance and management and work environment serve as manifestations of moral degeneration in the country (Louw, 2009). These moral ills have negative impact on society. Moral degeneration is a result of a lack of positive, moral, and past value systems in the society. This may be due to the failure of the state, leadership, homes, schools, universities, and faith-based communities to proffer moral value systems that can stem the tide of moral decay in society (Louw, 2009).

Moral degeneration is a moral collapse of the society. It is moral decay or the loss of moral fibre, dignity, and pride of the citizens. It is the social ills that threaten the broader community's value system and norms. Moral decay threatens the broader community's value system and norms.

Fibiger (2011) views moral degeneration as the loss of religious, and socio-economic values by the communities. This judgement is based on the transcendent religious sources or established secular ideology. From a religious point of view, moral decline may result into spiritual declension which is tied to lack of piety, respect, honesty, responsibility, accountability. This symbolises people's lack of loyalty to certain religious values or set of norms. Irrespective of one's kind of religion, a human being is expected to be righteous or normative. This means that a human being is expected to live according to certain religious standards or socially accepted norms.

Kalan and Rewari (2014) posit that morality is the appropriateness of goodness of what a person does, thinks or feels. Morality helps one to make right moral judgement and thus present morally acceptable behaviour. According to Kalan and Rewari (2014), moral values reduce social problems like unrest, erosion of morals, crime, class conflict and lack of wellbeing of people. Morals are influenced by families, institutions of learning (traditional schools, modern schools, colleges, and universities), faith-based institutions, non-governmental organisation and general society to ensure humanness

and moral values (Kalan & Rewari, 2014). Unfortunately, political, social and economic factors disoriented and disrupted many families from inculcating and fostering moral values. Thus, the youth of today display disrespect, disobedience, indiscipline, pride, arrogance and other anti-social acts. Following the advent of westernisation and the new media evolution, changes in the family structure are viewed to have played a role in undermining the value systems which shaped moral the behaviour of family and community members (Kalan & Rewari, 2014). These factors are just some of the reasons behind moral degeneration amongst the youth. In other words, media and westernisation of most communities in Africa have led to a significant shift in the moral behaviour.

Bayaga and Jaysveree (2011) assert that Africa in general and South Africa in particular are experiencing rapid moral decline. These scholars lament on the falling apart of morality, both in traditional and contemporary African society. (2015) Moral degeneration undermines the virtues and values appreciated in traditional African society (Bayaga & Jaysveree, 2011; Idang, 2015). Expressing similar concern, Tuckey (2015) argues that the African society seems to be experiencing chaotic conditions of morality. As a result, moral summits were held to address the moral decay in South Africa. This resulted in the establishment of the Moral Regeneration Movement in South Africa. Regarding virtues and values of traditional African society, morality is the cement of society. African traditional values encouraged charity,

honesty, hospitality, generosity, loyalty, truthfulness, solidarity, and respect for nature, elders and God (Tuckey, 2015). All these virtues help to distinguish human beings from animals. Unlike in animals, these virtues help human beings to be generous, compassionate, and humane and to promote justice. They enable human beings to uphold peace, harmony and justice which ensure integration, stability and peaceful co-existence in society.

Idang (2015) supports Tuckey by adding friendliness and decency as virtues that are highly regarded in traditional African society. Disoloane (2012) identifies traditional African moral ideals or virtues like kindness, compassion, benevolence and concern for others as indicators of a high level of morality. These moral ideals are critical for the promotion of the welfare of others. Disoloane (2012) holds the view that these virtues promote interdependence, cooperation, and reciprocity amongst people and communities.

Idang (2015) speaks of the traditional African concept of the virtuous life which is equivalent to the Ten Commandments like prohibition to steal, to murder, to commit adultery, not to lie and not to deceive. The same scholar further argues that religious and social sanctions, which include cursing through magic and fear of punishment by ancestors and gods (the policemen of traditional Africa) played a pivotal role in ensuring upright behaviour in society. The negative social sanctions applied by the family and clan

included, amongst others, renunciation, ostracism, curses, public disgracing/scandalising, execution of criminals, adulterers, and seducers. However, decent behaviour was approved and encouraged through praising and honouring the good, loyal, well-mannered and reliable children by parents. Adamo (2011) laments the contemporary moral crisis which is characterised by the display of shocking acts of sexual immorality, dishonesty, corruption, crime and violence which may hasten them to go to the graveyard. This type of behaviour is mostly displayed by the youth. Adamo (2011) maintains that this moral crisis is because of lack of role models, especially from the older members of the society.

According to Han (2013), the prevailing moral decay is marked by the contending ways of life in society today. According to Stobbe (2011), the two clashing styles of life highlight the clash of the values espoused by the youth and elders. The youth are seen by the elders as being disrespectful, ill-disciplined, having no sense of duty, lazy, etc. This clash or conflict emanates from the fact that the elders expect the youth to exhibit behaviour shaped by positive values such as respect, discipline, hard work, generosity, compassion, perseverance, etc. On the other hand, the youth see the expectations of the elderly members of society as a sign of backwardness and conservatism. The conflict of the lifestyles of the youth and elderly people is attributed to the multiplicity of values to which young people were exposed (Stobbe, 2011). The youth find themselves exposed to values

espoused by the traditionalists, Christians, Muslims and secularists. Thus, the youth are torn apart as they find it difficult to choose from these different and often clashing values. The elders see the youth failing to observe and to accept to be guided by societal norms and values such as respect, love compassion, kindness, generosity, truth, rectitude, humility, self-discipline, forgiveness, mercy, pity, sufficiency, repentance, trust, giving strength, patience, courage, hard work, unselfishness, willingness to share, public ridicule to cause shame, guilt, and fear to prevent anti-social behaviour (Yucel, 2013).

Sukanta (2012) also speaks of the Indian youth moral degradation which has also become a burning issue. This means that the youth in India display behaviour that is not acceptable to their elders. This creates a clash between the youth and elders in India because the youth are not morally upright. They are viewed as immoral because of their unacceptable behaviour in the community. A person who is immoral is unacceptable in the community. The immoral and unacceptable behaviour of the youth is blamed for the disorder and instability in the community.

Ladzani (2014) agrees with Sukanta (2012) who argues that the immoral and unacceptable behaviour of the youth erodes societal values. Moral degeneration displays the disregard of the moral codes of conduct which are essential for orderliness and peaceful co-existence amongst members of the

community. Failure to observe and adhere to moral codes by the youth shows disrespect for human life and elders. The youth's disregard of the accepted good standard of behaviour is viewed by elders as nothing but a recipe for chaos in society (Hapanyengwi, 2011).

Umeogu (2014) holds the view that morality, which is the goodness or rightness of an action when judged by the standards of the society, shapes the behaviour of the youth in terms of the accepted code of human conduct in their society. This highlights the need and importance of children and the youth to be trained to behave in accordance with what is good while rejecting what is bad. In this case, morality is viewed as having to do with the building and promotion of a positive character amongst the children and youth. Morality ensures that children and youth behave according to the acceptable norms of the society. Thus, moral values are considered worthwhile, desirable, right and good because they help to shape the behaviour of children in terms of the accepted norms of the society. These moral values are vital in strengthening people's identity and cultural continuity within the society.

Positive values such as truthfulness, respect, tolerance and cooperation, hard work, functionalism, respect for human life and dignity of persons lead to positive character development of the youth. The spiralling wayward behaviour amongst the youth is attributed to indiscipline, lackadaisical

attitude to work, readiness to cheat, embezzlement, lack of dignity, corruption, dishonesty, disrespect, intolerance, lack of cooperation, blasphemy, disregard of human dignity, laziness, injustice, crime, get rich quick syndrome, individualism, carelessness, lying and many more. This is the case because of lack of adherence to basic moral and religious values which are critical in shaping people's ways of life and their behaviour (Lusenga, 2010).

In support of the foregoing argument, Yucel (2013) maintains that moral degeneration leads to social collapse mainly affecting the youth. This happens when people have forsaken moral qualities like being good, righteous, honest, forgiving, just, compassionate, and honourable in exchange for immorality and have chosen amorality as a life philosophy. Egoism, greed, ruthlessness, and carelessness were the biggest issues of the time. Moral degeneration was said to be gaining momentum day by day. Moral degeneration was an inevitable occurrence caused by the bad living conditions prevailing in society. Moral degeneration viewed social collapse as an independent phenomenon governed by its internal processes. In a morally degenerating community, spiritual values are weak and lifestyles were not underpinned by religious morality (Yucel, 2013).

Hlagala (2012) contends that the increase in moral degeneration in young people. This scholar argues that the youth gather at parks to take drugs

before going to classes during breaks and disappear into shebeens and taverns before and after schools. This does not bode well for their character development. This is confirmed by the United Nations Office for Drug Control and Crime Prevention's World Drug Report in which it is stated that there is an unprecedented increase in the illicit drug trade with the most severe impact amongst vulnerable youth and the marginalised members of society. This trend is also clearly noticeable in South Africa. Currently, homes, schools and communities are not doing well in conveying positive values to the youth. Moral ills have negative implications for society and education and they are mainly the result of lack of a positive value system in the society. Hence, the fast decline of morality in the South African society (Louw, 2009).

Devenish (2012) highlighted that South Africa needs moral regeneration urgently, otherwise the legacy of moral integrity and selfless service after the new political dispensation in 1994 may be squandered. Currently, the South African government and private sectors are faced with accusations of corruption, fraud and dishonesty affecting service delivery. Thus, violent protests are rife in communities all over South Africa. There is a profound political and moral concern for those involved in public life as leaders and representatives.

Moral regeneration involves recognition and application of the universal values such as human dignity, integrity, equality, equity, redress, and freedom as found in section (1) of the Republic South Africa's Constitution, Act 108, (1996). Its Bill of Rights outlines limitations and responsibilities of the citizens. These values are common to the civilisations, philosophies, religions, and ideologies of the world, including the morality in the indigenous African reality which emphasises Ubuntu (humanness) and value system.

All citizens of conscience to respond to the call to fight the prevailing moral decay. Moral regeneration can only be realised if people can change their attitudes to improve South Africa's ethical compass which is currently defective. The Moral Regeneration Movement has done little to be proud of, in the 10 years since its launch. This is the case because media continue to report that South Africa's national moral compass is failing because of the rampant rape and sexual violence in South Africa (Rauch, 2005; Ramphele, 2010).

The views of different scholars on the need for moral regeneration emphasise the need for recovery of the humanness and positive value systems which can help in rebuilding the ethos, moral, normative convictions and philosophies as the real foundation of a positive character in every individual (Devine, 2006; Dolamo, 2014). Positive character development

enables young people; establishing relationships of respect and care are a necessary foundation for intellectual as well as social development (Mill, 2006; Fullan, 2007).

This also requires that educators and all other elderly people in the life of children and youth to be good role models. All these people should take the responsibility for the spiritual, moral, social, and cultural development of the youth (Lumpkin, 2008; Husband, 2013; Chowdhury, 2016). A positive home, school and community culture encourages a safe and caring environment that welcomes the youth, make them feel valued and having a sense of belonging. The home or school helps to mould the character of the youth, but alone, it could not achieve the objective of teaching the youth what is acceptable character in the community. It is the shared duty of stakeholders. Parents, educators, political and religious leaders as well as community structure have a collective prime duty of fostering and promoting acceptable values among children and young people in society. All these people and institutions' collective efforts help to share and promote positive religious and moral values which prevent moral decay. Moral education of the youth is not only the sole responsibility of the parents or educators, but of different people and social institutions. Collectively, these people and different institutions create the conducive environment for justice, altruism, diligence, and respect for human dignity, tolerance and peaceful co-

existence in society by creating a religious, social and cultural context that develops morally mature citizens.

Young people receive the torch of civilisation from the previous generations to continue with the positive values and socially acceptable norms of a society. Collectively, people and institutions collaborate in bringing young people to a point where they support the norms and values of the society (Nsamenang & Tchombe, 2011). The youth's culture contains moral, religious, social norms deriving from the corresponding values highly regarded by the community and society at large. All young people are constantly subjected to obligations which steer their lives in a certain direction.

According Venter and Rambau (2011), young people encounter personal values such as charity, chastity, justice, and integrity at an early age. The relations with religious and moral values develop to a point where they will conform to such religious and moral norms and become part of their free will. Nsamenang and Tchombe (2011) maintain that the value of honesty gives rise to the norm. People and institutions in society help young people to attach more importance to values such as kindness, respect, and esteem for themselves. The youth work harder and derive more pleasure from learning areas taught by people at home, school, church and community in which they live. All the above help to shape young people's lives to avoid

any ethical crisis (Raber, 2014; Kondric, Sindik & Furjan-Mandic, 2013; Nsamenang & Tchombe, 2011).

Teachers, managers and parents should be on the lookout for warning signs of lack of motivation or poor morale to prevent any moral crisis. Together with structural reforms and curriculum, reform should improve the culture of teaching and learning. Young people need people and institutions which allow a flow of information and share responsibility. This means that people and institutions should strive for building positive relationships which serve as the moral fibre of the community.

Rauch (2005) and Hlagala (2012) indicated that politicians, religious leaders, and social commentators speak about the breakdown in morality in South Africa with crime being most commonly cited evidence. Such a situation will create a fertile ground for moral degeneration. Rauch (2005) and Hlagala (2012) also argue that the education system unquestionably prepares the youth for life and although there is still much to be learnt and researched on drug abuse prevention and rehabilitation, the school's important educative role and influence in this field cannot be ignored.

Motshekga (2011) suggested that the level of moral degeneration in communities requires a serious national intervention that goes beyond advocacy of healthy life styles. He voiced that there is an urgent need to occupy children and youth after school and weekends. He further suggested

of the cultural centres for spiritual growth and development through practical programmes of spiritual music, indigenous games, cultural and other creative activities. He added about the enforcement of the laws and by-laws preventing shebeens and taverns situated near the schools and laws preventing the sales of alcohol to the underage children. Alcohol abuse has taken a central stage in many of the communities. Schools and homes have become venues for adolescents to abuse alcohol and drugs. This is the case because most these institutions have failed to be the sites for the perpetuation of positive moral values and traditions.

Lumpkin (2008) holds the view that teachers should demonstrate character and integrity which should influence their learners positively. Teachers with character serve as role models for telling the truth, respecting others, accepting and fulfilling responsibilities, playing fair, earning, and returning trust and living a moral life. Human beings are inherently social; developing competencies in this domain enhances a person's ability to succeed in school as well as improve mental health, success in work and the ability to be a citizen in a democracy. Social skills are important for preparing young people to mature and succeed in their adult roles within the family, workplace, and community. On the role of curricula for character regeneration Elkins, McGue, & Iacono, (2007) maintain that the implementation of character education should be taught through a holistic approach integrating character development into every aspect of the school, community, church, state,

organisations, business and private sectors etc. The school culture should have high expectations for learning and achievement of a safe and caring environment of the youth.

Moral regeneration will bring about positive social relationships, justice, fairness, equity, equality, tolerance, mutual respect and peaceful co-existence which promote democracy in society (Tjabane, 2010; Hare, 2010; Marina et al., 2014; O'Briennan, Bradshaw & Furlong, 2014; Toukan, 2017). However, Kay (2009) warns against disregard of other people and their social and religious institutions. Kay (2009) contends that people should take anything positive from different people and social and religious institution which can help in developing and fostering a positive character in young people. This implies that people and their institutions should take a leaf from Christianity, Islam and other people and their religion when fostering and promoting positive behaviour in children and young people today.

2.3 Contributory factors to youth moral degeneration

Factors contributing to youth moral degeneration are too many to mention. However, for this study, a few of these contributory factors to youth moral degeneration are discussed below.

2.3.1 Negative media influence

Media today is highly technological and simplifies all means of communication and social life. Whichever good or bad occurrences reach people through media. The challenges in youth moral degeneration are also spread through media. Modern day people often copy ways of life of celebrities as depicted in the media (Ndudula, 2014). They copy even immoral acts displayed by their idols. All this leads to moral dilemmas as experienced across the world today. Ndudula (2014) speaks of media, through videos and movies, as the main contributory factor to bad behaviour and violence. There are too many media images, movies, and games that not only normalise violence, but often glorify it. So, the youth develop a sense of fun from all those, rather than being horrified or frightened. In view of the above, media is blamed for the immoral ways displayed by young people whom they learned about from the media.

The influence of media such as the undesirable films, porn sites on internet, obscene novels hasten moral degeneration amongst the youth. The inculcation of social values and proper socialisation of the youth in the right path is very essential. Where both parents are working, this means that they may not have time to share with their young ones. Feelings and emotions remain entertained so the young people find some other places like TV, peer group and bad literature to share those feelings and emotions and start

behaving immorally. Ladzani (2014) and Umeogu and Ojliakor (2014) also blame mass media for the decline in moral values. They maintain that social media, newspapers, magazine and television have bad influence on behaviour. This is the case because these media sometimes expose children to sexual scenes, criminal scenes, and unacceptable dress codes.

2.3.2 Lack of positive role models

Ndudula (2014) attributes youth moral degeneration to lack of good role models. This is because the youth need and look up to their role models. Unfortunately, their role models display indecent behaviour. This leaves young people with no one to guide them properly. Such children do not have people who can draw the boundaries for them and no one to guide them on their responsibilities and expectations. Since such children do not have responsible adults to spend time with them and guide them, they end up spending most of their time on gadgets with no responsible adults to teach them about boundaries and rules. Louw (2009) contends that media has been constantly reporting about the moral breakdown which is evident in social ills such as a general lack of discipline and self-discipline, violence, poverty, unemployment, high crime rate, promiscuity, school vandalism and corruption. These moral ills have negative implications for society and education are mainly the result of lack of a positive value systems in the society.

Lack of support of any kind to the youth may result in moral degeneration. Without training of the youth to improve their lifestyles, without the role of managing development in improving morale, and peer pressure youth may be threatened by friends, addiction in doing things, quarrelling and arguments amongst the members, without team building, without progress and without charitable resources (Bayaga & Jaysveree, 2011). Mass media play a role in honing and shaping the youth. Media images do not neutralise violence, but often glorify it. If most of the youth watches over these the impact on the next generation cannot be positive. Bayaga and Jaysveree (2011) and Kalan and Rewari (2014) posit that most of what children watch on TV, print media, internet blogs websites and cinemas impacts negatively on their behaviour. This creates a moral crisis as children would now be more influenced by what they watch rather than observing socially accepted norms in their families and communities.

2.3.3 Poor parenting

Lack or poor parenting is another contributory factor to moral breakdown in society. Parents play an important role in society as they are the ones who introduce their children to the accepted ways of life. They are the ones who should constantly be there to guide their children to behave as expected in their families and communities. Ladzani (2014) says that parents have no time for their children. Once parents are not there to guide children in their

daily lives, they end up taking up anything from their peers and media as a way of life. This ultimately affects their behaviour as they will not behave in accordance with the socially acceptable norms. Such children often display anti-social behaviour.

Adnan et al. (2014) argue that barriers to moral development of the adolescents may be caused by parents who are shirking their responsibilities. Without parental guidance, children's moral development is likely to be negatively impacted. Moral degeneration may also be due to permissive parenting style, neglecting or uninvolved parenting style and single parenting. Such parents hardly have time to take care and provide the much-needed guidance for the social, emotional and moral development of their children.

Parental behaviour affects the personality or moral behaviour of their children. Working parents fail to inculcate discipline to their children and endow them with less emotional attention, make few demands on them for better behaviour, allowing them to regulate their activities and end up raising morally flawed children (Adnan et al., 2014). The youth are diverted by external forces such as engaging in night clubs, rocking and having unwanted discussions. The lack of love and affection is endangering and spoiling the youth's lives and is also resulting to unrest and agitation.

2.3.4 Disregard of African value systems

According to Fibiger (2011), moral degeneration is the loss of religious and socio-economic values by the pre-colonial communities. This is marked by lack of African humanness (Ubuntu) and positive value systems. The condition of moral decline is viewed as preceding or being concomitant with the decline in quality of life.

Modern education has been identified as causing moral crisis among the youth. Eurocentricity, Christianity and western education brought about cultural change. These systems alienated African people from their own traditional moral values (Katola, 2014; Chalk, 2006). They demonised anything African and instead over-emphasised individualism and secularism. Communalism, African religious rituals and African humanness (Ubuntu) were undermined. These uprooted the African cultural, social, political, economic and moral systems of the traditional African communalism (Stobbe, 2011; Idang, 2015). All African systems were replaced by Euro-secular culture of individualism and capitalism. The clash of the western religion and education ushered in the present for moral bankruptcy in Africa (Bayaga & Jaysveree, 2011).

Sukanta (2012) argues that traditional institutions play an important role in instilling good morals among the youth; they were undermined and demonised by westerners. Most of the African activities and values that

teach the young people about good African behaviour through games and choirs have vanished because of the introduction of the western concepts of church and formal school activities which had foreign Euro-cultural bias.

Colonialism and apartheid systems marginalised African people. For example, Biko has been vocal in stating that apartheid education reduced black young people to an obliging shell (Chell, 1979). The same view is articulated by Ramphele (2010) who argues that black passivity is a major cause of the young black underachievement. The passivity arose from almost three hundred years of mental slavery that implied the inferiority of the young black people. Unfortunately, that was exemplified in an education system that favours a European outlook rather than Afro-sensed perspective. Many young people feel being pushed away from the indigenous education system as they are being immersed in the western-oriented modern education system wherein the home and the school do not have good relationship (Mahlo, 2011). This creates an opportunity for the youth to behave differently from the expectations of their parents. This is mainly because the education system has the power to transform the consciousness and the identity of the youth (Tjabane, 2010; Curtis, 2015). Another reason is that the western education and political systems have failed to preserve cultural identity and traditions of the African people which played a major role in the shaping of young people's behaviour (Powell, 2014). Elkins,

McGue, & Iacono, (2007) maintain that education should instil a holistic character development in children and young people.

2.3.5 Negative economic freedom

Since the new political dispensation in 1994 in South Africa, the socio-economic conditions of many young people have dramatically changed for the better (Pickard & Bessant, 2017). These young people find themselves with so much power and money. Unfortunately, their improved socio-economic situation may negatively impact on their personal values and behaviour.

This unfortunately makes some of them to behave recklessly. The secure system of the private property rights is an essential part of the youth economic freedom, including the right to control, benefit from property and the right to transfer property by voluntary means. The new political dispensation offers some of the young people the possibility of autonomy and self-determination. Kalan and Rewari (2014) talk of economic change whereby the new political dispensation in South Africa has brought about economic change in the lives of young people. However, it is this economic change which may breed chaos in the lives of these young people. They may be tempted to engage in immoral acts since they have so much money at their disposal. They may engage in binge drinking, reckless driving and unhealthy sexual activities which may compromise their safety and health.

2.3.6 Misunderstanding of democratization

After the dawn of democracy, the youth have either remained marginalised or not playing a role in political process due to lack of clear and well-designed programmes for them. The dilemma of the African continent is the continued inability to provide the appropriate political and economic frameworks for enhancing the productivity of its youth in population. The future of Africa's economic and social transformation depends on the ability to effectively translate its large youth population into a demographic dividend. Despite this unfavourable context, the youth have managed to negotiate and force their way to political participation and economic success. However, the youth who have been left behind in a new democracy are open for ignorance, ill-knowledge, being unskilled and despondency as well. They become easy prey for the moral degeneration.

Hare (2010) argues that there is no doubt that without well-educated and competent young people who are highly motivated, the process of democratization of the society and the transition to a good market economy and acceptable moral values is not possible at all. It therefore behoves upon all parents, educators, and lecturers to instil a more systemic knowledge and skills at homes, schools, colleges, universities of academy, and technology. In homes, schools and universities, parents, community leaders, teachers and lecturers find it extremely difficult to foster acceptable moral values in a

democratic dispensation since they are ill-equipped to adapt to the new democratic dispensation which accords rights to children and young people as well, especially in education (Masemula, 2013). Democratisation brings about change in society. The challenge with democratisation and change is that the youth may be influenced to lose identity, tradition and cultural heritage (Sukanta, 2012). Corrupt political leaders also take advantage of the new political dispensation and use the youth to strengthen their structures, fulfilling their interest with assurance of empty great promises of wealth and different kinds of employment. The youth and the society are being polluted by that unstable, corrupt and greedy situation which may ultimately to dysfunctional lives of the youth marked by highly immoral behaviour

2.3.7 New migratory labour system

Youth moral degeneration is also attributed to the migratory labour system. Rural and urban migration happens when parents move in search of employment opportunities (The Global Migration Group, 2014). Consequently, some children may be left with one or no parent. This may lead to single parenting or no parenting at all for the young ones. Such children may have no parent to take care of or guide them according to the morally acceptable standards. This could result in youth moral degeneration because one parent might happen to be overwhelmed by the immense

demands placed on them since the other parent may be away. In the case of children whose both parents may be away, they may have no one to take care and guide them. This is how the absence of parents due to migration can breed youth delinquent behaviour in society (Franklin, 2016; Sjoberg, 2017). Migration can also be accompanied by many risks, for example, sexual exploitation, trafficking, exclusion detection, detention and deportations as well as xenophobia and discrimination and suffer further marginalisation and cultural norms (The Global Migration Group, 2014). Moral degeneration is also blamed on migration because migrant families play a part in keeping young people out of the school (Gasper, DeLuca and Estacion, 2012). The absence of parents might increase the vulnerability of youth left behind and adolescents commonly experience difficulties in their social relations and would isolate themselves in small peer groups who are in a like situation. The youth, who are left behind are commonly experiencing increase demands as they assume responsibilities previously assumed by their parents. This could lead to decline in academic performance and may exit from the education.

Limited parental supervision might be linked to a high probability of risky behaviour amongst the youth who are left behind. Migration might expose youth to higher risk abuse, discrimination and exploitation. Such a situation is likely to lead to youth delinquent behaviour as these young people will be without parental supervision since their parents are busy trying to fend for

them while the young people are missing a chance to be in school where they will have an educator guiding them.

2.3.8 Materialism

The growth of western materialism in Africa is another contributory factor to the current moral crisis. According to Katola (2014), money and material things are idolised by young people. People are subordinating and exploiting others for economic purposes. The unfortunate part of materialism and consumerism is that they erode traditional and Christian morals. These things lead to hedonism as pleasure seeking becomes a preoccupation. Consequently, some African youth end up imitating their idols with European influence. Most of leaders and celebrities idolised by young people in Africa are into business, entertainment and football. These young people end up engaging in immoral acts because of the influence of their celebrities and leaders.

2.3.9 Lack of African cultural knowledge

Ladzani (2014) argues that youth moral degeneration is also caused by the lack of cultural knowledge. The conflict between youth and the elderly is due to the youth's influence by European culture. Parents feel the youth moral degeneration acutely. Traditional institutions which instil good morals among the youth are disregarded by young people as they are now steeped into the

European culture. Disregard of the African culture leads to, among others, ill-discipline, substance abuse, disrespect for authority, teenage pregnancies, crime, etc. This is the case because the European civilisation has pushed aside most of the good things found in African culture. Young people tend to believe in the supremacy of the European culture. This argument is confirmed by Ladzani (2014) and Nemapate (2009) who contend that the modern schooling system and the church serve as agencies which were and are still being used to undermine and marginalise the indigenous African value systems. These institutions are heavily influence by the European cultural systems. Ladzani (2014) argues that there is no period in black civilisation where black communities have been praised for being black and having been polished for the future generations. It has been European lifestyle only being lifted against the African lifestyle.

2.4 The effects of youth moral degeneration

There are numerous effects of youth moral degeneration. Some of them are discussed below.

2.4.1 The economic effects of youth moral degeneration

Dolamo (2014) holds the view that there is a close link between the modern education systems of any country with economic development. This opinion is plainly given and undeniable. In any cases, the work of most educationists

is purely economic, meaning that there is more concentration on teaching, issues of economic development, management of resources; education is investment and therefore also productivity and the good rate of returns. If education system does not enable economic development the young people are affected by those negative returns. The poor economic conditions can drive the people's prospects towards a future full of despondency. This can affect the growth of the young ones.

All over the world some governments have highly valued and skilled economies. The emphasis in such governments is on knowledge and skills without moral acknowledgement. These governments' concern is to have a well-educated workforce. For an example in the United Kingdom, an appreciation of the connection between economic success and education has led to widening participation in university as well as lifelong learning. The character development for the well-rounded youth has not been considered and, therefore, the education system is not holistic in its nature. If the character of a child is not developed, it is likely that there will be moral decay among the youth.

Golub (2011) argues that the challenge is that the acquiring of knowledge in many institutions of learning has become highly commoditised. The institutions of learning are market places rather than terrains that contribute towards redressing inequalities of humanity. Important principles like

redress and equity, human dignity and integrity are disregarded and thus moral decay creeps in. Ramphele (2010) laments the education system which does not help to empower the youth holistically. Although education's is mainly for the economic prosperity, scientific and technological advancement, the same education should be useful for the spread of political socialisation and cultural vitality as these also play a major role in modelling of the behaviour of children and youth.

On the importance of education of the youth, Chowdhury (2016) says that the education system should be determined by the realities of the country concerned. Failure in that respect could result in moral and political instability. The subsequent moral decay can be due to the education system's failure to be informed by the people's values and ethos.

Dolamo (2014) is of the view that the youth are educated for adult life in accordance to a given country's economic order. The youth are being prepared per their aptitudes and interests over all sectors of the national economy where vocational possibilities and human power needs be expanded. Dolamo (2014) further elaborates that the link between an education system and the economy has not only a national dimension, but also frequently a global one. Economic regeneration could be the success of bringing security and stability in the people's lives, particularly the youth. The regeneration and development pertaining to poverty alleviation through

sustainable people centred development might be pursued to improve the quality of the youth's lives. The engine for poverty alleviation and people centred development has always been the economy.

Powell (2014) states that education systems could not continue indefinitely to satisfy a demand, which could only keep on growing. There should have budgetary limits that afford a leeway. The resources should be allocated to balance quantity and quality with fairness considering the development of the youth systemically. The distribution of resources might reflect on and give effect to youth's choices of economic, social, moral, and cultural development. If the budget is not considered that leeway to access the youth development is hindered.

Ajei (2007) has spoken of the African context and its issues. He has propounded about economic development and sees development as evolvment because this is not evolving any indigenous economic system. Indigenous people have been estranged from their natural economic development by the European superimposing people. Therefore, the economic philosophy has been growing so steadily. Against this background, people (old and young) have been growing into poor mental makeup and social disposition that has brought them into moral dismay.

2.4.2 Political instability

The political perspective plays a big role in the lives of young people. The political conditions pertaining to education still leave much to be desired. The politicisation of the education system, particularly in South Africa has led to a disjuncture when it comes to deciding on a healthy and democratic citizenship. This can be blamed on the over-politicisation of education. For an example, teacher unions are bent on fighting for their political and economic needs excluding the imparting of knowledge, skills and character development of the youth. The aggregate result is that the youth suffer in the final analysis and lose hope in the education system. Thus, this could fuel the despondency and delinquency amongst the youth (Tremblay, Lalancette & Roseveare, 2012).

Decety and Cowell (2014) say that compassion alone does not change the situation and thus a revolutionary theory is necessary. Humanity is seen in the context of social relations or social structures. He further state that social relations determine all elements in the superstructure: family, religion and philosophy. He understood economy as an instrument determining all the social relationship and when this analysis is made revolutionary programme emerges. However, lack of good political stability might put pressure on the young people's needs. Sometimes the needs which have not

been met may result in moral disappointment among the youth, especially to those who are still growing.

Louw (2009) notes that within the context of socio-political change, for example, in South Africa, since 1994 there existed various socio-political and cultural challenges such as poverty, crime, unemployment, the lack of value systems amongst youth and adults, sexual licentiousness which result in the HIV/AIDS pandemic, drug and alcohol abuse and a lack of discipline at home and in modern school situations. Moral values are relevant to society or cultural groups and what is morally correct or acceptable in one culture may not be morally correct in another and this may lead towards moral degeneration.

Bloch (2010:21) maintains that the African National Congress (ANC) at Polokwane in 2007 raised the view that education is a societal phenomenon and should get attention to and from the nation. He has said "The international learner and youth performance suggested the South African schools are amongst the world's worst schools of which their education has been a national disaster". Bloch (2010:21) further asked, "What has gone wrong with teachers and their support systems?" All the literacy and numeracy groupings, needs, demands and the provision for education have been determined by the political setting of the day. Bloch (2010) holds the view that the poor socio-political position of the education system which has

been at stake for some time needs serious revitalisation to take youth into remarkable development.

2.4.3 Defiance of the bureaucratic policies by young people

Modern education system as a factory creating human parts for a social machine. Stratified and oppressive rules define the youth indoctrination in a centrally planned, one size fits all, bureaucratic structure. The youth fail to respond to those stratified and oppressive rules. They misbehave and consequently face challenges in character development.

Hancock and Zubrick (2015) see bureaucracy as a threat to the young people's freedoms. Learners reject policies that do not cater for their freedom rights. The practice of bureaucratic rules has not received positive attention as there is no close consideration of youth development. Public institutions have turned to some form of bureaucracy to ensure that the desirable practices are being followed, hence there is no close consideration of the youth development. All these could blend moral decay in the practice of education.

A look at the state's administrative codes would turn up hundreds and dozens of specific policies to which schools are held accountable. Bureaucracy assumed, however, that the youth would uniformly benefit from the establishment and enforcement of standardised one-size fits all policies.

This idea seems increasingly out of tune with recent diverse a school population which needs relevance, effectiveness and appropriate curriculum designs for the diversified character development towards moral regeneration according to human needs in diversity. Traditional bureaucracy focused on practices rather than products. For example, teachers submitted lesson plans of the required form, having done their duty according to the system, even if the learners and youth failed to perform their learning areas and to move in accordance with the curricula. Bureaucracy has been based on the superior-subordinate relationship and depended on the responsibilities of positions within education and all other hierarchical systems. The supervisor in a classroom observed the process and evaluated both the process and the results without the concern of the youth's divergent curricula. Consequently, the character development of the youth could be forgotten to be wrapped in, towards systemic development which even considers moral regeneration of the democratic citizenship. In some schools, the former Subject Advisors and Circuit Inspectors of the schools were prevented from entering the school yards because of being seen as enforcing an overly bureaucratic stifling system. Many resources were allocated to education administration of the teachers without relevant curricula for the development of knowledge, skills and sound character of the youth. This practice influences the delinquent tendencies of learner of

being unwilling to attend the classes, youth dropout, vandalism and all other social evils.

Anderson and Rogan (2011) maintain the view that in some schools there are bureaucratic features which hinder the good process of education for the young people. There are strict rules for staff and the youth. Those rules did not secure better curricula design for the youth development towards shaping their morals. The modern education systems perpetuate weaknesses that are characterised by rote learning which stifle creativity and originality on the part of the youth's prospect. That kind of education is not for democratic citizenship; hence it was deforming the characters of the youth. There were formal written statements with little operational relevance regularly encouraged by teachers.

2.4.4 Permissiveness in society

Permissiveness implies that something is wrong in some sectors. For an example, uncaring social challenge relates to moral decay. The basic culture for the people's routines disappears. The most single challenge of the society is corruption. The various social institutions have become unethical and synonymous with decadence. The society within which the youth are found is characterised by social malaise such as insecurity of life, poverty, and armed robbery, all forms of corruption, moral degeneration, succession crisis and

general lack of accountability by those entrusted with governance (Ojha & Palvia, 2012).

The youth display dissatisfaction through school boycotts, sending away of teachers and principals, burning of school buildings and business complexes, burning of tyres on streets, damaging tarred roads, vandalism of properties, theft in houses and shops, exercising xenophobic attacks, demonstration of disgust and more of the moral dismay (Bayaga & Jaysveree, 2011).

The permissive society points to the emergence of a liberalising impulse with rapid moral change. The traditional moral framework has given a way to less authoritarian approach, a more relaxed style of childrearing, rising women status in and outside home situations, increasing reluctance towards alcoholism, loosening sexual attitudes, increasing of the influence of modern psychology and decline influence of religion in the personal lives (Petigny, 2008).

Louw (2009) holds the view that South African society is under a threat of value dilemma. The society has been increasingly more unstable, aggressive, lawless, self-centred, violent, and undisciplined. The society has been permissive with negative trends being more apparent amongst the young generation. Moral degeneration of the society is particularly evident in the high crime rate and immoral lifestyles acceptable as the norm in many life circles.

2.4.5 Disharmony in society

Kalan and Rewari (2014) argue that moral breakdown breeds disharmony and national disintegration. Youth exploit development of the country by bringing the unsocial activities such as smoking, misbehaving in class, drug addiction, and misconduct in household and any other juvenile delinquencies. Societal values are uprooted by anti-social activities like conflict, bias and enmity. Criminality and anti-social behaviour increase with the change in social structures and individual motives. Invention of new models of scam and fraud to attain wealth and power or fame among individuals are morally deficient.

As far as moral degradation in society is concerned, Sukanta (2012) says the youth are depressed, have anger, are violent and have severity in mortality, they are irrational, engage unwanted activities that break down harmony, have national integration, have ragging torture leading to death/suicide, organised crime leading to underworld mafia, have social protest creating isolation and terrorism, political dispute, generating separatism, political demonstration grows youth unrest, tension, lack of confidence, defective education system leading to teacher harassment. Societal values are uprooted by anti-social activities, conflict, bias and enmity take root in the downfall of society. The youth are socially diverted through immoral activities.

Uzoigwe (2013) says that corruption, bribery, embezzlement, misappropriation of public fund, injustice is the result of moral degeneration. The youth are devastatingly affected by these cankerworms bedevilling the society. There are challenges of immorality. As moral decadence, morass bedevils, egocentric political ideology, materialistic orientation, indiscipline cultism, sorting, sexual harassment, promiscuity, no difference between educated and none educated, unemployment, youth prefer business over education. Youth like roaming around the street than being in technological institutions and vocational schools. Youth like to roam about the streets causing trouble and security threats to society. Youth resort to social crimes such as robbery, kidnapping, drug smuggling, human trafficking and prostitution. Youth leave the country with no return.

Fayokum et al. (2009) argue that religiosity of the educational campus environment leads to wayward behaviour among students on campus. This ultimately promotes moral decadence characterised by prostitution, gangsterism, cultism, thuggery, and alcohol and drug abuse. The above indicate how modern the permissive educational environment also creates fertile ground for youth moral degeneration.

2.5 Strategies to alleviate youth moral degeneration

The following are some of the strategies which can be useful in addressing challenges associated with youth moral regeneration.

2.5.1 Relevant education

Education should not only focus on academic performance but all other spheres of life. Burger (2013) argues that education is the vehicle to open knowledge and skills. These phenomena (knowledge and skills) enable to understand social life of the youth on their context. Burger (2013) emphasised the type of education with a purpose to arise self-identity and interest of the youth motivating them with the idea of their contextual differentiated economic needs: He mentioned needs as agricultural, industrial and mining needs. Thus, the youth can have vocational possibilities waiting, which are identified by the teachers and lecturers assisting the young people to exit towards their full capacities. Burger (2013) identified careers for the young people who are encouraged to learn so that they may discover and interpret the diversified careers. In industries and mining technology the youth also are encouraged to learn science, mathematics, geography and technology that may assist in discovering their diversified careers.

The modern education system may diversify opportunities to bring a balance to the growing youth within African sensed perspective. Although science and technology dominate the educational scenario, the education system should be fully embrative to cater for all differentiated youth's characters, developing them systemically based on African realities to minimise moral

challenges. If the education system fails to take care of positive stance of the African self-identity the youth may be in dismay.

2.5.2 Use of religion and ideology

Before the new political dispensation in South Africa, religion played a major role in influencing and shaping the behaviour of the children and youth. After 1994, religion was relegated to the background. This created a lot of problems as the children and youth were no longer expected to live according to religious expectations. The youth started behaving badly as they were no longer compelled to behave appropriately.

Religions and ideologies can also be used to address youth moral degeneration. This shows that fair religious beliefs and practices can be effective tools for youth moral development. Religion can be used to train the youth to be tolerant and cooperative. In this way, moral renewal can be fostered through enforcement of positive values for inculcation and promotion of ethical and moral behaviour among the youth. For positive moral development in youth, they need to be trained to embrace values such as respect, obedience, tolerance, equality, accountability, responsibility, justice, respect for authority and rule of law, honesty, integrity and loyalty, ensured harmony in culture, belief and conscience, justice, fairness, and peaceful co-existence. This will help in generating a moral vision to conscientize the youth to take collective responsibility for

developing a code of conduct; restoring and anchoring values as enshrined in the Constitution (Steyn, 2002).

According Venter and Rambau (2011), religion should be used to mold young people respect both divine and human institutions as well as man's responsibility in social and moral spheres. Burger (2013) supports the importance of religion in shaping the human personality or morality by arguing that religion propagates and promotes truthfulness, goodness, and love which are cardinal moral values in the Christian faith. Religion helps to foster spiritual and moral habits which enable young people to become more humane. The moral training taught through religion helps young people to be able to take and make wise decisions and choices. Chowdhury, 2016 and Rajagukguk, 2011 maintain that biblical teachings endorse the positive virtues in young people. Metz (2011) advocates for humanism anchored on the moral code which discourages drunkenness and loitering. Such humanism stresses the need for character training to ensure that young people can exercise self-discipline and restrain from any wrong doing. Kay (2009) argues that instilling positive moral values which nurture the youth into responsible citizens is not done by the Christian faith only. He contends that this can be done by the Islamic faith. However, the disregard for religion in South Africa has brought about immoral acts such as the elderly and youth engaging in sexual behaviour, alcoholism and different sorts of crimes reigning in villages and townships.

In view of the above, Dolamo (2014) calls for the revitalisation of humanity as espoused in the Ubuntu philosophy. Dolamo (2014) argues that humanness promotes self-love, respect and compassion for others. He believes that this can be realised by stressing the importance of the renewal of interest in humanness and religious practices and can go a long way in ensuring that education molds young people so that they can realise and embrace self-identity and compassion for fellow human beings.

Mohapatra (2009) maintains that social factors like languages, cultures, ethos and demographics are important for the good keeping of youth moral lives. They are critical for human contact which plays an important a role in influencing the regeneration and character development of the young people.

The school has twofold functions to fulfil, namely, to ensure that the youth are developed holistically and to replace those in power or in charge with the new ones. This process helps to lift young people from the bottom to the middle of the society. Education is about transformation in the social patterns of the youth (Välismaa, 2008). This implies education is about bringing societal changes which cover general human regeneration (Character of Education Partnership, 2010). Successful schools that foster academic, technical excellence and ethics yield positive effects in youth development. Such schools have ethos and culture which lead to positive

learning and achievements as well as positive character development in youth. The ethos and culture have a safe and caring environment for the youth development. Learners and educators in such schools share values and relational trust which lead to positive moral development of the learners. Educators in such schools inculcate high motivation and engagement of the young people which is pivotal to the holistic transformation of the character of the learners. In this way, these learners grow and become well-mannered youth. Tjabane (2010) corroborates this by stating that indeed education plays an important role in the holistic development of young people.

Bitzer (2009) supports this argument by stating that education of the youth is important for their character development and provides all-encompassing social change necessary for the moral development of the youth. Bitzer (2009) shares the view proposed by Popper (1957) that, it is preferable to allow programmes aimed at holistic change for the youth to progress gradually to allow for timely adjustments and modifications necessary for social development. The primary target of programmes for effective educational reconstruction should not be to change everything radically at once but to reform the existing systems and procedures, thereby ridding ourselves gradually of the most urgent educational evils of the day. This view is justifiable and reasonable as the cornerstone of the progressive and transformative education system for the youth. The view has also been

maintained in a research project made in Spain about transitional period. In that project, Tremblay, Lalancette and Roseveare (2012) propose that educational changes might be planned and implemented within the larger framework of socio-economic change with a rising standard of living and the society would experience rising educational demands. They have a view that rapid revolution and industrialization may lead to upheaval, to rapid urbanization, to rapid rural depopulation and a failure to balance or reconcile which may result into moral decay of the youth because rapid movement could lead to confusion which may lead to youth delinquent behaviours such as young people dropping out of school, vandalism, theft and other evils.

Phatlane (2009) and Ramphela (2010) argue that the differentiated education systems created conditions of instability and conflicts in society before 1994. These have resulted into little sustainable developments with poor prospective character of the young people. This failure has had direct implications on the delinquent behaviour of most youth of today. Kay (2009) speak of the relevance of the curricula which is complex to reach as the present curriculum only emphasises the development of academic knowledge and skills with little consideration of moral development.

The education system in South Africa should prepare the youth for a total social, economic and moral emancipation. Democratisation of education by

involving the youth develops a critical mind in a socially responsible youth. Democratic participation can help to build up a new South Africa. This can be done by transforming the youth and ensure that they have self-respect and dignity so that they can recover the value of their cultural forms and realities (Vey, 2005). The new aim of education therefore, should be to enable the young people to move from a negative and passive state to a positive and confident one. Furthermore, the new education system should help young South Africans to resist old cultural and ideological domination. Vey (2005) says that the curriculum of the current education system does not introduce the youth to develop self-confidence, a positive self-image and assertiveness; nonetheless, the youth have shortcomings showing the social, moral and economic instabilities hence moral decay is the result. Vey (2005) sees black passivity as a major cause for black youth's underachievement. Leyten (2015) describes it as a massive inherited psychological hang-up.

Poor academic performance and the continued youth moral degeneration in most of the institutions of learning are linked to juvenile delinquency such as vandalism, theft, school dropout, absenteeism, early pregnancies. Tremblay et al. (2012) and Vey (2005) agree with Biko (1989) about the need to instill the youth with pride about themselves, their efforts, their value systems, their cultures, their religions and their outlook to African life. There should be emphasis to transform not to reform the society. The new aim of education, therefore, should be to enable the youth to move from a negative

and passive state to a positive and confident one (Vey, 2005). That new education system should help the African youth to resist the old Eurocentric cultural and ideological dominations. The current moral crisis in the country needs the use of the present education to introduce young people to self-confidence and positive self-image. Han (2011) and Tjabane (2010) are concerned about most of the colonised people who harbour attitudes of an inferior complex. They maintain that this is because of the current education does not develop them holistically.

Poverty is a serious threat to the young people. Consequently, the degree of greediness and selfishness has raised the delinquent trends such as theft, vandalism, early pregnancies, school absenteeism and dropout. Crime and corruption have been raised amongst members of communities more especially in political leadership and the private sectors' leadership as well.

Bloch (2010) also notes that the negative issue of social conditions in the school environment is a serious concern. Ramphele (2010) speaks of the country's tragic failure to transform the inherited education system into national constitutional and democratic education system that could provide the insured and tested route out of poverty. She argues that the regeneration and development pertaining to poverty alleviation through sustainable people centred development might be pursued to improve quality of life for the young people. The success of social and economic

regeneration is the security and stability needed for youth development in the country. The conditions of instability and conflicts results from little sustainable development. Failure to transform the system leaves a question on poverty because of the low level of social and economic standard which lead to immoral acts, especially among the youth.

Gaspar, DeLuca and Estacion (2012) argue that poverty, inadequate transport, the devastating effects of the HIV and AIDS pandemic and discriminatory practices against linguistic minorities, migrant families and people with disability all play a part in keeping the young people out of the school and being characterised by moral dismay. Roland (2008) laments the teachers' low morale which is one of the contributing factors to moral degeneration among the youth. Bentley and Rempel (1980) views morale as the interaction between individual needs and the organization's goals like youth's attitudes and lack of parent support. Kheswa (2015) asserts that low payment, poor qualifications, inter-generational love affairs with the youth and bad administration are major challenges which hinder optimism in young people. Poor human relations between the school and community also pose challenges to the learning atmosphere of the youth in the schools and consequently the moral degeneration is perceived.

In a study conducted by Willis and Varner (2010), it has been established that poor payment and indecisiveness affected teacher morale. The low

morale might affect the youth's progress, resulting in moral degeneration. Goodwin (1987) indicated that the relative isolation from other adults when teachers have little opportunity to share their successes with colleagues and administrators contributes to low morale. Low morale in private and public schools decreases engagement with colleagues and the youth. This diminishes productivity, reduces learning prospects and breeds pessimism among youth, resulting in delinquent tendencies. When morale is high the learning culture is healthy, the youth excel academically, morally and socially as well, teachers become productive and collaborative. The school environment becomes dynamic and engaging the youth on their curricula activities.

Lucas (2016) argues that kindness, respect, and esteem from religious instructor meant more to the child than the instructor's status. This is important because young people attach more importance to the teachers' kindness, respect, and esteem for themselves as scholars than to the academic knowledge they attributed to the teacher. The youth work harder and derive more pleasure from learning areas taught by teachers whom they regard highly. Moral degeneration is also demonstrated by teachers who are convicted of the children abuse when they do not regard their human dignity and integrity. Bloch (2010) is of the view that the child abuse is a thorn in the society. Teachers have sexual intercourse with school children. The media has reported that youth pregnancies are at an alarming rate and

some teachers and principals are responsible for pregnancies of most learners (City Press 6 September, 2015). Ojha and Palvia (2012) note that social problems deserve societal attention and collective solution. The nation, as such has the responsibility to educate, mobilise, socialise, enlighten and sensitise its youth towards a tradition of honesty, excellence, truth, diligence, integrity, honour, reputation, good name and other moral virtues that would lead to the establishment of a new social order.

Social development could be measured by the regard for human dignity and integrity, which today have declined noticeably. The humanistic education has been based on integrated learning for living and community development. Dolamo (2014) believes that integrated learning would lead to an enrichment of experience in which young people benefit from learning in the context of their own African reality. He believed that African humanism as a set of values and beliefs could promote African culture, ethos and spirituality. African humanism is an inclusive life philosophy for the betterment of humankind, and the youth in particular. Ubuntu needs a serious African revitalisation or restoration of moral accountability. Ubuntu is part of humanity, more so an African value system which could be enhanced by an Afrocentric education towards Afro-sensed perspective, which could ensure African character and moral development of the youth. The Ubuntu philosophy enshrines principles which put people first in working together, caring for each other, serving each other, and living with each other.

2.5.3 Strengthening the existing character development structures

Devine (2006) argues that a child is not born with a built-in moral conscience but he/she is born with natural and biological purposive capacities that make him/her potentially a moral being. Dolamo (2014) supports this view by saying the character development of the young is the first ethical concern that springs to mind. Character development is a solution for socio-political and economic challenges. Young people could not be part of the school system for almost 12 years and not having their morality profoundly is affected by this experience. Fullan (2007) states that for many young people, establishing relationships of respect and care are a necessary foundation for their intellectual and social development.

Lumpkin (2008) points out that educators are role models for the youth, having the integrity of consistently doing what is right. They educate young people not to rationalise their unprincipled behaviours, instead they use their moral reasoning processes when making constructive decisions. Husband (2013) argues that one of the missions of the educational institutions is to instill moral virtues in the youth. Educators are expected to be morally upright individuals displaying acceptable character and are expected to instruct and discipline young people to respect authority and to be responsible for their lives in general. The school educators are expected to

display behaviour reflective on moral virtues such as fairness, honesty and to adhere to professional codes of conduct.

According to Chowdhury (2016), the heart of teaching should be about taking responsibility for the social, moral, spiritual and cultural development of the youth. A positive school culture is one which encourages a safe and caring environment that welcomes the youth and they feel valued and have a sense of belonging.

The school is a place for academic, technical and character development. Those three virtues prepare young people for the world of work, lifelong learning and citizenship. The modern school helps to mold the character of the young people. However, it cannot achieve the objective of teaching the youth alone. This is also the prime duty of the parents. It is the shared duty of the families, faith-based communities, youth organisations, the business sectors, the state, the media, and the public at large.

Moral education of the young people is not the sole responsibility of a learning institution but of different social institutions. Modern schools cannot ignore moral education, as it is one of their most important responsibilities. Moral education is part of the living legacy of the nations. The schools define and teach morality towards justice, altruism, diligence and respect for human dignity (Nsamenang & Tchombe, 2011). The schools form partnerships with parents, mass media, the business community, the courts

of justice, police and health services, civic organisations, traditional and religious groupings to create an economic, political and socio-cultural context to develop young people morally so that they can become well-rounded mature citizens.

According to Nsamenang and Tchombe (2011), young people receive the torch of civilisation from the previous generation to continue with the positive values and norms as well as the content of the culture of a society. Nsamenang and Tchombe (2011) further state that the youth relate themselves with “moral and religious values” of their people. Education therefore, aims at bringing young people to a point where they support the societal norms from a personal conviction. The youth’s culture contains moral, religious, social, and all other norms deriving from the corresponding values highly regarded by the community. Every human being is constantly subjected to obligations in that he/she is required to steer his/her life in a certain direction by choices he/she makes. Venter and Rambau (2011) concur by stating that a child encounters values such as charity, chastity, justice, and integrity at an early age. The relations with religious and moral values develop to a point where he/she would conform to such religious and moral norms and become part of his/her free will.

Nsamenang and Tchombe (2011) further argues that the value of honesty gives rise to the norm. The youth attach more importance to the teachers’

kindness, respect, and esteem for himself/herself as a scholar than to academic knowledge he attributes to the teacher. The youth work harder and derive more pleasure from learning areas taught by teachers whom they respect. However, sometimes it is difficult when teachers do not regard the integrity of the youth. Raber (2014) states that an educational institution, which operates amorally ends up in an ethical crisis. He said that once we start to think of the educator as primarily a moral agent, not a technician, the tenor and construction of accountability changes.

Kondric et al. (2013) contend that education is both intrinsic and extrinsic. When adults interact with the young people, the latter achieve or learn something from the adults interacting with them. That help has been attached to moral accountability. Duminy and Du Preez (1978) maintain the view that moral development takes place when the youth conform to the societal norms with the sense of responsibility. Nsamenang and Tchombe (2011) rate moral accountability highly as it molds the youth towards the desired morality.

Lumpkin (2008) holds the view that teachers serve as role models of the youth by training them to uphold the truth, respect for others, accept and fulfil their responsibilities, playing fair, earning and returning trust and lead a moral life. The youth are inherently social; developing competencies which enhances a person's ability to succeed in life as well as improve mental

health, success in work and the ability to be a citizen in a democracy. Social skills are important for preparing young people to mature and succeed in their adult roles within the family, workplace and community.

Moral regeneration aims at preventing and addressing problems associated with immorality. It wants to assist in developing a caring society through the revival of the spirit of Ubuntu and the actualisation and realisation of the values and ideals enshrined in the country's constitution. The focus areas of the movement are to develop ethical leadership; to regenerate leaders of integrity who are good examples and who aspire to the standard for morality; to renew morals of the youths.

Moral regeneration should be about harnessing and supporting the energy and creative spirit of the youth towards change in their behaviour. Education can serve as an instrument to foreground positive moral development in youth. It can help in the fight against immoral behaviours like smoking, alcoholic drinking, use of abusive language, sexual abuse, greed and selfishness (The Artefact Advertising, 2011). Moral regeneration is an effort that requires both the government and churches to come together to prepare the young people to become responsible and morally upright.

Education should assist with the fostering of values such as honesty, respect for other people. This means that the school curricula should include moral education. This effort should be bolstered by TV, radio and other platforms.

Moral development of the children should start at home by the parents who should provide a healthy and positive environment for their children's proper moral behaviour development.

Schools and government can play a major role in promoting positive character among children to prepare children to avoid a plethora of social ills such as crime, teenage pregnancy, school dropout and alcohol and drug addiction. Positive relationships between parents, teachers and children should always be promoted to ensure that children are kept in safe environments and properly monitored and guided by parents and teachers as well as other members of community. It is difficult to design the youth development programme to suite all sensibilities resulting to frequency of crime, influenced by sophisticated technology, social system, and economic development. Where there is a multicultural, multiracial demography, it is difficult to design a youth development programme. People seek for life satisfaction, wealth social status and material goods. Ignoring the youth morality, loosing parental relationship leads to social ills. Moral education is the primary responsibility of parents. The culture and values promote the socialization of the youth in family. It begins as a process through which the youth practice and learn ritual traditions and religious activities in daily life. These people should always be there as moral agents and role models of the youth by exhibiting high levels of morality. This will go a long way in preventing moral crisis characterised by acts such as smoking, alcohol and

drug abuse, mugging, bullying, prostitution, teenage pregnancy, disrespect for elders, dropping out of school, etc.

Kalan and Rewari (2014) call for legislation against media operators whose inappropriate publications or broadcasts promote moral decay. These scholars further advocate that education should not only be exam-oriented but provide compulsory moral and ethical classes to all students. Such an education should help prepare young people to practice and learn rituals, tradition religious activities which promote positive character development.

Parents, teachers, politicians and pastors should always serve as role models of the youth who are ready to be emulated. Social structures should be strong right from childhood to adulthood. Social organisations should concentrate on value-based moral character. Everything at family, community and school level should be done in such a way that young people will not find any reason to be wayward. Bayaga and Jaysveree (2011) argue that such an environment will make it easier for elders to guide and influence young people's lives positively. There should also be norms that guiding and shape people's behaviour positively.

Today all people confront new challenges from the deluge of slavery colonialism, neo colonialism and European Christianity. Bayaga and Jaysveree (2011) assert that European morality was not good as it declined in 17th century ago. Rauch (2005) emphasises the need for stepping up of

moral development of young people. He argues that religious leaders, politicians and social commentators are critical in dealing with moral breakdown in society today. The moral regeneration initiative is a much-needed response to the unfolding moral crisis in the country. This moral crisis is characterised by the emergence and ever-growing greed, cruelty, laziness, thuggery, and other forms of crime and corruption as a strategy to tackle crime, Rauch (2005) says that there should be creation of strong community values and zero tolerance for wayward behaviour. These programmes can also be included in the school curriculum to ensure that young people do not only acquire knowledge and skills, but also that their moral character is developed.

Sukanta (2012) calls for a stable family environment and childhood socialisation on positive values and norms from the early age. The family should ensure that positive values and norms which foster positive moral character are maintained. Mentality is brought from childhood; the children get tough everybody within a society. Parents should be conscious about children to prevent from desertedness. Social organisations should concentrate on values based on nationalism and patriotism and value based education should be incorporated with education systems compulsorily. Political organisations are conscious of their activities and political and economic stability is crucial in ensuring that a positive environment prevails

so that children do not find it easy to disregard societal values and norms of the day.

Ladzani (2014) advances the argument that the family, school, church and other community structures provide a conducive environment for the development of positive behaviour in children and young people. All societal structures should be encouraged to revive and promote positive moral values and norms. The African traditional schools should be modernised for them to remain relevant and practical to the emerging situation and needs of the African youth. Ladzani (2014) agrees with Busia (1964) that African traditional schools should focus on overall human development to produce men and women who are morally upright.

Fafunwa (1982) agrees with the argument that young people should be trained to be socially, politically, morally and spiritually principled. Mafenya (2002) and Woolman (2001) confirm Fafunwa's view by stating that children learn by imitating and seeing. Children should be taught to distinguish between good and bad morals (behaviour). Integrated character building and intellectual training should be infused together to ensure that the whole person's behaviour is positively transformed (Woolman, 2001; Masoga, 2004).

Ajay (1996) adds that inferior colonial education did not only fail to equip African children with the requisite skills. It also bankrupted them morally.

Sean (2009) gives credit to the 1976 youth who rebelled against inferior education. This was necessary because such an education system ignored all forms of traditional education and that caused Africans to lose their heritage and self-respect (Saule, Matjila & Sengani, (2012). The moral behaviour of the youth was also adversely affected in the process. The youth also rebelled against any authority as they saw it as a form of oppression. In the process, their moral behaviour was negatively impact and this led to widespread youth moral degeneration. This situation can be reversed by reviving a sense of humanness (Ubuntu) in young people (Tutu, 1989).

Humanness can play a vital role in the inculcation of morality among the youth (Uzoigwe, 2013) in families, schools and communities. Conducive environment is created in families, schools and communities allows for positive norms and values to be passed on to children and young people (Uzoigwe, 2013). This argument is corroborated by Nche (2014) who maintains that adults in families, churches, schools and community structures help to instill a strong sense of morality in children and young people. The behaviour of the youth from such environments is not easily impacted by media televisions, radios, newspapers and other social media platforms because such youth are well-nurtured and morally grounded (Uzoigwe, 2013).

Umeogu and Ojlikor (2014) propose that educators, pastors, elders, community leaders and state officials should be the role models of the youth. Collaborative efforts of these people help to root out youth moral degeneration among the youth (Fayokum et al., 2009). Parents, educators, pastors, elders and leaders play an important role in addressing moral decay among the youth.

2.5.4. Positive role modelling

Parents, teachers, politicians and pastors should always serve as role models of the youth. In this way, the youth will be interested in and concentrate on value-based moral character. Everything at family, community and school level should be done in such a way that young people will not find any reason to be wayward. Bayaga and Jaysveree (2011) argue that such an environment will make it easier for elders to guide and influence young people's lives positively. Parents, teachers, politicians and pastors should serve as a source of positive human behaviour which the youth will want to emulate, espouse and cherish in their lives

This will prepare the youth avoid finding themselves experiencing what Bayaga and Jaysveree (2011) regards as decline in morality. Rauch (2005) emphasises the need for stepping up of moral development of young people. This responsibility is placed solely on parents, religious leaders, politicians

and social commentators. This shows that these people play a major role in shaping the behaviour of the youth to moral breakdown in society.

Sukanta (2012) calls for a stable family and community environment and childhood socialisation on positive values and norms from the early age. The development of a positive character in the youth is the responsibility of parents, pastors, political leaders and educators who are found within families, schools, churches and other community structure. The concerted efforts of all these people can help create a conducive environment for positive behaviour development in youth.

The foregoing argument is also corroborated by Ladzani (2014) who also maintains the family, school, church and other community structures provide a conducive environment for the development of positive behaviour in children and young people. All societal structures should be encouraged to revive and promote positive moral values and norms and inculcate these in young people. The African traditional schools should be modernised for them to remain relevant and practical to the emerging situation and needs of the African youth. Ladzani (2014) agrees with Busia (1964) that African traditional schools should focus on overall human development to produce men and women who are morally upright.

According to Fafunwa (1982), young people should be trained to be socially, politically, morally and spiritually principled. Mafenya (2002) and Woolman

(2001) maintain that this is possible since children in African traditional education learn by imitating and seeing. The African traditional education helps in training children to distinguish between good and bad morals (behaviour) thus ensuring an integrated character building and intellectual training in which the whole person is involved to face all challenges in life (Woolman, 2001; Masoga, 2004).

Ajay (1996) calls for the erasing of the loss of self-respect among the African youth caused by colonialism (Sean, 2009) credits the 1976 youth in South Africa who stood up against colonial education. Saule, Matjila and Sengani (2012) state that the colonial (European) education ignored all forms of traditional education and that adversely affected the moral behaviour of the youth. Tutu (1989) believes that only restoration of humanness (Ubuntu) in people can help positive moral character in the youth.

. According to Nche (2014) and Uzoigwe (2013), also argue that elderly people in their different roles in society can play a huge role in instilling strong moral values in children and young people. If this happens it will not be easy for the youth to be influenced negatively by media such as televisions, radios and newspapers.

The youth can lean on the shoulders of the adults in search of meaning in life, self-realisation and survival. Adults should live by example. In this way,

the youth can be morally grounded, if they are nurtured properly by people who interact with them in their life (Uzoigwe, 2013). The education provided at school should be infused with positive values and norms which will foster positive behaviour in the youth (Uzoigwe, 2013). All this is possible if elders and government officials should be the role models of the youth (Umeogu & Ojlikor, 2014).

Fayokum et al. (2009) maintain that concerted efforts by parents, educators, pastors and elders and political and community leaders can significantly contribute to addressing youth moral degeneration in society.

2.6 Theoretical framework

Theoretical framework enables the researcher to organise the research objectives, questions literature review, data collection, sampling, analysis and the interpretation of the research from a chosen angle. This study was guided by Asante's theory of Afrocentricity and the Afro-sensed perspective. The two emanated from the Afrocentric approach. Below is a discussion of the Afrocentric approach which is later followed by a discussion of the theory of Afrocentricity and Afro-sensed perspective. The discussion of these tools which undergird this study helps to highlight how the two guide and support the study on youth moral degeneration.

2.6.1 Afrocentric approach

The Afrocentric approach focuses on the African history, interests, thoughts, values, perspectives and systems of African people (Asante, 2003; Chawane, 2016). It was developed and advocated by Asante (2003) in response to Eurocentricism which was propagated by scholars such as Mary Lekowitz, Stanley Crouch and Wilson Moses. The advocates of Eurocentrism maintained that Africans can do no good. They undermined the capacity of African people. They pretended to know African history while they did not know the history of the African people (Asante, 2003; Chawane, 2016). Asante was opposed to how the Eurocentrists viewed African people's way of life. Along that line of Asante (2003), Pellerin (2012) maintains that African people's way of life should be Afrocentric. Asante (2003) and Pellerin (2012) view Afrocentric approach as the only basis of African reality. This is critical because Afrocentric approach emphasises African centeredness and self-identity. This means that the way of life of African people is centred on the relevant African context. Nothing else can explain and define African people's ways of life unless it is grounded on African reality. Afrocentric approach emphasises African humanness and value systems characterised by positive African morals, norms, ethics, religious beliefs and cultures based on African realities. The approach engenders African centeredness for socio-politically, socio-economically, socio-culturally and ethically appropriate conceptualisation of African reality (Asante, 2003; Pellerin, 2012). It serves

as a governing tool of active agent of African humanness and value systems. If the African youth are assisted in this respect, their moral behaviour can bear positive character development

Afrocentric approach can provide a basis for analysis, exploration, explanation, understanding and proposal of a way out of the rampant African youth moral degeneration. Afrocentrism can provide relevant and appropriate ways of promoting positive behaviour amongst African young people. This approach is appropriate because its' key concepts such as Africanness, African centeredness, self-identity, humanness and African value systems can also be used as guiding principles for the exploration of intervention strategies to address moral degeneration amongst the African youth. The African centeredness is the focal point of manifesting African activities. Africanness is an identity with background of the African origin. Self-identity is the constitution of belongingness to oneself. It is a distinctiveness of the individual amongst the other which symbolises uniqueness displayed by one's values, ethos, norms and morals from the role models to the youth. Self-identity plays a pivotal role in ensuring and promoting morality among the people. Their desire to be worthy prompts them to behave in terms of their group's religious, cultural, ethical and social norms (Masoga, 2017; Ngambi, 2011). African values and principles emphasise human dignity, integrity and compassion which play a critical role in influencing people's ways of life. The youth who have elderly people role

playing life to them can venture into life. The elderly people should always lead life that must make the youth to realise that the better life is full of African values, norms, morals and ethos. The ground motive focuses on the ease perspective of the African living which is easily accessible and normative. The youth who realise that African standard is better than European and Asian lifestyles can build on African realities to make African realm expanding.

Humanness is the attribute of kindness and respect for oneself and other human beings. This attribute is anchored on African values such as obedience and observance of authority, respect for compassion, piety, systems are confined to African values being characterised by past, positive, personal and societal values. The Afrocentric approach therefore inculcates and promotes positive character development in the African youth. This approach has helped to shed light on the causes of youth moral degeneration which often leads to delinquent behaviour. The latter is often characterized by drug and alcohol abuses, poor education performance, school dropout, vandalism of properties, robbery, burglary, low morale of the working force and poor bureaucracy in the execution of policies within institutions of learning and community structures. This approach maintains that African people have their identity that is always exemplified and encapsulated in the African norms and values. The Afrocentric approach

emphasises the need for appreciation of Africanness which is countered by the Eurocentric approach.

Humanness stems from people's reliable, faithful, ideal, trustworthy, upright, truthful, humble, open and frank disposition. Such disposition further hinged on people's respect for themselves and others, obedience and respect for authority and the rule of law, sense of belonging and adherence to the group's norms as well as being guided by their conscience in all their dealings with their other human beings (Pellerin, 2012; Masoga, 2017; Rapatsa, 2016). This also calls for the restoration of the African values, norms, morals and ethos to arrest the deteriorating moral situation amongst the youth at Makuya area. Such virtues include self-identity, self-worth, discipline, accountability, respect for authority and the rule of law, promoting order and stability in families, communities, government and private sectors as well as encouraging adherence to morally acceptable behaviour amongst the youth (Nsamenang & Tchombe, 2011). Humanness and the above stated values can serve as effective tools in developing appropriate character which can lead to positive behaviour among the youth (Fibiger, 2011). If these virtues are correctly applied in the lives of the young people, they are expected to lead a socially acceptable and morally upright life (Venter & Rambau, 2011).

The use of the Afrocentric approach in this study was important as this study explored youth moral degeneration based and determined by African realities (Pellerin, 2012). The use of this approach in this study has, therefore, enabled the researcher to explore, probe, and explain the African youth moral degeneration to promote positive behaviour amongst young people. The approach was also helpful in exploring intervention strategies which can be used to address moral degeneration among the youth. This is possible by making use of its key concepts to inculcate and promote positive character in the African youth. As this approach is based on African reality, it can shed light on the causes of youth moral degeneration which often lead to delinquent behaviour. The latter manifests itself in ever rising drug and alcohol abuse, school absenteeism, poor education performance, school dropout, vandalism, theft, low morale and poor execution of policies in the institutions of learning and within community structures.

2.6.1.1 Theory of Afrocentricity

The theory of Afrocentricity was developed based on the concepts which were applied by Asante, the main proponent of Afrocentricism, in reaction to the advances of Eurocentrism which puts Eurocentric interests, thoughts values, perspectives and land system at the centre of human life. Conversely, Eurocentrism was unleashed and used as a strategy to relegate African interests, thoughts, values, perspectives and systems to subjugate

and colonize Africa and its people. Asante (2003) calls for the reclamation and mainstreaming of African interests, thoughts, values, perspectives and system. Asante then coined and used the theory of Afrocentricity whose basic rationale was the recovery and use of Afrocentric interests, thoughts, values, perspectives and systems. This theory was used to restore the African ways of life which were made insignificant by the onset of colonization. To Asante (2003:103), it is colonisation which led to honouring and observance of western ways which led to what he calls “the loss of a sense of self among Africans”. This means that Africans were forced to abandon their ways of life. In this way, African people were introduced to foreign ways of life. They had to abandon their own perspectives, values and systems. Having to battle with adapting to new and foreign ways of life led to identify crisis which ultimately affected Africans ways of life. This was attributed to the domination, exploitation and marginalization of Africans by their colonisers (Asante, 2003; Anderson, 2012). The youth moral degeneration is, therefore, blamed on identity crisis which was because of Africans abandoning their own ways of life (Asante, 2003). Asante’s theory of Africentricity calls for renewal of the African people’s ways of life. It calls for the transformation of attitudes, beliefs, interests, thoughts, values, perspectives and systems of the African people (Chawane, 2016). This is extremely important because it helps in addressing identity crisis among the African people. This theory helps to highlight the fact moral degeneration

among the youth is attributed to identity crisis in young people. The most important principles which have been borrowed in attempt to use them as guiding principles in shaping the moral character of the youth include, among others, reliance on positive self-identity, self-belief and African spirituality and values systems. This implies that the African youth's behaviour in the spotlight in this study is viewed as being morally unacceptable as it is not in line with acceptable African values and norms. The prevalence of this phenomenon can be attributed to the identity crisis which is caused by the disregard and marginalisation of African ways of life. This led to youth alienation against their own African ways of life. Failure to replace the disregarded and marginalised African ways of life with the Western ways of life frustrated the youth because they had nothing to guide them. The consequence of this was moral bankruptcy among the African youth. Subsequently, their life was characterised by an enormous wayward behaviour which was contrary to the socially acceptable way of life. This moral degeneration can be arrested through total overhauling and transformation of the values, beliefs and perspectives which have bankrupted and corrupted new ways of life which were imposed on them when they were forced to abandon their ways of life (Asante, 2003; Anderson, 2012). Afrocentrism and the subsequent theory of Afrocentricity brought about necessary and vital concepts which can be useful in defining and shaping African people's way of life. These key concepts include, among

others, humanness, self-identity, self-knowledge, and African beliefs and values as well as harmony (Asante, 2003; Chawane, 2016; Anderson, 2012; Reviere, 2001).

The use of key concepts or principles of the theory of Afrocentricity can help anchor, guide, transform and stabilise the life and behaviour of the youth in accordance to positive values and norms. This means that the application of the concepts or principles of the theory Afrocentricity to address the rampant moral degeneration can go a long way in subsequently bringing about stability, order and good behaviour in young people (Anderson, 2012; & Reviere, 2001). Some of these concepts have also been borrowed and used to develop a comprehensive youth moral regeneration strategy in chapter 4. Successful implementation of the proposed comprehensive youth moral regeneration strategy will assist in address the rampant moral degeneration among the youth. The application of these some of these concepts to inculcate and promote positive behaviour and the subsequent order, harmony and stability between in families, schools, churches and communities.

2.6.1.2 Afro-sensed perspective

In reaction to Asante's Afrocentric thrust against Eurocentrism, some of the Afrocentrists proposed a new focus on struggle to reclaim the space for African interests, thoughts, beliefs, values and systems. The argument was

that Afrocentrism was a reaction to Eurocentrism. The emphasis was now about the promotion of the thoughts, beliefs, values and systems which made sense to the African people. This led to the rise of the Afro-sensed perspective which was seen as an innate awareness or a sense of one's African identity without making it central at the exclusion of others (Masoga, 2017; Rapatsa, 2016). It emphasises African values, norms, morals and ethos as the foundation of African living based on African realities (Masoga, 2017; Rapatsa, 2016).

Masoga (2017) and Ngambi (2011) argue that Africa is in dire need of self-identity and recovery plan. The self-identity is the sense of belonging to oneself. Afro-sensed perspective emphasises the importance of self-identity within which the ethical, normative and moral principles which are highlighting the full potential of people's humanness which is often displayed in their behaviour (Rapatsa, 2016). That was relevant for the study to explore the effects of the youth moral degeneration through the infusion of the spirit of service, showing respect to others and honesty as well as trustworthiness in the youth (Nzimakwe, 2014).

The Afro-sensed perspective regards humanity as an integral part leading to a communal responsibility to sustain life on principles of equity and equality amongst the generations. The cardinal spirit of Ubuntu (humanness) was expressed in African context and embodies distinctive worldviews of the

human community and identifies values, rights and responsibilities of its members (Nzimakwe, 2014). These concepts are significant in an African context. The values, rights and responsibilities as articulated by the advocates of the Afro-sensed perspective were useful for the researcher in unpacking, probing, explaining and understanding youth moral degeneration challenges at Makuya area.

The Afro-sensed frame of reference served as a foundation for exploratory and close investigation form of research. This has offered the researcher an opportunity to understand and explain the phenomenon of youth moral degeneration challenges. In this study, the Afro-sensed perspective served as a tool for the renaissance and redevelopment of the ethical, normative and moral life of the youth.

The Afro-sensed perspective has helped the researcher to develop an intervention strategy which can be used to inculcate and promote positive character in youth (Pellerin, 2012). Afro-sensed perspective emphasises on the importance of self-identity within which the ethical, normative and moral principles which are highlighting the full potential of people's humanness which is often displayed in their behaviour (Rapatsa, 2016). That was useful for the study to explore the effects of the youth moral degeneration through the infusion of the spirit of service, showing respect to others and honesty as well as trustworthiness in the youth (Nzimakwe, 2014). With the Afro-

sensed perspective, the researcher could focus on interrogating the day-to-day actions and interactions of the youth and how they have impacted on their lives and their communities. The researcher has used the Afro-sensed perspective to explore the experiences, perceptions, and perspectives of the youth in their real situation (Mahlo, 2011). This was done to develop an intervention tool which can be used to inculcate and promote positive character in youth (Pellerin, 2012). Hence, Masoga (2017) and Ngambi (2011) are calling self-identity and recovery plan in Africa.

2.6.2 Infusion of the elements of the Afrocentric approach, Afro-sensed perspective and Ubuntu philosophy

It was important to explore and identify strategies which could be helpful in interpreting and understanding youth moral degeneration as a phenomenon being investigated in this study. Such strategies should also be used to foster positive character development in youth. Once those strategies are used, challenges attributed to moral decay would be explained and understood better. The use of key concepts of the Afrocentric approach, theory of Afrocentricity and Afro-sensed perspective were helpful in exploring and understanding the moral decay amongst the youth. The researcher identified, among other, concepts such as context, self-identity, African values and principles as well as harmony, humanness and self-knowledge from Afrocentricism, theory of Afrocentricity and Afro-sensed

perspective as critical in alleviating the phenomenon of moral degeneration amongst the youth.

Masoga (2017:18) and Ngambi (2011) who are the exponents of the Afro-sensed perspective emphasise the importance of self-identity because it plays a pivotal role in ensuring and promoting morality in people. People are concerned about their self-identity within the social group they are part of. Their desire to be worthy prompts them to behave in terms of their social norms, religious, cultural and ethical groupings. African values and principles which emphasise human dignity, integrity and compassion are underpinned by Ubuntu. Afro-sensed perspective plays a critical role in influencing people's ways of life.

Africanness is the basis of Afrocentricism and Afro-sensed perspective. The fusion of concepts from Afrocentricism, theory of Afrocentricity and Afro-sensed perspective assists in constructing a comprehensive strategy of intervention to foster an ideal moral and normative behaviour amongst the youth.

2.7 Conclusion

This chapter has highlighted the extent and seriousness of youth moral degeneration and its associated challenges in society. The discussion in this chapter touched on issues that relate to all the objectives of the this study

and beyond. Manifestations or forms of youth moral degeneration, contributory factors to youth moral degeneration, the impact of youth moral degeneration on society and the proposed comprehensive youth moral regeneration strategy which can help to address the rampant youth moral degeneration were discussed in this chapter. Disregard and marginalisation of African value systems and religion as well as permissiveness in the modern society have been highlighted as being some of the root causes of the prevailing youth moral degeneration. Immediate attention to these factors, together with the resultant impact of the phenomenon of youth moral degeneration on society is critical for the systemic and positive development of the youth and their recognition as cornerstone of the future society.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

This chapter discusses the research approach which was used in this study for the collection and analysis of data to answer the research questions on moral degeneration among the youth at Makuya area. This chapter also presents the research design, location and population, sampling procedures, ethical considerations, data collection techniques and data analysis methods.

3.2 Research approach

A research approach is the way in which research is conducted. It is a way of finding out knowledge. Qualitative research approach has been used for this study because the researcher wanted to understand the world of the research participants through their understanding and interpretation of their own situation. The emphasis of qualitative research approach is on the individuals interpreting their own social world (Bryman, 2012). The researcher opted for the qualitative research approach because it allows the researcher to solicit detailed information from the respondents (Hossain, 2011; Bryman, 2012). This was important because this research approach could give in-depth and rich information on the phenomenon youth moral degeneration at Makuya area.

Qualitative research approach was also chosen because of its emphasis on generating new ideas and new theories which can later be tested through quantitative research (Bryman, 2012; Creswell, 2013). In addition, the qualitative research approach was preferred because it explores and describes new areas where little is known and delves deeper to understand people's beliefs from their own perspectives (De Vos et al., 2011). The qualitative research approach was used by the researcher to interrogate and understand the phenomenon of youth moral degeneration at Makuya area from the perspective of the research participants.

With the help of the qualitative approach, the researcher was able to understand the socially constructed meanings through getting closer to the respondents and interacting with them in their natural context (Bryman and Bell, 2015). This was important because qualitative researchers are more concerned with subjectivity whereby they gain access to the natural setting of the respondents to gain an insider's experience. This enables the researcher to experience the subjective dimensions of the phenomenon under study. The researcher interviewed the respondents in their natural settings so that she could observe some of the issues they were raising. This helped the researcher to look at the respondents' way of life, living conditions, and non-verbal gestures.

The other unique characteristic of the qualitative research approach is that it is unstructured and flexible unlike the quantitative approach. Its aim is to explore diversity in respondents' views on the phenomenon being investigated rather than merely quantifying responses. Qualitative research does not seek to generalise findings beyond the context in which the study has been made. It instead, seeks to understand the behaviour, experiences and beliefs of participants in that context (Bryman, 2012; Kumar, 2014). The qualitative research approach was the best option for this study, because it enabled the researcher and the respondents to build rapport before the interviews, and the respondents to gain trust in the researcher. The researcher had to assure the respondents that their information would not be linked to them as their participation was anonymous.

The qualitative approach was also used because of its capacity to emphasise the voices of the respondents. Thus, the approach enabled the voices of the respondents to be included in the data presentation using statements which captured the exact words as they were said by the participants. These words uttered by the participants during the interviews were later analysed to derive their underlying meanings.

3.3 Research design

A research design is the road-map to a research problem. It is a map of how a study is going to be conducted to meet the objectives of the study to

resolve the identified problem. The function of a research design is to ensure that evidence obtained enables the researcher to answer the research questions as clearly as possible (De Vos et al., 2011). It is used for the structuring of the research to determine the pattern of data collection and analysis as well as the discussion and linking of the views expressed by both research participants and the scholars. The research design helps in putting the structure and pattern of data collection, analysis and interpretation to decode meaning of the data collected on the phenomenon of youth moral degeneration at Makuya area. Creswell (2013) defines a research design as a specification of the most adequate operation to be performed to test a specific hypothesis. Creswell (2013) further says that a research design serves as a guide to the systematic collection of data.

To address the problem of youth moral degeneration, the researcher has designed a structure which enabled him to guide the research in the exploration of the phenomenon of youth moral degeneration. The design was systematic in guiding the collection of data received from the research participants. The research design was helpful in structuring the presentation, description and interpretation of the data to decode the meaning of data collected on the issue of youth moral degeneration.

3.4 Location and population of the study

Location is as a place where something is occurring (Bless, 2015). This study was conducted at Makuya area in Vhembe District in Limpopo Province, South Africa.

Neuman (2011) defines population in a study as a wide range of people from whom a sample is drawn. For this study, the population consisted of young people, parents, educators, pastors, community and political leaders, social workers and SAPS officials.

3.5 Sampling and sampling procedure

Bryman and Bell (2015) and De Vos et al. (2011) argue that sampling procedures help with the provision of a small set of observations on the targeted population to give an idea of what can be expected in the total population of the intended study. The researcher ensured that all the people who were part of the sample had typical attributes of the population which are relevant for the phenomenon being investigated (De Vos et al., 2011).

According to Bryman (2016), there are no rules for sample size in qualitative inquiry. A sample is a smaller percentage of the population which is used as a representative set of a given general or larger population. In this study, the sample comprised of twenty-eight people who were purposively sampled from the Makuya area. These included four parents, six young people, four

pastors, four educators, three traditional leaders, three SAPS officials and four social workers from Makuya area. Furthermore, each category of these research participants had also to be part of the focus group discussions. Hereunder is the table which entails the number of research participants who were interviewed.

| Research participants | Number of the research participants |
|------------------------------|--|
| Parents | 4 |
| Youths | 6 |
| Pastors | 4 |
| Educators | 4 |
| Traditional leaders | 3 |
| SAPS | 3 |
| Social workers | 4 |
| Total | 28 |

The use of non-probability purposive sampling technique enabled the researcher to confirm specific assumptions about the research phenomenon (Bell, 2015; Bryman, 2016), in this case, youth moral degeneration. This sampling technique provided a deeper understanding of contextual issues related to the youth moral degeneration challenges at Makuya area. It

helped the researcher to solicit ideas on youth moral degeneration and these ideas were coded, conceptualised and categorised to help the researcher to develop intervention strategies which could be used to address youth moral degeneration challenges.

3.6 Data collection instruments

This section discusses the data collection procedure which was used to explore youth moral degeneration at Makuya area. The data collection was done in two phases, namely, unstructured face-to-face interviews and focus group discussions. The in-depth face-to-face interviews and the focus group discussions were combined to validate the findings, because in the focus group discussions the opinions of the participants supported what was said during the in-depth interviews. During the first phase, the qualitative in-depth face-to-face interviews were conducted with sixteen participants. During the focus group discussions, new ideas emerged that had not been discussed in the one-to-one interviews between the researcher and the respondents because some of the issues being discussed were sensitive. It allowed the participants to open up more and share their experiences. The researcher started with the one-to-one interviews and these were later followed by the focus group discussions.

| Face-to-face interviews | Focus group discussion | |
|---|-------------------------------|--|
| 2 parents, 6 youths, 2 pastors, 2 educators, 2 traditional leaders and 2 social workers | Focus group 1 | 4 youths |
| | Focus group 2 | 2 traditional leaders and 2 SAPS officials |
| | Focus group 3 | 1 parent, 1 pastor, 1 educator and 1 social worker |
| 16 | 3 | 12 |

During the second phase, the three focus group discussions, each group with four participants, were resorted to for the collection of data for this study. One-to-one interviews between the researcher and individual participants helped to set the research focus and explore the issue of youth moral degeneration in detail (Kumar, 2014; Laws et al., 2013). This type of data collection method was opted for as it is more flexible and yielded more data as the researcher probed for information according to the responses (De Vos et al., 2011). The researcher probed for more information whenever the responses were left hanging. In this way, the research participants could elaborate more on their responses. As a result, nothing on the issue of youth moral degeneration was left out (Babbie, 2008). It was important to conduct

face-to-face interviews because of the sensitive nature of the study as some people find it difficult to open up when they are in a group (Kumar, 2014; Laws et al., 2013; De Vos et al., 2011).

The interviews were conducted privately in the areas where the participants lived. The researcher guided the interviews by following up on questions, and making sure that the interview process was not derailed. The one-to-one interviews enabled the respondents to easily and freely share their experiences (Kumar, 2014). These interviews enabled the research participants to share and discuss freely their experiences and views about the phenomenon of youth moral degeneration at Makuya area. The researcher recorded the statements made by the participants by writing them down during the interviews. The researcher also took note of non-verbal cues, such as facial expressions, that were being shown by the research participants as they were being interviewed.

The researcher also used three focus group discussions, each with four participants to augment the data already collected through the one-to-one interviews. While interviews helped in getting at the subjective experiences of individuals, focus groups helped in gaining shared experiences from people who had collectively experienced the problem of youth moral challenges (Kumar, 2014; Terre Blanche et al., 2014).

The research participants deemed relevant to the study were chosen to participate in the focus group discussions (Babbie, 2016). This made the responses more authentic because the research participants provided information based on their lived experiences. Three focus group discussions, each with four respondents, were conducted. The respondents were different from those who took part in the one-to-one interviews to get new ideas. The focus groups also helped to gain further clarification on some of the issues raised during the interviews. Each focus group interview lasted for two hours. The researcher facilitated the focus group discussions with the help of two research assistants who were also taking notes in addition to the voice recorder.

3.7 Data analysis method

According to Monette and Sullivan (2011) and Bryman (2016), data analysis helps to bring about order by organising, giving structure and meaning to the mass of collected data. In other words, data analysis is the process of obtaining meaning out of unrefined data collected. The researcher used the narrative analysis method in interpreting and analysing the data. This was done to analyse and understand participants' views and experiences of the problem being studied. The narrative analysis method was used to decode the meaning of the collected data. The researcher organised, coded, conceptualised and then categorised the collected data to decode its

underlying meaning. This was done by organising and structuring the data solicited from the research participants to synthesize the body of information about the youth moral degeneration challenges. The researcher evaluated and explained the data to understand and decode the meaning of the data collected (Maree, 2007) about youth moral degeneration at Makuya area. This was done by systematically processing and arranging the interview notes collected from the research participants during the interviews.

3.8 Some ethical considerations

It was extremely important for the researcher to ensure that the respondents were protected from any harm. To realise this, the following ethical principles were applied in this research.

3.8.1 Avoidance of harm

The research participants were protected against any form of physical, psychological and emotional harm (De Vos et al., 2011; Du Plooy-Celliers et al., 2014; Monette & Sullivan, 2011; Bryman, 2016). The researcher ensured that the research participants were not exposed to a harmful condition or any danger that may make them uncomfortable while participating in the interviews.

3.8.2 Confidentiality

The researcher ensured that the privacy of interviewees was not compromised. The researcher did this by not revealing the identity of the research participants (Du Plooy-Celliers et al., 2014; Babbie, 2016). That study avoided the use of video cameras or the taking photos through cell phones during the process of interviews. The research participants' names were also not used. Codes were used instead.

3.8.3 Voluntary participation

The participation in the study should be voluntary. No one should be forced to participate in the research (De Vos et al., 2011; Babbie, 2016). The researcher ensured the research participants took part in the study voluntarily. They were also informed that they could withdraw or discontinue with the study if they felt the research condition is uncomfortable.

3.8.4 Informed consent

Du Plooy-Celliers et al. (2014), Laws et al. (2013) and Babbie (2016) maintain that informed consent should be reached beforehand to ensure the research participants know about the nature of the study. The research participants should be informed about the nature of the study and what they should expect in the study before the interview takes place. All the rules and aims of the study were explained to the research participants. This was done

to ensure that the research participants knew what to expect in the study. The research participants were allowed to decide to participate on their own without being coerced.

3.9 Conclusion

This study was conducted from a qualitative research perspective. It used a non-probability purposive sampling, unstructured face-to-face interviews and focus group discussions for data collection and narrative method for analysis for data. Appropriate measures were followed into considerations to protect the research participants from any harm.

CHAPTER 4: DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 Introduction

This chapter provides a presentation, analysis and interpretation of the data collected from one-on-one interviews and focus group discussions. The presentation and analysis of the data is backed up by scholarly views from a variety of scholars on the phenomenon of youth and moral degeneration. The presentation, analysis and interpretation of the data collected on youth moral degeneration at Makuya area is based on all the objectives of this study. The objectives of the study covered during the presentation, analysis and interpretation of the data are the prevalence and manifestation of youth moral degeneration, identification of the contributory factors to youth moral degeneration, exploration of the effects of youth moral degeneration and development of the strategies to address youth moral degeneration at Makuya area. The discussion of all the objectives of this study in this chapter has helped the researcher to decode the meaning of the statements made by all the respondents in relation to the phenomenon of youth moral degeneration at Makuya area. In the final analysis, the researcher's incisive interrogation of the utterances made by the respondents on the phenomenon of youth moral degeneration helps to deepen the readers' understanding of this phenomenon and the challenges accompanying it.

4.2 Prevalence and manifestations of the youth moral degeneration at Makuya area

The first research question was intended to determine if indeed youth moral degeneration was prevalent at Makuya area. The other intention of this objective was to highlight manifestations and challenges associated with youth moral degeneration at Makuya area. To determine this, the researcher solicited information from different people who were all the participants represented in the sample. The research participants were asked and expected to answer the question “Is youth moral degeneration prevalent at Makuya area? Over and above this question, the participants were also asked to identify the forms or manifestations of youth moral degeneration at Makuya area. In addition to this question, the participants were also asked to indicate if youth moral degeneration was prevalent in the area.

4.2.1 Primary informants’ views on the prevalence and manifestations of youth moral degeneration at Makuya area

Four of the church leaders (3 males and one female) who were interviewed on the issue of prevalence and manifestations of youth moral degeneration had the following to say:

The 42 years old male church leader Number 1 said:

There is too much of alcohol and drug abuse in this area because of the mushrooming taverns in villages.

26 years old male church leader Number 2 said:

I am worried because the youth's immoral behaviour is influenced by social media and some do not have parents to guide them. Some parents are so young that they have no time for their children because they still want to have fun themselves.

A 44-year-old male church leader Number 3 said the following:

The drug abuse is widespread in this area. Unprotected sex is also rife. That is why we have so many young people with unwanted children. They have no dress code and is one other disturbing issue. They are disturbed by peers that is why some are stealing.

A 52-year-old female church leader Number 4 said:

I am worried by young people who do not take their education seriously. They end up engaging in alcohol and drugs abuse.

In the above statements, the church leaders have indicated that youth's immoral behaviour is mainly influenced by social media. Social media is a contributory factor to the increase in moral decadence and degeneration amongst the youth. Morality and discipline are no longer taken seriously.

These scholars further argue that social media is also behind the rising rate of Internet crime like cyber-crime. Internet makes it easier for the youth to commit immoral acts. The church leaders also complained about the mushrooming of taverns close to the schools. The views expressed by the church leaders is also shared by Hlagala (2012) who says that the youth often gather at the parks to take drugs before going to classes, and during school-breaks they disappear and go to the shebeens and taverns which are close to the schools. This situation is rife today both at the high schools and universities. Consequently, many young people are attracted to the taverns and shebeens located close to the school premises where it is easy for them to engage in immoral activities. Church leaders see lack of parental guidance, alcohol and drug abuse, teenage pregnancy, lack of interest in education and disregard of authority by the youth as manifestations and forms of moral degeneration at Makuya area.

The four educators (3 males and one female) from Makuya area who were also interviewed on the issue of the prevalence and manifestations of youth moral degeneration said the following:

There are just too many teenage pregnancies. They have lack of respect to the elderly people. There is also too much alcohol and drug abuse in this area. Housebreaking and theft of properties is growing at

an alarming rate. Another worry is scrapping of religious instruction in schools.

(47 years old male educator no. 1)

I am worried by the lack of respect for elders by most young people.

(46 years old male educator no. 2)

I am worried by young people who recklessly engage in in unprotected sex. That is why we have so many young people with unwanted children and some infected with HIV/AIDs. One other disturbing issue is young people's lack of respect for elders because they are into alcohol and drug abuse. They also steal to get or raise money to use to buy alcohol and drugs.

(46 years old female educator no. 3)

I am worried by teenage pregnancy, alcohol abuse and high rate of school dropout among the youth in this area. Young people's lack of respect for elders. They are into alcohol and drug abuse. They also steal to get or raise money to use to buy alcohol and drugs.

(51 years old female educator no. 4)

In the above extracts, educators also complained about what was the concern of the church leaders the wayward behaviour of young people. However, educators also added a few other concerns, namely, the high rate of school dropouts and criminal activities committed by young people. The educators' concern is that these young people do not take schooling seriously. Instead they prefer to stay away from school and engage in criminal activities such as stealing. They do this to raise money to buy alcohol and drugs. This argument is confirmed by Hlagala (2012) who states that most young people often abscond and go to the taverns during school breaks.

Four of the Makuya young people (3 males and one female) who were interviewed on the issue of prevalence and manifestations of youth moral degeneration in that area said the following:

There is too much alcohol and drug abuse, school dropout, teenage pregnancies, housebreakings committed by young people in this area.

An 18-year-old male youth no. 1 said:

Young people end up engaging in alcohol and drugs abuse because of high rate of unemployment in the country.

A 19-year-old male youth no. 2 said:

I am extremely worried by a high rate of teenage pregnancies in this place.

A 20-year-old female youth no. 3 said the following during the interview:

Unprotected sex, alcohol and drug abuse HIV/ Aids and school dropout among the youth are rife in our communities is also rife.

A 22-year-old female youth no. 4 said that:

Crime is being committed by the youth in this area. There is teenage pregnancies and high child birth rate of children.

During the interview with young people, issues such as teenage pregnancy, school dropout, reckless engagement in unprotected sex and alcohol and drug abuse were also echoed by the young people. However, these young people also stressed the problem of escalating crime committed by young people to get money to feed their immoral behaviour such as alcohol and drug abuse.

Parents were also interviewed in attempt to determine the prevalence and manifestations of moral degeneration among the youth at Makuya area. Four of the parents (3 males and one female) who were interviewed on the issue of prevalence and manifestations of youth moral degeneration in their areas said the following:

There is also too much unemployment rate, alcohol and drug abuse and school dropout among the youth in this area.

(30 years old male parent no. 1)

Most of youth do not respect elderly people. We now have so many single parents.

(40 years old male parent no. 2)

Most of the young people do not have parents and there is also a serious lack of good communication between youth and elderly people.

(49 years old male parent no. 3)

They disrespect parents. They do not take education seriously as most of them prefer loitering around instead of going to school. They end up engaging in alcohol and drugs abuse. They poach wild animals.

(61 years old female parent no. 4)

The parents also alluded to issues raised by church leaders, educators and young people who were interviewed. The parents were particularly worried by the issue of lack of respect for elders by the youth which they attributed to the fact that most young people were from single parent families or from child-headed families. This implies that children from single parent or child-headed families are likely to misbehave because of lack of parental guidance. This assertion also implies that the absence of the other parent may have a bearing on the behaviour of the children from single parent families.

4.2.2 Secondary Informants' views on the prevalence and manifestations of youth moral degeneration at Makuya area

The police, social workers and traditional leaders were the only secondary informants interviewed to solicit their views on the prevalence and manifestations of youth moral degeneration at Makuya area.

Three of the police (2 males and 1 female) who were interviewed on the issue causes of youth moral degeneration in their areas said the following:

There are many young people who have dropped out of school for no reason. These young people should be at school preparing themselves for the future. Housebreaking and theft of properties

is growing at an alarming rate because of too much alcohol and drug abuse in this area.

(33 years old female police no. 1):

I am worried by the fact that most of the young people use drugs and alcohol to entertain themselves. They disrespect elders and often commit crime.

(54 years old female police no. 2)

The young people lack of respect. They mostly abuse alcohol and drug. They scold elders. They are characterised by school dropout.

(49 years old male police no. 3)

The police also raised concerns over many issues about young people's moral behaviour. These included, among other others, alcohol and drug abuse, crime, teenage pregnancy, disrespect of the elders and school dropout.

The second group of the secondary informants consisted of social workers. Three of the social workers (2 males and 1 female) who were interviewed on the issue of prevalence and manifestations of youth moral degeneration in their areas said the following:

A 55 years old male social worker no. 1 said:

There is also too much alcohol and drug abuse in this area because most of these young people come from single parent and child-headed homes. As a result, housebreaking is growing at an alarming rate.

A 34 years old male social worker no. 2 said:

Most learners leave school during school hours. They are more involved in unprotected sex and this leads to a high rate of teenage pregnancies here. They do not listen to elderly people. They leave schools at tender age.

A 36 years old male social worker no. 3 said:

My biggest concern with these young people is alcohol and drug abuse, unprotected sex, teenage pregnancies and school dropout as well as disrespect for the elders and the law.

For the social workers, prevalence and manifestations of youth moral degeneration at Makuya area is characterised by a high rate of alcohol and drug abuse, disrespect of the elders and law, teenage pregnancy and school dropout.

The last group of the secondary informants to be interviewed were the traditional leaders. Three of the Makuya traditional leaders (two males and one female) who were interviewed on the issue of prevalence and manifestations of youth moral degeneration in their areas said the following:

They are very disrespectful. Most of these young people engage in criminal activities such as housebreaking, theft and alcohol and drug abuse. Some of them are also involved in animal poaching at the Kruger National Park.

(A 52 year-old male traditional leader no. 1)

I am worried by the fact that most of young people use sex to entertain themselves. This has led to a high rate of teenage pregnancies here. We now have so many single parents. They are also ignorant of the cultural norms and standards. They misunderstand the bill of rights.

(72 years old male traditional leader no. 2)

A 42 years old female traditional leader no. 1 said:

I am extremely worried by theft of school food and vandalism being committed by the youth in this area.

The above views expressed by traditional leaders highlight the concern over criminal activities committed by young people in the area. Traditional leaders also expressed concern over young people's disregard of the law as they often steal school food and vandalise property as they try to raise money for alcohol and drugs.

The traditional leaders highlighted the escalating rate of home burglaries (Louw, 2009). This shows the immoral behaviour of the young people has negative impact on the society. This shows that such immoral behaviour of the youth is due to a lack of positive morals in homes, schools, churches and communities. This highlights the fact that society is in decline due to moral decay.

Kalan and Rewari (2014) share the view that social, political and economic factors have disoriented and disrupted many families. As a result, many families, schools and community structures are failing to inculcate and foster good moral values in young people. Consequently, most young people display disrespect, disobedience, indiscipline, pride, arrogance and other anti-social acts.

Today young people are disobedient and undisciplined (Kinoti, 1992) and they lack African values such as honesty, loyalty, truthfulness and respect for elders and the laws. These values help human beings to be generous, compassionate and humane. They are critical as they enable human beings

to uphold peace, harmony and justice to ensure that society remains integrated and stable. The concern by both primary and secondary participants is also endorsed by Adamo (2011) who argues that youth with an immoral behaviour often display shocking disrespect and criminal and violent tendencies. All the values mentioned above are significant for the development of the youth's character. For the youth to be upright these values should always be exemplified as part and parcel of normative life in demand of propriety. The educators subscribe to the view that the youth are most infected and seriously stricken people by HIV and AIDS. Some of them say that the youth are in a hopeless position. The relation between the community and the church is part of the solution in fighting prostitution, HIV and AIDS, poverty and employment amongst young people. He advocates the importance of merging the will of government and the church in driving the cause of reclaiming youth pride in society. Merging the church and the government has a positive value in rebuilding the character of the youth.

4.3 Contributing factors to youth moral degeneration

The second objective of this study was to identify factors that contribute to youth moral degeneration at Makuya area. In light of the problem of moral degeneration amongst youth, this study sought to solicit information from different people who were all represented in the sample. The research participants were asked and expected to answer the question "Which are the

contributory factors to the youth moral degeneration at Makuya area?" The following were the responses to this by the primary participants.

Youth moral degeneration is due to lack of parental guidance, bad friends and disregard of the church.

(42 and 44 years old male church leaders no. 1 and 3)

Alcohol and drug abuse as well as peer influence lead to youth moral degeneration.

(26 years old male church leader no. 2)

Most of these young people live in poverty. As a result, they do not take their education seriously as they live in poverty. They instead focus on alcohol and drugs abuse.

(52 years old female church leader 4):

Youth moral degeneration is due to lack of parental involvement in the lives of the youth. Parents have also failed to inculcate positive moral values on their children. Alcohol and drug abuse by parents have also led to young people doing the same as their parents.

(47 years old male educator no. 1):

Most of the young people are from child-headed and single parent families. As a result, they have no one to guide them. (46 years old male educator no. 2):

The current situation is due to disregard of African culture and traditional initiation schools as well as lack of discipline.

(46 years old female educator no. 3)]

There is lack of positive role models in the community, respect for elders as well as lack of leisure facilities for the youth in the community.

(51 years female educator no. 4)

The church leaders and educators attribute youth moral degeneration to lack of parental guidance, lack of positive role models, disregard of African culture and traditional initiation schools as well as lack of sport and recreational facilities for the youth in the area. The participants blamed youth moral decay on the adoption of the Western ways of life. Poverty, child-headed and single parent families were also cited as contributory factors to youth moral degeneration at Makuya area.

Four of the Makuya youth (3 males and one female) who were interviewed on the issue of contributory factors to youth moral degeneration in their areas said the following:

Most young people are unemployed and resort to crime.

(18 years old male youth no. 1)

Lack of structured community engagement activities lead to immoral behaviour in youth.

(19 years old male youth no. 2)

School dropout and involvement in alcohol and drug abuse lead to youth moral degeneration.

(20 years old female youth no. 3 and 22 years old female youth no. 4)

Young people interviewed stated that youth moral degeneration was attributed to youth unemployment, lack of activities in their community which can positively influence the youth. School dropout and alcohol and drug abuse were cited responsible for the prevailing youth moral degeneration (Umeogu, 2014; Ndudula, 2014) at Makuya area. Parents cited the following as contributory factors to youth moral degeneration at Makuya area.

The youth are misguided by their addiction to cell phones.

(30 years old male parent no. 1)

Some are orphans and have to live on their own. Many families have been broken down because the parents stay away from their children.

(59 years old male parent no. 2)

There are too many young people heading families. Lack of good communication between parents and children as well as living in impoverished conditions.

(49 years old male parent no. 3):

The youth disregard their African culture. Lack of entertainment facilities for the youth in the community also lead to youth moral degeneration.

(61 years old female parent no. 4)

The above statements show that addiction to cell phones, child-headed families, disregard of the African culture, poor communication between parents and their children, poor conditions, youth unemployment and lack of

recreational facilities for the youth contribute to the prevalence of youth moral degeneration (Umeogu, 2014; Ndudula, 2014) at Makuya area.

Secondary informants cited factors such as lack of knowledge, lack of guidance, lack of role models, poor parenting and sexual relationships at a young age as contributing to moral degeneration at Makuya area. Three of the police (2 males and 1 female) who were interviewed on the issue of contributory factors to youth moral degeneration in their areas said the following:

There are many young people who have little knowledge. They lack guardians and disrespect for elders lead to youth moral degeneration.

(49 years old female police no. 1)

I am not satisfied by families which are headed by the youth. There is no role model for the youth. I am worried by the youth who do not understand the RSA Constitution.

(57 years old female police no. 2)

They have poor parenting. They are impoverished. Families live in violence. Lack of consideration by the elders. They live in families

in divorce. They misuse freedom. Media negatively affect the youth.

(45 years old male police no. 3)

There is unreasonable school dropout. The youth have sexual relationship at early period to get child support grants.

55 years old male social worker no. 1)

They like abuse alcohol and drugs. Most young people have no parents and people to guide them. The youth depend on their bad friends. There also no sport and recreational facilities. They engage in sex too early.

(34 years old male social worker no. 2)]

They lack knowledge and skills. They are influenced by the peers.

(36 years old male social worker no. 3)].

The following are the extracts taken from the interviews conducted with the traditional leaders:

There a/re many young people who have no parental care. They lack sporting and cultural activities. They live in child headed

families. Some youth devote themselves in alcohol and drug abuse because of poverty.

(52 years old male traditional leader no. 1)

I am worried by the fact that most of young people use sex to entertain themselves. This has led to a high rate of teenage pregnancies here. We have single parenting. The media disturb the youth.

(72 years old male traditional leader no. 2)

I see poverty as disturbing phenomenon. They strongly live in peer pressure.

(70 years old male traditional leader 3)

Police and social workers also said that poor parenting, lack of positive role models, lack of sport and recreational facilities, disrespect of the elders and African culture (Motshekga, 2011; Ajay, 1996) alcohol and drug abuse and peer pressure are some of the factors that contribute to youth moral degeneration (Louw, 2009; Carl & Johannes, 2002) at Makuya. The three traditional leaders (2 males and 1 female) who were also interviewed about the issue of contributory factors to youth moral degeneration echoed the views stated by the police and social workers.

4.4 Effects of youth moral degeneration at Makuya area

The third objective of this study was to determine the effects of youth moral degeneration and its accompanying challenges at Makuya area. In the light of the problem of moral degeneration amongst the youth as stated above, this study sought to explore the effects of youth moral degeneration on the community at Makuya area. The participants were asked and expected to answer the question: How are people affected by youth moral degeneration at Makuya area? Four of the church leaders (3 males and one female) who were interviewed on the issue of effects of youth moral degeneration in their areas said the following:

I see the community values dropping down. I am disturbed by the police stations which are full of the youth. The youth are always vandalising schools and homes. The youth are always destroying the community infrastructures.

(42 years old male church leader no. 1)

I observe the teenage pregnancies. Learners in schools perform very badly. The community is affected by the criminal activities.

(26 years old male church leader no. 2)

The youth are attacked by sexual diseases. The youth are illiterate people. The youth are worried of high poverty rate. Youth crime is rampant. The death rate of the youth is increasing due to HIV/ AIDs.

(44 years old male church leader no. 3)

I observe the teenage pregnancies. The youth are at impoverished conditions. Some youth have been infected with HIV/ AIDS and others sexually transmitted diseases.

(52 years male church leader no. 4)

Four of the Makuya educators who were interviewed on the issue of effects of youth moral degeneration in their areas said the following:

The youth die very young because of HIV/ AIDs. They are illiterate because they drop out of school early. The youth engage in criminal activities. They are affected by unemployment. They do not have moral values.

(47 years old male educator no. 1)

I observe them always fighting for no reason. Youth's crime is escalating at an alarming rate. They are often accused of rape

and other crimes. Some are drunkards and drug addicts. Poverty is growing very highly because of laziness.

(46 years old male educator no. 2)

There are so many young people with unwanted children. HIV/AIDs is also rampant in this place. There are now many child-headed families. They do not emulate the good of their elderly people. There is increased dependence on social grants by most young people.

(46 years old female educator no. 3 and 51 years old female educator no. 4)

The parents and youth also echoed most of the effects cited by the church leaders, educators and the police. However, a 19 years old male youth no. 2 talked as follows about the increased phenomenon of prostitution because of youth moral degeneration:

There is high rate of prostitution among the youth.

22 years old female youth no. 4 said the following:

They have poor knowledge and skills because of school dropout. They do not enrich their community by ploughing back their

knowledge. There are more orphans as these young people die young and leave their children behind.

The police, traditional leaders and social workers also highlighted the negative impact of youth on moral degeneration. Like the church leaders, educators, parents and youth, this last group also talked about the poor academic performance of the youth, increased infection with sexually transmitted diseases, increasing youth crime, teenage pregnancy, youth unemployment, increased number of alcohol and drug addicts and increased reliance on social grants as these young people can no longer do anything for themselves (Louw, 2009; Carl & Johannes, 2002; Pretorius, 1998; Eloff, 2017; Bloch, 2010; Ojha & Palvia, 2012).

4.5 Comprehensive youth moral regeneration strategy

Following an extensive literature review and the use of the Afrocentric approach and Afro-sensed perspective to interrogate the phenomenon of moral degeneration, the researcher has developed a comprehensive youth moral regeneration strategy. This strategy has also been informed by the views of other scholars and research participants who were interviewed during the study. Most importantly, the strategy was coined and developed from some of the concepts of the Afrocentric and Afro-sensed approaches as well as from the principles of the Ubuntu philosophy. In other words, this strategy was developed from the convergence and application of the

concepts borrowed from the above three approaches. Such concepts are used as elements of the strategy which can be used to inculcate and promote positive moral behaviour among the youth at Makuya area and across the South African society in general.

Afrocentric approach constitutes a systematic approach to African centeredness against Eurocentric approach. It is an appropriate conceptualisation of African reality serving as a governing tool of active agency (Pellerin, 2012). Some of the concepts of this approach were borrowed by the researcher to generate knowledge about the phenomenon of youth moral degeneration being investigated based on the understanding of the contextual situation based on African realm.

The Afro-sensed perspective emphasises the importance of self-identity within which the ethical, normative and moral principles which highlight the full potential of people's humanness which is often displayed in their behaviours (Rapatsa, 2016). This is relevant for the study whose aim is to reverse the effects of the youth moral degeneration through the infusion of the spirit of service, showing respect to others and honesty as well as trustworthiness in people's lives (Nzimakwe, 2014). The Afro-sensed perspective regards humanity as an integral part leading to a communal responsibility to sustain life on principles of equity and equality amongst the generations. Meanwhile, the Ubuntu philosophy promotes the cardinal spirit

of humanness which is expressed in the African context through positive values, rights and responsibilities of all people. These are key concepts which are significant in African context. The values, rights and responsibilities were useful for the researcher in unpacking, probing, explaining and understanding youth moral degeneration challenges at Makuya area.

It was therefore, important to explore and identify or develop a comprehensive strategy which could be helpful in interpreting and understanding youth moral degeneration. Such a strategy should also be used to inculcate and promote positive character development in youth. Once this is achieved, challenges which are attributed to moral decay will be understood and can be dealt with effectively. Key concepts from humanness, theory of Afrocentricity and Afro-sensed perspective were helpful in exploring, understanding and preventing moral decay amongst the youth. Afrocentric approach holds the African context critically in understanding people's behaviour and character development. This means that youth moral degeneration can only be understood when examined within the context in which the youth find themselves. Self-identity plays a pivotal role in promoting morality among the youth. People are concerned about their self-identity within the social group they are part of. Their desire to be worthy prompts them to behave in terms of their social norms, religious, cultural and ethical groupings. African values and principles, which emphasise

human dignity, respect, integrity and compassion are underpinned by Ubuntu philosophy.

Concepts from Afrocentric approach, the Afro-sensed perspective and Ubuntu Philosophy were borrowed and infused to bring forth a comprehensive strategy for intervention to foster ideal ethics, values and norms to promote the appropriate moral and normative behaviour amongst the youth. The next section discusses the key concepts which can be used for the development of a moral regeneration strategy which can be used to address the effects of youth moral regeneration currently prevailing at Makuya area.

4.6 Elements of the comprehensive moral regeneration strategy

4.6.1 Humanness and African value systems

Humanness stems from people's reliable, faithful, ideal, trustworthy, upright, truthful, humble, open and frank dispositions. Such dispositions further hinge on people's respect, respect for authority and the rule of law, sense of belonging and adherence to the group's norms as well as being guided by their conscience in all their dealings with fellow human beings (Pellerin, 2012; Masoga, 2017; Rapatsa, 2016). These also call for the restoration of African values, norms, morals and ethos to arrest the deteriorating moral situation amongst the youth at Makuya area. Such African values include

virtues such as self-identity, self-worth, discipline, accountability, respect for authority and the rule of law that promotes order and stability in families, communities, government and private sectors as well as encouraging adherence to morally acceptable behaviour amongst the youth (Nsamenang & Tchombe, 2011). African values can serve as effective tools in developing the appropriate character which can lead to positive behaviour among the youth (Fibiger, 2011). If these virtues are correctly applied in the lives of young people, they are expected to lead a socially acceptable and morally upright life (Venter & Rambau, 2011)

4.6.2 Self-identity

Self-identity is a distinctiveness of the individual amongst the others which symbolises uniqueness. Self-identity is basically promoted by values, ethos, norms and morals from the role models to the youth. Masoga (2017) and Ngambi (2011) emphasise self-identity which plays a pivotal role in ensuring and promoting morality among the people. Their desire to be worthy prompts them to behave in terms of their group's religious, cultural, ethical and social norms. Their African values and principles which emphasise human dignity, integrity and compassion which underpin Ubuntu philosophy and Afro-sense perspective play a critical role in influencing people's ways of life. The youth who have elderly people role played life to them can venture into life. The indigenous and modern education are the stronghold of the

future of the youth. The elderly people should always lead life that must make the youth to realise that better life is full of African values, norms, morals and ethos. The ground motive focuses on the ease perspective of the African living, which is easily accessible and normative. The youth who realise that the African standard is better than the European and Asian lifestyles can build on African realities to make the African realm expanding.

4.6.3 Authority

Authority is the power or influence in mind that actualises an activity. True life is based on authority which is always looked at by the elderly people. They enforce it to the youth as mandatory and finally it builds up the character of the youth. The elderly people who are principled have authority. The youth can copy life from them because of being continual on their windscreen. The youth that understand elderly people can associate with them easily and the kind of life between them demands authority which protects. This kind of life is fundamental for the future prospect of the youth (Fullan, 2007).

4.6.4 Discipline

Discipline is self-control developing in human beings under good guidance. That is why authority bears discipline. The elderly people who role play the life within a command of good authority can be the models of their youth.

The humanness and the value systems can be conceptualised and be assimilated for activities by the youth after realising them as the better way to their destiny. It is significant that the elderly people can relate to the youth where there is good association built on the authoritative understanding. If the kind of life is bearable, the disciplined attitude of the youth can develop intuitively and deliberately as well (Kalan & Rewari, 2014)

4.6.5 Accountability/ Responsibility

The custodians of an ideal life are answerable to that life to take place. Accountability is therefore the answerability for an activity to take place. There are youth who involve themselves in criminal activities, demonstrating a lack of normal fibre of responsibility and accountability of adulthood. The custodians of value systems should demonstrate by living with the youth right from early age so that the youth may have something to emulate. Responsibility and accountability grow intuitively and should be deliberately assimilated by the youth. The youth who have grown extremely to such an extent, lacking responsibility and accountability should be rehabilitated by experts in ethics, philosophy, sociology and psychology who are talk at special campaigns and conferences held with both the youth and elderly people for corrective measures to build up the zeal of responsibility and accountability (Kondric et al., 2013).

4.6.6 Love/self-worth

Love can be explained as affection between people. Where love exists, self-worth also grows. The parents, teachers, religious leaders and peer group are pillars of the youth existence. We expect smooth life between elderly people and the youth based on love. The humaneness reflects on acceptance and love between each other. The value systems are fundamental to make all activities done growing from love. For those activities to be fulfilled the youth and the elderly people should relate to each other firmly. Love and trust bind their relationship. If the youth experience being accepted, they will display self-worth. However, the youth rely on their role models for better achievements. All the valuable achievements have been originated from the humaneness, values, ethos, norms and morals that adhere to ground motifs of their role models (Kalan & Rewari, 2014).

The current youth moral degeneration at Makuya area can only be addressed if African values characterised by socially accepted ethos, morals and norms are inculcated and promoted among the youth. Such values are necessary for positive character building. They are ideal principles which enable human beings to lead an acceptable and appropriate way of life. Norms lead the youth to lead responsible lives and those norms influence the youth to be accountable for their actions. The morals influence proper life to be in

existence. The youth can demonstrate noble life that is full of positive prospects (Kalan & Rewari, 2014; Fibiger, 2011).

4.6.7 Relationship /Association/Trust

Relationship is an association between people based on the trust of each other. All the parents, teachers, religious leaders, traditional leaders and political leaders should demonstrate socially acceptable ways of life that can be emulated by the youth. Adults should develop positive relationships with the youth. This will make it easier for the youth to see the need to have relationships with elderly people. In this way, the youth will trust elderly people and see and regard them as their role models. Such a relationship between the youth and elderly is critical in paving the way for the positive character development of the youth (Fullan, 2007).

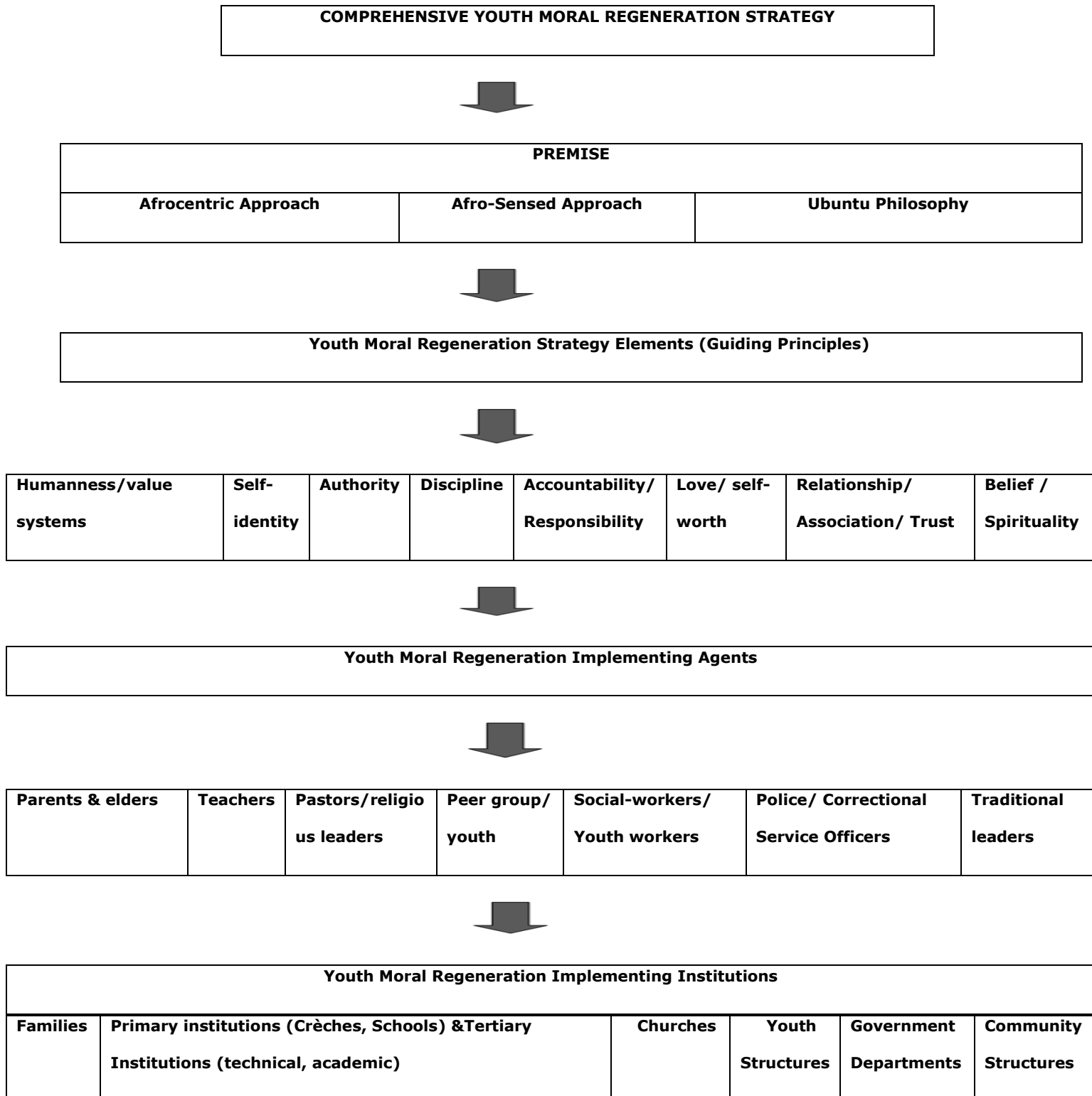
4.6.8 Spirituality

This is anchored on ethos, which provides the youth with a guided way of life. It stems from the belief that guides the youth to choose an acceptable and balanced way of life. All the ethos are convictions that guide the youth to choose and pursue a way of life based on socially acceptable behaviour. The youth's spirituality should be developed to ensure that they lead an ethical life (Chowdhury, 2016).

Spirituality is interlinked with one's conscience and integrity. It is the sense of the right or the wrong built in human beings. Conscience and integrity do not come accidentally. They are built continuously, intuitively and sometimes deliberately. The elderly people live consciously while being emulated by the youth as they grow towards adulthood. In the process, the youth will take a stand being controlled by their conscience. Life which is measured and directed by conscience plays a crucial role in the development of a positive and disciplined character (Divine, 2006; Lumpkin, 2008). The diagram below also contains and explains the what, when, who and how should the comprehensive youth moral regeneration strategy be implemented.

Below is the diagrammatic representation of the comprehensive moral regeneration strategy:

Figure 1: Diagrammatic representation of the comprehensive moral regeneration strategy.





| Implementation Tools for awareness | | | | | |
|------------------------------------|-------------|-----------|---------|------------------------------------|--|
| Advocacies | Conferences | Campaigns | Rallies | Targeted Moral Training/Programmes | Advertisement (Print & Electronic Media) |



Youth Moral Regeneration Outcome = Youth with Socially Acceptable Behaviour

The above diagram shows principles which have been identified to help with youth moral regeneration process. The diagram also shows key implementation agents and institutions which can be helpful in the application of the principles for the implementation of the youth moral regeneration strategy. The reinstatement of humanness and positive African value systems may help to inculcate and foster positive behaviour in the youth (Fibiger, 2011). Humanness and positive African values represent an individual's highest priorities and deeply held driving forces. They define how people should behave. If children are introduced and trained in all these early in their lives, they are likely to develop a socially acceptable behaviour and grow into responsible, respectful and accountable young people.

People such as parents, elders, community leaders, pastors, educators, youth workers, officials from relevant government departments should collaborate to implement the above stated strategy to inculcate and promote

positive behaviour in children and young people. They can do this by making use of various institutions such as families, community structures, schools, churches and relevant government departments. These implementing agents and institutions can use targeted awareness campaigns and youth moral training programmes. Different types of media and other social media platforms can be used for the implementation of this strategy. Convergence and collaboration of all these key implementing agents and institutions can lead to an effective implementation of the proposed comprehensive youth moral regeneration strategy to ensure that positive and ethical behaviour is inculcated and promoted among children and young people. Parents, teachers, religious leaders, traditional and political leaders as well as government officials should also conduct themselves as positive role models so that the youth can emulate them.

4.7 Conclusion

This chapter presented, analysed and provided an interpretation of the data collected through one-on-one interviews and focus group discussions. The analysis of the information solicited from the research participants was useful in identifying factors which contributed to an increase in moral degeneration among the youth at Makuya area. Discussion and analysis of the youth moral degeneration at Makuya area was useful in determining the extent to which this phenomenon has negatively affected the Makuya area.

The final leg of the discussion on youth moral degeneration assisted in developing a comprehensive moral regeneration strategy. This strategy was formulated by borrowing and fusing a few concepts from the Afrocentric and Afro-sensed approaches as well as from the Ubuntu philosophy. The concepts in question were used as principles which can be used in guiding, shaping and developing positive character in the youth to ensure that these young people grow and become responsible adults.

CHAPTER 5: AN OVERVIEW, SUMMARY OF FINDINGS, LIMITATIONS, GENERAL CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The chapter covers the overview of the study, summary of the findings, general conclusion and the recommendations of the entire study.

5.2 Overview of the study

The rising tide of delinquent behaviour amongst the youth in South Africa in general and at Makuya area in particular has been viewed as a manifestation of moral degeneration. Determining the prevalence and manifestations of youth moral degeneration at Makuya area was the focus of the first objective of the study. The participants were required to answer the question: What are the prevalence and manifestations of the youth moral degeneration challenges at Makuya area? In response to this question, the participants stated that youth moral degeneration is rife at Makuya area. They further said that youth moral degeneration was manifested through young people's wayward behaviours such as alcohol and drug abuse, criminal activities, disrespect for the elderly people and authority, vandalism, theft, an alarming rate of teenage pregnancies and increasing rates of HIV/ Aids infections.

To address issues raised in the second objective of the study which was aimed at identifying contributory factors to youth moral degeneration at Makuya area, the participants were required to answer the question: What are the contributory factors to youth moral degeneration at Makuya area? The participants stated that youth moral degeneration at Makuya area was attributed to, among other factors, the misuse of social media by the youth, the lack of positive role models, poor parenting, disregard of the African culture and value systems, abuse of democracy and freedom by the youth, materialism, permissiveness in modern society, dysfunctional family, collapse of community structures for the youth as well as migratory the labour system.

The third objective of the study focused on the effects of youth moral degeneration at Makuya area. To source the relevant information from the participants, the researcher asked the question: How are the people at Makuya area affected by youth moral degeneration? In response to this question, the participants said that most young people display wayward behaviour, show disrespect for their parents, elders and authority, increased incidences of alcohol and drug abuse, teenage pregnancy, prostitution, family disruption and lawlessness and instability in families and community.

The researcher posed the question: Which strategies can be used to address moral degeneration at Makuya area? This question could be addressed by

what the scholars have proposed in chapter two and what was said by the research participants in chapter four. The views from the scholars and the research participants have been put together as they support the importance of the education in addressing youth character development and unemployment, the significance of role models from families and community structures, use of religions and ideologies, humanness and value systems, inculcation and promotion of positive behaviour among the youth, strengthening and supporting families and reviving integrity of community structures. The researcher fused the ideas raised by the scholars and research participants with those of the advocates of the Afrocentric approach, Afro-sensed perspective and African Ubuntu philosophy to develop a comprehensive youth moral regeneration strategy. It is this strategy which can be used at all levels for youth moral regeneration. This is possible since this strategy calls for modesty, self-identity, authority, discipline, accountability, responsibility, love, self-worth, respect, relationship, association, trust and sanctity.

The effectiveness of the strategy will mainly depend on the involvement and collaboration of key role players such as parents, educators, pastors, youth themselves and community leaders as implementing agents. Institutions such as families, churches, youth-serving structures, traditional initiation schools and educational institutions were identified as critical sites for the effective delivery or implementation of the strategy.

The study highlights the need for the revival of the African humanness and value systems, the increase of policing and enforcement of the regulation of the sale of liquor in rural areas, the infusion of discipline and positive character development into the school curricula, the strengthening and support of the family structure as well as the revival and modernisation of the community structures responsible for character development (i.e. the initiation schools).

The study also calls for the increased visibility and reach of the Moral Regeneration Movement campaigns in rural areas, the relevant structures for balancing youth rights and responsibilities and the provision of leisure and recreational facilities even in rural areas to address the rampant youth moral degeneration.

5.3 Summary of the findings

The following are the main findings of this study:

The following are some of the main findings of the study:

- Disregard and absence of programmes, community structures and African humanness & value systems which can play a role in inculcating and fostering positive character in children and young people.

- An increase of child-headed and single-parent families as well as teen parents with no parenting skills.
- Serious lack of leisure and recreational facilities, especially in remote and rural areas.
- Proliferation of taverns, bottle stores and lounges in rural areas and lack of strict laws to regulate them.
- Lack of well-planned after-school programmes as well as special programmes for the young people in rural areas who are not in employment, education and training to train the youth in using leisure time positively.
- Collapsed of most community youth structures and lack of collaboration between government departments, private sector, NGOs, traditional councils, families and educational institutions on youth issues.
- The Moral Regeneration Movement does not reach out to people in rural areas.
- Lack of monitoring and guidance of the youth in the appropriate use of technology and social media.
- Poor systemic curricular of education towards positive behaviour and youth character development.
- High rate of young people not in education, training and employment.

5.4 Conclusion

Literature review and empirical evidence in this study have revealed and confirmed that there is high prevalence of youth moral degeneration across the globe. The phenomenon of youth moral degeneration has brought about enormous challenges to the Makuya area. Moral decay among the youth is rife and manifested through delinquent behaviours such as drunkenness, disrespect, ill-discipline, greed, selfishness, disregard of authority, sexual promiscuity, alcohol and drug abuse, school dropout, vandalism, theft, bullying, etc. If the phenomenon of youth moral degeneration is not urgently addressed, the Makuya area and the nation in general has much to lose. Youth moral degeneration is disrupting the life and future of the youth. This does not auger well for the country.

Young people have become extremely disrespectful, criminal and irresponsible as they are no longer useful for their families and community. They have become a liability as their families, community and the state incur huge costs because of their delinquent behaviour. This situation obtains because families and communities are the ones which bear the brunt brought about by the immoral acts of young people such as drunkenness, drug abuse, burglaries, robberies, muggings, hijackings, murders and prostitution. On the other hand, the state also incurs huge costs as it is compelled to use the law enforcement agencies and judicial system to police,

apprehend, and imprison and take care of them while they serve their terms in prison or in rehabilitation centres. The state also must spend more on medical costs for some of the youth who may find themselves in hospitals. To avoid these pitfalls, it is of paramount importance for the government, private sector, community structures and NGOs to work together in dealing with situations which breed youth moral degeneration. The application of the comprehensive youth moral regeneration strategy discussed in chapter 4 together with other strategies can ensure that young people in South Africa do not become a liability. Such an intervention can ensure that young people become a useful force on which the South Africa can rely for its' development and success.

5.5 Recommendations

Several recommendations have been proposed to address the challenges of moral degeneration amongst the youth at Makuya area. The following recommendations can go a long way in inculcating positive behaviour and fostering positive moral uprightness among the youth.

Recommendations for policy development

- The current education system should include African humanness and value systems which inculcate and promote human dignity, integrity,

respect, authority, discipline, love, relationship, trust, accountability and service in young people.

- The government should provide for more leisure and recreational facilities even in remote and rural areas.
- There should be strict law enforcement agencies in regulating the sale of liquor in taverns, bottle stores, lounges and tuck shops and combating of drug trafficking in rural area.
- There should be a well-planned strategy for the collaboration of traditional councils, churches, community structures, municipalities and NGOs in attending to the needs of the young people.

Recommendations for practical Intervention

- Provision of training for parents in the use of technology and social media so that they can be involved in monitoring their children to avoid negative influences.
- All relevant interrelated structures should develop and support programmes that deal with the challenges of teen parents, child-headed homes and single-parenting to ensure that the children are not vulnerable to bad influences.

- The activities of the Moral Regeneration Movement should be promoted and extended both to rural and urban areas through various platforms.
- Youth-serving organisations should be established and existing ones should be supported to provide after-school programmes that ensure the young people in using their time effectively and profitably.
- There should be increased mobilization and strengthening of collaboration between the State, Churches, private sectors and community structures in the fostering and promotion of positive behaviour and character development in children and young people.
- Resuscitation, strengthening and supporting collapsed community structures which used to play a vital role in inculcating and promoting positive behaviour in children and young people.

Recommendations for future research

There should be more funding and further research on the phenomenon of youth moral degeneration and its associated challenges because the findings of this study reveal a pervasive moral decay among the youth.

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APPENDICES

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| APPENDIX A: RESEARCH INTERVIEW GUIDE |
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Youth moral degeneration at Makuya area in the Vhembe District Municipality of the Limpopo Province, South Africa: Towards an Afrocentric approach and Afro-sensed perspectives

Gender: _____

Age: _____

Nationality: _____

Date of interview: _____

QUESTIONS ON YOUTH MORAL DEGENERATION CHALLENGES AT MAKUYA AREA IN THE VHEMBE DISTRICT OF LIMPOPO PROVINCE, SOUTH AFRICA

1. What are the common youth moral degeneration challenges at Makuya area?

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2. What are the contributory factors to youth moral degeneration at Makuya area?

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3. How are people affected by youth moral degeneration at Makuya area?

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4. Which measures can be used to address youth moral degeneration at Makuya area?

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**APPENDIX B: RESEARCHER'S APPLICATION
LETTER FOR PERMISSION TO CONDUCT STUDY**

Ref 80416161

Enq: Radzilani T E

Sambandou circuit

Cell: 0829533032

P.O. Box 142

Mutale

0956

The District Senior Manager

Tshipise Sagole

Box120

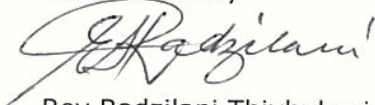
Tshipise 0995

**APPLICATION FOR CONDUCTING THE PHD RESEARCH: RADZILANI T.E STUDENT
9531448 UNIVERSITY OF VENDA**

1. The matter above bears reference.
2. I hereby apply for the permission to conduct a research at Makuya constituency, within Sambandou Circuit of Tshipise Sagole District of Education.
3. The details of the research are as follows:
 - 3.1 The reaseach topic is: **“Creating a Model of Intervention in Addressing Youth Moral Degeneration Challenges in the Vhembe Disrict of Limpopo Province, of South Africa: An Afro-sensed perspective”**.
 - 3.2 The research is focusing on Makuya secondary School.
 - 3.3 The participants of the research will be the Learners, Educators, Curriculum Advisors, Governance Deputy Managers, Parents, Religious leaders, Traditional leaders, Clinical Health Service and South African Police Service.
 - 3.4 School information will be kept in secret by the researcher and the University.

Hoping this request will get warm consideration.

Yours sincerely



Rev Radzilani Thivhulawi. Eric  **University of Venda**



CERTIFICATE

LANGUAGE EDITING

The Proposal

Entitled

Creating a Model of Intervention in Addressing Youth Moral Degeneration Challenges in the Vhembe District of Limpopo Province, of South Africa: An Afro-sensed perspective.

Tinyani TE

African Studies

Promoter: Dr. NR Raselekoane

Co-Promoter: Prof MG Mapaya

Co-Promoter: Prof AM Masoga

UNIVERSITY OF VENDA

Has been edited

At the

UIGC'S EDITING AND PROOFREADING UNIT

Institutional Coordinator's Signature:



K.N. Phalanndwa (MEd; M.A; PhD) - (Associate Member of the Professional Editors Group - PEG)

APPENDIX D: CIRCUIT OFFICE REQUEST LETTER



LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

DEPARTMENT OF
EDUCATION
SAMBANDOU CIRCUIT

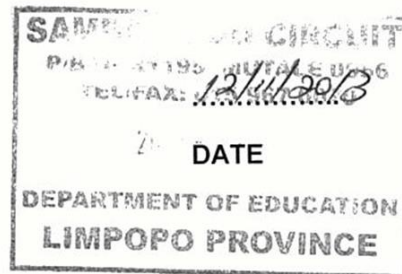
REF: 80416161
ENQ: MUEDI FP

THE DISTRICT SENIOR MANAGER
TSHIPISE-SAGOLE
P.O.BOX 120
TSHIPISE
0995

REQUEST TO CONDUCT PHD RESEARCH: RADZILANI T.E

1. The above matter refers.
2. Kindly receive a letter of request from Rev. Radzilani T.E to conduct research which its main focus will be Makuya Secondary School.
3. Details of the request are as per attached application letter.
4. We hope the attached application is attended to.

CIRCUIT MANAGER: SAMBANDOU



APPENDIX E: MAKUYA TRADITIONAL COUNCIL APPROVAL LETTER



Stand NO. 10300
Domboni village
Hamakuya

P.O. BOX 01 / Box 02
HAMAKUYA
0973

Ref: CH11/4/2/12-69
Enq: Nemasisi S.N
Cell: 073 475 3953

31 May 2017

DEPARTMENT OF CO-OPERATIVE GOVERNANCE
HUMAN SETTLEMENTS & TRADITIONAL AFFAIRS

MAKUYA
TRADITIONAL COUNCIL

31 MAY 2017

BOX 1 MAKUYA
0973

VHEMBE DISTRICT SUPPORT CENTRE

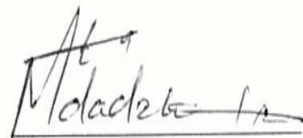
Rev Tinyani T.E
P.O. Box 142
MUTALE
0956

REQUEST FOR DOING RESEARCH AT MAKUYA TRADITIONAL COUNCIL.

1. The matter above bears reference.
2. The Makuya Traditional Council is responding to your research request as follows:
 - 2.1 Your request has been accepted.
 - 2.2 We are granting you permission to research as long as you do not do harm to the community.
3. We think this response does not do inconveniences.

Regards

Admin Officer:



APPENDIX F: RESEARCH & ETHICS APPROVAL LETTER

RESEARCH AND INNOVATION
OFFICE OF THE DIRECTOR

NAME OF RESEARCHER/INVESTIGATOR:
Mr TE Tinyani

Student No:
9531448

PROJECT TITLE: Creating a model intervention in addressing youth moral degeneration challenges in the Vhembe District of Limpopo Province of South Africa. An Afro sensed perspectives.

PROJECT NO: SHSS/17/AS/15/0307

SUPERVISORS/ CO-RESEARCHERS/ CO-INVESTIGATORS

| NAME | INSTITUTION & DEPARTMENT | ROLE |
|-------------------|--------------------------|------------------------|
| Dr NR Raselekoane | University of Venda | Promoter |
| Prof MA Masoga | University of Venda | Co- Promoter |
| Prof MG Mapaya | University of Venda | Co- Promoter |
| Mr TE Tinyani | University of Venda | Investigator – Student |

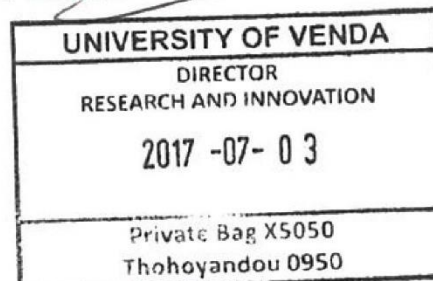
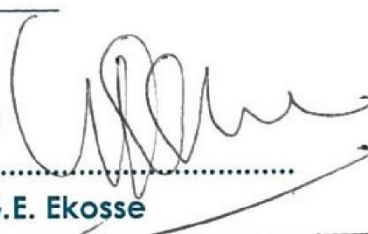
ISSUED BY:
UNIVERSITY OF VENDA, RESEARCH ETHICS COMMITTEE

Date Considered: July 2017

Decision by Ethical Clearance Committee Granted

Signature of Chairperson of the Committee:

Name of the Chairperson of the Committee: Prof. G.E. Ekosse



University of Venda

**APPENDIX G: RESEARCHER'S
LETTER OF APPRECIATION TO THE
PARTICIPANTS**

Dear research participants

I am so thankful in recognizing your participation in the interview sessions. The data you have given will be contributing a lot in attempting to address the challenges faced by our youth.

Yours sincerely

Tinyani Thivhulawi Eric