



Integrating Strategies of Parental Care to Enhance Morality in the Youths in Secondary Schools Managed by the Catholic Diocese of Morogoro, Tanzania

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ABSTRACT: This study examined the integration of strategies of parental care to enhance morality in the youths in secondary schools managed by the Catholic Diocese of Morogoro. This study guided by one research question applied Deontology theory. The study adopted a convergent research design under the mixed research approach. A stratified random and purposive sampling technique was used to obtain 2 Heads of Schools, 2 Parish Priests, 20 Teachers, 30 Students and 30 Parents. Qualitative reliability was established by using the member-checking technique. The study also ensured the validity and reliability of the data collection instrument by involving two research experts and the Cronbach Alpha technique. The study collected quantitative data by using questionnaires and qualitative information through semi-structured interviews and focused group discussions. The reliability of tools for quantitative data was established at Cronbach Alpha technique. The Hypothesis was tested through Simple Linear Regression. The study found parents have abandoned their children, for they are not responsible towards them, and inadequate moral teachings in secondary schools. Consequently, the youth lack guidance, protection, life support, and moral exemplars for emulation, thus they tend to adopt immoral behavior from various sources around them. A study concludes that the strategies of parental care will help in resolving immoral behavior, including lying, stealing, sexual abuse, violence, insults and irresponsibility that are currently facing the youths in schools and the society in general. The study recommended that the education stakeholders should employ adequate teachers to teach morals at all levels of education and to design an appropriate intervention that enhances morality in the youth. The study also insisted parents to be the role model of morality and being responsible to their children by caring, nurturing and supporting them for the enhancement of morality.

KEYWORDS: Parental Care, Morality, Strategies, Youths.

INTRODUCTION

Morality is highly valued by all societies all over the world and every rational being admires to have good morals even if he or she does not observe them. This manifests the fundamentality of morality to human beings in all aspects of life. This aspect is clearly explained by Kant (1993) that, morality concerns with the distinction between right and wrong, or good and bad behavior and it indicates what man must do to be good and worthy of his humanity. It implies that everyone should act with goodwill for others in order to bring dignity to human life. This also concurs with the Deontology theory, in accordance with Wilburn (2023) which supports that moral behavior relates to the actions that are done from the goodwill of the individual.

Besides, Tamara (2023) explains the importance of parental care and nurturing the youth and opines that parents should invest substantial time and resources into their children by providing love, guidance, protection, and support in their life. This brings a close relationship between parents and their children, and it generates the idea that the parents should demonstrate the aspects of caring to the children from the age of 0 to 18 years old, who precisely depend on their parental guidance, care, and general life support. In their study, Tan and Maizura (2020) remind the parents to be aware of their parenting responsibility to their children in shaping their morals. Also, Widya and Juli (2021), in their study insist that the adult people should be the role models for the children to emulate. Through this way, the youth can learn, understand, and practice moral values of their family and society in general. This results in effective morality and well-preparation of the youths for future life.



In the context of African culture, the parental care style is quite different from other societies, for it implies the extended family structure in which the children are being cared nurtured protected, and guided by elderly individuals in the family. Godwin (2022) in his research in Nigeria demonstrates the contribution of multiple-family care style to the upbringing of children's morality. This is a typical African parenting style which bases much on communal child-rearing. On the other hand, the children are also obliged to fulfill their responsibilities at home as well as at school and to imitate the good morals they observe from parents and elders. Additionally, the assertion of Richmond and Augustine (2022) contributes to the widespread concept of African morality which is connected to the religious basis. The findings of their research in Ghana show how the Africans valued morality in connection to their religious beliefs and teachings on which the individuals are prohibited from doing harm and prompted to do good. However due to the changes of time and lifestyle of people, the African cultures also changed to the extent that the parents do not practice their cultural moral values and the society does not involve to ensure that the children in their society receive a wide range of life protection, guidance and fostering. By this way, the parents and society fail to prepare the youth to take the responsibilities of their elders in the family, and in the society.

On this fact, Raphael (2020) suggests that the youth should gradually get prepared for the delegation power from their parents hence to overtake their positions when they become adults. In achieving this task the parents and society have various challenges which set back their efforts on enhancing moral values to their children, including poverty, family instability Januar and Hais (2023). Also, negligence, immoral acts and irresponsibility aspects within the family and among the society members are among the sensitive aspects which are opposing the parents to fulfill their duty towards their children. But still have no better way than to put on their extra effort to accomplish their obligation by ensuring that the cultural moral values are established among their offspring.

STATEMENT OF THE PROBLEM

Morality is connected with rules, norms and ethical conduct to guide the individual's life. The poor moral quality indicates a stumble on that particular society. In the study area of this work, the situation indicates that the youths need parental care from their own home families and elders around them. Normally the children depend on their parents fostering aspects and need to see, learn and emulate the good cultural norms of their society from the daily life practices of their parents hence to grow well, get success in their life and maintaining their moral values of their society for their well being and for the betterment of the future generation.

This has been noted by the study done by Innocent (2022) which shows the decline of morality in human societies worldwide, including Tanzania. Some evidence is broadcasted by social media and by other various sources of information. As the portrayed finding of Mwarabu et al. (2021), that there is a moral decay among youths, which are evidently indicated by evil acts such as carelessness, lying, stealing, sexual abuse, drug abuse, violence and irresponsibility among youths in Tanzania. All these are the fruits of the parents' failure to transmit morality to their offspring.

The situation indicates that the parents have shown a big weakness in playing a role of being exemplary in moral values towards their children. This fact is supported by Widya and Juli (2021) who say that the parents are the initiators of good moral behavior to their offspring, but by the time being they are no longer responsible for that. On this context they have depicted as the source of immorality in the family and society. Some of them are accused of committing immoral acts like rapping, adultery, stealing, and killing. When youths see their elders involved in such bad conduct they think it is how life should be conducted. This results into moral decay of the whole society.

In their sutudy, Theophil and Innocent (2023) noticed that such evil acts in Tanzanian society occur because they had neglected some fundamental moral values including religious teachings which build the good behavior of the person. Pope Francis (2024) in his declaration of "*Dignitas Infinita*" insists the parents on creating the conducive environment for procreation, receiving and taking care of the children in their family as a precious gift from God. This corresponds to the aim of this study which articulates firmly on providing parental care spiritually, physically and mentally to the children as a valuable strategy to be applied by parents in the family, teachers in schools and elderly people in the society. In this regard, the study illustrates the strategies that can influence parents to take much care of their children for they are in the process of developing their moral character. This will help in retain of morality among the youths, who are anticipated to make continuation for the future generation.

Research question

What are the strategies for parental care in enhancing morality in the youths?



Hypothesis

There is a significant relationship between parental care and morality to the youths.

THEORETICAL FRAMEWORK

This work employed the Deontology moral theory on which Kant (1993) asserts that moral quality demands the fulfillment of individuals' duty. According to Kant the only thing that is good in itself is good will. The will drives our actions to the intention of our acts that are consistently applied by all rational beings. (Paton, 1947) in his book "*The Categorical Imperative*" validates the Deontology moral theory on its stand about the fulfillment of an individual's responsibilities with goodwill. Since the parents are the role models, facilitators, and protectors of their children, they are obligated to fulfill their duty to their children.

Nonetheless, this theory reminds the parents to take care of their offspring including protection against any harm, provision of their basic needs and teaching them life skills for their success and better life. This notion was supported by Richmond and Augustine (2022), who opine that the moral aspect that comes from God aids humans to work hard and to identify what is good and what is evil, what is right and what is wrong for their life well-being. This matches to the Deontology Moral theory which reminds people to do what is right for the welfare of others. This implies that, our words, actions, and emotions should be originated from good intention of the "will", which promotes the personal effort of doing good for others. In addition to that, Tan and Maizura (2020) talk about the parental role in shaping their children's moral behavior so that they may acquire good habits and desire always to do what is right.

In fact, the Deontology Moral theory shows the significance of becoming responsible for what is due in the family and in the entire society. So parents have to lay the authentic foundation of morality and success for their children, through hard work. For this reason, parents are supposed to work hard and behave morally in their daily lives for their children to learn. Consequently, the children will work hard at school, at home, and in society for their success and for the good of their parents and society.

This theory contains a very rich entity for moral development in human daily life but also has some flaws, including the failure to define the basic principle of morality based on the Categorical Imperative. Johnson and Cureton (2022) state that there are some circumstances in which wrong uttering is morally permissible but Kant does not tell how the truth can be employed in some circumstances without causing negative impacts. In detail they portray the example according to the theory which states that lying is always wrong. Then they go further by asserting that there are some situations whereby the wrong uttering might be justified for a good purpose or preventing greater harm to the person. In such circumstances lying could be morally justified.

Empirical Review of Related Literature

Parental care has become an essential factor for the development of morality in the young generation all over the world and it is considered the right for children to be cared for in a parental nurturing style. Contrary to that, in various places worldwide there is a large number of children who live without parental care, which contradicts the Declaration of Pope Francis (2024), who asserted that children are the gift from God. The parents are the first receivers of that new life in the family, so they are insisted on keeping them safe and providing their essential needs by considering their appropriate human dignity.

Susanto and Suyad (2020) in their finding during covid-19 pandemic in Indonesia denoted a sensitive issue that the parents were away from their children. This denotes that the children needed much more presence, attention, guidance, and comfort of parents which would undoubtedly prop up parental affection and promote confidence to them. On this notion, the parents reminded by Tamara (2023) that they should devote their time and resources to the well-being of their children to create an affection aspect between them on which in the future the parents will consider their children as their reliable precious rewards that they will be proud of.

According to Tan and Maizura (2020) in their research insisted the parents on constantly provision of essential needs to their children that enables them to experience lovely care from their parents. To the adolescents, Parents are the Source of Support, facilitators and adviser. This shows the affective quality of parental relationship which comes from maternal and paternal attachments. Additionally, they advice the parents to apply the authoritative parental style in some circumstances which can guide the children to achieve positive outcome, hence through that way, the children learn and perform different activities with self-confidence, ability to master tasks and well developed in emotional guidelines.



On this regard, the children who are brought up contrary to the above-mentioned parental care style become lazy and low persistence to challenging tasks. This information has supported by Widya and Juli (2021) who reveal that parents had lost their moral authority before their children particularly in correcting their mistakes. This is because some of them commit immoral acts even more badly than youths. So they have no confidence to correct them.

Januar and Hais (2023), on the other hand insist that the parents are the fundamental initiators and the ground stone for their children's well being. Both father and mother in the family should stand on the respective position as the responsible parent in fostering them hence to create a close relationship with them and ensure the enhancement of moral quality to them for the bright future in their adulthood. Godwin (2022) reveals the fact that for a person to have a good behavior should pass through a good parental upbringing which is originated from the family life under the guidance and supervision of parents. This requires the parents to spend enough time with their children at home and make an intensive observation of their behavior. This will help the parents to be clearly understanding their children's strengths and weaknesses thus to encourage them to develop their good behavior and correcting their evil doing immediately.

Contrary to that, the parents particularly in town tend to hire housemaids to take care of their children at home when they go forth for their daily activities. This fact is well explained by Fatima and Zara (2019) in their study in India that the workers mothers do not have enough time to spend with their children at home. Instead, they handle them under the care and guidance of the housemaid. Some of maids feel comfortable and responsible for taking care of the children at home, but others tend to abuse the children through bad treatment or carelessness. This situation leads the children to face abusive acts or embrace evils due to the influence of the housemaid's behavior. The absence of parents at home can be the open chance for the children to spend most of time watching immoral internet programs and adopt them. Consequently, they become victims of such aspects. This fact conveys the message to the parents that the maids cannot be the same as parents in caring and instilling morality to the children.

In order to avoid such immoral situation Absattorov (2022) demonstrate that there is a high rate of neglecting the religious teachings. denote with the high regard on the contribution of religious teachings which attribute much to the up building of good behavior in the child and in all humanity worldwide. In the Holy Religious Books including Bible, there are various examples which show the verification of this. For example this study refers to the Biblical basis as it is written in the gospel (Luke 2:22), Mary and Joseph fulfilled the Law of God as it has written in the Torah by taking Jesus their Son into the Temple. This is an exemplar aspect of parental guide to the children in which the parents give the instruction towards the right steps of morality by laying the stable moral foundation stone in God. Also the Biblical scripture on (Proverb 22:6) insists to train children appropriately from early age and they will not depart from it. Susanto and Suyadi (2020) explain that, at the early age of children, the parents and teachers are involved in a special way to pay attention to the instilling of morality to the children hence to meet the need of building their brighter future. The study also encourages the teacher and parents to instruct the children towards the adherence to God who will give them wisdom to understand His will in their life and to distinguish what is right and what is wrong. Richmond et al (2022) elucidate that, the adherence to religious teachings and ethical conduct application will help much to reduce evil deeds and increase good acts in human society. So by neglecting the religious teachings signifies to be exposed to evil doing. Due to this fact, Innocent (2022), suggests that moral education should be provided in schools to make the students fear of doing evils, thus to become mature in moral decision-making on what should be done, and what should be avoided.

Knowledge Gap

The previous researchers in Tanzania, including Mwarabu, et al (2021), Innocent (2022), and Theophil & Innocent (2023), had concentrated on youths' moral quality particularly in secondary schools. Another research work provided by Nkanileka (2017), has dedicated on promoting the acceptable morals to the youths which correspond to God's wishes. While on this work the study focused on the strategies of parental care in enhancing morality to the youths. It aims to diminish the moral decay and revamp the moral quality among youths, not only in schools but also in the whole society of Tanzania.

METHODOLOGY OF THE STUDY

The study used the convergent research design under the mixed research design which includes qualitative and quantitative approaches (Creswell & Creswell 2023). The targeted population was heads of schools, teachers, students, parents, and Parish Priests. Sampling was simply random, stratum, and purposive sampling techniques. The respondents were 20 teachers in two



different schools, which accommodated boys and girls from the ordinary level to the advanced level, 30 students and 2 heads of schools. The study also sampled 30 Parents and 2 Parish Priests. To this end, the study collected data through questionnaires from 30 respondents, focused group discussion (FGD) to 50 respondents and a semi-interview guide (SIG) which was applied to 4 respondents. The total number of respondents was 84, among them 54 were adults, which is equivalent to 64.3%, and youths were 30, equivalent to 35.7% of the respondents.

FINDINGS AND DISCUSSIONS

The findings from the respondents are analyzed by using Statistical Packages of Social Science (SPSS) version 20 and presented in tables, percentages and mean. The responses are displayed in summary to demonstrate the respondents’ opinion towards the concept of the given statement.

Table 1: Students’ responses on the strategies of parental care to the youths (n=30)

ITEMS	RESPONSES (%)					MEAN
	SD	D	U	A	SA	
1. There is an effective transmission of moral values from parents to their children	16.7	30.0	6.7	23.3	23.3	3.07
2. The time after work hours for parents is sufficient to spend with their children at home	23.3	33.3	6.7	26.7	10.0	2.67
3. The parents provide an essential needs for the development of their children	23.3	20.0	10.0	36.7	10.0	2.90
4. The youths acquire moral values from their parents	33.3	43.3	20.0	3.3	0.0	1.93
5. When the youths are at home they participate in household activities	6.7	23.3	16.7	36.7	16.7	3.33
6. The parents fail to be the role model of morality to their children	6.7	23.3	13.3	33.3	23.3	3.43
7. The improper use of social media affects the youths’ moral behavior	3.3	20.0	13.3	30.0	33.3	3.70
8. The parents use their authority to correct their children’s misbehavior	16.7	36.7	10.0	26.7	10.0	2.77



9. Parents desire to see the progress of morality to their children	3.3	10.0	3.3	46.7	36.7	4.03
10. Religion teaching helps the youth to acquire good morals	00	3.3	6.7	30.0	60.0	4.47

KEY: SD = Strongly Disagree, D = Disagree, U = Undecided, A = Agree, SA = Strongly Agree. F = Frequency % = Percentage
Source: Field Data, (2024)

Data in Table 1 indicates 46.7% of the respondents strongly disagreed and disagreed that there is an effective transmission of moral values from parents to their children while 46.6% were under agree and strongly agree category. The data show that the effective transmission of moral values from parents to their children is on the mean score of 3.7. This means that the situation is half by half, by signifies that some parents are fully responsible for their children, but on the other hand there are those who are not. As Raphael (2020) asserts that, parents do not transmit cultural morals to their youths. This was supported by the parents of secondary school 1, (Ps1, May, 15th 2024) who asserted that the parents have neglected their responsibility to teach morality to their children. This contradicts the Deontology theory of Kant (1993), which shows the necessity of fulfilling moral duty as an obligation to the rational being.

The data also demonstrates that 56.6% of the respondents have disagreed and 36.7% of them have agreed that, time after work hours for parents is sufficient to spend with their children at home, with a mean score of 2.67. This shows that the students do not satisfy with that short time they spend with their parents at home. This signifies that most of time the parents stay out of home. This corresponded to Godwin (2022), who insists the parents to have enough time to stay with their children at home. This situation has affirmed by the parents during the *Focused Group Discussion* (FGD):

When the children miss their parents' presence and lovely care in their childhood and also miss the life support and guidance of the parents in their adolescence it weakens the parental affection from parent to the child. The parents are so busy with their activities, that they go back home very late and tired, and at that time they find their children already asleep, or sometimes the youths could still watching television programs. In the morning they go forth very early when the children still asleep (Ps2, FGM, May, 17th, 2024).

This finding demonstrates that the parents have forsaken their children because they do not have enough time to stay with them at home. They are busy with their activities. Tamara (2023) states the reality that the parents have abandoned their children. So the study insists the parents on dedicating their time and resources to their children for the building of their well-being.

Additionally, the data portrays that, 43% of the respondents strongly disagreed and disagreed, while 46.7% of them strongly agreed that and agree that the parents provide essential needs for the development of their children, with a mean score of 2.90. This signifies that there are some parents who are devoted to the provision of essential needs for their children including food, shelter and clothes, but still some of them are irresponsible on that. This portrays the message that there are many children in our society who starve for a whole day, wear the ragged clothes and inadequate of school requirements because their parents do not provide for them. Fatima and Zara (2019) affirm that mothers stay out of their home for a whole day. Some of them do not even handle their children under the care or supervision of someone when they are out of home. It is well known that the parents in the family are responsible for the accessibility of all essential needs to the children and all family members. For this regard, the parents are obligated to be aware and give solution to any deficiency of vital requirements to their children.

Another data shows that 30% of the participants were strongly disagreed and disagreed while 54% were strongly agreed and agreed that when the youths are at home they participate in household activities with a 16.7 mean score. This indicates that the youths participate in household activities hence they deserve to receive their needs from their parents at home. This point is supported by Godwin (2022) that the children also have to fulfill their responsibility at home, at school and even in their society. On this way,



they are prepared to become responsible generation. This finding also reveals that by fulfilling the duty on both sides: parents and children, it brings a closer affiliation between parents and children. This has more clarified by Pope Francis (2015) that the parents should have a close relationship with their children as their Source of Support, facilitators, and advisers.

Moreover, table 1 displays that 76.6% of the students have Strongly Disagree and Disagree, while 3.3% had agreed that the youths acquire moral values from their parents, with 1.93 mean score. This data informs that the youths do not receive moral guidance from their parents. The other corresponding statement shows that 30% of the respondents strongly disagreed, and 56.6% have agreed and strongly agreed, on that, the parents are no longer the role model of morality to their children at a moderate (3.43) mean score. These two statements signify that there is no continuance of moral values from parents to the youths. There is a gap in between. As Widya and Juli (2021) explain most of the immoral perpetrators are adults. For this reason, they fail to become role models of morality to their children. The small number of respondents who agreed that the youth acquire morality from their parents and disagree that the parents are not role models to their children indicate that there is a tiny number of parents who maintain their good morals and become the exemplars of morality to their children.

These findings got support from Mwarabu et al (2021) who affirm that there is moral decay in some secondary schools in Tanzania, which is caused by poor parental guidance and a lack of good moral examples from their families even at school. This concept supports the information provided by Head of school 1 (Hos 1) during face-to-face interview. He asserted that there is a high rate of moral decay in secondary schools which is rooted in students' home families whereby the youth hear, see, and imitate them (Hos1, Personal Communication, 15 May, 2024). The same information provided by parents school 1 (Ps 1) who acknowledged the existence of immoral behavior done by youths at home, such as violence, abusive language, sexual abuse, and stealing. Due to this fact, both (Ps 1 & Hos 1) insisted the parents behave morally thus to pave the way for the youths to learn and imitate, also to correct them immediately with parental guidance and authority.

The data also demonstrates that 23.3% of the students strongly disagreed and disagreed and 63.3% of the students agreed and strongly agreed that the improper use of social media affects the youths with a mean score of 3.7. This is to say, the minority of the respondents opposed the statement, while the majority accepted it. These responses reveal that some programs in social media are the sources of immorality to the youths. The details were supported by Innocent (2022), who in his study asserts that there is a moral decay among youths in Tanzania. (Ps 2, May, 17th 2024) in the discussion declared that the youths peruse much in the internet and concentrate on immoral programs. Also, the (Ts 2, May, 17th 2024) said that they had strictly confined the use of phones to the students in school, and suggested the restriction of the use of immoral programs in social media at home hence to rescue them from stumbling into the immoral problems. The same applied to the (Ps1, May, 15th, 2024) who said that the parents themselves spoil their children by allowing them to use or even possess smart phones which contain various immoral fixations that influence the children to watch and imitate. On this matter, the respondents suggested that the parents should restrict their children on the improper use of social media.

On the item which states that the parents use their authority to correct their children's misbehavior, the results show that 53.4% of the respondents were under strongly disagree section, 10% were undecided and 36.7% were under agree and strongly agree. The responses indicate that the parents do not use their authority to correct their children's misbehavior. They apply the passive parental care style which allows a child to act as he or she wishes and the parent can react politely or keep silent. This finding was supported by Widya and Juli (2021) who acknowledged that parents have no authority to correct the mistakes of their children. In this way, the youths are free to do as they wish and no one can prohibit them. So the parents should utilize their parental authority to correct their children.

Another closely related statement says that Parents desire to see the progress of morality in their children. 13.3% of the students responded on Strongly Disagree and Disagree, and 36.7% of them responded on Strong Agree and Agree. These data array on 4.03 mean score. Both of these statements portray the fact that the parents care for their children in a passive way intending not to hurt them, and at the same time, they expect that through such parental care style, they show love and care and expecting on that way they will be morally advanced. However, Tan and Maizura (2020) advise parents both father and mother to participate firmly in nurturing and caring for their children and provide rules and precepts to guide them in the family under parental supervision and instruction. On this point, Godwin (2022) attributes that for a person to acquire good character should be guided by parental care



which is firmly attached to family rules and orders under the authoritative parenting style hence making them confident hard working and performing well in different activities. The explanation corresponds to the information given by (Hos 2) that:

The parents do not live together in the family, they are separated. The children are left behind under the care of gland mothers and fathers whereby they do not involve in taking care of their children, so they are not aware of their behavior. When the parents had included with teachers to solve the indiscipline behavior of their children at school they stand mostly against teachers by protecting the misbehaved children from the punishment they deserve following the school rules and regulations. Others dare to quarrel or create enmity with teachers for they do not accept the misbehavior information provided against their children and blame the teachers or anyone who is involved in that case that they spoil their children's reputation. For this fact, the parents have no power to correct the misbehavior of their children because they do not know their behavior's background. So they do not show their authority as parents to correct or even punish their children when they misbehave. Consequently, the children lack the lovely care and guidance of their parents and some of them become frustrated by the hard situation of life (Hos 2, Personal Communication, May, 17th 2024).

The data also displays that 3.3% of participants were Strongly Disagreed and Disagreed while 90% of them agreed and Strongly Agreed that the moral study in Tanzania should be taught from primary to tertiary level. It was on the mean score of 4.47. This signifies that moral teachings are very needed in Tanzania schools. This finding denotes that the religious teachings in schools have a great impact in shaping the youths' behavior as (Hos 1) acknowledged:

The students are being taught religion at school and most of those who attend and practice it behave well. This has a substantial impact on the school learning process, and plays a significant role in school activities. But for those who are not insisted by their parents at home they do not practice because there is no pushing power on religious matters in their family. It is not enough for the youth to learn moral values at school while when they are at home they live in contrary. He gave his opinion that the youths need to be guided by parents on God-fearing aspects which will lead them to feel guilt in their conscience whenever they violate the moral facet, even without being supervised by anybody. He also referred to the Biblical teaching: (Proverb 22:6) "...Train a child in the way he should go, and when he/she is old, he/she will not depart from it..." (Hos1, Personal Communication, May, 15th 2024).

The same idea is provided by Nkanileka (2017), who insists on promoting acceptable morals that correspond to God's wishes. By doing this way, the student will grow in moral maturity even more than by fencing the school compound and enforcing school rules and regulations. This demonstrates that the training of students in God-fearing would help to impart morals hence solving many immoral and indiscipline behaviors. This concept corresponded with the information collected from (PP1):

Due to the immoral situation in society, the more affected groups are children and youths who face challenges that mostly have been caused by the immoral behavior among their elders or parents in the family. To face this problem he insists the youth attend forums and seminars at some intervals where they receive religious teachings to widen their understanding of moral aspects and gain spiritual development (PP1, Personal Communication, May, 18th 2024)

These findings also supported the information collected by the(PP21, May, 18th, 2024) who acknowledged the diminished morality among youths and that they even do not go to Church but concentrate on their own business. So he suggested influencing them by introducing sports, clubs for entertainment and entrepreneurship which create employment for the youths.

Testing Hypothesis

The Null Hypothesis (H_0) states: There is no significant linear relationship between parents' provision of essential needs strategy and the promotion of youth moral values in secondary schools. It was tested by using the Simple Linear Regression technique. The significance level was established at 0.05 (95% confidence level, two-tailed) as indicated in Table 2.



Table 2: Simple Linear Regression Test

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1.073	1	1.073	1.599	.217 ^b
	Residual	18.794	28	.671		
	Total	19.867	29			

a. Dependent Variable: Youth moral values

b. Predictors: (Constant), Parents provision of essential needs strategy

Source: Field Data (2024)

Statistics in Table 2 indicate p-value=0.217 at the significant level of 0.05. The data shows p. value (0.217) > 0.05 sig. Level. Consequently, the H_0 is accepted and the (H_A) is rejected. This implies there is no relationship between parental care and morality to the youths. This finding denotes that the parents do not take care of their children as a good gift from God. Thus the youths lack parental guidance as a result they access and adopt from various sources immoral behaviors such as lying, stealing, sexual abuse, drug abuse, violence, insults, and irresponsibility that are facing the youths today. The findings are in line with the declaration given by the Pope (2024) who insists that parents take care of their children as a nice gift they had been provided by God.

The study tested furthermore hypothesis which states that (H_0): There is no significant linear relationship between parental role model strategy and youth acquisition of moral values. It was tested by using the Simple Linear Regression technique. The significance level was established at 0.05 (95% confidence level, two-tailed) as indicated in Table 3.

Table 3: Simple Linear Regression Test

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.000	1	.000	.001	.982 ^b
	Residual	19.866	28	.710		
	Total	19.867	29			

a. Dependent Variable: Youth acquisition of moral values

b. Predictors: (Constant), Role model parent strategy

Source: Field Data (2024)

Statistics in Table 3 indicate p-value=0.982 at the significant level of 0.05. The data shows p. value 0.982 > 0.05 sig. level. Consequently, the (H_0) is accepted and the (H_A) is rejected. The definition of this data stated that. There is no significant relationship between parental role model strategy and youth acquisition of moral values. The findings show the reality of the research data that parents do not show the moral value as an example for their children to imitate. The youth lack the right personnel to learn and emulate moral behavior.

SUMMARY OF FINDINGS

The findings of the study combined the interview, discussion, and questionnaire responses attributed to 84 respondents including teachers, students, parents, and Priests from various locations in Morogoro Diocese, Tanzania. Generally, the responses demonstrated that there is poor moral behavior among youths in Tanzania. The parents have denoted as the causative agents in this immoral situation because they involve in immoral acts and on the other hand they become irresponsible in fostering their children. Due to this fact, the study exhibits the strategies of parental care in enhancing morality to the youths in secondary schools for resolving immoral problems in secondary schools and the society of Tanzania at large.

CONCLUSION AND RECOMMENDATION OF THE STUDY

The study insists the parents to pay more attention on nurturing and caring for their children in a way that enables them to acquire morality. In addition parents have to behave morally hence to be an admirable moral examples for their children to learn and emulate. The study also recommends that the religious teachings should be established in schools hence to solve the immoral matters among



the youths. The religious leaders and teachers are encouraged to play their part in providing moral guidance to the youths in schools and in the society. The government should focus its concern on employing adequate religious teachers in all education levels who will guide the children and youths to understand the basic religious teachings of their faith towards morality. Moreover, the educational policymakers have to design an appropriate intervention towards the attainment of morality to the youths in Tanzania. Furthermore, the Tanzanian society in general is insisted to participate in youth's moral building by practicing the moral values of their society and to give guidance to them. This will help to enhance morality to the youths for their well being and for the betterment of the future generation.

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