

**MENTORSHIP AT HIGHER EDUCATION
INSTITUTIONS:
A PASTORAL CHALLENGE**

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DEDICATION

This Master's Thesis is Dedicated to My Lovely Wife

Sbongile C. Thwala

And

My Children: Melusi and Mphilo

To The Ngwane Park Alliance Church

Thank you for your Support

ACKNOWLEDGEMENTS

The process of conducting this study was a challenging time in my life. To maintain a balance being a husband, father, pastor, and bible school teacher. Now that I have completed this study, I would like to thank the following people and institutions:

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- To the University of Swaziland for allowing me to conduct interviews.
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DECLARATION OF ORIGINAL WORK

I declare that the thesis is on:

MENTORSHIP AT HIGHER EDUCATION INSTITUTIONS: A PASTORAL CHALLENGE

Is hereby submitted to the University of Pretoria for the degree in Masters in Practical Theology as my own work and all sources contained herein has been duly acknowledged.

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ABSTRACT

The study is an analytical investigation on morality decline with the youth at Higher Education Institutions in Swaziland. The contribution which this article has made with regard to the issues of morality is to share on how morals can be formed with the Youth at Higher Education Institutions. The study addressed the cultural and religious factors which contribute to the tendency of the youth to act in ways that are congruent with their own well-being and the welfare of others.

The main objectives of the study were to analyze the extent to which tertiary institutions see the need for Pastoral care at higher education institutions. It was also to formulate a methodology for pastoral care that will be appropriate to the life situation of students in Tertiary institutions. This would prepare young people to be able to nature the next generation.

Morals were shared with the recognition of religion and culture, of course without neglecting the value of education as the means of developing appropriate behavior with the youth more especially in Higher Education Institutions. Morals were also discussed looking at justice. Such that how to behave when the national laws are against human rights and the holy biblical mandate.

Pastoral care was identified as the basic task of fostering the development of young people who respect themselves and others. This was the core concern for moral judgments and consequent actions in the content of moral development of young people.

A therapeutic methodology based on Pollard (1997), Gerkin (1997) and partly Malan (2000) was used as a model to develop moral standards with the youth. Pollard deals with making evangelism made slightly less difficult, of which this adopted as an evangelism model to the youth. Gerkins' approach to practicing pastoral care was adopted to develop a pastoral care model to the youth. Nels' methodology of a church as a family was used to help young people to see the need of their involvement in worship programs. They would also see the importance of being raised in the family set up.

The lack or weak family organizational capacity has been shared as one of the causes of moral decline with the youth. This diversity has a corollary in the underlying heterogeneity of the Swazi public opinion social concepts. Within the Swazi culture concepts of right and wrong are instilled within distinct conceptual and developmental frameworks of family structures.

In keeping with the cultural generalization of this article, the identification of morality was centered on issues of youth conduct as consistent with the Swazi norms. The impact of the Swazi culture towards moral development with the youth was analyzed. Such that is young peoples' morals declined because they have neglected their cultural practices which are aimed to raise them to be responsible adults. The study findings addressed the question of the role of the Swazi culture in developing the youth to be responsible citizens who will in turn raise-up the next responsible generations.

KEY TERMS

Morals

According to Oxford Advanced Learners Dictionary, “morals are principles or standards of good behavior especially in the matter of sex” (2005).

According to Shongwe, “Children are not taught to know, internalize and practice appropriate roles to sex at an early age in the African culture” (2005).

Swazi Cultural Values

Hill & Jones define culture as “a system of values and norms that are shared amongst a group of people and when taken together, constitute a design for living” (2001). Hence, the researcher will consider the biblical view and the culture concerning youth behavior to get the desired culture of the University students.

Values

According to the Oxford Advanced Learner Dictionary values are “beliefs about what is right and wrong and what is important in life” (2006).

Therefore values are the most part unconscious. These personal values guide day to day activities. These values come from the cultural values held by the society.

Farrant defines values as “those standards of behavior, qualities of character, human relationships and life styles that are admired by a particular society” (1980). Cultural values are therefore shared assumptions of what is right, good, or important.

Values are the social culture that is transmitted from generation to generation. We come to learn the values of the society in which we live. Respect for self and the elders is the major component with the Swazi people and therefore would contribute to the social peace, stability and tranquility in the society.

Swazi Norms

According to Matsebula, “norms are the general accepted conduct, loyalty from the citizens of the country towards God, parents and neighbors” (1995). Therefore a society’s cultural values form the basis for the social norms of the society. For example, the Swazis value human life. From this value comes the norm that an individual should not harm another human being. Social norms are the society-shared rules of behavior. Norms are the expected behavior, not the behavior itself.

Student Christian Movement (SCM)

An interdenominational movement of Christian students involved in helping towards the fulfillment of the great commission as given by the Lord Jesus Christ.

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1.1 CHAPTER ONE

1. 2 INTRODUCTION

This section gives a general background to the study. It identifies the problem of the study, the research questions, aim and objectives of the study. The section also argues the justification and significance of the study it also defines the limitations of the study. Finally it highlights on the research gap. Students' Moral decline in Tertiary Institutions is the scope of the study. Tertiary Institutions will be the scope of the study without neglecting the behavior of the Young people in the community at large. The University of Swaziland Kwaluseni Campus (UNISWA) will be the case study.

1. 3 BACKGROUND OF THE STUDY:

Swaziland is among those African countries that are faced with the decline of morals amongst the Youth more especially those at Tertiary education. The researcher has experienced this as he has been involved with mentoring students with a challenge of coping with their studies at higher learning institutions. Muzi (real name changed); one of the students from the University of Swaziland – Kwaluseni (UNISWA) was doing well in his primary- high school education. His parents passed away because of HIV related sickness, when he was eleven years old doing grade seven. He then became the head of the family with his two siblings.

This country is faced with a large number of people dying from AIDS. According to the Swaziland National AIDS Program (SNAP) “the first case of AIDS in the kingdom of Swaziland was identified in 1986 and was reported in 1987”. Research findings by the United Nations Development

Program (UNDP) indicated that “46% of the population is under 15 years old, and those over 65 years old only account for 3%” (2008). Hence many Children are orphaned and left in the care of grandparents if they have them. Otherwise, they may be left to fend for themselves. The question is how can a child grow up responsibly without a parent to mentor her /him?

When Muzi started his second year at university there was a drastic negative change of his behavior. The adverse changes of moving from a stable home to University life style and passing away of parents are assumed to have caused a decline of morals with the likes of Muzi. As a result he failed his second year at university. It was discovered during the mentoring process that he had become a drug addict and involved in mischievous sexual relationships thus not having enough time to study and also failing to be responsible to his family siblings of two boys after him.

Almost all cultures make provision for structures that help to facilitate the mentoring for children. According to Janseen “mentoring is a dynamic, intentional relationship of trust in which an experienced person help the inexperienced person to maximize his potential” (2005:57). Thus the authors’ opinion is that young people at Tertiary institutions need to be helped to conduct themselves appropriately to be responsible citizens of the community. Each country has its way of raising their nationals, hence the author will explain the Swazi way of mentoring young people from child hood to adult hood.

Swazi Culture in Mentoring

The Swazi culture in particular made this provision through a place next to the kraal (esangweni) for boys, and the kitchen (egumeni) for girls.

Learning takes place informally through riddles and verbal memory games which are designed to develop and sharpen intelligence.

Boys, while sitting with their fathers and older males are taught how to be good husbands and how to face the hard world so as to be able to live good public lives with their families when they obtained adulthood.

Girls are allowed less freedom of movement and this is a form of protection from misbehavior. Mbiti writes, "Girls are truly flowers in the garden. They give beauty, scent and seed to life" (1991: 71). This indicates that women are to be treated with respect. Old men in Swazi counsel the young men to treat girls with love and respect. Girls spend their time in the kitchen helping mothers. Mothers counsel them to behave well and respect boys. As grown-ups, they should respect their husbands.

The deaths of many adult have left behind a youthful orphaned population without fathers and mothers to mentor them. This has become a big challenge for the community and pastoral care givers.

The researcher argues that, with a strong foundation built on good morals, the child will not be easily influenced to the negative. This theory seems to be applicable to the biblical teaching, "train a child in a way that when he/she is old he will not turn from it" (Proverbs 22:6). Wimberly writes "our worth as human beings is being defined by the quality of parenting we offer our children" (1999:104). Therefore mentoring students at tertiary institutions would play a major role in the development of the youth to

become responsible citizens. This way of nurturing will help to build a good and healthy nation.

This study assumes that the mentor has to intentionally identify the mentee which often sparks off the relationship as it conveys confidence and affirmation. The question is how to identify the mentee? Of which this study will address in Chapter Two (Methodology). Mentoring is a pastoral care model which the author aims to use.

Pastoral Care

Waruta and Kinote write, “As such pastoral care should be holistic, attending all level of human caring, such that physical moral and spiritual” (2005: 85). According to Hightower “caring is having accurate empathy – feeling what someone else feels: Non possessive warmth – caring for a person just as they are: Genuineness – relating to people with openness and honesty” (1999: 175). The way these researchers have defined pastoral care is what is in the authors’ heart when looking at the youth who seems to be lost and without a shepherd. This is what is assumed to be lacking at Tertiary Institutions, “the warmth-caring for young people just as they are”.

Gerkin writes “religion has to be associated with self-development” (1997: 20). This has been proven whether one found affinity with Presbyterian, Charismatic or Evangelical theology of salvation by acceptance of Christ as personal Savior. Hence, one’s moral honor can be developed by means of holiness practices.

More over Gerkin argues that, “Israel’s world of pastoral care was embodied in its tradition. In spite of it not always known by this name,

pastoral care has been part of the action story and its tradition over many centuries of Christian history” (1997: 21). The understanding that pastoral care always involved a response to human experiences is central to the tradition of caring for the youth at Tertiary institutions.

Gerkin further states that “Pastoral care also entails the thoughtful reinterpretation of the tradition that shapes Christian identity as that tradition is brought into dialogical relationship with contemporary culture and its impact on the community of Christians as well as its individual members” (1997: 118). Therefore as cultural experiences are changing with time, pastoral care at Higher learning Institutions has to be modified in order to engage with the students’ environment.

Covey emphasizes on four major areas of renewal: “Spiritual; Mental; Physical; and Social/Emotional. A balance of these four dimensions of personal renewal is a call” (1989: 301). This has become a general public concern among the Swazi people. This study will argue that the spiritual dimension is the core center of belief, values and motives to these challenges that may develop and threaten the maturation process in emerging youths.

The Role of Culture

Skinner argues that “we learn which behaviors are good and bad through reinforcement and punishment (1971). According to the author, young people therefore can learn good behaviors through conforming to their culture’s moral standards through reinforcement. Such that good conduct is acknowledged because research has confirmed that there is a lot of good done by the young people. But on the same note punishment can be

applied to discourage immoral behavior. The Holy Scriptures also states that “My son, do not despise the chastening of the Lord, Nor be discouraged when you are rebuked by Him; for whom the Lord loves He chastens, and scourges every son whom He receives” (Hebrews 12: 5, 6).

1. 4 PROBLEM STATEMENT

The general public opinion of Swazis is that students at Tertiary education live a loose lifestyle and end up being involved in drugs and mischievous sexual practices. Why is such a change in behavior as Swazis are known to be respectful and loving people? This has raised questions on the significance of the Swazi culture in building morals. Such that; is the Swazi traditional norms and values related to the upbringing of boys and girls still significant? Young people, more especially Tertiary education students seem to be not interested any more in the Swazi cultural practices. So what is the hindrance of their participation since these practices are thought to be the way to grow up to be a responsible Swazi?

As Swazis values Christianity and Culture, why are young people seem to be not interested in God and be willing to learn from the good practices of the culture? Morals decline is a concern of the author and the general Swazi people.

The widespread usage of drugs with young people in Swaziland is a critical factor for devising an effective learning atmosphere and moral uprightness. The question at stake is why at this age? Do students still value the traditional norms of being youth of which will be discussed in Chapter Three of the study? And if not, is it because they have been not exposed to

the Swazi way of conduct which is primarily self- respect and respect for elders or they view traditional ways as outdated?

According to Jersild & Johnson, “not heterosexuality, nor marriage, but responsibility should become morally normative for a contemporary Christian sexual ethics” (1993: 42). Therefore to address the problem of mischievous sexual ethics the Swazi tradition and Christian sexual ethics will be considered to bear celibacy in singleness and heterosexual marriage as a moral propriety. Of which is what pastoral care is about, the reinterpretation of the tradition to shape the individuals, families and the community.

According to Adeyemi, “one function of education is to transmit the culture of a society from one generation to the other. The process is by which adult members of a society bring up the younger ones” (2002: 2). Therefore through an appropriate pastoral care model, students will be equipped with relevant skills to modify the culture they inherited and adapt it to their political, social and economic situations of their time.

The problem is also on the question of absolute and relative morals. Holm states, “the question of absolute and relative morals has to be asked in the context of more general questions: What is the basis for making a moral decision? Are there absolute moral values true for all times?” (1994: 58).

This study hold on the biblical view that moral values should have an absolute character and make a demand on people at all times and in all people. God is believed to be a moral being who has communicated his will in the form of commandments which represent an expression of absolute moral values. Therefore all cultural values and norms are relative. These

questions will help to guide the researcher about the problem faced by Swazi youth.

1. 5 RESEARCH QUESTIONS

The following questions will help in focusing the study:

- What are the perceptions of the University of Swaziland concerning student's morals?
- What are the challenges faced by Tertiary institutions as a result of the decline of morals in students?
- What is it that causes youth to be loose morally at this age?
- What is the role of culture towards the up-bringing of Youth to be responsible adults?
- What are the factors to be placed for a successful pastoral care-mentoring model at Tertiary Institutions?

1. 6 AIM OF THE STUDY

The aim of the study is to empower young people through a pastoral care model that will equip them to be responsible adults.

1. 7 OBJECTIVES OF THE STUDY

The objectives of the study are to:

- Find out about the spiritual challenges of students in tertiary institutions.
- Assess the extent to which tertiary institutions see need for Pastoral care at higher education institutions.
- Formulate goals for pastoral care that will be appropriate to the life situation of students in Tertiary institutions.
- Finally to prepare young people to be able to nurture the next generation.

1. 8 JUSTIFICATION OF THE STUDY

Leedy writes, “research is a way of looking at accumulated facts so that data become meaningful in the total process of discovering new insights into unsolved problems and revealing new meanings” (1980:4). Therefore research has to be conducted on what are the causes of moral decline with the youth in Tertiary Institutions in Swaziland.

In spite of the current interventions to moral building of the students at tertiary institutions, this study argues that there is a need for a mentoring model for the youth. This model will recognize the different faith movements at the University Campus and the good from the Swazi way of mentoring young people.

More over in spite of the observed negative characteristics with the youth, there are some good qualities with the youth which need to be guided for them to achieve their intended goals and objectives, thus a need for pastoral care. Youth are strong and energetic, so they want to accomplish

things. David for example was anointed to become a King of Israel at his young age (I Sam 16-17). This life needs a coach who will bring life experience with them. The mentor will be a catalyst within the informal relationships between one faith group and the other in Tertiary Institutions. This kind of behavior becomes a stumbling block to those who want to complain with faith commands. Thus there is a need for a model to coordinate the faith groups.

Observations among campus reveal that most students once they reach University, their lifestyles become morally devastating. Donald defines this kind of behavior as “collective behavior” (1985:5). This behavior has been observed as young people seem to live without clear-cut direction from the observed Swazi culture. Such behavior is characterized by riots, mobs and mass movements by students. The outcry from the researcher and the general Swazi public is therefore a great cause of concern.

1. 9 SIGNIFICANCE OF THE STUDY

Findings of the study will help to enlighten students in particular ways in which they should behave as responsible citizens of the country. The findings of the study will also make them realize that being educated does not mean looking down upon your culture but a stage in life where one has to be able to embrace good values from the native culture and take good values from the modern culture. Thus Harris states “a world view is a comprehensive and unifying way of looking at all of life” (2004: 77). Study findings will help the university policy makers to realize that a holistic

spiritual approach is crucial to guide the youth to appropriate behavior within campus and in the community.

1.10 LIMINATION OF THE STUDY

This is a case study that will be conducted at the University of Swaziland at Kwaluseni (UNISWA). Looking at the big number of Tertiary institutions in the country, the researcher decided to pick one University because of time and monetary expenses. As UNISWA is the biggest of the Tertiary institutions so this study will be easily acceptable to all the Tertiary institutions. The study limitations may be that the study findings might not be accurate to have a full view of what is happening in all the higher learning institutions in the country. The researcher took it that other colleges and universities in the country generally have the same characteristics with the University of Swaziland-Kwaluseni Campus as this is the largest of all in the country.

University Policy makers may not be cooperative with the study. The model proposed to address moral decline might not be acceptable as there is diversity of faiths in the university. The author as a Pastor might have difficulty in carrying the interviews as students might not be open to him. That would mean having co-researchers of their age level. Student's participation might be a challenge as they are always busy with their studies. Funding of the office of a pastoral care or chaplain may be a challenge as the economy of the country is not good.

1.11 RESEARCH GAP

This section of the study will focus on reviewing literature that has addressed issues of Mentoring Interventions in Tertiary Institutions. It will review possible exploratory studies that have been conducted on the topic being discussed. It will present a theoretical framework underpinning the research gap.

As far as this researcher can determine, no study such as the one proposed has been and consequently, no sources have been found which reach the heart of the point being established. This study will develop a Pastoral care mentoring model with recognition of Swazi moral norms and values as a means of receiving morality with Young people more especially in Tertiary Institutions. Waruta & Kinoti note that “healing should be experienced by the whole person and the community which one belongs” (2005:84). As such the author aims to provide an integrated approach to mentoring that takes place within the Swazi belief system.

Dlamini conducted research on “how to find out the extent to which teaching methods in the Multi-faith syllabus (IGCSE 0490) promotes an enquiring, and critical approach to the study of Religious Education in the secondary schools (2009). Dlamini indicates that, “In 2006, the government of Swaziland introduced a new Religious Education (R.E) curriculum which is underpinned by the multi-faith approach to replace the Christian-focused syllabus (GCE O’ Level R.E syllabus”. She writes that prior to 2006, the country’s constitution recognized Christianity as an official religion.

The author recognizes Dlamini’s input. Nevertheless this study argues that although Christianity is recognized as an official religion in Swaziland the

problem is that Swazis are not living up to the Biblical standards. Thus the author is aiming to empower the young generation as future parents and leaders of the country to uphold Christianity.

Braskamp has conducted a study on “Fostering Religious and Spiritual Development of Students during College” (2007). He found that different colleges use a variety of strategies to foster the spiritual development of students. For example, he sites “service trips” which are supported by the Villanova University. Students sometimes have community services. But this study proposes that service trips might be inapplicable to the Swazi youth because these trips call for missionary funding locally or internationally which is a challenge in the country.

Janseen conducted a study on “Biblical foundations of mentoring”. He records in his article that “mentoring involves the transfer of insights, skills and wisdom gained in formal educational settings” (2005). The proposed mentoring model will be different in such that it will involve transformation by formal education settings and informal educational settings. Learning in Swaziland starts informally with riddles and stories shared by parents to the youth. The author argues that formal and informal education is the way to build stable citizens.

Motsane conducted research on “The Role of the Church in Receiving Morality in the Society” (2004). Although the youth in tertiary is part of the society, but this study will be different as it will address the question of moral decline in a pastoral perspective approach in recognition of the Swazi cultural practices on developing educated youth that will also raise future generations.

Soogard defines culture as “a people’s way of life, their institutions and structures” (1996: 6). Therefore “people’s world view should be understood to have meaningful service” as Harris notes (2004:77). Mentoring would therefore be effective with appreciating the good from the mentee and come up with a model to add value on that person’s world view.

The apostle Paul was faced with cultural issues in his ministry. For a considerable period he battled with the efforts of a Judaizing sect within the church who required non-Jews to observe Jewish cultural norms and forms. He realized that in order to communicate with all people, he had to become “all things to all” (1Cor 9:22). Unfortunately this might be a missing practice in tertiary institutions.

This study we also address students of diverse religious background but by seeking to maintain a sense of spiritual purpose within a country that is subject to increasingly rapid cultural change. Within these rapid cultural changes, the authors’ view is that knowledge gained from other human investigation as long as they do not contradict with faith must be integrated.

Larry argues that “relationships within the interfaith community have been primarily programmatic rather than formal, that, that is there are no formal relationships between one faith group and the other” (1999: 51). Therefore pastoral care is assumed to be a connecting link with these faith groups.

1.12 PRELIMINARY CONCLUSION

The study aims to investigate on what are the causes of Students’ moral decline in Tertiary institutions. This research will develop a methodology to

build these future leaders of the country. The aim is equip them to be good citizens who will be able to nurture the next generations. The chapter ends with a summary of following chapters.

CHAPTER TWO

2. 1 METHODOLOGY

Introduction

A methodology based on Pollard (1997), Gerkin (1997) and partly Nel (2000) will be used in building the Swazi young people to be citizens of the country. Pollard deals with making evangelism made slightly less difficult, of which will be this study's approach of evangelism to University students. Gerkins' approach to practicing pastoral care will be used to develop a pastoral care model to the youth. Nel (2000) shares on the importance of including the youth in cooperate worship, which will be adopted also in this study. The chapter will also describe on how research will be designed

Pollard's Evangelism Model

Pollards' methodology will be the main one to be used in building the character of the youth. Gerkin deals mostly with the issue of shepherding, but he does not go further on the point of building up the traumatized young people. His analysis is on guiding and protecting the sheep. On the other hand Nel deals mostly with the issue of what is youth ministry and their involvement in worship of which will also be adopted as a model in this chapter. Therefore Pollard will be used to reconstruct good conduct amongst young people at Tertiary institutions in Swaziland.

According to Pollard, "people who are not Christians usually fall into four categories:

Firstly, there are those who are just about ready to become Christians. Secondly, there are those who really want to become Christians, but are holding back because they have questions and doubts which they need to deal with first. Thirdly, there are those who are genuinely interested, but are not sure where to begin because they know a little about Jesus. The fourth category is those who are simply not interested” (1997:12).

The study will therefore develop a methodology to reconstruct acceptable behavior within young people by focusing on the four groups as classified by Pollard. His argument is that “deconstruction comes first then reconstruction” of which the author is adopting as a methodology in mentoring young people.

The methodology will be analyzed based on the groups as observed through interactions with the University students.

Students who are not interested in the Gospel

A large number of people more especially University students are not interested in hearing about Jesus. The question is why the educated youth is not interested on hearing about Jesus? Pollard states, “People are not interested in hearing about Jesus because they are quite happy with their own views”. If people are comfortable with their non-Christian world view, we need to know how to help them become uncomfortable with it (1997: 29). Thus a concern of this researcher because he assumes that moral behavior is primarily based on a relationship with the Lord Jesus. Pollard’s (1997) analysis will be used to transform the youth to become uncomfortable with their world view. As they become uncomfortable, they are transformed to conform into the desired new behavior of what Swazis

values and expects among them as the future parents and leaders of the nation.

Pollard calls this approach a “positive deconstruction” (1997: 41).

“The process is ‘deconstruction’ because people are helped to deconstruct (that is, take apart) what they believe in order to look carefully at the belief and analyze it. The process is ‘positive’ because this deconstruction is done in a positive way – in order to replace it with something better. There are none of the negative connotations that are sometimes associated with the branch of literary criticism known as deconstruction, but rather a positive search for truth” (1997: 44).

Pollard will be used in this study to reconstruct a positive mindset with the youth such that they value education and moral uprightness living. Thus faith and learning should be integrated. Harris writes, “Integration involves the development of interconnections, relationships, and mutual clarifications between Christian truth and academic content” (2004: 24). Therefore, students have to be made to construct and discover their wholeness about human nature and human destiny in looking at their creator.

Young people are pre-occupied with their own agendas outside God. Such that already known truth should be affirmed, but also help them to discover for themselves the inadequacies of the underlying worldviews they have absorbed. The aim is to awaken a heart of response that says, ‘I am not so sure that what I believe is right after all. I want to find out more about Jesus’. At last they are taking their first steps along the road towards faith in Christ.

Covey uses an example of a jar full of small stones and big stones in trying to clarify the issue of positive deconstruction (1989):

“A jar resembles the human heart, small stones are less important things and big stones are the most important things. If the jar is full of small stones first, there is no room for the big stones as the jar appears to be full. But if the big stones are put first, there will be room for the small stones” (1989:161).

Therefore the jar must be emptied so that important things come first “big stones first”. Importance has to do with results. If something is important, it should contribute to core values as described in this study. The author adopts Pollard’s description of a worldview.

He describes a worldview as:

“The conclusion that a person comes to after looking at the world and asking the most fundamental questions about it; This view is what he terms a ‘bottom-up world view model’. Pollard further describes a world view rather than not as a conclusion but as the point from which to start. This he terms the “top-down worldview model” (1997:31).

The Bottom-up world view model:

This is considered to be what is derived from the answers given to the fundamental questions about life. For instance, young people have a challenge with discovering their identity. Because of this challenge they end up seeking answers concerning who they are from wrong sources.

Erickson (1968:13) proposed that such questions as “Who am I?” “What do I believe in?” reflect the pivotal crisis of adolescent personality development.

Building on Erickson work, Passer and Smith says, “Identity of course is not a simple concept, and our sense of identity has multiple components.

These include our goals and values pertaining to areas we view as important, such as family, peer relations, career, and so forth” (2007:424).

According to the study true identity is found in God. Thus Wimberly also asserts that “we become persons by internalizing the conversations of our society or culture, but we become holy persons by giving conversation with God” (2003:8). The question to be addressed is “what does it take to be a young person of worth and value in the Swazi culture?” That is to conduct self with respect and honor to the elders. Another question this study is addressing is, how can a relationship with God give young people a renewed sense of worth and value?

The epistemology of the study is that morals have declined with the youth because they have neglected the cultural values of being a Swazi youth. They have turned from God. Thus a primary focus is to make them aware of the good in the Swazi tradition. They also need to realize that they need to return to God, through Christ, in repentance and faith. Coming to this conclusion will form a Christian worldview.

Top-down worldview model:

Pollard writes, “Others seem to use the term worldview in a rather different way. Such that as the conclusion at which people arrive, rather than as the point from which they start” (1997:32). Students have answers to their particular questions. For instance, their identity greatly depend on what they have been told who they are. Raised by Christian parents, they will know that they are God’s children. Therefore a mentoring programme

would help so that students discover themselves according to God's image. Thus they conduct themselves respectfully.

Students who want to find out About Jesus:

According to Pollard "there is one gospel, but the way we communicate it will differ according to the types of individual we are seeking to help" (1997:104). The author suggest to address the question of what is the gospel before looking at the way or ways it should be communicated.

The gospel is the good news about Jesus Christ: his birth, his teachings, his death and his resurrection. Out of the heroes and world leaders who ever lived, the gospel about Jesus is the supreme example to follow and be communicated to the Students.

Paul writes to the Church at Galatia (1: 6, 8) that;

"I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed".

Students should be made aware of Jesus in a way in which they will understand. Research findings are that the gospel of Jesus Christ is preached at Tertiary Institutions as well as other gospels. The question is on the question of the methodology used. Thus Pollard shares an important point that "the evangelist must be sure that the respondent wants to hear about this" (1997: 20). Making young people to hear could be a point of contact. Thus the gospel should be presented in a simple manner, not in

the sense that it is easy, but in the sense that it doesn't have to be complicated.

Different programs of the church should lead the youth to feel part of the whole church assembly. Thus Nel argues that “youth ministry is simply part of a comprehensive ministry of the congregation” (2000:77). Understanding youth mentoring skills is integral as the youth is not a “future church” they are the church today as Nel argues.

Johnson and Ridley write that “Excellent mentors provide knowledge, make recommendations, offer consultation, and stimulate motivation with encouragement (2004:14)”. One way of encouraging and motivation to the youth to be part of the church is to make the gospel simple by allowing youth activities. Nel has shared great insights concerning the involvement of the youth in worship of which the author also shares young people should be allowed to worship God in their style as long as the focus is towards the Lord. In most cases church Programmes are not youth friendly, which might be a course for the youth to shun church services.

Students with Difficult Questions:

The author has observed that young people are living immorally because they have questions concerning life of which they have not found answers. Out of ignorance they end up losing their moral conduct. This causes trauma to themselves and the parents. The prevalent question with the Youth is what is truth? Is truth objective or subjective? According to this study truth is God because all truth is God's truth.

Truth can be objective or subjective. Thus truth is objective as a correct account of reality. It is also relative, such that what is truth in one

community might not be truth to the other. For instance, some world views manage time by events, some by specific clock time. Both time-management methods are neither wrong nor right, it just depends on which world view is used. Therefore any accurate description of what is true, whether it comes from the Bible (revealed truth) or science (discovered truth) is still truth. The authors' opinion is that such epistemology about truth can answer this question about truth with students.

The truth is that there are huge mysteries but also great certainties of the gospel. Some of the mysteries are too complex for us to grasp with our infinite minds. Hence the Bible records that,

“The secret things belong to the Lord our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law” (Deuteronomy 29: 29) NIV.

Pollard states it rightly when he says in the New Testament language that means, “so that we may come to know God through Christ”. Young people should be made aware that you don't need to understand everything concerning God in order to belief. Thus Professor Masango in his class lectures normally says “no one can prove the existence of God. A person has to belief that God exists”. This is the truth Students need to hear, not a “know it all attitude”. The reader should be aware that he/she cannot know everything concerning the gospel but what is important is the willingness and commitment to the revealed truth.

The Bible reveals who God is and what He expects from His people. Therefore, the author will in courage young people to have and read a Bible daily to conform to the character of Jesus Christ who lived a good

exemplary life style on earth. Bibles will be organized through working in partnership with Bible Societies such as Scripture Union, The Gideon Bible Association and others.

Pollard shares that to help the youth, “one has to look for the question behind the question. That is, to understand the question before trying to answer” (1997:131). Therefore the author argues that it is important to be sensitive with the youth and show them an attitude of love. Loving in this sense does not mean agreeing with their world view at all times. But it means practicing patience and understanding with the youth.

Adopting Pollard’s epistemology then the author argues that Students can be helped to integrate what they know (scientific truth) with biblical truth. Since people of a culture tend to take their world view with uttermost seriousness, it is that validity that must be taken to minister with the youth.

Gerkin’s Pastoral care Model

Gerkins’ model is adopted in this study to clarify a pastoral care model by explaining three offices of a youth mentor. That is a youth mentor must be a shepherd; priest and prophet.

Gerkin states that “pastoral care involves an interaction among three points: the tradition that shapes Christian identity; the community, families and individuals” (1997:26). The study agrees with Gerkin that individuals form a family, families constitute a community and a communities form the nation. Reflecting from Gerkin the study, aims to develop Christian identity with the youth at universities, thus they form Christian families which will in turn form national pride of which is what the of the author pursues to share with the reader.

Pastoral Care for the Community

Gerkin notes, “Pastoral care involves not only the care of individuals and families, but also the care of the community itself” (1997:118). That is to say the pastor is called to be the chief representative of the Christian community. So, the youth community cannot be overlooked as they are supposed to be the pride of the nation.

Gerkin further notes that:

“A primary function of the Christian community is that of creating and maintaining a climate of relationship within which all members of the community are understood and cared for. To experience such a community would mean to overcome the loneliness that pervades contemporary culture” (1997:126).

Observing Gerkin, the author believes that to be the pastoral care leader of a tertiary institution would mean to engage in the students both individually and as a community. That is to challenge the students to articulate their own questions. Questioning their conduct would develop an eagerness for transformation. Then the mentor journeys with them in finding answers to life questions.

Young people then feel part of the community and activity based ministry is developed. One other general concern of research is that most of the educated youth disassociate themselves from community activities.

Research has to be conducted on why the learned youth do not engage themselves with their communities? By so doing, we would be attending to the life of the youth community to ground them in the faith.

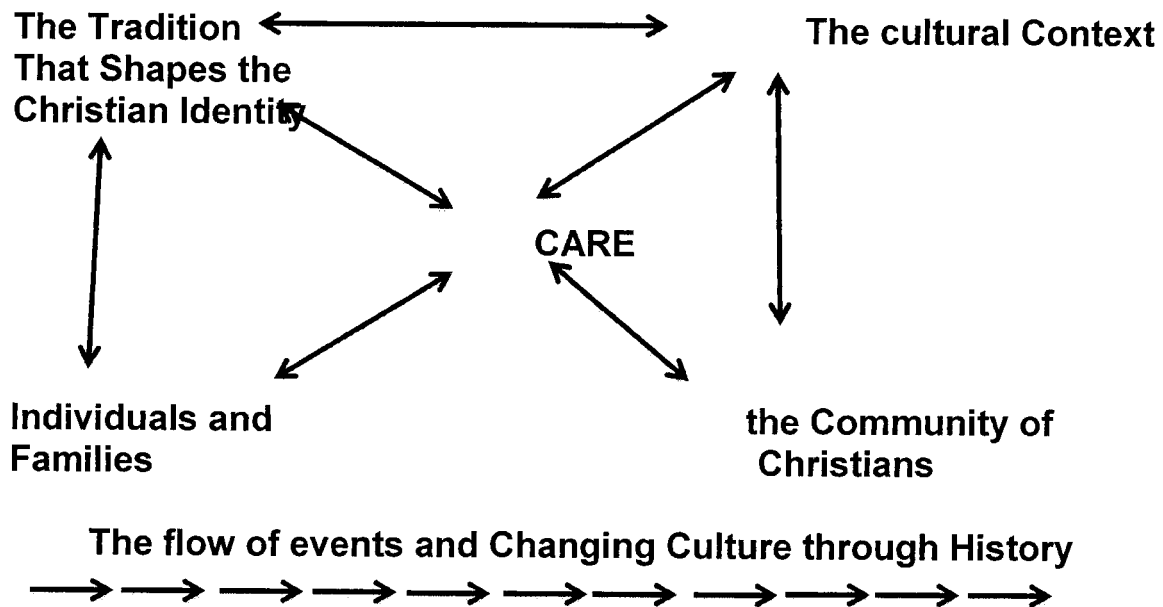
On another note Gerkin writes that “pastoral care also entails the thoughtful re-interpretation of the tradition that shapes Christian identity” (1997:118). Building on Gerkins’ words would mean an on-going caring for the Christian students’ tradition that would ground them in the faith. As the youth cultural experiences change with time and differ in context, thus an on-going care tradition approach should be adopted with the youth at tertiary institutions.

The study argues that although pastoral caring as a principle does not change, but the methodology must change if need to be. Evangelistic methods that were used in the past decade might need to be changed to reach out to the present generation youth. This means that pastoral care practices should be modified, in order to engage with the environment in which the people live.

Therefore the author supports Gerkins’ argument that “saying a congregation is a community of language is to say that the Christian congregation cultivates the capacity of its members to think and talk in certain ways about a wide range of human problems” (1997:122). Hence, for that language to function normatively for Christian students, it must constantly be reinterpreted in relation to their worldview and their problems.

See next page Gerkin quadrilateral Schema, of which the authors’ opinion is that it helps in understanding him.

Gerkin Interpretive Structure of Pastoral Care: A Quadrilateral Schema (1997: 35).



Gerkin further notes that;

“Reading the history of pastoral care through the lens of this schema would facilitate giving significant attention to the three primordial ancestral role models: The prophet who spoke for the tradition and its concern for response to the voice of God; the priests who led the community its cultic worship; and the shepherds who offered guidance to the people in the daily affairs of individual and family life” (1997:26)

A Mentor as a Prophet

Gerkin notes “The Prophets spoke on behalf of God in relation to moral issues” (1997:23). The prophet had a special function in the lives of people in biblical times. They were people who received the message from God and delivered it to the people. They delivered messages of hope for the

future and liberation from the suffering that they were going through. Hence, a prophetic word is needed to address the moral decay that has become the norm of the day. Therefore mentoring concerning issues of good life and personal conduct with the youth at tertiary institutions is important. The prophet speaks to correct, inspire, and motivate the discouraged in the spirit and soul of which is the present tertiary institutions youth.

A Mentor as a Priest

A priest stands on behalf of God to bless the people. He or she also stands on behalf of the people to show petitions to God. As a priest a mentor intercedes to God on behalf of the youth with supplications and all kinds of prayers. That is having a good attitude towards young people of which the author thinks is what is lacking with the church. Sometimes the church is quick to judge and yet young people should be viewed as God sees them with an attitude of love.

A Mentor as a Shepherd

Gerkin writes that “caring pastors will attempt to make themselves available to persons as participants in psychological, moral, and spiritual inquiry, as they seek an acceptable path together” (1997:163). The pastoral care leader would make himself/herself available to the students’ needs. As shepherds avail themselves they should not come with a judgmental attitude but care and concern to embody the model of the shepherd in the pastoral work. Moreover Nyanjaya observes that “the pastor has to engage the Christian story with the community’s life situations” (2006:12).

A shepherd, guides, and guards God's people. According to John's Gospel, Jesus identifies himself as "the good shepherd".

John 10:11 "I am the good shepherd. The good shepherd lays down his life for the sheep. 12 The hired hand is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. 13 The man runs away because he is a hired hand and cares nothing for the sheep". NIV

Jesus contrasted Himself to the hireling who watches over the sheep only because he is paid to do so. But when the sheep is in danger the hireling runs away while the true shepherd stays and cares for the sheep. The leader as a shepherd cares, encourages, and gives guidance to the followers. Whenever we think of leaders as shepherds, the mind naturally turns to Psalm 23 "The Lord is my Shepherd; I shall not be in want".

Thus D'Souza also shares the same sentiments of the "Lord is my Shepherd" as she writes "there are more comforting images than The Lord is my Shepherd. It evokes feelings of intimacy and security" (2001:40).

The Shepherd knows the Sheep and the sheep knows his voice. The shepherd knows each sheep by name and he/she personally calls each one by name (John 10:3, 14, 27).

Moreover D'Souza recognizes that "personal leadership does not always require personal contact with each individual follower, especially if the organization is large. But to the shepherd his followers, however large the organization may be, are not a faceless mass" (2001: 40). Hence as the shepherd spends time with her/his sheep, they are themselves shaped and

molded by his presence, personality and character. Therefore understanding the fears and frustrations of the youth would be an indicator that the mentor is interested on his/her mentee. Thus pastoral care should involve giving careful attention to the needs and the challenges faced by the youth in tertiary institutions, with an aim of raising healthy families through them.

This model is a reflection on Jesus teachings as he related to people at all levels of social life. This method of caring will help the researcher to enter the world of the youth in order to mentor them.

Jesus set a good example for leaders to follow, He was always with His disciples (Luke 22:27) NIV. Therefore pastoral care leaders need to be available and to be alongside their people if they are to know them and serve them well. This creates an atmosphere of trust and calmness to the followers.

Nel's Methodology

Nel on the other hand writes that "Whatever the case may be, churches are challenged to notice the youth, to know them, to sense their needs and to serve them" (2000:9). Throughout the bible, God's people are compared to sheep and the comparison is a good one. Sheep are defenseless animals and need care of the shepherd (Psalm 23). They are prone to wonder and must often be searched for and brought back to the fold. Sheep are peaceful. In these they picture those who have trusted Jesus Christ and are a part of God's flock. Thus God's flock should be members of a church.

Nel terms this as a "Comprehensive and Inclusive approach" whereby the Youth is encouraged to fully participate in the congregation (2000). Most

churches have a big number of the youth and children but not much effort is put on them. Reflecting on Nel, the study could safely point out that for the church to have a comprehensive and inclusive ministry, she should reach out to the youth in Tertiary Institutions.

The youth should participate in all ministries in the congregation. Nel writes, “Youth ministry is not about finding a place for not yet another ministry, but finding a place for youth within every ministry” (2000:83). The youth is too often a spectator in the church, with church leaders doing the ministering and young people passively watching.

“There is no single theological reason why what is valid for adults, in the sense that they need this and that is not valid in the same way for youth (Nel 2000:85)”. This approach is hoped to help young people not to treat church with great suspicion. Nel states, “Any approach that is exclusive will be counter-productive to the youth” (2000:83).

Nel mentions several areas of ministries where young people should participate. He suggests that “youth should participate in: preaching, teaching, worship, pastoral care, maturity, service witness and administration” (2000: 89-98). University students would be encouraged to have outreach ministries whereby they would preach and do social ministry even outside the campus. Discipleship Programmes would be in place to train them to train others.

2. 2 RESEARCH DESIGN

Jameson et al write “Research methods are systematic and purposeful. The procedures for making new discoveries, verifying theory, and determining relationships between data sets are not haphazard activities” (2004:25). Research therefore should be a disciplined inquiry. This section covers the following areas: The research design, the population of the study, data collection strategies, and data analysis procedures.

Jameson et al further states that “research involves an interpretation of information in a way that the researcher, and possibly others, may not have considered previously” (2004:25). The researcher will therefore investigate students’ moral life such that it contributes new information and insights upon which others can build. This research will be a case study of the University of Swaziland which is the largest university in Swaziland.

Hine states that “A case study involves a detailed analysis of a single organization or person” (2000). Hines’ analysis is supported by Burg, and Gall as they write, “research generally do case studies for one of the three purposes: to produce detailed descriptions of a phenomenon, to develop possible explanation of it and to evaluate the phenomenon” (1996:549). Therefore a considerable time will be spent on campus site in order to gather a wide variety of experiences from the perspective of the participants.

Soogard writes that “a successful research project is a research that has been well prepared and carried out faithfully” (1996:71). Therefore the researcher will engage himself in a process of watching the research participants in their own territory and interacting with them on their terms. Hence the author will conduct this study with the students at their campus

and be involved with them to understand their world view so that he understands their language. Other research in Youth ministry has revealed that it is about hearing what young people. Then a mentor will be better positioned to give relevant advices as he or journeys with them to their preferred future.

The study will adopt a qualitative approach, and rely on observation, interviews and group discussions, for data collection. Qualitative research uses inductive form of reasoning. Meaning that it develops concepts, insights and understanding from patterns in the data. Johnson also shares the same thought as he writes, “Qualitative methodologies are very powerful tools for enhancing the understanding for behavioral attitudes” (1995:34).

Leedy and Ormrod states “Qualitative researchers often formulate only general research problems and ask only general questions about the phenomenon they are studying” (2001: 148). Thus this type of research will involve making careful description of ideas, opinions, and feelings that affect student’s behavior. This will be possible as the researcher observes and interprets primary sources and conducting interviews.

In addition, a quantitative approach will be used to indicate statistical data of participants being interviewed in table forms. Qualitative research on a different note uses deductive form of reasoning. Meaning that, it collects data to assess preconceived models, hypothesis and theories. Quantitative research will therefore allow sampling of the participants. According to the Oxford Advanced Learners Dictionary “a sample is a number of people or

things taken from a larger group and used in tests to provide information about the group” (2005:1293)

2.3 POPULATION OF THE STUDY

The author will use a sampling procedure to determine the participants of the study. Sampling is economically sound to use in terms of money and time other than the whole population. The students are the target of this study. Therefore out of the student body, a sample of at least 100 students will be targeted.

Thirty (30) students from the Bachelor of Education (BED) department will be interviewed to get a general view on students conduct in the University. BED class is a class of students who have been teachers at Primary or Secondary schools and then enrolled at universities to upgrade their studies.

Their involvement with children from primary school to university level makes them to be in a better position to understand behavioral changes of the youth. Their studies involve Cultural and Theological Courses of which would be ideal to give an informed view on the role of Swazi culture and Christianity on youth development.

Thirty (30) students from the department of Law will be interviewed. The law class is assumed to be the ones who propagate riots and strikes on campus. They will be asked to give their perspective on what are the causes of strikes in campus. Are the strikes because students' rights are not respected or students' are causing riots because they are disrespectful to authorities? Fourth year and fifth year class students will be interviewed

as they are thought to better understand the dynamics in politics. Students to be interviewed will be above twenty years old. No consent letter will be required from their parents or guidance's as they are above age of accountability which is 18 years.

At least forty (40) students from the Student Christian Movement (SCM) will be interviewed to find out about the relationships between the different faith movements in the University. The number will also depend upon the faith movements of which two from each group will be asked to answer a structured questionnaire. This will help to address the problem of relationships among faith groups.

SCM will be visited during their fellowship times. Structured questionnaires will be selectively distributed to the leaders to cover all the faith movements. A possibility of informal group discussions will also be sought with the general student body to get their view on the conduct of students.

From the staff, the Dean of Students Affairs (DSA) will be approached to seek permission to conduct the study. He/she is also a member of the policy maker's board. Durasoff notes that "a policy is a general plan of action that guides members in the conduct of its operation to secure consistency of action" (2005:17). The study is assumed to touch on the policies of the University, thus his/her involvement is deemed crucial. The DSA would also give the staff view on the student's morals and the need for the proposed mentoring model.

A permission to conduct the research was granted by the University Academic Dean.

2.4 DATA COLLECTION INSTRUMENTS

Data will be collected in the form of structured interviews, questionnaire and discussion groups.

Interviews

According to Anderson an interview is “a form of communication between people for a specific purpose associated with some agreed subject matter. Three types of interviews are as follows: Structured, Semi-Structured and Unstructured interviews” (2002: 21). However in this study the researcher will use structured interviews through a questionnaire other than the other two types. Structured interviews are more controllable with regard to time and content. Interviews will be conducted with the target participants. Co-researchers will be engaged who are of the level of the interviewees. Co-researchers will be identified with the help of the Students Representative Committee (SRC). This is to overcome the limitation of the researcher as a pastor, because students might be afraid to talk with the “pastor”.

According to Kemp et al, “A major advantage of the interview is its adaptability” (1998: 213). Hence, interviews will be followed up with the flow of ideas, probing of responses and observation of motives and feelings. See Appendix A (p111), Appendix B (p115), for the structured interview questionnaire.

Questionnaires are a good way of collecting information quickly and relatively cheap. Questionnaires can either be open-ended questions to which the respondents write answers. They can also be closed-ended questions from which respondents choose the answer that best reflect their opinion. According to Kemp et al, “the use of open-ended or closed- ended

questions may depend on available time to tabulate the replies” (1998:214). Therefore this study will use closed-ended questions as they are quicker and more reliable to process. The DSA will have a different questionnaire. Two other questionnaires will be answered by the students.

Bell writes, “A questionnaire is a good way of collecting information quickly as long as subjects are sufficiently guided to answer relevant questions” (1993:10). These questions are aimed to be answered in the presence of the researcher to administer and analyze data in time. Those who are not in position to answer in time will be given a week to answer as not to appear like forcing them.

Group Discussions

Informal group discussions will be held with the students during their time outside of class to get their views on student’s morals in campus. Co-researchers will also be asked to have informal discussions. Discussions are good because they put the participants and the researcher in the same level. The author will take hand notes with the permission of the participants while they give feedback.

2.5 DATA ANALYSIS PROCEDURE

Seliger and Shohamy write that, “data analysis is the sifting, organizing, summarizing, and synthesizing the data so as to arrive at the results, and conclusions of the research” (1990:20). Sharing in Seliger and Shohamys’ opinion, the author will analyze data in relation to the objectives of the

study. Data collected from questionnaires will be analyzed descriptively as interpretations of statements made.

Discussions will be summarized as opinions and suggestions where applicable. The author will keep in touch with co-researchers in order to experience what co-researchers have found for validity. Information will be subjected to tables in percentages based from the questionnaires.

2.6 Preliminary Conclusion

The author argues that that young people need a mentor to model them to grow into responsible adults and parents. The Swazi nation at large has a desire to see young people living a fulfilled life so that they become productive to the society. Hence the described methodologies will be used in this study.

What is happening around, and calls from the government to help in moral decline, of our youth seems to be a motivation to pursue this research with tertiary institutions. Implementing Pollard's (1997), Gerkin (1997) and partly Nel's (2000) methodology will address the problem of moral decline with young people. The next chapter will be an analysis of the moral decline with the Young people.

CHAPTER THREE

3.1 ANALYSIS OF MORALITY DECLINE ON YOUTH

Introduction

This section is an analysis of morality decline with the Students at Universities. The study will examine at the value of Moral development. The effect of the Traditional Swazi education system on moral development and the Formal system of education will be discussed. The main question to ask is why University Students seem to be less interested to follow the Swazi values? Could it be that Students see these values as outdated and traditional? Or they have not been exposed of these values?

The author will analyze the challenge of Substance abuse and sexual activity. Looking at personality development with an aim of helping students to find identity and meaning in life. The effect of the postmodernism culture will be also analyzed, looking at the negative and positive impact of it towards moral decline.

Moral Development

Kohlberg (1981) is considered most influential among psychologists who have studied about the psychology of moral development and moral education. His key concept is on the stages of moral reasoning, of which this study adopts as part of pastoral caring. Gerkin on the other hand states that, "pastoral care has been part of the action story and its tradition over many centuries of Christian history" (1997: 21). Therefore it is important to understand the reasoning ability of the people you are trying to help. This is a way of bridging the generation gap. Analyzing the developmental stages

from child hood, will help the author to have a grasp on where the good behavior begins to change into the negative.

After studying on Kohlberg’s’ analysis on stages of Moral Development, the author adopts his analysis to analyze the Swazi moral degeneration

TABLE ONE:

Stages of Moral Development According to Kohlberg (1981)

Stage	What is Considered Right
<p>Stage one Obedience and Punishment Orientation</p>	<p>To avoid breaking rules backed by punishment, obedience for its own sake, avoiding physical damage to persons and property</p>
<p>Stage Two Instrumental purpose and exchange</p>	<p>Following rules only when it is to someone’s immediate personal interest; acting to meet one’s own interests and letting others do the same, right as an equal exchange, a good deal.</p>
<p>Stage Three Interpersonal accord and</p>	<p>Living up to what is expected by</p>



conformity	people close to you or what people generally expect of people in your role; being good is important
Stage Four Social Accord and System maintenance.	Fulfilling the actual duties to which you have agreed; laws are always to be upheld except in extreme cases where they conflict with other fixed social duties; right is also contributing to society, the group, or institution.
Stage Five Social contract, utility, individual rights	Being aware that people hold a variety of values and opinions that are most valued. Rules are relative to your group but should usually be upheld because they are the social contract. Some nonrelative values and rights like life and liberty, however, must be upheld in any society, regardless of the majority opinion
Stage Six Universal ethical principles	Following self-chosen ethical

	<p>principles; particular laws or social agreements are usually valid because they rest on such principles. When laws violate these principles, one acts in accordance with the principle. Principles are universal principles of justice. The equality of human rights and respect for the dignity of human beings as individual persons. The reason for doing right is the belief, as a rational person. In the validity of universal and moral principles and a sense of personal commitment to them.</p>
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Stage six of Kohlberg's (1981) theory is the moral behavior of which the researcher would believe to see with students. This is when behavior is based on belief as a rational person, not doing something right because of the fear of parents, the institution authorities or the law.

Thus we have to look at how ethical principles are internalized in the traditional Swazi culture and in the Western education system. This will help us to see the value of culture in developing moral behavior.

The Traditional Swazi Education System on Upholding Moral Values

Literature on the philosophy of education is full with a variety of definitions of the word “education”.

Adeyemi on his article on African Traditional Education has put together various definitions of the word education.

“Some scholars define education as the transmission of life by the living to the living. Education is also the transmission of wisdom, knowledge, experience and skills from one generation to the other” (2002: 1).

Therefore the researcher sees an important role of a mentor or father to teach the youth on how to live a life that will be a good example to the generations to come. The absence of parents has left them in a vacuum and thus without no one to mentor them to be responsible adults.

Adeyemi also offers a somewhat complex definition of which is the heart of this study.

“Education is a progressive perfection of humanity from simple, uncultivated, primitive mind, through the hard discipline of labor and toil to the consciousness and exercise of its freedom” (2001: 2).

This implies that education is a gradual development of the mind from infancy to adulthood. Hence, this study will analyze the indigenous-Swazi Education and the Formal education system as contributing factors in building or destroying values with the students at higher learning institutions.

Traditional Swazi Education System

The traditional education is discussed as it used to be although some of the practices are no longer in place. Before discussing the Swazi system of education, the author will emphasize the value of a family as the indigenous education system as Nel discusses it.

Traditional Swazi Education System

Rakuba writes, "The African culture has always prepared its young generation for responsible roles in life" (2008: 69). Swazi children learn informally through riddles and verbal memory games, which are designed to develop intelligence. Manners and tradition is emphasized at an early stage. Children learn proper ways of behavior, such as eating, accepting, dressing and other social norms in a family set up. Thus a family unit is an important center for raising a child. The expected norms of the society such as honesty, loyalty, mental and physical wellness, proper hygienic behavior and responsibility are instilled at an early stage.

At the age of six years, Swazi children used to undergo some form of initiation. They had a small slit made in the lobe of each ear. The cutting operation was painful of course. This was to teach a child to be brave. Nyanjaya writes, "The socialization of boys to be brave has a negative impact in such that it causes them to hide their feelings and let no one know what takes place inside them" (2006:17).

The author agrees with Nyanjaya in such that a consideration that there are also positive results for the initiation process. Boys are taught how to face the hard world and are brought up so as to be able to live public lives as they would be expected to protect their families and nation when they

obtain adult hood. This also served as a sign of nationality and an acceptance into human race.

Mentoring continues after the initiation. The child could be sent on minor errands depending on his/her sex, like looking after goats, clear the fields of birds which consume the crops, help in cleaning dishes for girls. Their participation into the social and economic activities depended in so far as their cognitive and physical strength permitted.

The next stage is the attainment of puberty. It is a major land mark in individual and social development. This stage symbolizes the beginning of a new life of boys and girls. Boys and girls are taught not to be involved in sexual intercourse before marriage. The boy can play on her thighs until ejaculation but no vaginal penetration. Pregnancy outside marriage is considered a taboo. As a lot of teenage pregnancies, is observed, one wonders whether it is not because we have left our good culture as a nation? Hence, moral decay with the youth is prevalent.

The girl is supposed to observe that no temptations happen for pregnancy before marriage. No proud young man would wish to marry a girl who is regarded by culture has been spoiled. Even the number of cattle paid for her (lobola) bride price is reduced, because she has already given birth to a child.

As girls grow up, they partake in the Reed Dance Ceremony (Umhlanga) as a symbol of virginity. If a girl is found to have engaged in sex before marriage, the parents are fined five cows and she then stops partaking in the reed dance ceremony. This practice is aimed in order to discourage sex before marriage. The general concern of the community leaders is that the

majority of girls at Universities do not partake in this ceremony. The question is why they disengage themselves at this stage. Is it because they are having children before marriage? This question will be answered in chapter four as we conduct interviews.

When the girls are ready for marriage they are required to change the way they dress and hair style. In marriage a woman is respectable more especially if she has children as they are regarded as her security. In old age, women and men are entitled to care and supervise the education of the youth and maintain the cultural heritage. This is what pastoral care is all about, the caring of our inheritance. This process allows the older people to pass their experience and knowledge to the next generation.

As the boys grow up, they attend the special ceremony of cutting a special plant named (lusekwane) as a means of discouraging sex before marriage. The tree is used to build the King's Kraal which is used to convene national meetings. Matsebula writes, "Once the boy is discovered to have engaged in sex before marriage, he then stops cutting (lusekwane) and the parents are to pay a fine of five cows" (1995: 21). Hence, this tradition was aimed to discourage boys to be involved in sex outside marriage.

In spite of its shortcomings, traditional education was an effective way of preparing young people for their future. It was a successful means of maintaining the social and cultural structures and stability of the societies in which it was practiced. Without any doubt it prepared both boys and girls to come into terms with the physical, social and spiritual world of their time.

Adeyami in his article on "Some Key Issues in African Traditional Education" writes;

“It is through a family system that young people learned to appreciate and value the heritage of their forebears: their language, norms and such attributes as honesty, diligence, generosity and hospitality. Once children understood and appreciated their cultural heritage, they too passed it on to their offspring who in turn did the same to their own children. In this way the continuity of the national pride was assured” (2002: 13).

Observations from Universities is that students are no more interested in the Swazi traditional values, thus this research is about finding out if the moral decline is because of not partaking in these functions or the students view this as outdated. From the point of the researcher, the destructive effect of students is a constant feature to be addressed. A lot of boycotting of classes and riots in Universities and Colleges is a serious threat to the peace and stability of the country. The question to ask is whether the educational structure is failing to mold young people. Therefore the author will highlight on the background of the formal education in Swaziland.

Formal Education

Formal education in Swaziland was introduced by Missionaries in the late 19th (nineteenth) century. Their coming was seen in vision by the late King Somhlolo. He saw a vision of a white man with a coin and a book. Through the vision he was told to take the book (bible). According to Matsebula “the first school was built by the Methodist, followed by the Anglicans and the Lutherans” (1995:39).

With the introduction of formal education, there was less or no time for children to be taught on Swazi values as children were spending most of the time at school. Thus some of the students are not exposed to the Swazi

way of behavior. As a result they live a loose lifestyle because they have been not taught the right conduct.

It must be noted that Missionaries were not building these schools only for the interest and education of the Swazis, they had some ulterior motives. They saw that in order to build a strong church, it was necessary to teach the people how to read and write. This would help to read the scriptures.

Some Missionaries came with the idea of civilizing the Swazis for they believed that their Western culture was superior to that of the African. In other words, Christianity was introduced as superior values while the African values were regarded as barbaric and backward. This led young people opting for Western concepts which affected them in several ways e.g. alcohol, immoral sexual relationships and lack of respect for elders.

Many of these Missionaries later became traders and settlers in the name of being Christians. It is noted that the educated youth become skeptic towards Christianity. Such behavior might be caused by the way Christianity was introduced in Swaziland. The educated youth view Christianity as a white culture.

But formal education has brought a positive deconstruction with the Swazi indigenous education system. Hence the study argues that the aim of education is or should be the advancement of knowledge and development of appropriate skills that would lead to national social behavior recovery and progress. Students should be able to put together what is good in Swazi traditional education with the good aspects of the formal education of the Western type.

As this study is a case study on mentoring Students at Tertiary Institutions, the manner in which students involve themselves in substance abuse is a concern to be addressed. In this study Muzi (not real name) a University student was mentored by the author of this study after his parents passed away in Christian principles and Swazi values which is respect for elders. But after being discovered to be involved in alcohol and drugs his behavior dramatically changed from what he was known to be. Therefore the issue of alcohol and drugs abuse has to be addressed as another effect on moral decay with the youth.

The Effect of Substance Abuse

Benson and Senter define the term “substance”, “as usually used to include alcohol and drugs, legal and illegal, as well as anything that might be used in an excessive way to produce a physical and emotional effect” (1987:77). Collins also substantiates Benson& Senter work as he defines substance abuse as:

“The use of a mood-altering drug to change the way one feels. The drug may be inhaled, sniffed, swallowed, or injected. It may be legal or illegal, but it is not being used for legitimate or medical reasons” (1987:37).

Research has confirmed that substance abuse is now the leading cause of moral decline among the youth. Hence forth a need for a model to help the youth to come out of drugs which was discussed on Chapter Two of this study. Khaue states that “Although the use of drugs has leveled off after a threefold rise in the last decade and a half, alcohol use is becoming more widespread and is appearing among young age groups” (2004:29).

The author agrees with Khauoe, as he remembers during his high school days as young boys we used to take alcohol at the nearby (sheebens) informal beer outlets next to the school during lunch hour. But the school principal approached the community leaders to stop all the (sheebens) next to the school. Stopping these un-licensed alcohol outlets next to the school reduced alcohol abuse with the students.

We have to understand that drugs are not evil, but it is the abusiveness of drugs that is evil. Collins also shares the same thought as he writes, “drugs are simply chemicals that can change something in the body’s chemistry or internal makeup” (1987:36). We take drugs every day and sometimes not realize it. For instance, vitamins, which are natural chemicals, are in our food and are absolutely necessary for the body to work properly. We also use drugs that are prescribed by doctors to treat many illnesses.

Observations point out that University students are also involved in drugs abuse and one wonders where will Future leaders of the nation come from? University graduates are expected to be the ones to lead the country with their education. The probability is that once a person involves himself/herself with alcohol abuse at college life, chances are he/she will continue even after finishing school. He/she might become even worse because she will by then having monies to buy alcohol at will. Unlike as a student because they use their allowances which gets finished even before their next term of getting an allowance. Substance abuse will result in not stable families.

The question to be addressed is why the Youth involve themselves in drugs? Collins shares on seven factors that have a major impact on both adolescents and adults that lead to drug Abuse: (1987:19)

These factors are part of this research problem. So the author thought it fit to include them for the reader to also since the effect of drugs abuse.

1. The disordered family
2. Lack of self esteem
3. Peer pressure
4. Experimentation (curiosity)
5. Cultural influence
6. Parental drug abuse
7. Lack of moral and spiritual values

All these factors are directly addressing the problem statement of this study. These factors mostly involve the family, but this does not mean that parents are to blame for their child's addiction mostly if they teach their children against substance abuse. However because this study is on the importance of a mentor/parent in developing moral standards with students, the researcher will use the challenge of a disordered family.

Muzi (not real name) as an example used on moral decline, grew up without both parents because they died when he was seven years and his siblings were five years and two years respectively. His grandmother looked after them and she also passed away when he was eleven years. So he had to look after the family with the help of the author's periodical help financially and spiritually. Muzi is a brilliant guy because he did well at primary and high school.

When he was at the University doing his second year in Law, his grades were affected and he began not attending church services. He was eventually suspended at University because he was heavily involved in alcohol and smoking marijuana. Many of such characters like Muzi are not making it in life because of mainly dysfunctional families and lack of moral and spiritual values of which has become the main concern of this study is pursuing to address.

The problem is further caused by the pandemic HIV-AIDS. Half of all children are growing up in single-parent families usually with a mother who must work and therefore has no time to instill moral and spiritual values. The extended family - aunts, uncles, grandparents are no longer available as a support system since the economy of the country is bad. The economic crisis affects the support system to care for others. Each family is at least struggling to support herself, nothing to help extended family members.

Therefore a need to mentor students at tertiary level so that they can care for themselves later on, such that the following symptoms that appear to be part of this generation are addressed:

- Those from disordered families feel parental love; those lack self-esteem are helped to feel good about themselves
- Those with peer pressure are made to feel their freedom in the Lord Jesus Christ by being made part of the Student Christian Fellowships.
- Those who want to experiment drugs, will be made aware of the dangers of drug addiction.

- Those with bad cultural influence are mentored in order to be aware that all cultures are good, evil and dynamic. Therefore we take the good from the culture.
- Those with a bad parental influence would be mentored to rediscover themselves and find their true identity in God their creator.
- Those with a lack of moral and spiritual values would be helped to find their significance from a relationship with God and fellow good man.

The University working with the Students mentor or Chaplain can help to control substance abuse by positive deconstructing methodology as shared in Chapter Two of the study. Students have to be made to see the need of living a moral upright lifestyle to be better citizens of the country. They are to be made busy with Christian programs at the University so that they don't have a need to be busy with substance abuse. Whilst the author is aware that at Tertiary level one is recognized as an adult. But a common fault is that once one is in a class situation, one behaves like a school child so a need for a pastoral care person who will mentor students.

Moral behavior has to be taken with serious concern with higher learning institutions because it somehow impedes the learning standards of students. Immoral conduct of the students also black paints the image of the Institution. No matter how good results produced, but if the products are not good it becomes valueless.

Moral decay further manifests by the way students are involved in immoral sexual relations.

The Challenge of Immoral Sexual Relationships

Benson and Senter confirm that “at least 20 years have brought about a massive re-evaluation in our societal expectations of sexual conduct” (1987:79). This Sexual revolution is a fact of life with higher learning institutions Youth. For example, some students are learners during the school hours, but sex workers on the evenings. The advertising industry also creates erotic advertisements and sells sexuality as part of the total dress package. So the youth of this age are exposed more in sexual temptations than the past decade youth.

The divorce rate has created an image of unfaithfulness in marriage. Divorced parents bring home different lovers in the presence of their children. It is in this context that the author thinks that sex is no longer a respectable practice between a married male and female partner. Due to families divorcing, children are also affected because they no longer have stable families of which to groom them to be responsible adults and they also groom their children to be responsible adults thus a morally upright nation.

God’s Plan on Sex

Our sexuality is not a mistake on God’s part. God made us male or female. According to Genesis 1: 27; *So God created man in His own image, in the image of God He created him; male and female*

It is his plan that man and female should have sex since the first command God gave husband and wife was to be fruitful and multiply “have sex”. Sex is a gift from God.

Genesis 1: 28; *Then God blessed them, and God said to them, “Be fruitful and multiply” fill the earth and subdue it; have dominion over the fish of the*

sea, over the birds of the air, and over every living thing that moves on earth”

Sex is exclusive to marriage. Brown writes, “Marriage was divinely established in Eden and affirmed by Jesus Christ to be both monogamous and heterosexual” (2001: 33). Therefore sex should be between a man and woman in marriage.

Genesis 2:24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. (KJV)

Therefore ungodly marriages as not supported by the first marriage in the Garden of Eden are the cause of moral decay.

Sex before Marriage is a Sin:

Paul writes:

9 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. 11 And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God. (1Cor 6: 9-11,18) NKJV

18 “Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body”. NKJV

Such obsessive sexual behavior is contrary to God’s expressed will.

Studies on obsessive sexual behavior reveal that homosexual practices

(gay and lesbian) are prevalent with the youth in tertiary institution. Hence, this research conducted on why University students are involved in such obvious perversions of God's plan. Chapter five which will be on stories based from interviews will give the reader answers to this question.

Paul's letter to the Corinthians provide some hope of change to the homosexual; the phrase in 1Cor 6: 11 "such were some of you" places all these sinful lifestyles in the past tense. It reveals sources of help; in the name of the Lord Jesus and by the Spirit of our God. There are organizations committed to helping individuals in this struggle such as Family Life Association (FLAS), Swaziland Action Against Abuse (SWAAGA) and so forth.

Hope for Immoral Sexual Characters (after Interviews)

Young people should choose to say no to sexual pressures like Joseph (Genesis 39). Joseph was pressurized by his master's wife to have sex with her. Because Joseph was trained by his parents, he was able to say no to persistent seduction. Genesis 39: 9, "*how could I do such a wicked thing? It would be a great sin against God*". As the woman continued to plead with him, he decided to walk away when it got too hot.

The question still remains "how do I say No when the pressure is there".

In most cases students behave in a manner they see others more especially their peers behaving. Freud writes that the problem is with the development of personality. Young people are failing to abstain from sexual pressures because they fail to cope against peer pressure. Freud's epistemology on personality development is adopted in this research.

Freud divides personality into three separate but interacting structures: “*id*, *ego*, and *superego*”. Such ideals could help to retain Swazi culture.

“The *id* is the innermost core of the personality, the only structure present at birth, and the source of all psychic energy. The *id* operates according to the pleasure principle. The *ego* has direct contact with reality and functions primarily at a conscious level. It operates according to the reality principle. The *superego* is the moral arm of the personality. For the *superego*, moralistic goals take precedence over realistic ones, regardless of the potential cost to the individual”. (1965:73)

These ideals are internalized by the child through identification with his/her parents. Parents have a tremendous role in the upbringing of a child. This role can be done through positive reinforcement and punishment. If moral standards are enforced at an early age, there are few opportunities for a child to misbehave when he or she becomes an adult. Thus the Biblical teaching “train a child in the way he should go, and when he is old he will not turn from it” (Proverbs 22: 6). Freud’s ideals in child moral development could help to retain Swazi culture

With the development of the *superego*, it strives to control the instincts of the *id*. Instincts particularly the sexual and aggressive impulses that are condemned by society are controlled. In a sense the *id* says “I want” and the *superego* replies “Don’t, that would be evil”. Whereas the *ego* simply tries to postpone instinctual gratification until conditions are safe and appropriate, the *superego* in its quest for perfection, tries to block gratification permanently.

Thus the superego might cause a person to experience intense guilt over sexual activity even within marriage because it has internalized the idea that “sex is dirty”. Freud epistemology is in line with Pollard’s (1997) principle of positive deconstruction of which this study adopts as a methodology.

An Attitude of Love and Accommodation:

While sexual immorality is a sin, there must be compassion and love instead of condemnation of such immoral behavior. Christian students who believe in heterosexual relations should welcome and accept homosexual individuals. Many of the students involved in homosexual practices are afraid to request for prayer for fear of being stigmatized by the very Christians who understand the truth.

The Bible teaches that people should bear one another’s burdens and thus fulfill the law of Christ (Galatians 6: 2). That is to be able to reject the sin without rejecting the sinner. All must see the Students Christian Fellowship saying to them, “this is a place for you”. The believers’ secret agenda is that the Spirit of God is powerful enough to bring a change. For no matter if we’ve been Christians for many years, each of us is wearing a sign saying, “Please be patient with me, God is not through with me yet”.

Another effect on moral decay is the postmodernism culture on the Students.

The Effect of a Postmodernism Culture

Postmodernism is the culture of the age which follows modernism. Simply stated, modernism is the systematic way of doing things. According to

Harris, “there are no absolutes with a postmodernism culture because it is so ruthlessly relativistic about everything” (2004:135). Postmodernism is characterized by freedom of choice and complete indefinite attitude towards truth. Thus moral decline is at a high level with Students at higher education institutions because of postmodernism.

Study findings on youth behavior reveal that the 21st century youth does not want to be told, they claim to know everything. Truth is basically relative with postmodernism. They look for rights without willing to take responsibility. It might be the case that class strikes are caused by misunderstanding of human rights. Human rights means respecting the rights of others. For instance observations with Universities show that it has become a norm that when one department decides to strike, the whole campus is disturbed. Therefore the researcher sees a need to address the challenge of a postmodern culture with the youth.

In spite of the negative connotations brought by postmodernism, it should be seen as a new reality towards becoming creatively involved with the youth at Universities. Nel argues that “Postmodernism presents the church with great new possibilities of presenting and serving God in a convincing way” (2000: 48). Therefore pastoral care methods should be pro-active to help this postmodern generation. That would mean having differentiated youth ministry as Nel (2000) terms youth ministry.

Pollard states, “two major characteristics of postmodernism are of particular importance to us in evangelism: first, the emphasis on questioning, and secondly the displacement of propositional truth in favor of stories” (1997: 72). Pollard’s epistemology is consistent with Jesus method of

teaching. Jesus used questions to answer a question and told the greatest stories of the time to teach a truth. Therefore the use of questions to answer questions is appropriate to help in answering this generation that is full of un- answered questions.

In most cases a person with a question, already has an answer based on his/her worldview. So, questions expose a persons' knowledge or his/her ignorance on that particular subject. The youth of this postmodernism culture questions everything, even the questions themselves. A positive deconstruction would be to encourage them to ask questions. As they ask they expose their beliefs and values and thus discover their immaturity. Pastoral care givers would be more relevant to them as we understand their challenges based on the many questions asked.

3.2 Preliminary Conclusion

This study argues that the society's culture or world view provides each person with a wide pool of cultural values which would help to develop acceptable behavior. These values should be internalized at all ages of life from childhood to adult life. People of all ages should find meaning in God.

In the next Chapter the author will be dealing with the issue of data collection through interviews and questionnaires. Stories will be used as case studies to verify the study.

CHAPTER FOUR

4.1 DATA PRESENTATION, ANALYSIS AND DISCUSSION

Introduction

In this chapter, the researcher will apply a pastoral care model of mentoring students at Higher Education Institutions with the aim of addressing moral decline to the interview findings that represent the general ideas of the people interviewed. In our case presentations, we use a structured format which covers the areas of importance in the model. Two case stories will be shared in this Chapter. They came as a result of interviews with students at The University of Swaziland.

The stories and questionnaire responses will enable the author and reader to better appreciate the challenge of moral decay among the youth at Tertiary Institutions in Swaziland. This will be done in order to explore ways of ministering to them pastorally.

In these case studies the actual names of the respondents are not used as per the agreement. Information gathered from the questionnaire is also used to get the general view of the participants in the research.

The quantitative research findings are presented in tables and figures in pages seven to ten. Below every table and figure, a brief discussion and explanation is given of the data.

Data Analysis Procedure

Data was sorted in relation to the objectives of the study. Data collected from the questionnaires were analyzed and tabulated and converted into percentages for easy description. Data obtained from oral interviews were

also presented in the form of percentages and interpretations given in tables.

The chapter concludes by discussing the overall findings, verifying the results, and synthesizing and interpreting them.

Respondents were grouped into two (2) groups namely:

1. The University Staff

From the staff, the Dean of Students Affairs (DSA) was approached to seek permission to conduct the study. He is a member of the policy maker's board. As the study is involving the policies of the University, thus his involvement was seen as crucial. The DSA asked the Students Counselor Officer to be involved in the interviews as she is the one who directly attend students challenges on a daily bases. She would also give the staff view on the student's morals of which will indicate the need for a pastoral care model in Tertiary institutions. The Humanities instructor was also one of the interview respondents.

2. The Student Body

They are the target of the study. Among the student body hundred (100) copies of questionnaire was distributed to chosen classes as seen relevant to give needed data of this study. The SCM questionnaire was different such that the author thought that data on the faith group's relationship is also important. Discussions were held with an informal group of 13 students to get a general overview of the Students on moral decline.

All interview respondents are above twenty years so no consent letter from parents or guardian was required. Out of the hundred questionnaires distributed, seventy (70) students were able to respond of which have made a positive impact on this study. A limitation was that some of the questionnaires were not returned.

1. The Bachelor of Education (BED) Students

Twenty four (24) responses from the Bachelor of Education (BED) class gave feedback on the question of what causes youth to be loose morally at this stage? BED class is a class of students who have been teachers at Primary or Secondary/High schools and then enrolled at universities to upgrade their studies.

Their involvement with children from primary school to the university level, place them in a better position to understand behavioral changes of the youth. Their studies involve Cultural and Theological Courses of which would be ideal to give an informed view on the role of Swazi culture and Christianity on youth development.

2. The Students Christian Movement (SCM).

Sixteen (16) responses from the Student Christian Movement (SCM) found. Interviews were targeted to the leadership of the different faith movements at campus. Faith movements are such as; Christians, Bahia's, Moslems and Jehovah Witnesses. The aim was to get the Christian perspective on the morals and find out about the relationships between the different Faith movements in the University.

3. The Law Students

Fifteen (15) responses from the fourth year class Law students.

Fourth year and fifth year class students are thought to better understand the dynamics in politics. Law students are observed to be the ones who lead strikes and class boycotts at campus. Class boycotts are viewed as disrespectful towards the elders and causing disharmony in the country. Information gathered will help to find out on what are the causes of strikes in campus. Are they striking because students' rights are not respected or students' are causing riots because they are disrespectful to authorities?

Findings presented are based on the questions of the study namely:

- What are the perceptions of the University of Swaziland concerning student's morals?
- What are the challenges faced by Tertiary institutions as a result of the decline of morals in students?
- What is it that causes youth to be loose morally at this age?
- What is the role of culture towards the up-bringing of Youth to be responsible adults?
- What role can a Pastoral care model play in the up-bringing of University Students to be responsible students?

Interview questionnaires were formulated such that answers address the main questions of the study:

Interview with the Students Counselor Officer:

Answers to the questions asked to the Students Counselor Officer are aimed to get the perceptions of the University of Swaziland concerning students' morals. This will be assumed to be the general opinion of all Tertiary Institutions since the UNISWA is the largest of them in Swaziland.

1. Do you think morals have declined in the society in general or it has declined among tertiary student?

ANS:

Morals have declined generally with the youth everywhere. Therefore the University is not exceptional of this challenge of moral decay.

2. How would you describe the behavior of the students in the University?

Good; Fair; Bad?

ANS:

The behavior of students is basically fair because there some students who are good and some are really bad.

3. What do you think are the causes of such behavior?

State briefly your observations as a students' counselor?

ANS:

When new comers come they are a target to the older students, they influence them negatively such that they end up losing their moral standards. The senior boys target the new girls to propose them for love. These girls end up being prostitutes out of fear of being ridiculed of they refuse to comply. The researcher thinks that new comers

should be able to stand their ground, therefore a need to develop them with life skills.

Students fail to handle the freedom which they get at the University. They end up taken by peer pressure.

4. To what extent could you say culture has a role to play in behavior change?

Major Role

Average role

No role:

ANS:

Culture used to be of great help in the raising of children. But this generation is no more interested with culture. As for the University, students give priority to their studies than attending cultural events such as (Umhlanga) or (Lusekwane) ceremonies. Students have developed a negative attitude towards these ceremonies because the government has cut scholarships because of the economic challenge the country is faced with. But the country continues to celebrate cultural ceremonies. The youth have a view that this money would be channeled to education rather than to cultural practices.

5. To what extent do you think pastoral care role could play in modeling moral standards in the University?

ANS:

Pastoral care can play a major role. As much as we have spiritual care initiatives at Universities, but the new challenges faced daily with the students calls for new methods. We need to concentrate and be patient with them to understand what they are going through. Pastoral care would make an impact as it is a model that will journey with the students through traumatic situations.

6. What are your views in as far as the role of current moral behavior interventions within the campus is concerned?

Share your experience with the present programs if there are any within the campus. How influential are they to the change that is taking place?

ANS:

The University has different programs on moral behavior:

- The Dean of Students Affairs – he/she is in charge of all students affairs
- Students Counselor Guidance – she/he is in charge of counseling students with spiritual challenges
- SCM – Christians from different denominations fellowships.
- Forum of Christian Fellowships – formed by Student leaders of the Faith fellowships
- Denominations Fellowships – students from the same denomination meet on Tuesdays weekly

These programs have an influence towards moral decline although other interventions are still necessary. The challenge with SCM groups is that they sometimes class one another instead of complimenting each other. Thus the outsiders become confused as to which fellowship to attend such that they end up taken by the negative influences.

7. Does the church have any responsibility towards this situation (decline of morals in tertiary institutions)?

ANS:

The church should provide Christian programs at Tertiary institutions as she is a custodian of truth. Pastors should shepherd their flock by visiting their church members and also opening up to all the students who need. At the moment Pastors don't visit their members of which the problem might be Pastors see themselves busy.

The answers given when broken down are as follows in the tables:

FINDINGS FROM THE STUDENTS: TABLE 4.1

Perceptions of the University Students on Students Moral Decline

Category of Students	Good	Fair	Bad	Total
Law		15		15
BED		5	7	12
SCM		2	6	8
Informal Group			13	13

Discussions				
% Total	0	22 (46%)	26 (54%)	48

This table indicates that 54 % of the students' view moral behavior as declined with the students at Universities. 46% say morals have decayed generally with the youth not only Tertiary students. 0% indicated morals are good. Therefore the study is relevant as it is addressing a need.

The next question was what causes Moral decline which was addressed through a case story of an anonymous student. This case study is responding to the question

Case Story

When we complete high school we have great expectations in our lives. We expect to get the best results and get the first ticket to University.

Coming to Tertiary is exciting. We are mostly excited about coming to tertiary not because we are going to extend our knowledge, but because of the freedom of being away from our parents (the study wonders whether this freedom comes as a result of breaking away from tradition). We believe we are old enough to take care of ourselves.

We come from all over the country. Some of us have poor backgrounds. We only have one thing in mind to be the best we can, and make our parents proud by completing our studies. The only thing of value that we come with is respect for everyone, faith and hope for a great future.

The other group of students is those with rich spoiled backgrounds. The reasons why they are here is to keep themselves busy. They don't really

care if they are here or not. They get everything they want at any time they want.

Everyone at College wants to have a good time, have money and feel accepted. The poor tend to envy the lives of the rich. They so wish to be like them to an extent that they will stop at nothing to get to that level. They also want to change their hair style now and again in order to look like the rich students.

What each and every one doesn't know is that there is a price you need to pay in order to fit into a classy society. Slowly we lose our main aim of coming into the institution. We end up losing our moral standards which we were brought up from our families because of peer pressure. This is one way in which moral decay comes into our lives. (Wimberly-Claiming God's reclaiming our Dignity)

The change of behavior affects us so much that our future, identity and self-esteem are disgraced for life. Our morals become twisted that we don't even remember who we are anymore and what is the aim of enrolling to tertiary school?

I wish we could never lose our focus. I so wish that each and every one could accept him/herself. Let us stop to run away from who we are. The power of focus can conquer the greatest challenges we face each and every day. Let us stay focused.

Anonymous Student

TABLE 4.2

Does Swazi Culture have a Role in the Up-bringing of the Youth to be Responsible Adults?

Category of Students	Major Role	Average Role	No Role	Total
Law			15	15
SCM		4	4	8
Informal Group Discussions		2	11	13
BED		10	2	12
% Total	0	16 (33%)	32 (67%)	48

The findings indicate that 67% of students don't see the role of culture in the up-bringing of the youth. 33% of the students say culture has an average role and 0% sees no value of culture in the upbringing of the youth. Therefore students no longer see value in attending (Umhlanga) and (Lusekwane) ceremonies. The influence and freedom from home makes them follow their hearts.

The author then sought for the reasons on why students are no longer interested in Swazi cultural practices. This question is answered looking at Table 4.3 discussions.

TABLE 4.3

Level in which Tertiary Students Attend Reed Dance (Umhlanga) for girls and Cutting of Shrine Tree (Lusekwane) for boys Ceremonies:

Category of Students	Good	Fair	Bad	Total
Law		2	13	15
BED		10	2	12
SCM	6		2	8
Informal Group Discussions	2	4	7	13
Total	8 (16 %)	16 (33 %)	24 (50%)	48

Findings indicate that 50 % of the students say students don't attend Cultural ceremonies. 33% indicate that University students attend cultural practices and 16% say that they attend.

From the group discussions we found out that some say they don't have time as they are busy with their studies. Some said they see it as barbaric and out dated culture. One said, "We can't afford to walk and dance half naked before the public. This culture propagates fornication and adultery and thus the spread of HIV and AIDS".

The author disagrees with this idea, but however argues that cultural practices should be reviewed to see if they are still relevant to our times. Mkhathini writes, "Since the new dispensation, a lot of people have lax morals and values (2006: 30). Therefore an emphasis needs to be put into moral theology and moral norms of the culture as a means to combat the moral decay of the youth in Universities.

A bigger percentage of the interview respondents feel like the government is giving priority to culture at the expense of their education.

One student interviewed said:

We end up stealing from our fellow students books because we don't have book allowances, food and clothing. We end up engaged in sexual immorality trying to get finances. For instance Matsapha (one of the industrial sites next to the University) has been identified as one of the hot spots for sex workers. Students are likely to be tempted to engage in such activities. Some of us fall victims of having affairs with lecturers in exchange for good marks since some don't have books.

Lack of resources force students to be sex workers, as a result morals deep low and culture is no longer respected. Students try to survive on their means in order to pass.

Such factors contribute to the decline of morals among tertiary students.

TABLE 4.4

Does Pastoral Care have a Role in the Up-bringing of the Youth to be Responsible Adults?

Category	Major Role	Average Role	No Role	Total
Law	12	3		15
BED	8	4		12
SCM	8			8
Informal Group Discussions	3	8	2	8
Total	31 (66%)	15 (31%)	2 (4%)	48

Findings indicate that 66% of the Students say Pastoral care can have a major role in the mentoring of the youth. 31% say Pastoral care has an average role and 4% say it has no role. This means that students are seeking to know the Lord. Therefore there is a need for a Pastoral care model to shape the Youth to be responsible adults.

4.2 Preliminary Conclusion

The author makes the following conclusions from the basis of the findings of the study.

Morals have declined with the youth at Tertiary institutions. The 21st century youth is no more interested in cultural practices of which the author thinks good cultural practices should be instilled with the youth. Every community is known by its own culture which means that every group of people is unique and their way of doing things will differ from another group of people.

Mugambi writes, “culture is what we are, what we have, what we believe and what we long for” (1997:14). Considering Mugambi’s epistemology the author comes to an understanding that culture has a pivotal role in shaping the youth. Moral behavior, customs and laws are some of the valuable aspects that we find in culture.

We belong to each other as Mbiti says, “I am because you are, you are because I am” (1986:12). It takes the whole village to raise a child. It is clear that any one that is living in this world has a sense of belonging, especially in an African context. In the next chapter the author will discuss the Therapeutic method of mentoring.

CHAPTER FIVE

5.1 Therapeutic Method of Mentoring:

In this chapter the author will define how the mentor can play the role of healing the morally broken Youth in Tertiary Institutions. The key topic is “Pastoral care and African Swazi Culture”. This study argues that Biblical principles of mentoring with African beliefs can be a therapeutic mode to the behavior of the Youth.

Sow, e tal (1979: 112) argues that “The African religious practices express and preserve the African man’s relationship to the world. In their prescriptions and prohibitions which are their definitions of what is lawful or forbidden. These practices concretize the values and counter values of African society”. Thus good African religious practices should not be neglected in building a responsible society. The author articulates precisely the problem that the Swazis experience.

Information gathered from interviews in Unit Four are used as the base of discussion. Under the topic of “Pastoral care and Culture the author will explain the need of youth mentorship as a healing mode in moral behavior. He will also share on the importance of involving Parents and Tertiary Institutions to correct moral behavior. The role of Government in changing immoral behavior will also be discussed.

Healing among young people is needed to build up moral behavior which will uphold the African concept of society. Nemutanzhela defines healing as “a situation in which traumatized youth come to terms with their problem” (2007:74). As they discover their loop holes they are helped to change and

transformation takes place. Good conduct develops in this transformation process.

Anderson defines transformational change as “a process where by an old state of affairs and world-view are forced to die. In most cases, the new state is not yet known; it emerges from trial-error and thus learning takes place” (2002: 22). This new state is what is desired to be seen with the youth. This will require a fundamental shift in mindset about culture which is designed to support new behavior directions. This is a critical area of which this study sees as a vacuum in terms of the Swazi culture. Hence a mentor is needed to coach performance according to the new mindset for transformation to succeed.

THE NEED FOR YOUTH MENTORSHIP

The youth at Tertiary Institutions need a mentor who will coach them on their journey of climbing the ladder of adulthood. Nel gives his definition of Youth Ministry:

“Youth ministry is to be with the youth and be through the youth. It is an attempt to grant the youth their self-reliance and maturity as part of a faith community”. Thus to be active in Youth Ministry is nothing less than working with the youth in the name of this God” (2000:65). Thus this study argues that much effort should be invested in many ways to nurture young people towards conforming to the image of Christ.

Driver writes, “Coaching can indeed be a valuable part of any change or development programme as it develops skills for both coach and coachee

and facilitates quality thinking at important moments” (2011: 72). He further states, “it requires the right combination of two dimensions: directions and support. Direction is the amount of telling, asking or giving feedback that the leader uses. Support is termed as the level of listening, encouragement and exploration the leader uses” (2011: 74). Therefore by using coaching, rather than instructing this study think that morals can be developed better and more quickly with the Youth at Tertiary Institutions.

Mentoring involves cooperative interface between the person seeking help and the person giving that help. Clear goals should be stated and understood by both parties (mentor and mentee). The one seeking help has some clear developmental goals. He/she must discover that there is a problem of immoral behavior.

The mentor should then be able to own these goals and be accountable on the part of the coachee. This process involves giving some advice, information and helping the youth to clarify their problems with moral decline as identified in the interviews. As the problems are classified, possible solutions are discovered with the help of the mentor. The mentor should be able to listen and enable people to describe their problem and grasp the meaning of terms used.

The coach ought to be able to offer advice that is understandable and accessible to the youth. That will mean coming to the level of the youth, such that understanding their world view. It is desirable for mentors to be aware that mentoring may prove ineffective if attention is not given to the effects of the culture and the language of the youth. Bennett and Hobbs suggest that “the information offered to the client is not effective if it is not

tailored to the individual's needs. One of the central tasks of the counselor therefore is to listen and understand the other person's experience and feelings sensitively and accurately as they are revealed in the moment-to-moment interaction during the coaching session" (1991:21).

Involvement of Parents in Building Morals

Freud who is one of the mentors in child development believed that "the infant stage is a major milestone in the development of an identity" (1965). He notes that "for instance, boys take on the traits of their fathers and girls those of their mothers" 1965: 105). The author therefore sees again the role of a parent to a child. The child normally internalizes the parents' behavior. Identification with the parent allows the child to possess character of the parent indirectly. Therefore parental role is integral in forming moral behavior to young people.

Nel states that "In the Bible the family has a unique hermeneutic function to raise children in the ways of the Lord (Deuteronomy 6). In a family children learn to understand who God is, and how he deals with people" (2000:19). He further states that "when the story of God's dealings with his people come from the people whom you are supposed to hear first, and whom you can trust as the veracity of the story, it makes more sense" (2000:19).

Senter in Nel writes that "God focuses on his family and on an individual. He made us, after all and when we discover even in Science class how wonderful he made us in every age and phase of life how any faith communities can ignore it" (2000:20). Therefore the author agrees with Nel that "if we are to touch the lives of youth in significant way, we must also

touch the lives of those who are in their world of influence. This includes parents, siblings, extended family and peers” (2000).

Parents should be role models to the youth in such that the youth must not be exposed to drug addictions and abuse by the parents. Drugs affect mood, emotions behavior and social relationships and these; in turn can impinge of parent’s care of their children. Drugs may be used by parents for enjoyments, to block out unpleasant feelings, or, more rarely, to give them the courage to do things they otherwise might not, including acts of abuse.

The criminal behavior that are sometimes used to resource an addiction can have a variety of effects on child care. In some families, crime or prostitution occurs in front of the children and possibly involves large numbers of people coming to the home, exposing children to violence or sexual activity.

A cultural influence of a different order can be observed in those immigrant or indigenous families who place extra-ordinarily high importance on their children’s education, which they believe will enable the family to break free of previous experiences of deprivation and missed opportunity. This sometimes leads to extreme pressure on the children to succeed scholastically and to sacrifice the usual pleasures of childhood. Thus parents should be encouraged to look at the behavior of a child holistically not just focus in education only.

Other groups of parents expects their children to maintain a family tradition and follow them through the same school, even if this means that they leave home at a young age to spend their formative years living in an institution. Later, they may be encouraged to pursue particular careers in

order to remain loyal to a family tradition, irrespective of their own interests and abilities. Thus the youth are loose morally because they have not grown up in family set up where conduct is instilled in them.

Buckman writes, “Parental influence provides a strong and visible model for belief systems. Hence, role modeling by parents has a great influence on the way the youth see the natural world, and on what regard as acceptable behavior and what is not” (2002:160). Parenting in this study will be based on how pastoral care can be effectively offered with the students in light of spiritual developmental perspective.

According to Clive and Jane “caring brings some sense of belonging that brings with it the responsibilities of allegiance” (2001:114). Therefore, a mentor has to understand the target group to and what form of caring to be provided. Spiritual development for the young adult is assumed to be a complex task. Reasons would be some have spent lifetime experiencing the culture and tradition of churches. They have settled into routines that will make radial obedience to God difficult to embrace. Others would have little or no exposure to faith traditions. The challenge is evident, but also the opportunity for spiritual development is observable in their internal quest for meaning and truth.

Whilst the parents’ role has been noted in this research, it has been noted also that Tertiary Students are at the age whereby they want to live their lives outside the parent’s guidance. This is a period whereby they want to construct their personal system of moral meaning in response to the challenges posed by cultural pluralism and acquiring knowledge and skills. They are moving from a position of economic and psychological

dependence to a relationship of independence. Religious participation also becomes a voluntary meaning. Within such vacuum of authority, faith is likely to be cast out and negative influence from peers form immoral behavior.

Pastoral Care in Correcting Immoral Behavior

According to Gerkin, “Pastoral care must focus serious attention on the norms that emanate from the biblical and theological tradition. How and when are these norms to guide the pastoral relationship and how do they offer guidance to help persons” (1997:142). Working with the Youth in Church and Schools has helped the author to be better positioned to apply the methodology adopted in chapter Two (Gerkin: The pastor as a shepherd and Pollard’s Positive Deconstruction) of which will bring healing to the traumatized youth.

The concept of Nel (2000) has made a tremendous contribution to the Swazi Youth Culture, so the author will be using it in the next paragraphs.

As the author is aware that God has created human kind to have a relationship with him, therefore young people also have to be helped to establish a good relationship with the Lord. That is through sharing the good of this relationship with the Lord. Thus the author shares with Nel’s argument that “Although man often rebelled and pushes away the creator’s hand, God remain true to his creation. Nel further argues that God begins, maintains, and completes what he has started” (2000:13). Therefore, young people need to be mentored to grow in a relationship with God. Nel also states that “within this relationship (covenant) God commits himself to be a

God for people; and he wants mankind to commit humanity to Him” (2000:15). In this covenant, moral behavior is modeled.

The big problem faced by the church is that of generational gap. The generational gap can be in two ways. Firstly is within the youth themselves and secondly between the youth and old people. This social gap between the young and those in powers has shifted dramatically. Trying to close this gap is a challenge of which the study is addressing. At the same time one cannot overlook the fact that it is difficult to build than to destroy. It is easy to break things or hurt people and the person that does so feels a certain sense of false power as if that makes them stronger.

The author has experienced this generational gap whilst having a dialogue with the youth. This gap has left a gaping hole inside that is tough to fill and tougher to heal. Some of the effects are immediate, like being kicked out of school. Others take longer and can linger for years, like a stigma caused by your actions and the shame that goes with it. Therefore youth mentorship is a means to close this widening gap.

According to the author this gap can be closed by understanding and being accessible to the Youth. Accessibility creates opportunities for a mentor to better feel what young people are going through and understand their language. Bennett and Hobbs in Palmer & Laungani share the same view of the author in writing that, “information is ineffective if it is not tailored to the individual’s needs” (1991: 76). Hence, Palmer & Laungani states that “a counselor should be able to listen and enable people to describe their problem and grasp the meaning of terms used. Counseling in this study is

shared is part of a mentoring process. Therefore relevant means to help them are discussed with them.

The gap was noted among the youth during the interviews in chapter four between the converts and the old Christians. There are no programs for the spiritual growth of the converts. The new ones are complaining that the older saints do not recognize them. The programme is always planned, organized and run by same people. New believers do not feel like they are part of the fellowship, they end up going back to the world. If not, some decide to start their own fellowships. Hence, we have many fellowships in Tertiary Institutions but without fellowshipping. A coach is therefore needed who will coordinate smooth running of the faith organizations. Students Christian Movements (SCM) is one of the instruments in changing behavior of students if they would be monitored for their effective operations.

The gap is also between the youth and old people in the Church. We cannot rule out the role of the church in building morals. The youth in Tertiary Institutions are from the church and those who are converted as the Gospel of Christ is shared even their Faith movements in the University should be attached by the mentor to the church as they are supposed to be nurtured there even after finishing their college life. The mentor keeps members' records and their churches contact person. Those without a church are guided to identify a church of their choice that will help them to grow spiritually.

Old people think and do things in differently from the young stars. For example young people nowadays do not believe in the gospel of salvation as older generation does. The old generation emphasizes on attire

although it is not much of a problem with churches in urban areas in Swaziland. The younger generation is not concerned about what to wear or not to wear in church. When rebuked they feel rejected and decide not to come to church altogether. Sometimes they are ex-communicated without putting means to help them to come into good terms with themselves, God and the church. The author agrees with Nel as he said “Children, youth, or adolescents are an integral part of God’s people” (2000: 15). So they need to be loved so that they feel part of the church family.

According to the Swazi culture, you pay a fine for teenage pregnancy. In the church young people are ex-communicated if they fall into sin. Young people therefore find themselves rejected by the community. The author therefore views church discipline as something which is not good enough to help teenagers who fell pregnant out of marriage. They feel rejected by the church and the parents which deepens the trauma. Thus they end up giving themselves into worldly desires.

The great majority of the youth believe in doing God’s work without prioritizing a relationship with the owner of the work. With older folks a good relationship with the Lord is important. However, the church should try to reach them at their standard without compromising the truth. It is much better to allow them opportunity to “play” church rather than being in drugs and all sorts of immoral practices. As they are allowed to be active in church, they will end up being serious with God and thus the character of Christ is formed within them.

The author is of Nels’ idea that the goal of youth ministry should be to help them to be Disciples of Christ. Nel notes that “whilst service is integral to

our discipleship of Christ, serving while following, is part of quality life and joy of life for a Christian” (2000:73). Thus a mentor should be a role model to the Youth.

Youth should be involved in the church decision making, church policy-making. They should be listened to. If what they say is not in line with God’s principles, they should be corrected constructively. They should be trusted, recognized and be involved in church activities not only in youth services.

The Role of Culture and Moral Behavior

The key concepts in this topic are “role of Culture and Moral behavior”. Wilson defines culture as “the sharing of modes of behavior and out-look within a community” (1996: 66). He further states that “the study of culture involves an analysis of how culture is transmitted from generation and the way in which it is sustained through social interaction in the community” (1996: 66). Therefore to act according to one’s culture would mean engaging in or refraining from certain conduct set by the community. This study has previously noted in Chapter One that the general outcry of the Swazi people is that the Youth no longer conduct themselves as expected by the Swazi norms. The Swazi youth are taught to respect their cultural norms and customs.

This practice could be either in a form of nonverbal or in the verbal expression of opinions or attitudes concerning norms, values, or beliefs of the community. Wilson (1996: 66) further states “that all communities within the broader society share common modes of behavior and outlook. However, the extent to which communities differ with respect to outlook and

behavior depends in part on the degree of the group's social isolation from the broader society". As shown by the research, morals have declined generally with most youth, but this study is of concern with the youth in Tertiary institutions as they are looked at to be role models as future parents and leaders of the country.

The Swazi culture as also part of the African community is exceedingly rich in training youth to be responsible citizens. These schools consist in what is generally and called initiation. Swazis use the (liguma) a kitchen place for girls and (lisango) a place next to the Kraal for boys which have been discussed in Unit Two of the study.

Apart from the school of day-to-day family and social life which enhances the individual's experience, initiation constitutes a vital constitution for teaching and training the citizens. It is through initiation school that the boys are taught about farming, how to treat their wives and protecting their country. Sow asserts that "it is by means of initiation that the citizen advances beyond the ordinary knowledge of his society's values to an understanding of the why and wherefore of things" (1997:112). Therefore the youth who has been initiated will be equipped to understand how values are produced, and perhaps also know where their origin lies. The study notes that cultures are good, bad and dynamic. Hence there are cultural practices of which the author beliefs should be discouraged with the young people.

Although sweeping generalizations should not be made, some trends can be recognized in the Swazi culture about the way children are viewed within social groupings. For instance, some Swazi communities still hold on

the male child, particularly the eldest, in the highest regard. This sometimes leads to the rejection and neglect of girls. Girls are afforded less opportunities for education thus they end up teenage–pregnancy or in forced marriages. This causes moral decline. So, young people should be afforded equal opportunities to education and family rights.

The Swazi culture allows Boys to have many wives (polygamy). Although this custom was only for the kings so that they propagate the royal blood it became acceptable for all males. Lavenda & Schultz notes that “Polygamy has two major forms: polygyny and polyandry. Polygyny is a marriage pattern in which a man may be married to more than one woman at a time” (2003:174). This is the most common pattern in the Swazi culture.

According to Lavender & Schultz, “polygyny enables a lineage, especially one with male children, to establish alliances with many other lineages through marriage” (2003: 174). This pattern although not commonly practiced by Swazis, used to be practiced whereby a girl child would be given for marriage to a rich family for the poor family to be supported. Kings used to make alliances through polygyny marriages.

However, Lavender states that,

“Regardless of any limitations on the number of wives, polygynous societies are faced with a real demographic problem: because the number of men and women in any society is approximately equal, for every man with two wives there is one man without a wife”. To help solve this problem, men may be obliged to wait until they are older to marry, and women may be pressed to marry at a very young age; but even these practices do not

completely eliminate the imbalance. As a result, polygyny is regularly connected with power in societies that practice it. That is, those men who are rich and powerful have multiple wives; those men who are poor and powerless either cannot marry, marry very late, have relationships outside of marriage, or marry women who are equally dispossessed” (2003: 174). This is a warning to the challenges incurred through polygamy. Polygamy is not good in now-days of economic challenges the country and the world is facing. Research has proven that it is one way in which HIV is spread. In polygamous families children and mothers fight for food as men sometimes behave irresponsible. Thus morals decline with the youth. This marriage pattern should not be encouraged anymore.

Involvement of Government

Wilson states, “Government refers to a set of practices or actions that are concerned with and focused upon, the actions of oneself and others. But what are not specified in advance, a priori, are the agents, objects and means of government” (1996:65). Therefore government’s role in building good morals to the youth is important.

One means is prioritizing education of the young people through financial support. Research on teenage pregnancy reveals that poverty is one of the factors that lead to teenage pregnancy. According to the Oxford Dictionary, “poverty is an experience in life whereby a person lives without basic daily need such as housing, food, water, and clothing. Many students in tertiary institutions are from poor backgrounds. Some end up entering in love affairs as a way of escaping poverty. Unfortunately they end up being traumatized as they are left with the responsibility to raise children alone

with their studies. The author's view is that Government should prioritize education in practical terms not just political propaganda.

Parents in high-jobless neighborhoods have a much more difficult task of controlling the behavior of their youth, and preventing them from getting involved in activities detrimental to pro-social development. Wherever possible, and often with great difficulty considering the problems of limited financial resources, the Youth attempt to establish contact and cultivate relations with people who will not be beneficial to their future. Government should sponsor Tertiary institutions to have recreational programs to keep students busy out of class. Government should help students engage in income generating projects. Budget on youth funds should be increased.

Contemporary questions about culture and government need to be reviewed in the context of changes toward advanced liberal government, globalization and the growth of bio-powers.

The Role of The University in Moral change

Axelson states "helping youth during their impressionable years to form perceptual and rational alertness is especially important in overcoming the tendency toward prejudicial attitudes and thinking" (1993: 204). The author agrees with Axelson, Tertiary Institutions as Social institutions share in the socialization process along with family, church, neighborhood, and peer groups. But there is always room for improvement of which the involvement of pastoral care can improve acceptable conduct from students.

Socialization will promote the students to membership in the society by teaching behaviors, roles, personality characteristics, and interpersonal relations.

Socialization of the students will provide values, knowledge and skills of the prevailing culture. The important question is whether Tertiary Institutions can adequately identify students with different potentials and characteristics and prepare them differentially so that they are able to enter society with full use of their distinctive qualities. By such conduct communities are shaped positively.

The authors' opinion is that the interaction of students based on mutual respect and equal status is the major goal of integration. This study views this as a life time commitment. The result of such a process will help in promoting academic achievement and students' self-esteem. The author argues that any plan to improve the school climate should be developed by the involvement of the students. As they are involved in decision making through their SRC (Students Representative Committees) misconceptions are corrected and healing takes place as all participates are involved. Research has proven that Students are not involved in decision making concerning the affairs of students. In most cases it's the top-down line of command. This is an often cause of strikes and riots in Tertiary Institutions.

The increase in quantity and quality of interactions, through improved communication skills, will provide opportunities for students to learn more about each other. As such, the ultimate long-range goal is the development of perceptions and attitudes that recognize each person as a unique and valued human being.

The strengthening of self-esteem will be taken as a specific key goal for integration activities in moral building. This development of positive self-image requires thought, consideration and action by students in facing such

questions as, why I am a good person. How do I treat others? How do I react with others? How do I assist others? Active mutual assistance in solving problems will also help build acceptance and cooperation.

Students should be given opportunities for group-related experience so that all students can practice small-group leadership skills as well as followership skills. The feeling of support and self-confidence can also be gained through co-leading group discussions about the moral standards which must be observed in campus and in the community at large.

Tertiary institutions should also conduct workshops for students on how to handle their background differences. The aim is to help develop pride in ethnic heritage, to understand the backgrounds of others, and to accept and respect what they are and what others are.

5.2 PRELIMINARY CONCLUSION

What is happening around us, and calls from the government to help in moral decline, of our youth seems to be a motivation in pastoral care. Pastoral care should work hard to become more relevant to the present youth dynamics. Good cultural practices should be encouraged with the Youth in Tertiary Institutions.

This happens by considering the youth world view and engaging all the discussed stake holders as discussed. The role of good cultural norms and customs in building good morals cannot be over looked as a means in building good character. The next chapter will be on the Findings and Recommendations of the Study.

CHAPTER SIX: FINDINGS AND RECOMMENDATIONS

The study has been helpful as a future tool for pastoral care as well as instrument to fulfill the requirement of the author's study program. The objective of the study has been accomplished through the commitment of both the researcher and the participants. The findings and recommendations are summarized as follows:

6.1 FINDINGS

In chapter one, the author stated that the purpose of the study is to empower the youth at Tertiary Institutions through a Pastoral care model that will equip them to be better parents. The researcher will synthesize the findings, interpret them and identify some gaps for further investigation in the next sections.

Perceptions on the Moral decline of Students at Tertiary Institutions

From the interviews and questionnaire answers, it is clear that there is a decline in Students moral behavior. Moral decay is a general challenge with the youth, but this study is focused with the youth at Tertiary Institutions. Good moral background is observable during the first months of the students, but diminishes as students get familiar with the University.

It is observed that students fail to handle the freedom which they get at University from the strict discipline of high school life. They end up failing to cope with peer pressure. The immoral behavior has become the norm, so a child brought up in a good manner feels like he/she is a misfit and end up living like his/her peers.

Therefore there is a need for a mentoring program to help students adjust from school life to University level. The author is aware that orientations are held for new comers but a continuous caring approach is integral in developing the youth to be responsible adults.

Gerkin writes, “care for the people of God involves care that confronts issues for justice and moral integrity in the life of people” (1997: 25). The author agrees with Gerkin because the pastor or youth worker has to influence the lives of the youth by teaching the Word of God and living according to it. This is a call to care givers.

The Role of Swazi Culture in the Development of a Young Person

A concern arises on the findings indicating that 67% of students don't see the role of culture in the up-bringing of the youth. 33% of the students say culture has an average role and 0% and they see no value of culture in the upbringing of the youth.

It is amazing that the 21st century youth generation having been exposed to the Swazi way of living in their childhood, choose to end their involvement when they become young adults. Netshitungulwana writes, “In the African culture the family and community has a way of teaching their beliefs and behavior in order to fulfill the social and biological needs of their children” (2009:41). Perhaps the question can be directed to parents: Do they instill the moral values to their children? Do they give a life-giving message to their children? This question has been addressed in chapter three when looking at mentoring.

The question can also be directed to the government: Is the support base the government gives towards education enough so that the youth would appreciate the cultural practices not seeing culture negatively? Is the government not giving priority to culture at an expense of educating the youth? The question on the role of governments towards promoting culture without jeopardizing education benefits can be addressed in further research studies.

Mbiti observes culture as, “the human pattern of life in responds to man’s environment” (1996:12). Therefore culture should impact the regular way in which the youth conduct themselves. This should start in the family and continue to the school life to form an acceptable identity of the youth. Hence the study notes that the youth needs to be mentored of being responsible adults so that the culture is transformed from one generation to another

The Need for A Pastoral Care Model at Higher Education Institutions

Research findings revealed that there interventions to moral building are in place at the University of Swaziland (UNISWA). The Dean of Students Affairs (DSA) is in charge of students conduct and welfare. A counseling officer is in place who works the DSA. Through guiding, the counselor assists in finding answers to perplexing issues of ultimate concern to the student.

Students Christian Fellowship (SCM) is in place. Perhaps the most important aspect of helping students to develop spiritual is effective Christian fellowships. Studies have observed that at college stage (20-32 years old) is a time when the person narrows down his range of

relationships rather than widening the range to include new people. That being true, as the students are drawn into fellowship in a friendly confine and think together of faith intersecting life, they can be more open and experience the openness of their friends and loved ones.

The 66% score of the respondents indicate that Pastoral care has a major role in the upbringing of the youth. Therefore the guidance by Pollard will be followed in this study who contends that, “we should help people to engage in a positive deconstruction of their worldview” (1997:71). The author agrees with Pollard because information gathered from the interviews show that the youth have their worldview of Christianity, government and culture. Their thinking towards government and culture is displaced.

The author believes that the youth should appreciate what the government is doing and behave responsibly. The Swaziland government used to pay full tuition and allowances for food and accommodation for students at university level. But as from the year 2011 government pays 60% of students’ tuition fees. The rest must be paid by parents. Could this have an impact on moral decay?

The government sponsors selective causes and not to all students as it used to be. Since 2008 the focus is on free education at primary and high school. The economic crisis faced by the government calls for a positive deconstruction. Meaning that students’ as part of the citizens of the country must be willing to unlearn what they know and adopt an understanding of the reality. Education in the country has not been focused to some courses. Students were sponsored to any course at the University level. But now the

Government only sponsors selective courses. Courses like Law are no longer government priority. This could have an impact on moral decay because as people are restricted they tend up fighting for their rights of which the authorities see it as violating culture of respecting.

Gerkin will also be followed in this study who contends that, “to tour the world of pastoral care means to consider the caring task of the pastor in relation to individuals and communities” (1997:10).

Caring ministry has been there in Tertiary institutions but Gerkins’ approach of shepherding depicted in Psalm 23 could enable caregivers to be more equipped for ministry to the present youth generation. Gerkin writes, “God is depicted in Psalm 23; as the good shepherd who leads the people in the paths of righteousness, restores the souls of the people, walks with the people among their enemies, and even into the valley of the shadow of death” (1997:27). Young people need a shepherd who will guide them by allowing groups to discuss Swazi issues in Tertiary institutions.

The author finds Gerkins’ approach relevant such that, since God takes care of his people through other people it is important to show that we have to follow his formula in pastoral care. As the mentor journeys with them through their traumatic situations he has to be patient and concentrate on their feelings in trying to understand what they are going through.

6.2 RECOMMENDATIONS

Research findings reveal that many Children in Swaziland are orphaned and left in the care of grandparents if they have them. The question is how

a child can grow up responsibly without a mentor to parent them? As Nel (2000) has emphatically stressed the importance of a parent towards a child upbringing, the study maintains that parents have an integral role in the development of a child to adulthood.

Therefore the researcher has a special concern for the youth raised in broken families or single-parent families. Single-parent families can be of a wide variety of situations, any one of which deserves careful consideration and analysis. Gerkin as previously quoted in this study shares that “within that broad category of single parents are included families who have lost one parent through death or divorce, and mother headed families in which there has never been a husband or father” 1997:164. He further shares that “this speaks of homes of teenage mothers who become pregnant through casual sex and choose to have the child rather than abort the pregnancy” (1997:164). Study findings revealed that there are quite a number of young people of this caliber.

Thus they grow up with that trauma of hatred and rejection as a result of not experiencing motherly and fatherly love. They end up causing greater problems at home, school and in the community. Further research can be conducted on what causes single parenting in Swaziland?

These youth will be introduced to God who is a father to the fatherless. Thus they would learn to understand the importance of relationships. Nel argues that “the emphasis on the family as a hermeneutic principle should in no way be used to cause people who are hurting to hurt even more” (2000: 20).

Looking at the level in which child and youth-abuse is prevalent in Swaziland, further study can be conducted on this area. Abuse causes young people to lose their self-worth

Pastoral care

Pastoral care methods should be changing with the times. As people look at life changes on daily basis, pastoral care practices have likewise to be modified to respond to the changing needs of people. Our theology should meet peoples' needs. The pastor as a shepherd should be there with the people; to restore their souls, walk with them among their enemies, and even into the valley of the shadow of death (Psalm 23). The pastor cannot drag by force or constrain by fear, but should by persuasion lead people to their desired Godly destiny.

The Role of Culture in Morals Building

The author recommends that culture must not be imposed as sometimes it can misdiagnose people, especially children. For instance, young girls should not be forced to attend reed dance (umhlanga) reed dance ceremony. Reason being that, in such ceremonies some are negatively influenced with some bad things that happens during this ceremony. Some of the girls find an opportunity to visit their boyfriends yet parents know that they are in the reed dance ceremony.

This is when it seems to favor the superiors at the expense of the minors. When the youths' rights are violated in the name of "respect for authorities", culture is abused. So, if students are taught to obey and to listen to the elders with an understanding of their needs, this study assumes that it would not be easy for them to challenge the elders in the learning

institutions and the community at large. Thus less boycotts and strikes at Tertiary institutions.

Culture is not static, it can be changed. With regard to this dynamics of culture, we need to change all aspects that have become so harmful and traumatizing to the students. Challenging this concept of culture will help the youth deal with new issues that are developing in the twenty first century. They will finally become a blessing to the church and the nation.

Nel writes, “it is no longer doubted whether there is really such a phenomenon as a youth subculture or not. The question is, “how it is to be defined and described, and whether one should rather speak of more than one subculture” (2000: 28). Moreover, he states that it is not easy to define and describe the youth subculture as the youth are progressive, dynamic and charismatic. Thus the author recommends that that research on Youth culture should be done now and again as youth sub culture changes

The researcher agrees with Nel in relating that any attempt to describe in some detail a youth subculture is merely a present-day sketch, determined by the culture of the researcher. Therefore this study recommends that the present existing cultural practices involving the youth must be youth friendly. Young people should not feel like they are outdated when attending cultural activities.

Nel argues that, “this God calls people within every culture to become what he has meant them to be, rather than to try and make him fit into the niche of their own cultural creations” (2000: 29). The researcher thinks Nel’s approach is effective as the gospel should be presented within the culture

of the youth. Thus the use of the term culture in this study has been used to mean the desired spiritual and moral positions of the young people.

Involvement of the Youth in Church Services

Young people are not the future church but they the church now. Therefore they must be influenced to serve God at their youthful age. Most of the youth think that they will start living for God when they become adults. This study recommends Pollard epistemology of deconstruction for reconstruction as a methodology in working with the youth. A study can be conducted on what causes the youth not to be active in church.

7.1 Appendix A

Interview Guide on Moral Decline for Students:

Instructions: Fill in the gaps with a tick where appropriate.

1. Do you think morals have declined in the society in general or it has declined among tertiary student?

Decline generally.....

Decline in Tertiary Institutions.....

2. How would you describe the behavior of the students in the University?

Good ()

Fair ()

Bad ()

3. What do you think are the causes of such behavior?

State briefly your observations as a student:

.....

.....

.....

.....

4. To what extent could you say culture has a role to play in behavior change?

Major Role ()

Average Role ()

No Role ()

Explain your View

.....
.....

5. How could you describe the level in which Tertiary Institutions Students attend (Umhlanga) Reed dance ceremony or Lusekwane ceremony?

Good ()

Fair ()

Bad ()

What do you think are the causes?

.....
.....

6. To what extent do you think pastoral care role could play in modeling moral standards in the University?

Major Role ()

Average Role ()

No Role ()

Share your View

.....

7. What are your views in as far as the role of current moral behavior interventions within the campus is concerned?

Share your experience with the present programs if there are any within the campus

.....
.....
.....
.....

8. Does the church have any responsibility towards this situation (decline of morals tertiary)?

Church responsibilities:

.....
.....
.....
.....

9. List the ways the Church or S.C.M might help tertiary students regain desired morals?

Views of regaining desired morals

.....
.....
.....

10. What are the advantages of each choice you made in number eight (8)?

Advantages

.....

.....

.....

.....

.....

7.2 Appendix B

Questionnaire: For Faith based Students

This survey will help to describe the way in which the students see the need for pastoral care in the University.

Instructions: Show your response by marking with an (X) for yes or no and briefly explain your analysis

1. Is there a need for Students' Mentoring Programmes in the University?

Yes.....

No.....

Explain:

.....
.....
.....
.....
.....
.....

2. Do you see it as an intervention Programme towards moral decline?

Yes.....

No.....

Explain:

.....
.....
.....

3. According to your analysis is it true that students who are not raised by their parents have difficulties with their social life?

Yes.....

No.....

Explain:

.....
.....
.....
.....
.....

4. Do you think that Culture and Christianity can build up the youth to be responsible citizens of the country?

Yes.....

No.....

Explain:

.....
.....
.....
.....

5. How is the Relationship between SCM and other Faith based on groups?

Good ()

Fair ()

Bad ()

How can the relationship be improved?

.....

.....

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