
**CHRISTIAN RITUALS AND MORAL DEVELOPMENT AMONG YOUTHS IN KISORO
DISTRICT: A CASE STUDY OF KISORO MUNICIPALITY**

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ABSTRACT

The major objective of this study lied in finding out whether there was a relationship between Christian Rituals and Moral development among youths in Kisoro municipality, Kisoro district. Other objectives included: To find out the level of implementation of Christian Rituals among youths in Kisoro Municipality and to find out the extent of moral development among youths in Kisoro Municipality. To obtain a sample size of eighty participants from Kisoro Municipality using Solvin's formula, the study used a basic random chance sampling technique using a descriptive and observational research design. In Kisoro municipality, five participants were pastors, five were reverends, five were priests, and twenty-five people who make up various church groups like mothers' unions and youth unions were used as participants. Data about the connection between Christian rituals and growth in morality among youths was gathered from the participants using questionnaires and interview guides. 40 people were from the Kisoro Municipality. Microsoft Excel was used to evaluate the data, which was then shown as graphs, frequency distribution tables, percentages, and pie charts. The study's data were analyzed using SPSS software.

The investigator came to the conclusion regarding this objective from what she discovered that the level of enactment of Christian rituals in the Kisoro Municipality is low. This is because of a number of factors, including the substantial impact of social media, the emergence of western literature like sexually explicit films, and the high desire for earthly material things among today's young adults. The study advises Christian leaders like priests, pastors, and ministers to constantly proclaim

the gospel to inspire young people to uphold high moral standards in society. They ought to involve the youth in church activities including preaching, choir participation, and panel service.

Key words: Christian rituals and moral development

Background of the study

Christian rituals are repetitive and structured behaviors that have been established or connected to a religious organization, belief, or custom, frequently with the goal of interacting with a deity or supernatural power, according to Nucci & Lee (1993). According to Asquith (1994), the procedures that include confirmation, baptism, the Eucharist, being ordained, marriage, peacemaking, and the anointing of the sick are considered to be Christian rituals or sacraments. Sacraments are holy procedures used in Christianity that represent the divine gift or power (Dettmann, 1988).

Childhood is a crucial period in human development for moral standards and moral growth. The middle childhood social-cognitive psychological development creates the prerequisites for moral growth. Analyzing the social context of development enables the identification of influencing elements and circumstances. The formation of social connections and interaction between peers during middle childhood is crucial for one's growth of morality.

Coordination of private concerns with those of social and moral issues is one of the difficulties teenagers confront (Nucci & Lee, 1993). Teenagers may believe that their actions are solely personal, only affect them, and are not morally wrong. Conflict, however, is likely to arise if parents or schools disagree with their assessment and believe that conduct is under their purview. Asquith and Smetana (1994). According to Turiel et al. (1991), context and the people a young person is engaging with have an impact on them. Social interactions and activities may include multiple socially aware

components.

Statement of the problem

Christianity significantly influences how its adherents think, feel, and behave morally. Christians are encouraged to grow spiritually and morally via participation in Christian rituals such as attending church services, partaking in sacraments, and practicing their religion. However, there seems to be growing worry in Kisoro District about how Christian rituals affect young people's moral growth. Although there are Christian ceremonies and religious activities present, Kisoro District youths' moral development is not developing as it should be. Many young people in the Kisoro District take part in Christian rites without fully comprehending their meaning or function. They might do the rites mechanically without integrating the moral lessons and values embodied in them. The young people in Kisoro District may find it difficult to apply moral concepts to their daily lives because of the disparity between Christian teachings and ceremonies and the problems they confront in real life. They may have a rudimentary sense of morality due to their incapacity to apply their beliefs in real-world circumstances. The cultural environment of the Kisoro District is diverse, and indigenous beliefs and traditions frequently coexist with Christianity. Youth may get confused as a result of the conflict between these influences, making it difficult for them to recognize and uphold Christian moral principles.

The challenge was determining whether Christian practices and young people's moral growth were related.

Specific objectives

- 1. To find out the level of implementation of Christian Rituals among youths in Kisoro*

Municipality.

- 2. To find out the extent of moral development among youths in Kisoro*

Municipality.

3. *To find out the relationship between Christian Rituals and Moral development among youths in Kisoro municipality, Kisoro district.*

Research questions

1. *What is the level of implementation of Christian Rituals among youths in Kisoro Municipality?*

2. *What is the extent of Moral development among youths in Kisoro Municipality?*

3. *What is the relationship between Christian Rituals and Moral development among youths in*

Kisoro municipality, Kisoro district?

Methodology

Research Design

The study used a descriptive research design because of the nature of the variables that were at hand to produce data required for qualitative and quantitative analysis to allow simultaneous description of views, perceptions and beliefs at any single point in time (White, B, 2000).

The presentation of quantitative data included graphs, pie charts, and frequency tables. In order to determine the distribution of variables in the study population, which aided in the collection of primary data, the technique of descriptive research was used. The descriptive character of the qualitative research approach helped the researcher achieve the study's goals. Variables that cannot be accurately quantified with numbers and statistics were assigned using statements. In the quantitative

research approach, variables that would not be easily measured using words or themes were given numerical values and statistics.

Study population

Study population as defined by Babbie, (2004) is aggregation of elements from which sample is actually selected.

In this study, the researchers went to different residents in Kisoro Municipality which included Pastors, Priests, and fathers, Reverends, farmers plus all those who head different committees in the churches and consulted them about Christian Rituals and Moral Development

Statistics

N	Valid	56
	Missing	0

STUDY POPULATION

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	PRIEST	6	10.7	10.7	10.7
	REVEREND	5	8.9	8.9	19.6
	PASTOR	3	5.4	5.4	25.0
	TRADER	9	16.1	16.1	41.1
	FARMER	33	58.9	58.9	100.0
	Total	56	100.0	100.0	

Sampling procedures

Sampling procedure refers to choosing part of a population to use to test hypotheses about the entire population (Jowin, 2003). The procedures included simple random sampling and purposive sampling and was used to select respondents in the study.

Sample size

(George & Mallery, 2003) A sample is a relatively tiny portion of the entire population. 80 out of 100 participants in the survey were responses, of whom 5 were pastors, 5 were reverends, 5 were priests, and 25 were members of various church organizations such mothers' unions and youth unions. 40 of them were locals or farmers in Kisoro Municipality.

Sampling techniques

Ahuja Ram (2010), defines sampling as the act or process of selecting a suitable sample of the population for the purpose of determining parameters of characteristics of the whole population, and these can be either probability or non- probability sampling techniques.

Simple random sampling

Simple random sampling is whereby the individuals in the total population have equal and independent chances of being selected as a member of a sample (Orodho, 2004).

Simple random sampling was used to select respondents in the group of community members. A total of 40 community members/farmers in Kisoro District participated in the study and their selection involved simple random sampling and specific attention was paid to inclusion of both male and female respondents in the study area.

Purposive sampling

Approach known as "judgmental sampling," in which specific situations, people, or events are purposefully chosen in order to convey crucial information that cannot be learned from other options, is known as "purposeful sampling."

5 Pastors were among the units chosen for the sample using the purposeful sampling technique.

25 people, including 5 Reverends, 5 Priests, and members of several church committees including Mothers' Unions and Youth Unions, make up this group. This method is founded on the study's goal and the distinctive features of a population. This method was employed by the investigator because it is extremely helpful in circumstances when you must quickly achieve a specified sample and where sampling for symmetry is not the major issue.

Purposive sampling is less costly, more readily accessible, more convenient and select only those individuals that are relevant to research design. Besides this, there is no way to ensure that the sample is truly representative of the population, and more emphasis is placed on the ability of the researcher to assess the elements of the population.

Data collection methods and instruments

According to Syed Muhammad Sajjad Kabir (2016), gathering data is the process of acquiring data and measuring information on relevant variables in a predetermined systematic way that allows one to respond to specified research questions, test hypotheses, and assess results. The researcher employed both secondary and primary data methods to gather both qualitative and quantitative data. In order to gather data, various techniques including questionnaires and interviews were used. All Church elders, Church leaders, and community people in the Kisoro District were surveyed using these.

Data analysis

The statistical package for social science (SPSS) tool was used by the investigator to compute percentages, means, Standard deviations, modes, frequencies, and tabulate responses for both quantitative and qualitative data types. To find and correct mistakes made by those surveyed, data was modified. The answers provided to the

questions were then coded into several categories. The data was analyzed using descriptive statistics, including distributions of frequencies and percentages, pie charts, bar graphs, and line graphs. The responses were all grouped accordingly to their theme categories and their contents were evaluated for qualitative data using content analysis techniques. Presentation of data was done on tables, figures and charts. Statistical Package for Social Sciences (SPSS) software and micro soft excel were used to aid in the analysis of data.

RESULTS

Response rate

Questionnaire return rate

All the 80 questionnaires were given out, 56 were returned, thus representing 70% response. The study was considered good because according to Peil (1995), questionnaire return rate above 50% is considered good for a study.

Personal information of respondents

Information regarding to the personal background of the respondents included their age, gender, marital status, occupation, and education level

Age of the respondents

Information regarding the age of the respondents was added to questionnaires during the piloting process. The following information regarding the ages of the respondents was analyzed using SPSS Software and presented in form of grouped data as shown in the table 1

AGE OF RESPONDENTS

N	Valid	56
	Missing	0
Mean		3.7143
Median		3.0000
Mode		3.00
Std. Deviation		1.13961
Range		4.00

AGE OF RESPONDENTS

Frequency	Percent	Valid Percent	Cumulative Percent
Valid 10-20	6 10.7	10.7	10.7
20-30	23 41.1	41.1	51.8
30-40	13 23.2	23.2	75.0
40-50	9 16.1	16.1	91.1
50+	5 8.9	8.9	100.0
Total	56 100.0	100.0	

Therefore, from the mean (3.7143) it was deduced that most of the respondents who participated in the study were from a mature group i.e., were within the age range of 20-30 years with 41.1% and this was because such people within that age group of 20-30 years have developed minds to practice good morals in society and act as good examples to the rest of the members of the society. This led to the conclusion that the researched adult brains were responsible for the correctness and dependability of the information that was gathered. The investigator also learned from table 4.2.1 that 10.7% of those who participated in Kisoro Municipality were among the ages of 10 and 20; 23.2% were in the ages of 30 and 40; 16.1% were among the ages of 40 and 50; and 8.9% were over the age of 50. The standard deviation was 1.13961, and the range was 4.00. There is a 3.0000 median.

Gender of Respondents

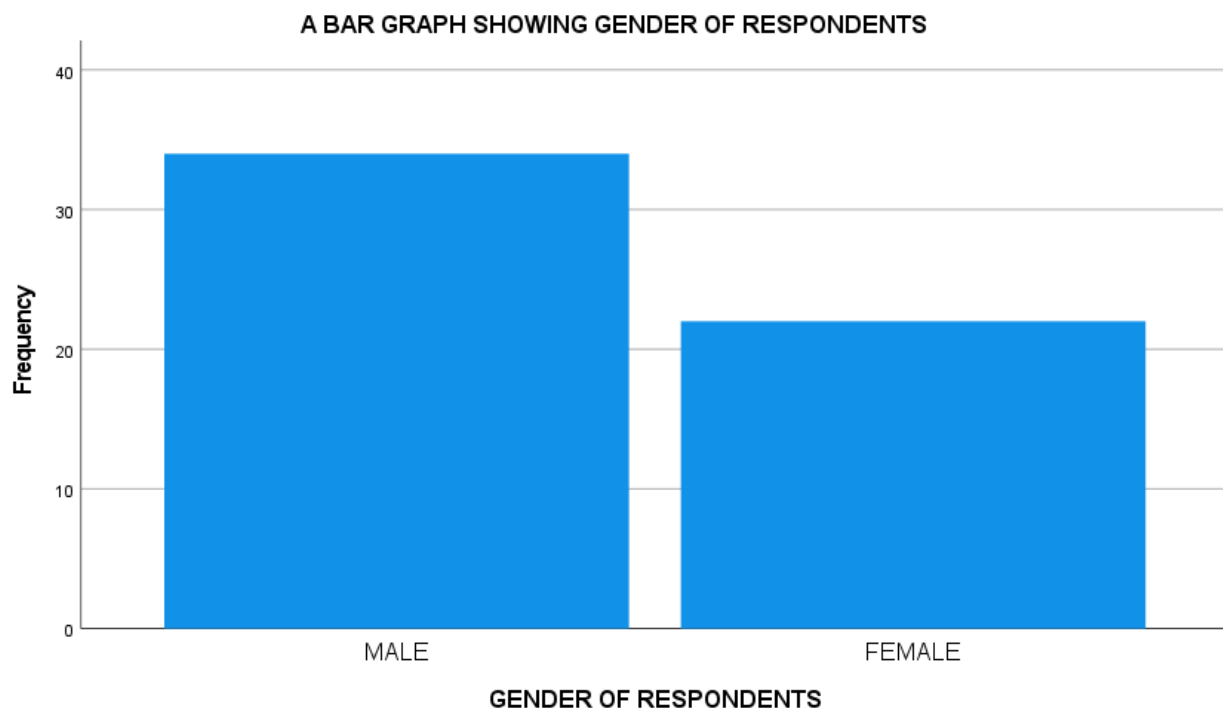
The study investigated the gender of the respondents and the findings were as shown in the table

2

GENDER OF RESPONDENTS				
Frequency		Percent		Valid Percent
				Cumulative Percent
Valid	MALE	34	60.7	60.7
	FEMALE	22	39.3	39.3
	LE			
	Total	56	100.0	100.0

From table 2, it was found out that, majority of the respondents were males with 60.7%

compared to females with 39.3%.



Occupation of the respondents

Information regarding the occupation of the respondents in Kisoro Municipality, Kisoro District was collected and presented in table 3

OCCUPATION OF RESPONDENTS

Frequency		Percent	Valid Percent	Cumulative Percent
Valid	PRIEST	6 10.7	10.7	10.7
	REVEREN D	5 8.9	8.9	19.6
	PASTOR	3 5.4	5.4	25.0
	TRADER	9 16.1	16.1	41.1
	FARMER	33 58.9	58.9	100.0
	Total	56 100.0	100.0	

From table 3, it was found out that 10.7% of the respondents were Priests, 8.9% were Reverends, 5.4% were Pastors, 16.1% of the respondents who participated in the study were Traders and majority of the respondents were Farmers (58.9%).

Marital status

Information regarding the marital status of the respondents in Kisoro District was collected and presented in table 4

Table 4: Marital status of respondents

MARITAL STATUS OF RESPONDENTS

Frequency		Percent	Valid Percent	Cumulative Percent
Valid	SINGLE	28 50.0	50.0	50.0

MARRIED	20	35.7	35.7	85.7
DEVORCE D	8	14.3	14.3	100.0
Total	56	100.0	100.0	

From table 4, it was found out that, majority of the respondents were Single with 50.0%, 35.7%

of the respondents were married and only 14.3% had divorced.

Educational level of the respondents

Information regarding the academic background of respondents in Kisoro Municipality, Kisoro

District was obtained and tabulated as shown in table 5

Table 5: Educational background of the respondents

Statistics		
EDUCATION LEVEL OF RESPONDENTS		
N	Valid	56
	Missing	0

EDUCATION LEVEL OF RESPONDENTS

Frequency		Percent	Valid Percent	Cumulative Percent
Valid	PRIMARY AND BELOW	8 14.3	14.3	14.3
	O LEVEL	23 41.1	41.1	55.4
	A LEVEL	10 17.9	17.9	73.2
	CERTIFICATE	14 25.0	25.0	98.2
	NONE	1 1.8	1.8	100.0
	Total	56 100.0	100.0	

The overwhelming majority of the participants (41.1%) just finished their ordinary level

of schooling, 14.3% only accomplished their elementary schooling and never pursued further study, 17.9% only accomplished their A' Level schooling, 25.0% only accomplished their certificate level of schooling, and 1.8% never completed any level of schooling in their lives, according to table 5 of the analysis of interviews and questionnaire responses. Statistical evidence suggests that

Kisoro Municipality and Kisoro District both need and lack adequate education.

The level of implementation of Christian Rituals among youths in Kisoro Municipality

This Section describes the independent variable (Christian Rituals). The independent variable was addressed in Section B of the questionnaire for respondents.

Table 6: The level of implementation of Christian Rituals

Statistics		
LEVEL OF IMPLEMENTATION OF CHRISTIAN RITUALS		
N	Valid	56
	Missing	0

LEVEL OF IMPLEMENTATION OF CHRISTIAN RITUALS

Frequency		Percent		Valid Percent	Cumulative Percent
Valid	HIGH	15	26.8	26.8	26.8
	MEDIUM	9	16.1	16.1	42.9
	LOW	32	57.1	57.1	100.0
	Total	56	100.0	100.0	

The responses were interpreted as follows, 57.1% of the respondents agreed that the Level of implementation of Christian Rituals in Kisoro Municipality is low, 26.8% argued that Level of implementation of Christian Rituals in Kisoro Municipality is

high, 16.1% revealed that Level of implementation of Christian Rituals in Kisoro Municipality is Medium.

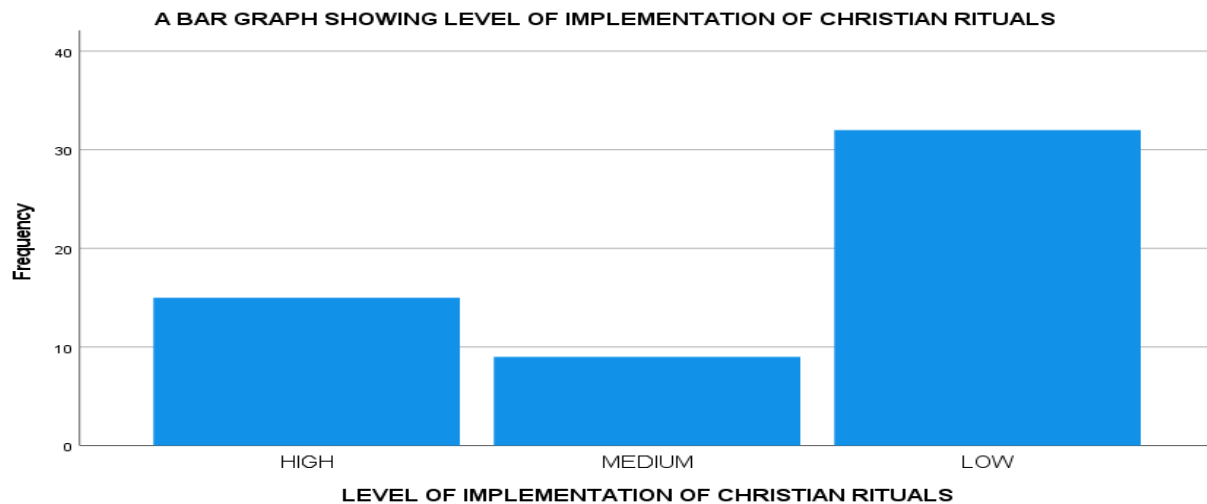


Table 7: Examples of Christian Rituals

Statistics		
EXAMPLES OF CHRISTIAN RITUALS		
N	Valid	56
	Missing	0

EXAMPLES OF CHRISTIAN RITUALS

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	BAPTISM	20	35.7	35.7	35.7
	FASTING	9	16.1	16.1	51.8
	BELEIVING IN ONE GOD	8	14.3	14.3	66.1
	CONFIRMATION	7	12.5	12.5	78.6
	CHURCH MARRIAGE	5	8.9	8.9	87.5

<i>EUCCHARIST</i>	7	12.5	12.5	100.0
<i>Total</i>	56	100.0	100.0	

The responses were interpreted as follows; 35.7% of the respondents revealed that baptism is the major example of Christian ritual practiced in Kisoro Municipality, 16.1% revealed that it is fasting, 14.3% revealed that it is believing in one God, 12.5% revealed that it is Confirmation, 8.9% revealed that it is Church marriage and 12.5% revealed that it is Eucharist.

Table 7: The extent of Moral Development among youths in Kisoro Municipality

This Section describes the dependent variable (Moral Development). The dependent variable was addressed in Section C of the questionnaire for respondents. Information regarding the extent of moral development in Kisoro Municipality was collected from respondents and analyzed using SPSS Software and the results were presented and tabulated in table 7 below.

Statistics
EXTENT OF MORAL DEVELOPMENT

<i>N</i>	<i>Valid</i>	56
	<i>Missing</i>	0

EXTENT OF MORAL DEVELOPMENT IN KISORO MUNICIPALITY

		<i>Frequency</i>	<i>Percent</i>	<i>Valid Percent</i>	<i>Cumulative Percent</i>
<i>Valid</i>	<i>VERY HIGH</i>	5	8.9	8.9	8.9
	<i>HIGH</i>	13	23.2	23.2	32.1
	<i>VERY LOW</i>	34	60.7	60.7	92.9
	<i>LOW</i>	4	7.1	7.1	100.0
	<i>Total</i>	56	100.0	100.0	

Because 60.7% of the participants in the research agreed that the level of moral growth among youths in Kisoro Municipality is very low and is caused by encounters with Western cultures and sexually explicit the written word, the extent of moral expansion among those youths was found to be very low. Only 7.1% of respondents said that moral development among youngsters in the Kisoro District is at a low level, compared to 23.2% who said it is at a high level, 8.9% who said it is at a high level, and 7.1% who said it is at a low level.

Under this second objective, the researcher went ahead to ask respondents using the 5 style Likert scale and the responses were analyzed using SPSS and presented in table 8 below.

Statistics

Bad morals are mainly practiced by the youth in this area

N	Valid	56
	Missing	0

Bad morals are mainly practiced by the youth in this area

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly disagree	6	10.7	10.7	10.7
Disagree	10	17.9	17.9	28.6
Neither agree nor	7	12.5	12.5	41.1
Agree	14	25.0	25.0	66.1
Strongly agree	19	33.9	33.9	100.0
Total	56	100.0	100.0	

From the table 8, it was found out that 10.7% of the respondents strongly disagreed

that bad morals are mainly practiced by the youth in this area, 17.9% disagreed, 12.5% neither agreed nor disagreed, 25.0% agreed and 33.9% strongly agreed that bad morals are mainly practiced by the youth in Kisoro Municipality, Kisoro District.

Table 9: Church leaders play a big role in imparting good morals into the youth in Kisoro Municipality

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	11	19.6	19.6	19.6
	Disagree	14	25.0	25.0	44.6
	Neither agree nor disagree	13	23.2	23.2	67.9
	Agree	9	16.1	16.1	83.9
	Strongly agree	9	16.1	16.1	100.0
	Total	56	100.0	100.0	

Relationship between Christian Rituals and Moral Development in Kisoro Municipality The data collected from the respondents on the relationship between Christian Rituals and Moral Development in Kisoro Municipality were presented as seen from table 4.5

Table 9: The relationship between Christian Rituals and Moral Development

Statistics
RELATIONSHIP BETWEEN CHRISTIAN RITUALS AND MORAL DEVELOPMENT

N	Valid	56
	Missing	0

RELATIONSHIP BETWEEN CHRISTIAN RITUALS AND MORAL DEVELOPMENT

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	High Positive	36	64.3	64.3	64.3
	Positive	14	25.0	25.0	89.3
	Negative	6	10.7	10.7	100.0
	Total	56	100.0	100.0	

According to data gathered by the investigator from questionnaires, a strong positive association between Christian rituals and growth in morality earned the greatest response rate of 36 (64.3%), 14 (25.0%) participants agreed that the correlation is positive, and only one responder (one participant) disagreed with the finding.

In Kisoro Municipality, 6 (or 10.7%) of the people surveyed concurred that there is a bad correlation between Christian rituals and growth in morality. This demonstrates the prevalence of immoral activity in the region, which is supported by the youth in Kisoro Municipality's underdeveloped morality.

Conclusion of the findings

The investigator came to the conclusion regarding this objective from what she discovered that the level of execution of Christian rituals in the Kisoro Municipality is low. This is because of a number of factors, including the significant impact of social media, the emergence of western literature like sexually explicit films, and the high desire for earthly material things among today's youths.

The association between Christian rituals and growth in morality is highly positive

and correlated. The investigator came to the conclusion that teenagers who get involved with church-related activities like conferences always exhibit high moral standards in society, demonstrating the influence of Christian rituals like confirmation and church marriage on young people in Kisoro Municipality.

Recommendations of the study

The researcher recommended the government to provide enough sensitization of the youths about their roles in society so that they act as exemplary member in society.

The researcher recommends the Christian Leaders like Priests, Pastors and Reverends always to preach the gospel that encourage the youth to have good morals in the society. They should involve the youths in church activities like preaching, joining Church choirs and church committees.

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