Effects of Social Challenges on Faith Development among the Youth in the Catholic Diocese of Wau, South Sudan

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Abstract

The study sought to examine the effect of social challenges on faith development among the youth in the Catholic Diocese of Wau, South Sudan. The study was guided by James Fowler's theory of faith development and Albert Bandura's theory of social learning. The researcher used an explanatory sequential mixed-method research design. The specific objectives of the study aimed to examine the influence of alcoholism, social media and popular culture on faith development among the youth in the Catholic Diocese of Wau. The study further sought to identify intervention strategies to address the effects of social challenges (alcoholism, social media and popular culture) on faith development. The target population was 200 and the study used a simple random sampling technique to select a sample size of 132 obtained through Krejcie's sampling Table. The study chose 66 youth from the parishes, 33 from the ministry of youth and sports and 16 from the marketplace through simple random sampling. The study further picked 9 youth leaders, 7 parish priests and curates and 1 youth chaplain purposively. The data instruments for data collection were the questionnaires with open and closed-ended questions and a semi-structured interview guide with open-ended questions. The interviews were analyzed in narrative form using research themes. The quantitative data from the questionnaires were analyzed using tables and bar charts. The findings exhibited that alcoholism produced irresponsible leaders and less God-fearing people in society. Social media makes the youth lose valuable cultural and Christian values and virtues. Popular culture leads to drop out from Church activities among the youth. Based on the research findings, the study concluded that alcoholism, social media, and popular culture affect faith development among the youth in the Diocese of Wau. Hence, the study recommended that spiritual guidance and counseling programs need to be applied for youth transformation.

Keywords: *Alcoholism, social media, popular culture, intervention strategies, faith development, youth, Catholic Diocese, Wau*

1.1 Background of the Study

Faith development among the youth is fundamental to help them act naturally with honesty, integrity, truthfulness. Their spiritual development is so important for their own mental and physical well-being. Faith development among the youth can help them become responsible in their actions. It is critical to examine factors that may derail the faith formation among the youth. It is argued that alcoholism, social media and pop culture can be key influencers of the faith development among the youth[1]. Alcoholism among the youth will not only affect them in the present situation but the entire future life. The effect of alcoholism on faith development among the youth can be poisonous and continue to ruin the youth, family and society if not addressed. Developing strategies to address the effects of alcoholism for a better future family is crucial. A family is the first place, whereby youth are initiated to the catholic faith at an early stage of life for their own future family. But when a crisis occurs in the family due to alcoholism issues, it creates instability, brokenness and negative impacts on the youth in numerous ways[2]. Family safety and stability have a positive influence on the life of the youth and their future family only if the family as the first church has the plan to educate their children as Pope Benedict XVI in Post Synodal Apostolic Exhortation[3] (*Africae Munus)* explains.

The social media is the technological means of an interaction that facilitate information, ideas and various form of expression with possible access to human interest globally. According to Thomas *et al*., Social media is an umbrella term that encompasses the various activities that integrate technology, social interaction, and content creation .In India, Singh et *al*., showed that 47% of youths are negatively affected due to overutilization of social media on their mental and physical health, 29 % are facing problems of strain on the mind that destroys their inner self-confidence.[4] (Monica Munjial Singh, 2017). Hence, critical mind in use of social media is required to help the youth live a moral life. No matter how beautiful, fantastic and vivid earthly things may be, youth must use them with a critical mind and stay connected to Christ. All human activities done by the use of talents and reason are not opposed to God's words but the continuation of God's works through a human being.[5]

The pop culture is the combination of national cultures without culture, images, perspectives, and opinions, ideas, styled as a model within a specific time by the consumers. Many Youth appeared to be the most consumers of various forms of popular culture's products. They are easily attracted by popular culture for attractive sources, such as music, video games, clothes/ fashion, TV programs, radio, film, books, and the internet. The popular culture van be so influencing to the youth population and can be dangerous practice among

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[1] Stanislaw, Mirosław. "Youth, culture and religion in Italy: analysis of the situation of youth after the WYD in
    Krakow." Journal of faith and humanity, (2018):284

[2] Joe M. Chelladurai, David C. Dollahite, and Loren D. Marks. "The family that prays together stays together
  Relational processes associated with regular family prayer.*" Journal of Family Psychology* 32, no.7, 2018):849

[3] Benedict XVI, *Africae Munus, Encyclical Letter,* Nov 19, 2011. htt://www.vatican.Va,a
  post_synodal Apostolic _exhortation accessed December 20, 2020

[4] Monica Munjial Singh, Mohammad Amiri, Sherry Sabbarwal. "Social Media: Positive and Negative Effects on
    the Life style of Indian Youth." *Journal of Social science and Humanities Research 5(4)*, (2017): 41.
[5] Pope, Francis. *Christ is alive,* Post synodal Exhortation. (Nairobi - Kenya: St. Paul Communication, 2019),55

the youth that leads to crime and violence such as premarital sex, fighting, and nightclub activities. Although Pop culture has a positive impact that helps the youths be more creative, express their feelings and emotions, communicate educative messages to the audiences, and promote moral values and spiritual expression, nevertheless it may hurt the youth and create a poor performance in the field of education; demoralize the spirit of learning and idleness without societal development among them. Moreover, it has introduced unethical behaviour, vices, violent spirit, alcohol and drug abuse, sex, male and female nudity, and promiscuity among others. Based on this background, the study sought to examine the effect of Social Challenges on Faith Development among the Youth in the Catholic Diocese of Wau, South Sudan. Notably, the study examined the effect of alcoholism, social media and popular culture on the faith development among youth in the Catholic Diocese of Wau. The study further sought to identify other intervention strategies to address the effects of social challenges on the faith Development among the youth in Wau diocese.

1.2. Statement of the problem

The researcher observed that there are challenges facing youth in the Catholic Diocese of Wau, South Sudan. The current social and spiritual life of youth in Wau is incompatible with the Christian life. Dropout of many youths from the Church activities and involved in nightclub practices, organizing groups' fighting that results into injuries, physical and spiritual destruction, is the main problem that the researcher is addressing. These are clear evidences that youth are losing faith, Christian value and virtues. However, this has slowed down the participation of the youth in Church activities. The research gap has been fulfilled through data collection for reviewing pastoral activities. Family apostolate and ongoing formation discussed as the bridge will help the youth to enhance the spiritual growth and social life in the Catholic Diocese of Wau;

1.3 Research objectives

i. To examine the Influence of alcoholism on the faith development among the youth in the Catholic Diocese of Wau.
ii. To expound effects of social media on the faith development among the youth in the Catholic Dioceses of Wau.
iii. To explore the Challenges of popular culture on the faith development among youth in the Catholic Diocese of Wau.
iv. To identify other intervention strategies to address the effects of social challenges on the faith Development among the youth in Wau diocese.

2.0 Literature Review
2.1. Theoretical Framework

The study was anchored on the theory of faith development by Fowler James in 1981. According to him, "faith development is about human development, as the quest for universal meaning in life."[6] Fowler stated that faith development theory is a framework of understanding the evolution of how human beings conceptualize God or Higher Being, and how the influence of that Higher Being has an impact on core values, beliefs, and meaning in their personal lives and their relationship with others. Because of the developmental influences of this theoretical work in both religious and spiritual development, it merits full articulation and recounting its origins.

Fowler offers seven stages that map the ground in our faith as an adult. These stages point to ways of finding the ultimate value and meaning in one's faith. According to Fowler,

the time from early childhood until the age of youth's development is the stage whereby the seeds of faith are stimulating in them. That is based on their relationship with their families and the church or the spiritual leaders. That is the stage when they become confident about the issues related to the safety of the environment, characterized by security, safety, hotness, and suspicion, abandonment, and abuse. It implies that from the very early stage of the youth's life, the kind of relationships established with the family, church, is essential for the youth's authentic faith development, and the foundation stage, can be compared to the first meeting, between the spiritual leaders and youth. The family and the church are to assure them of their trust and hope. Fowler observes that the primal or undifferentiated is the stage 1, in the process faith/spiritual development then followed by the stage 2, known as Intuitive-projective stage. It is a stage whereby youth yearns and need concrete symbol examples of life. Their idea of God is based on their experiences with family, church, or spiritual leaders who were significant in their youth's development, as an early stage in the process of spiritual maturity. Based on this truth, the Church and the family have to assist the youth to grow in Faith.

Stage 3, is the mystic-literal faith/spiritual development. It is the stage whereby youths begin to understand the mystical realities of their development taught them by their families and church so that they can be able to form strong beliefs about God. It can be related to one of the developmental stages of spiritual growth, whereby family and church will help the youth grow in their logical understanding of God through myth. The mystic-literal faith is followed by stage 4, the synthetic-conventional stage. It is the stage whereby youths are often conforming to the spiritual values of their leaders without questioning them, whether out of fear or because they have not yet understood or developed their own. This stage can be looked at as the most important one in the journey of Faith/ spiritual development of youths. Because it is the period in which youths are searching for the true values of their life. It can parallel to early stages in the process of spiritual development where the family encourages the youth to develop their spiritual values towards God rather than depending on the spiritual valves of their families and spiritual leaders which may affect their growth.

Stage 5, talks about individuated-reflective faith development. It is the adulthood stage in the process of spiritual development whereby youths may turn to reject the spiritual values of their families and spiritual leaders because they have discovered that it does not much with their spiritual life and they try to find out the truth of their spiritual life. It can be related to the particular stage of spiritual development where youths may become stubborn. At this stage, spiritual leaders and families should guide them both patiently and gently as possible as they can and then help them discover the real meaning of their faith development. Stage 6, is about Conjunctive faith. It is a stage whereby youths have grown up mature in the understanding of their spiritual life and they become more open to the spiritual guidance of their families. At this stage, family should encourage youths to be close to the Church for their spiritual development as they moved forward in their journey of life. Stage 7, talks about universal-faith: At this stage, youths have already become matured in their spiritual life; therefore, this is the highest point of growth, in the process of spiritual maturity. At this juncture, families and the church are called upon to continue encouraging the youth to live out the fruits of faith development vigorously in their daily life.

2.2. Empirical Literature Review

Alcoholism is known as the state of a person whose excessive use of alcohol creates serious life problems. According to James and David, alcoholism is "a primary, chronic relapsing disease of brain reward, motivation, memory, and related circuitry."[6] This definition of alcoholism expresses the real situation of the youth on the ground today. High alcohol consumption leads to family and church isolation besides the damage, it has on the physical and spiritual health of the drinker. Change which instigates and results in peer pressure roaming around with the others; such life situation has interference and negative influence on major life. The effect of alcoholism on faith development among the youth is poisonous and will continue to ruin the youth, family, and society if not addressed. If youth are help, they can change and become good Christians and leaders in the future. And the church will gain the youths that will be of great help to the society. It will happen only when the youth's challenges are faced to ensure and enable them handled their future family. Developing the strategies to address the effects of alcoholism for a better future family is crucial. A family is the first place, whereby youth are initiated to the catholic faith at an early stage of life for their own future family. But when a crisis occurs in the family due to alcoholism issues. It creates instability, brokenness, and negative impacts on the youth in numerous ways. Hence, a lack of faith among the youth will affect them in the future responsivity of their own families. Family safety and stability will have a positive influence on the life of the youth and their future family only if the family as the first church has the plan to educate their children as Pope Benedict XVI in Post Synodal Apostolic Exhortation explains

In America, Prince *et al*. carried the research on alcohol use throughout adolescent development, risk, and production issues. The study used the questioner data collection for the qualitative interview to collect the information from the study sample of the representative of the Seattle public schools students in racial, ethnic, and household and 12 young adults. The target population was the youth of 11-18 of age. The sample used was 46 children. The result indicated that, out of 46 people, 27 increases in alcohol and 19 decreases in alcohol use. Peer influence was the risk factor for adolescents. It also indicates that alcohol leads to psychological stress and family conflict. The finding was limited to family level and psychological problem.[7] While the current study will focus on the effect of alcoholism on the faith development of the youth at the level of society; Alcoholism is a dangerous behaviour that destroys the human, physical and spiritual lives of young people. When it occurs, human nature is hurt, not only that, it may take away human life and this is against God's will. Consequently, alcohol leads to destruction and loss of essentials organs in human body; and hindered faith, which is a journey of conviction and responses to God's love and promises. Catechism of the Catholic Church defines faith as "the virtue by which we believe in God and believe all that he has said and revealed to us, and that Holy Church proposes for our belief because He is truth in itself CCC 1814."[8]

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[6] Fulton T., Crews, and Ryan P. Vetreno. "Mechanisms of neuroimmune gene induction in Alcoholism. *Psychopharmacology* 233, no. 9 (2016):1543

[7] Dana M. Prince, Molly C. Heather L. Storer, Nancy Namkung, Kelly Thompson, Elizabeth McCauley, and Ann Vander Stoep. "Contextualizing change points in Acohol Use from Early Adolescence through Young Adulthood, "*Social Work Reseach* 39,no.2, (2015):94.

[8] United State Conference of Catholic Bishops, Cathechism of the Catholic Church Revised ed. (Washington, DC: *Paulines Publications Africa,* 2018), 401

Social media has both negative and positive effects on youth; it offers a person the chance to become better and to achieve his/her purpose if it is use with critical mind. Whereas on the other hand, social connection has the temptations that could lead a person away from his/her goal. It brings social isolation and poor human relationship. However, they are means that satisfy the humans' quest, but the perfection of this can be possible only when gotten through a deeper level of interpersonal relationships. Also, it weakens the capacity of face-to-face communication. By nature, a human being is a social being and has valuable things to embrace, namely Christian life. Created things always give temporal joy but, what matter is to know the meaning of life in the modern time that cannot be possible without referent to God as Vatican II Council puts it. In South Sudan, Manyuon Gai carried out the study under the topic of media propaganda and conflict. The study used a descriptive design and questionnaires for data collection. The target population was 350 and a sample size of 226. The findings revealed that the media had fuelled the conflict in some regions within the Country. It also caused some deadly consequences. Furthermore, the study showed that social media has become prone and misuse and did not encourage positive and peace-oriented activities. This study discovers that the misuse of social media does not only affect the country's peace-oriented activities. But it has also weakened faith development among the youth. Therefore, this study aims to encourage the use of social media for faith development, especially among diocesan youth.

In Turkey, Erim and Audin conducted a study on student's approaches toward the visual arts course using elements of popular culture. It used Qualitative research methods with a sample size of 11 visual arts teachers working at secondary schools. The study used two interview forms and documents for data collection. The finding revealed that there were differences in the approaches towards the course. Along with the employment of elements of popular culture in the visual arts course, the primary difference was the attraction of the attention, active participation in the program, and facilitation of comprehension.[9] Meanwhile, the researcher viewed popular culture as a dangerous practice among the youth that leads to crime and violence such as premarital sex, fighting, and nightclub activities. The current study aims to sensitize and create awareness about the effect of pop culture that leads to the decline of faith among the youth in Wau. In Malawi, Chipembere et al. conducted a study on Postcolonial evolutions and the role of Pop culture and music. The study used comparative historical analytic methods. Sport, male-dominated recently presented by football, was taken and examined as a symbol of partially fulfilled national hope and potential. The study found that pop culture has played an ambiguous role in Malawi about economic and social development, influenced young people negatively, and contributed to the spread of HIV infection among people.[10] In connection with the previous study, popular culture has affected the youth, not only socially and physically but also spiritually. Hence, the researcher will focus on an ongoing formation program for effective faith development to overcome the effects of pop culture among the youth. Popular culture has reduced their dignity by the use of offensive and derogatory languages. Most of their musical lyrics contain nasty words that make them insensitive to reality. Pop cultures' songs and dances are unethical. They provoke, stimulate, and encourage youths to an immoral kind of life. Popular culture is the culture that motive that often leads them to initiate sexual activities as part of their lifestyle. According to Eftobor, music has influenced the life of youths entirely as he explains:

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[9] Erim, Aydin. "Students' Approaches toward the Visual Arts Course Using Elements of Popular Culture ." *European Journal of Eudcation Research 9, n.3*,(2020): 1201

[10] Chipembere Lwanda John LIoyd , and Michael Muti Phoya. "Malawi at 50: Culture, Sport and Music."*Society of Malawi Journal* 72,no.1, (2019): 35.

Pop culture exhibited through various media channels is embraced by youth as their comfort zone, where they find different things that are pleasing to them, which they think can make them happy in life. Music is a blessing, but it is ensnaring to the souls when abused. The devil uses available means of attraction to conquer them; human invention in this world ought to be practiced with a critical mind. Unethical dance encouraged by pop culture among youth affects the soul and hinders relationship with the church and society. It has influences the youth, and moulds them negatively. They are very much affected by almost every aspect of the life around them, movies, music, etc., and these have damaged the spiritual seeds, blocked the spiritual growth. Hence, weaken the faith, loss of direction, and dignity. The fact remains that each human being is the image and likeness of God. Since God has created people originally from His image and likeness, each would not die a copy of what one is not. Augustine explains "You are created original, don't die copy. Any attempt to copy someone else, trying to be what you are not, will only destroy the purpose you are created for."[11] I firmly agreed with John Mason on his saying that humans are created originally from God's image, one should not return home not as a copy but in God's image. Indeed, every human person is unique. Therefore, young people should be proud of their uniqueness and who they are in any given society. Use the potentialities to their fullest.

In London, India, Malawi and South Sudan, the review showed that alcoholism is one the largest preventable risk factors in low and middle income countries, accountable for most of the diseases worldwide. "Pricing policies, restricting the intake of alcohol, drunk-driving rules, restrictions on marketing, awareness and education, are alcohol control interventions strategy to effective treatment. On the hand collective responsibility of both the family and individual to curb the vices are the intervention strategies in promoting a long-term reduction in alcohol consumption. Though Social media plays important role in learning, job opportunities, communication with friends and families, yet it causes health problems and affect our cultures. Hence, while using social media, users have to remember the cultural values, social norms, and Christian values as an individual responsibility, integrity and strategy in reducing the effects of social challenges. Continuous sensitization about the effects of social challenged of pop culture is the priority in the strategy of youth societal change. Therefore, for the effectiveness and realization of this reality, following conscience, moderation and self-will mastery is required.

3.1 Research Methodology

The study used a mixed-method to focus on collecting and analysing data. Combining quantitative and qualitative improve an evaluation by ensuring that the limitations of one type of data are balanced by the strengths of the other one. The target population was 200 youth selected from the parishes. The study used a simple random sampling technique to select a sample size of 132 obtained through Krejcie's sampling Table. The study chose 66 youth from the parishes, 33 from the ministry of youth and sports and 16 from the marketplace through simple random sampling. The study further picked 9 youth leaders, 7 parish priests and curates and 1 youth chaplain purposively. Young people from the Ministry of youth and sports were considered because they are of the category experiencing the challenges of alcoholism, social media, and pop culture. Some youth from the market places were selected because they are people who are experiencing the challenges under investigation. Parish priests and Curate were selected because of their conduct with young people in the parishes. Youth Chaplain and leaders were included in this research because they are people in charge of the young people and are with them on the ground. These individual leaders are selected

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[11] Augustine F. Pinto, Let the Real You Stand up. (India: Better Yourself books, 58/23rd Road, TPS III,Bandra, Mumbai, 2017):22

for their direct conduct with youth. Hence, they are in a position to provide accurate and reliable information. The study used both interview guides and questionnaires as research instruments for data collection.

4.0 Research Findings

4.1 Influence of Alcoholism on Faith Development

The first objective of the study was to examine the influence of alcoholism on faith development among the youth in the Catholic Diocese of Wau. The descriptive statistics of the effect of alcoholism is presented in Table 1

Table 1: Effect of Alcoholism on Faith Development

Statement	Strongly Agree F (%)	Agree F (%)	Uncertain F (%)	Disagree F(%)	Strongly Disagree F (%)	Mean	SD
Alcoholism has an effect on faith development among the youth.	70(60.90)	37(32.20)	3(2.6)	4(3.50)	1(0.9)	1.51	0.788
Alcoholism is one of the social challenges engaged in by the youth	67(58.30)	44(38.30)	0(0.00)	2(1.70)	2(1.70)	1.47	0.626
Average						**1.49**	**0.707**

The field results (descriptive statistics) depicted in Table 1 indicate that 93.10% (60.90%+ 32.20%) of the respondent (youth) agreed that Alcoholism has an effect on faith development among the youth. Moreover, 3.50% of the youth remain undecided and 4.40% (3.50%+0.90%) disagreed Alcoholism affects faith development among the youth. The mean score of the survey question was 1.51, with a standard deviation of 0.788. This implied that the majority of the youth agreed that Alcoholism has an effect on faith development among the youth. Moreover, it was found that 96.60% (58.30%+38.30%) of the youth agreed that Alcoholism is one of the social challenges engaged in by the youth. Those who disagreed with the statement were 3.40% (1.70%+1.70%). The mean score of the survey question was 1.47, with a standard deviation of 0.626. This signified that the majority of the youth agreed that Alcoholism is one of the social challenges engaged in by the youth. The average mean score of the statements was 1.49, with a standard deviation of 0.707. This intimated that the majority of the youth agreed with the statement but with varying opinions.

In addition, the study found that a youth from the parishes (YP) indicated that issues that motivate youth to drink alcohol are because others are doing it and due to frustration faced in life. Another YP noted that missing something to keep the youth busy and societies, in which they grow, influence the drinking. Likewise, YP reported that peer pressure; bad company, curiosity, low-income family education background, depression and Lack of parental advice made the youth go astray from the right path. Furthermore, Youth from the ministry and of youth and sports noted that Alcoholism contributes to irresponsible leaders and less God-fearing people in society. Youth from the marked places established that Alcoholism leads to faith deterioration among the youth and isolation from Church activities. The study found that the YP argued that spiritual activities in the parishes are the best suggestion to support youth build their faith. YMP equally explained that workshops, seminars, and youth conferences are the relevant program that can enable the youth to

manage Alcoholism and grow in their spiritual life in the diocese. Moreover, YP highlighted that creating awareness of Alcoholism, involving counsellors and using Catholic Radio for a talk show on the danger of Alcoholism can effectively reduce Alcoholism. The study findings revealed that YMP believed that Catholic Church has to establish a small Christian community in different parishes and intensify monthly spiritual activities and yearly youth conferences to build their capacity to overcome the effects of Alcoholism.

Additionally, the study interviewed parish priests and curates, youth leaders and Chaplain. A parish priest 3 said, "Alcoholism, when engaged in by one or more members of the family affects the function of a family. Fear and anxieties may arise, and even tension will increase. It occurs because alcoholism ruins (impairs) the right reason of the person who indulges in it". Parish priest 5 intimated, "Alcoholic people are physically or emotionally abusive. In such a case, fear and tension continue to build in the home". Likewise, a parish priest 2 noted, "alcoholic people become much irresponsible in the family. This leads to regular quarrels that result to fear and tension". Moreover, a youth leader 6 reported, "Most people drink for different reasons. Some drink to forget their pains, hurts, disappointments, hardships". Furthermore, Chaplain believed that, "Some people drink just because they want to feel a sense of belonging with their peers". Additionally, PP 5 indicated, "Most youths drink because of peer pressure and may not have more reason beyond that."

The youth leader 6 noted the issues that motivate the youth to drink are because there is something or somebody from whom they might have learned after seeing. It is one source or the cause that makes youth drink". In addition, YL3 noted, "Lack of proper parental responsibility in the family is another reason that motivates the youth to drink in society. Under this circumstance, the parent doesn't control their children, and the children themselves don't respect and listen to their children. Hence, no proper basic foundation is cemented for the youth to grow well in society". In addition, YL9 indicated the peer influence is the force behind youth drinking alcohol. Likewise, YL5 intimated, "Some youth are drinking alcohol to forget problems and stress experienced in life, but the fact remains that the next day after drinking, they wake up with those problems".

In addition, Parish Priest 3 noted, "Alcoholism affects youth faith development and makes them act not out of themselves but under the influence and guidance of alcohol. Actions performed under intoxication will never be helpful for individuals or the community". The youth Chaplain noted, "The youth are drinking because of idleness, in life when the person has nothing to do and to be busy with this was automatic with available things, namely alcohol. Some drink to forget their pains and to avoid problems in life." The argument from YL2 said, "Alcoholism affects youth faith development in society. It distorts the youth's mindset and makes them atheists in society. Likewise, YL 6 intimated, "the person who is constantly under the influence of alcohol has no respect for people and God. In addition, YL7 noted, "Those who are intoxicated always do whatever they will without distinguishing good from evil, leading out of spiritual life or faith deterioration".

On the effects of Alcoholism on the faith development of the youth, the Parish Priest 6 said, "Alcoholism has several effects on the faith development of the youth, especially those absorbed in Alcoholism. They tend to have a distorted view of the reality around them that occupies their minds and they cannot settle down and engage themselves in meaningful activities, like catechesis, Bible sharing, small Christian communities". Moreover, PP 4 said, "they prefer to spend time with friends drinking alcohol rather than being where they can learn about the faith". To help the youth overcome the consequence of Alcoholism on faith development, A PP 5 intimated, **"**Ways to help the youths overcome these consequences are the proper sensitizations on the effects of alcohol abuse and the need for alcoholism to be

avoided by all means". The arguments from YL1 indicated that Alcoholism affects the faith development of the youth. It weakens the person's relationship with the creator and others and keeps the one far from the church activities.

Moreover, the Parish Priest 6 noted, "Alcoholism affects youth faith development in the way that it creates and causes instability among family members. It weakens the spirit of prayers, peace of mind, and heart that the prayer life of the entire community". The youth chaplain said, "Alcoholism makes an individual develop hatred, insults, and physical fighting which are not Christian. Such a situation can destroy youth faith and the church activities can no longer be part of the person programs". Moreover, a youth chaplain said, "When youth do not engage in Alcoholism, they are more open to building their faith and values. The Church must help the youth engage in positive attitudes and also in faith sharing". Moreover, the parish priest 5 said, "the Church needs to come with clear and effective programs to overcome the challenges of Alcoholism. Provide an opportunity for spiritual direction and counselors for the youth to form their conscience". A Youth Chaplain said, "There is the need for establishment of the formation houses, youth picnics directed by the church members and youth conferences".

The Parish Priest 5 noted, "Youths can be helped to overcome the effect of alcoholism through the explanation, youth awareness on the consequences of alcoholism on human faith and proper sensitization of alcohol abuse". On ways to help the youth overcome the effect of Alcoholism on faith development, YL5 said, "There is the need to speak the language of the youth, meaning involved in what they like and do for the sake of helping them, and then can be understood and be managed". In addition, YL 4 noted, "criticizing youth is not the solution to their problems but, they need to be Christianized by being closer to them, listening to them, and answering their need". YL3 said, "Youth need only somebody to show what is necessary and priority in life. To show them where to start the new journey."

4.2 Effect Social Media on Faith Development

The second objective of the study was to expound the effect of social media on the faith development among the youth in the Catholic Dioceses of Wau. The descriptive statistics of the effect of social media on faith development is presented in Table 2

Table 2: Effect Social Media on Faith Development

Statement	Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Mean	SD
	F (%)	F (%)	F (%)	F (%)	F (%)		
Social media harm faith development among the youth	51(44.30)	50(43.50)	4(3.50)	8(7.00)	2(1.70)	1.78	0.94
Social Media is one of the social challenges faced by the youth	58(50.40)	52(45.20)	3(2.60)	2(1.70)	0(0.00)	1.56	0.64
Average						1.67	0.79

Based on the descriptive statistics presented in Table 2, it was found that 87.80% (44.30%+43.50%) of the youth agreed that social media harm faith development among the youth while 3.50% remained undecided and 8.70% (7%+1.70%) disagreed with the survey

question. The mean score obtained was 1.78, with a standard deviation of 0.94. This implied that the majority of the youth agreed that social media harm faith development among the youth. Moreover, it was found that 95.60% (50.40%+45.20%) of the youth agreed that social media is one of the social challenges faced by the youth, while 4.30% (2.60%+1.70%) disagreed with the survey question. The mean score of the statement was 1.56, with a standard deviation of 0.64. This implied that the majority of the youth agreed that social media is one of the social challenges faced by the youth. The mean score of the survey questions was 1.67, with a standard deviation of 0.79. This signified that the majority of the youth agreed with the survey question but with varying opinions.

Additionally, the study found that an argument from youth from parishes indicated the effect of social media on faith development is that failure to use social media wisely is time-consuming where youth can forget about needs for spiritual life. Furthermore, it might also become addictive for those with no genuine reasons for using social media (YP). Social media breaks youth personal relations with God (YMP). Youth from the ministry of youth and sports said that social media makes the youth lose the good cultural and Christian values and virtues in society. The effect of social media is that it leads the young mind to neglect their faith, becoming anti-socialism as they fail to go to places of worship claiming that everything is on their phones (YMP). The argument from YP indicated that social media makes youth abandon good cultural values that would have helped develop their faith but are confused by what they viewed on social media. The study found that YMS indicated that social media makes youth get involved in fornication before marriage life. The effect of social media is the deformation of Christian life and loss of interest in the church function (YP). The YMP argued that social media leads youth to drop out of the Church due to the numerous activities found in social media that they consider solutions to their problems.

Furthermore, youth from the ministry and youth and sports noted that social media dominate the mind of the youth to extend of forgetting God and given no time to their spiritual life and the Church. The study found that if not used wisely, social media distorts the human mind from church activities, draws their attention away from Church, and leads to poor understanding of Christian life. The respondent, YP, noted that social media creates psychological issues that put an end to prayer life and produces the character of abusive language that weakens the faith of the youth. Social media encourages the youth to practice pre-marital sex because of the pornographic films they watch on social media (YMS). It promotes laziness because youth will always love social media hence Low Church activities and high social media practices.

Likewise, from the interview session, Parish Priest 4 said, "Most of youths spent 5-10 hours of their days on social media. Despite the advantages that young people may learn from social media, it is better to note that it also has disadvantages when social media abuse most cases; what the youth appeal to on social media are things that cause them more harm than good. For example, Cyberbullying, pornography, an impure conversation that weakens spiritual growth". Moreover, priest 1 indicated, "Social media negatively affects the faith development of an average youth who spend time on them". Moreover, parish priest 7 said, social media affects faith development and dominates the youth's minds and hearts from practising the faith and stop from active participation in church activities". Youth leader 4 said, "Social media affects faith youth development in a way it has conquered the youth's life. The first thing to do by the young people before getting up in the morning is to check the phone for online messages from friends. Without saying a prayer or thinking about God, wake up in the morning directly on the phone". Moreover, the youth leader 9 intimated, "During the daytime, out of 24 hours, not even Five minutes is shared or given to God. Even

during the Eucharistic Celebration, youth are even using their phone". In addition, youth leader 5 argued, "About 70% of things found on social media are without value. Social media has positive aspects youth don't promote values but things that destruct faith and its development".

Youth leader 8 noted, "Social media has affected the youth to extend that they don't even care about human value. At times somebody is suffering or dying, young people preferred taking the pictures than rescuing the situation of that person" YL 5 argued, "Social media affect the youth faith by rendering their faith week. The person cannot pray well if there is no peace of mind". Another effect, according to the YL 6, is that our catholic youth are always silent and defeated by other denominations due to their lack of sufficient knowledge of the Bible. Many of them don't understand the Church doctrine and social teaching faith issues. Moreover, the youth chaplain revealed, "the effect of social media on faith development sometimes is negative. It wastes time among the youth because the youth spent so much time on irrelevances rather than what will help them build their faith".

Moreover, Parish Priest 4 said, "If the amount of time spent on social media is dedicated to the faith-building of the average out, the world will indeed be a better place. The issues that motivate youth to spend most of their time on social media, according to parish priest 3, are the need for relations. Some are also motivated because of many games, videos, and attractive programs accessible on social media channels. The attraction of the romantic life program leads to the deterioration of faith among the youth in another motivator to social media use. The opinion from the youth leader 1 was that issues that motivate youth to spend most of their time on social are loneliness and fear of being alone. Social media also make them postpone so many good things in life, losing the focus on God to go and find social media. YL 3 said, "Youth do not know what to do when they are alone. When the young person feels alone, the only option is a screen, whether the phone, computer or TV. In addition, YL 5 said youth are motivated to social media because of games, videos and attractive programs found on social media channels." Likewise, the youth Chaplain said, "Social media make youth avoid religious sites and go for others who appeal to them and harm their faith. It weakens the spirit of commitment and dedication to the things that build and develop faith" The Parish Priest 5 noted, "Youth awareness of the vices related to social media is needed to overcome the challenges of social media". Moreover, PP1 said, "Youth-friendly faith development websites are the other step to help the youth strengthen their faith. Websites that teach faith using the language that is relevant to the young people of this age".

On how to help the youth control the effect of social media on faith development, youth leader 7 suggested that parents should set some rules and regulations for their children at an early stage. Like when to answer messages and when not to and also to come for a meal without phones, because it is a time when people always share as the family as members family affairs". In addition, YL 9 said, "youth need some education about time management. There should be balance in using time because we are in the digital world, the world of social media though we are in the world and we don't belong to it, we are of the heavenly world". The parish priest 3 noted, "The best way to help the youth overcome social media's effect on their faith is by teaching them through experienced people". Moreover, the youth chaplain noted, "Familiarizing oneself with the websites can strengthen and builds spiritual life and lead to faith development."

4.3 Challenges of Pop Culture on Faith Development

The third objective of the study was to explore the effect of pop culture on the faith development among the youth in the Catholic Dioceses of Wau. The descriptive statistics of the effect of pop culture on faith development is presented in Table 3

Table 3: Effect Pop Culture on Faith Development

Statement	Strongly Agree F (%)	Agree F (%)	Undecided F (%)	Disagree F (%)	Strongly Disagree F (%)	Mean	SD
Going for Pop culture has effects on faith development among the youth.	63(54.80)	42(36.50)	5(4.30)	5(4.30)	0 (0.00)	1.58	0.77
Pop culture is one of the social challenges engaged in by the youth.	72 (62.60)	33(28.70)	7(6.10)	3(2.60)	0 (0.00)	1.49	0.73
Average						**1.54**	**0.75**

The results presented in Table 3 indicate that 91.30% (54.80%+36.50%) of the youth agreed that going for pop culture has effects on faith development among the youth, 4.30% of the youth remained undecided and also 4.30% disagreed with the statement. The mean score obtained was1.58 with a standard deviation of 0.77. This implied that the majority of the youth agreed that going for pop culture affects faith development among the youth. Moreover, the study found that 91.30% (62.60%+28.70%) of the youth agreed that pop culture is one of the youth's social challenges, while 6.10% remained undecided and 2.60% disagreed with the statement. The average mean score of the survey question was 1.49, with a standard deviation of 0.77. This implied that the majority of the respondents agreed that pop culture is one of the youth's social challenges. Furthermore, it was established that pop culture draws many youths away from practicing their Catholic faith to worldly life, according to the youth from the parishes. In addition, youth form the market places indicated that pop culture makes young people engage in pre-marital sex, romantic life through watching that demoralize the faith and spiritual life of the youth, hence, spiritual dryness. The study indicated that pop culture leads to the drop out of youth from the Church activities. Youth from the ministry of youth and sports said: Pop culture distracts youth from faith development, leads to faith deterioration and discourages youth from living their spiritual life. The study reports that youth from the market places noted that pop culture creates a bad culture that destroys youth faith. The pop culture had diverted youth attention away from church activities. Hence, no time for the church and faith development. Additionally, YP indicated that pop culture had affected the youth in the language that lacks respect. Pop culture distorts the mind of the youth from prayer life and God (YP). The arguments by YMS indicated that pop culture reduces the spirit and interest in church activities. It was noted that pop culture creates immoral life among the youth and weakens their Christian faith. The pop culture leads to family separation and a lack of Christian faith among the youth.

Likewise, from the interview session, it was reported by Parish Priest 4 that, "Some youth consider pop culture time a moment of spending time either because of problems in their family setting or because they are forced into it by peer pressure". In addition, C1 noted the issue that motivates youth to embrace pop culture is the show-off, to tell others that they

can do something. Youth are also motivated to pop culture due to celebrities, lifestyle and youthful language expressed during pop-culture presentations or activities. YL1 said, **"**The motive behind youth embracing popular culture is to tell others that they also can do like others hence, the within the system. In this way, youth become the embracers of the culture which are not of their own. For them, failure to practice this culture renders a person old and medieval". The study findings indicated that youth leader 4 believed that popular culture usually confuses the human mind regarding concentration. Popular culture blocks its consumers and restricts them from the manifestation of spiritual activities.

Moreover, youth leader 1 said, "the practice of popular culture leads to impurity. The songs, behaviors, actors, and language of celebrities exhibited at the pop culture demonstrations are harmful to faith and Christian values and virtues". In addition, YL7 indicted that popular culture leads to youth stealing, because when the new song and dress play and use by the celebrities following day the youth want imitate and to be like the superstars seen in popular culture places and they no money. Likewise, the PP 4 noted, "Parents' separation has contributed to youth enjoyment of pop culture". Furthermore, C2 said, "Lack of inappropriate parental upbringing contributes more to the youth embracing pop culture". The effect of pop culture on youth faith development, according to PP 3, is that in Christianity, a Christian must not have a double life. Youth should be Christian both in and out, meaning youth life should go together with faith. Sometimes, pop culture distorts the view of the youth on reality. Likewise, the effect of pop culture, according to P 1, is that "sometimes, pop culture distorts the view of the youth on reality. It makes youth see the world as revolving around the parties which they are going for or take part in."

Likewise, youth leader 4 said, "Popular culture weakens the faith among the youth, creates laziness, and demoralizes active participation in church activities. It leads them to lose interest in spiritual activities and drop out of the church. Pop culture also engaged young people with the wrong companies and groups who spoiled them. It demoralized the spirit of prayers, hence, rendered the irresponsible future leaders". Moreover, youth leader 7 intimated, "pop culture makes the youth neglect the church and goes to nightclubs to express the happiness and joy they found in pop culture. It increases the level of criminality among the youth". Similarly, youth leader 1 believed that pop culture leads to faith deterioration and destruction of the spiritual life among the youth. Pop culture weakens faith and creates corruption and crime among the youth and destroys conscience from the Church activities.

To overcome the challenges of pop culture, Parish priest 5 indicated, "There should be more engagement, programs that involve the youth and make them understand their importance in the faith community and to make good and proper use of their time rather than spend it on irrelevancies. Moreover, PP2 said, "For the youth to overcome the effect of pop culture on faith development, the Catholic Church has to plan annual youth conferences, workshops, seminars, and other spiritual activities in the parishes". In addition, PP 3 said, "to help the youth minimize the effect of pop culture on their faith; there should be more engaging programs. The church should develop and create similar or relevant programs for the youth and music to attract the youth before anything". The youth chaplain argued that the church needs to know and understand the youthful language and leaders be flexible and creative in dealing with the youth for the conversion of their hearts are highly requested. To help the youth minimize the effect of pop culture on faith development, youth leader 7 noted that it is not the work of the one person but join efforts from the Catholic Church, family, the community and government. Each group needs to play a role and work for hand in hand with others to capture the youth's minds to control them. Moreover, youth leader 5 believed relevant programs should be organized, such as picnics, occasionally to attract the youth.

There should be restrictions from the government to control the youth from the unnecessary movement for pop culture practices.

4.4 Intervention strategies to address the effects of social challenges

The fourth objective of the study sought to examine other intervention strategies to address the effects of social challenges on faith Development among the youth in the Wau diocese. The study results indicated that possible strategies that could address social challenges on Youth Faith Development include a testimonial. The testimonial would make a change or difference as it would enlighten them. Moreover, an opinion of the youth from parishes noted that persuasion and advice are the best approaches to address social challenges. The respondents from (YP) explained that youth mobilization and training in the vocational course of their choices keep them busy and able to get their daily bread. Offering them life skills to enable them to face the daily life challenges in this modern world. Creating an occasion where the church and community leaders can address youth problems is necessary for social challenges. The youth respondents (YP) explained the need for family awareness of challenges since the family is the foundation for youth faith development. Moreover, youth from the parishes proposed the need for youth empowerment by the Church and community and stated that spiritual activities in the parishes for youth spiritual nourishment. Likewise, YMS suggested planning youth conferences in the schools, churches, and villages through the parishes. The youth respondents (YMS) agreed that sensitization and youth activities for youth engagement by the Church are needed.

Building fellowships and seminars would bring the youth together to share their experiences (YP). The youth respondents (YMS) suggested that the Catholic Church pastoral review and revisit the youth strategic planning. Likewise, youth from the ministry of youth and sports explained that relevant and regular youth training programs by the Church are needed to manage youth's challenges. Youth the parishes indicated that annual youth conferences in the diocese, monthly or weekly adoration in front of the Blessed Sacrament, and awareness of social challenges on faith development are necessary to help the youth grow in their faith. In addition, YP underlined that the Catholic Church should develop a plan to get the in responsivity. Youth from the ministry of youth and sports proposed that spiritual activities at the parish level and youth conferences at the diocesan level were the best strategies to address social challenges on faith development among the youth. Youth from the marketplace (YMP) reported that Church education for the young people, awareness of the consequences of social challenges, government intervention, and setting some restrictions would help the youth develop their faith in the diocese. YMP mentioned that one of the strategies to assist them is to introduce some attractive programs for the youth change like sports and religious culture for faith development. The Church needs to have sufficient activities to make the youth attractive but, these activities have to be review for effectiveness. Therefore, the Church's strategic and pastoral planning needs to be reviewed from time to time for the youth reformation of life.

5.1 Conclusion

Based on the research's findings, the study concluded that alcoholism, social media, and popular culture affect faith development among the youth in the Catholic Diocese of Wau. Alcohol consumption causes a lack of responsibility among youth in society. Hence, irresponsible leaders in the future. The study concludes that the effect of alcoholism on faith development is that it leads to poor Church attendance by the youth and motivates stealing to get some money for alcohol use which is against the command of God. It concluded that

alcoholism contributes to irresponsible leaders and less God-fearing people in society. It affects the time of the Church and disturbs youth reasoning that leads to faith deterioration. Moreover, alcoholism leads to stealing, raping, killing, which leads to faith destruction. The study concluded that youths are motivated to social media because of social availability (connecting with friends from distant places).

Further, idleness, peer group, and curiosity made the youth spend much time on social media. Hence, the study concluded that motivation to social media comes as the need for personal passing of time. The love for social media is the source of information and is suitable for avoiding boredom by getting people to chat. The desire to have new knowledge motivates social media. The youth are attracted to social media due to yearning to cope with the world, learn new things that may contribute to their lives, and find peace of mind through inspirational topics and stories. It concluded that videos, messages, and youth songs found on social media are the forces behind the youth joining social media. The study concludes that the effect of social media is that it leads the young mind to neglect their faith, becoming anti-socialism as they fail to go to places of worship claiming that everything is on their phones. Furthermore, it concluded that social media makes youth abandon good cultural values that would have helped develop their faith but are confused by what they viewed on social media.

6.1 Recommendations

Based on the study findings, the researcher confirmed that social challenges were interfering with spiritual development among the youth in the Catholic Diocese of Wau and came up with the following recommendations:

1. The Catholic Diocese of Wau need to establish youth's clubs in the Diocese for the youth to come together and shared their challenges as a group and work out the solutions together. Invitation to the church and community leaders, counselors, spiritual directors and experienced people, to help the youth through workshops , seminars and annual youth' conferences for youth' capacity building to overcome the effects of social challenge that will enable them grow in their faith.
2. Presbyteral council and catechetical leaders need to review Pastoral activities and implement it in the parishes to enable the youth manage their idleness and avoid drinking habits.
3. Bishops of each Diocese need to take into cognizance relevant programs which will enhance youth participation and adequate involvement. This could be done to recognize their needs and the meeting of such needs. It will also help to tackle the challenge of boredom because of monotony.
4. Parish priests should give recognition to youths and acknowledge their contributions in whatever form. And to understand that youths have outgrown their childhood faith and belief and have matured. Hence, have to be treated with some level of respect for societal transformation.
5. The study further recommends that government and church intervention by providing strict measure to control unnecessary night clubs practices by the youth, spiritual programs for building capacity since they are full of potentialities. Sports activities and completions between different parishes to support and encourage the youth develop their talents need to be taken into consideration.

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