Youth Management As A Pastoral Strategy In The West Nile Region

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Abstract: This paper focuses on youth management and its pastoral role in the West Nile Region. Youth exert an important influence in pastoral care. The circumstances of their lives, their habits of thought, their relations with their families and peer groups are completely transformed. Often they enter too rapidly into a new social and economic environment. Their social and political importance is daily increasing. Yet, they seem unequal to the weight of these new responsibilities.

It is a qualitative research. Questionnaire, oral interview, observations and literatures methods are used to explore phenomena and bring meaning. In the region, youth management has ceased to function as a pastoral strategy. Many youth abuse drugs. The region experiences violence. Deprivation of child nurture, negative media influence, unconcerned government functionaries, political instability and peer groups serve as root cause(s) to prevent youth management. Besides, commitment and teamwork that can resolve all these causes are ignored.

I. INTRODUCTION

This paper centres on youth management and its pastoral role in the West Nile Region of Uganda (here after referred as the region). In the past, youth management served as important strategy for pastoral care ministry in the region. Drug abuse, sexual misconducts, and night dances were not things that youth could do. Youth management made a great impact on people in the region to feel at home with everybody because violence was reduced, stealing and robberies were unheard of. It reveals responsible adults because child neglect, encouraging youth perpetrate religious conflict, lack of concern to prevent youth criminality, and causing family breakdowns were very rare if any. Divorce was allowed only on very serious conditions, such as witchcraft. But today the situation of youth management is not pleasing at all.

My observation is that this is so perhaps because of the circumstances of youth themselves and their lives. Their habits of thought, their relations with their families and peer groups, are completely different to what they were in the past. Often they enter too rapidly into the new social and economic environment. Their social and political importance is on the increase day by day. Yet, they seem unequal to the weight of

these new responsibilities. The society needs to develop a new method of youth management as an instrument of pastoral care ministry in this region. This is to move away from simple intellectual training and academic examinations to a form of group community life. It is my conviction that readiness is judged in terms of participation in group life. The training sometimes may be superficial and the youth are already alienated from traditional culture values of urban city life. Christian and the church life are very important because they do more than simply introduce young people to gaining knowledge.

The study concentrates on three main areas concerning youth management in the West Nile Region of Uganda: problems, causes, and solutions.

II. PROBLEMS AFFECTING YOUTH MANAGEMENT

For a better understanding of the problem it is important to take note of the key terms, two English words, 'youth' and 'management'. The former refers to the young person, at the age between child and adulthood. S/he is a member of the family. The latter 'management' refers to 'the action of

management' (supervision). It presupposes there is a person known as a 'manager' and that is 'a person who manages staffs, or an organization' or a 'team' (Soanas, 2011, p. 546). Therefore, youth management implies supervision of young people by a person, preferably adult, for the good of human family, whether nuclear or extended family does not matter.

In the Region the key problems affecting youth supervision are the same problems affecting pastoral ministry. The research findings highlight three main problems - drug abuse, sexual misconduct, media and night dances as one. Sample size was 10 persons. It was a research, focused on investigation and description of youth management in relation to family pastoral care ministry in the region. Questionnaires were used as one of the methods to find out the key problems affecting youth management as a pastoral strategy in the region. The following were the results:

✓ 50% of responses indicated drug abuse: chewing marungi, smoking opium, smoking marijuana, and drinking alcohol.
✓ 30% of the respondents indicated sexual promiscuity: fornication adultery and prostitution in the area especially among the youth.
✓ 20% of the responses referred to media and night disco dances and highlighted that often the youth want to put in practice what they see on video and television (pornographic images, war, images of rape, etc.) They frequent night dances which lead to school drop-outs; some girls get pregnant and some procure abortions.

Based on this research it is self-explanatory that respondents in a way depict social media and night disco dances as responsible for misleading young people into criminal and immoral behaviour. Drug abuse and sexual misconduct is rampant in the region reflecting the harmful media influence in the area.

A. DRUG ABUSE

In the region the most commonly abused drugs were marungi, opium, and alcohol. These are illegal drugs capable of altering human behaviour to the level of animal instinct (Okumu 2016:38). In the year 2016 an interview about social decay related to youth was conducted. In this interview, it was noted that out of 10 elders, 21 school administrators, 8 Catholic priests, 20 students, 28 people chewing marungi and smoking opium, 2 senior police officers, 6 Local Council one (LC1s), and 20 young Christians, 63% believed that social decay related to youth conduct is caused by youth engagement in drug or substance abuse. Only 37% (65 interviewees) gave other causes. Many children under the influence of drug abuse bring shame to their parents. These parents sometimes wish children are far away from them because of shame they cause them.

My experience is that both young people and adults are involved in drug and substance abuse in the region. Youth population is the highest in the area compared to the population of adults. Many people in the Region are involved in different forms of drug abuse, but the greatest number of drug abusers, are people below the age of 18. Perusing through *'The New Vision'*, Uganda's national newspaper (vol. 31 no. 49 of Wednesday 9 March 2016, p.38), the use of

illegal drugs and substances was also identified as commonly taking place among the youth. The document highlights that drugs such as 'sachet waragi, beer, kuberm cigarettes, shisha, marijuana, khatmiraa, cocaine, and glue' were being used. Drug abuse has become a habit in this region. However, this practice is not only limited to the Region but the whole country of Uganda also seems to be affected because of sexual misconduct.

B. SEXUAL MISCONDUCT

In the region, youth are involved in committing fornication/adultery. Many young women and girls are trapped in prostitution. The region has turned to be the society for prostitutes. For some this is a way of earning a living; for many it is a way to escape from a male-oppressive society where women were never expected to express their opinion in front of men, including discussing family matters and sexual issues (Anaseli, 1984, p. 303); for older women prostitution is regarded as another way of keeping African tradition alive. Women traditionally accepted this position of oppression.

Today this should not be the behaviour youth should cherish in the Region. Nowadays things are changing among educated women. Youth involvement in sexual misconduct and other criminal activities are signs of many things such as: youth play insignificant role in influencing traditional beliefs and practices in the region. Traditional culture is dominated by men; women and girls are voiceless. Men do not want help and liberation from women. Youth fail to note that some help easily comes from shared communication. A family member sharing his/her personal story in a small group does not only help that person to acquire a degree of self-awareness, but also helps him/her to develop a readiness to listen to other people's stories. This seems to be the reason for the Third Extraordinary General Assembly – Synod of Catholic Bishops (Synod of Bishops III, 2014, p.64) to cite a lack of communication as one of the difficulties in relationships.

Youth have received from their parents, other adults, and peer groups poor sex education. Prior Anselm & Munro Alison, (2006, p.20) reports two examples of these: (1) seventeen year-old young man as walking along a very busy street. In his pocket he has a condom which a friend has given him. He glances up and sees a provocative poster of a couple in a close embrace. A bubble on the left of the poster reads: 'Should we, or shouldn't we, make love?' The young man goes home, his head filled with ideas. He fees brave enough to want to talk to his African father about sex. But his father fobs him off with some excuse. Then where did he get the knowledge? The next day he goes to school and during the sex education class he is told: 'if you are going to have sex, use a condom.'

(2) Still confused, the youth, who is an alter server, speaks to the parish priest (African) who tells him to wait until he's married before he has sex. Then what happened? That evening he meets his girlfriend. She is HIV and AIDS positive, although she hasn't told him. He asks her to seep with him, thinking: 'It's my life. I will to what I want to. Anyway, everyone else is doing it – and I do have a condom'

However, the challenges still remain: what about indecent approaches to women, rape and sexual assault? Baloyi (2010)

is right to say that 'we as a society should help to find out what has gone so wrong that the beautiful gift of a sexual relationship is being abused and degraded by the people'. This delicate issue may be an indication of the influence of patriarchal systems in some African cultures' (Drandua, 2008, p.3). Some of these sexual misconducts are just to satisfy uncontrollable sexual urges revealing that there is moral decadence. The society has become a community of prostitutes to the extent that some young women come home late, when their husbands are already in bed!

C. MEDIA INFLUENCE AND NIGHT DISCOS

It has been noted that the media instead of promoting youth management as a pastoral strategy, have remained a destruction influence in the region. The media promote criminal and immoral behaviour in the region. Reference is made to media marketing pornographic images, violence, war, rape, and stealing. Youth practise in everyday life what they experience while listening to the media, watching TV and receiving images on their mobile phones. Internet and mobile phones transmit harmful information to the vulnerable, especially the youth. The media are said to be fully engaged in involving young people in sexual exploitation, selling, or distributing pornographic material, involving children in the region.

It is important for them to note that the problem of media lies in its abuse and use in evil/criminal ways. It needs everybody in the region especially the youth to come up and reject the whole system based on materialism, promotion of violence, pornography, and individual gain. The media are like dynamite which demands proper handling: the media can be used to assault humanity. Careless use of the media promotes violence. A practical example is the radio broadcast in Rwanda (James Putzel & Joost Van de Zwan,2012), which became a great challenge to the local radio broadcasts such as Radio Pacis in the West Nile Region of Uganda.

Here is the challenge and the mission of Radio Pacis: In Rwanda, in the year 1994, a radio was able to incite so much hatred between two tribes that people were led into genocide. If a radio can bring evil into the hearts of so many people why can't Radio Pacis plant seeds of peace and development in the hearts of 5 million listeners living in 7 dioceses (Arua, Nebbi, Hoima and Gulu in Uganda; Mahagi in Congo; Yei and Torit in Southern Sudan) through our programmes that educate towards faith, health, agriculture, ecology, human values? (Radio Pacis, 2009, p. 14).

The Media can also promote aggression by creating military heroes. There was a report which went round in the region that a teenager committed suicide because he wanted to feature in a television show wearing a military uniform. This made a disturbing impression in the minds of many teenagers. Many disturbed teenagers in tense situations, resort to a copycat suicide as seen on the television. Consequently, television stations rarely cover suicides in the Region.

III. NEGATIVE EFFECTS ON PASTORAL MINISTRY

The word 'pastoral' is 'relating to a teacher's responsibility for the general well-being of pupils or students' (Soanas, 2011, p. 652). Several negative effects hindering youth management hinder pastoral care ministry in the region. The major ones include: violence, theft and robbery, social misbehaviour, family breakdown, mob justice, fear to face reality/truth, breakdown of social development and poverty. For a better understanding it is better to shed light on each of them.

A. VIOLENCE

Violence is an obstacle to pastoral care ministry. In the lives of many people in the region violence is the result of drug abuse. The majority of youth who chew marungi, smoke opium and drink too much alcohol become aggressive in bars, disco and public places. Some burn tires on public roads to block vehicles and pedestrians. Breaking of road signs show that they are angry with the government's service delivery. In secondary schools where youth are the majority, some continue to revive old forgotten religious conflicts by using religion to cause confusion which can lead to violence and loss of lives. In *The New Vision* website, article of 4 July 2007, Dradenya reports five secondary students in Itula secondary school - Moyo being shot by the police following a stand-off between students. Mwesigwa, (2007) underscores the student involvement in violence as not a strike, but a manifestation of differences engineered by some adults. This indicates adults (parents, Muslim and Christian leaders) involvement in hindering not only youth management but also pastoral ministry in the region by siding with their children and youth.

Ceruti, (1981, p. 20) sheds more light on this in a reflection on 'The Wife Beater'. It is a story about a child under the age of 6, who was thrashed by his father. Paying attention to the child, Ceruti noted the child's mother did not defend the child, presumably because she herself was subjected to beating by her husband. The child, without adult reasoning, did not recognise this and imprinted a childlike decision along the lines of: 'You (mother) are big and you should protect me against this big person (father) beating me up. So just wait until I'm big enough, you bitch. I will get you! I will get even with you'. When the child grew up, he married a woman, and while he was drunk one day, he dropped into a pure (child) 'pig' parent state and beat up his wife. The cure is the same as that given to alcoholics. The child is in a stress situation; tender loving care serves as the pacifier. Ceruti, (1981, p. 21) reports, when a child is under stress, 'the battle is identified as the friend', implying that the child lacks tender loving care. Food, sweets, even drugs can be substituted for love in this case.

B. THEFT AND ROBBERY

Both theft and robbery have become roadblocks to pastoral care in the Region. Young people break into shops, ambush vehicles of travellers, and steal their property. Some youth may have learned theft and robbery from adults. The

New Vision, (2016, p. 6) newspaper reports robbery of stolen vehicles in this region. The report says this region has become a home for stolen vehicles. In the police's estimate, over 49 cars have been stolen between August 2015 and January 2016 from across the country and channelled to the DR Congo through this region where the youth population is the highest compared to other age groups, such as children, elderly and other adults. This has been unfortunate for the region, because theft and robbery often leads to more hazardous results and in such a situation pastoral care is blocked. Victims lost their lives in relation to the above scenario of stolen vehicles. Four drivers were killed by police flying squads and their bodies were dumped in the river Nile to avoid being traced. Arua acted as a hub for stolen cars. Many youth also engage in small-scale stealing, such as money, goats, chickens and food items.

C. FAMILY BREAKDOWN

Early sexual relation has led many youth to contract early marriages, many of which end in divorce, which Synod of Bishops XIV (2014, p. 29, no.87) calls 'wounded families'. Children lack the authentic love of both parents. The wider society shows little care for single-parent mothers. They suffer because many lack basic necessities such as food, shelter, clothing, health care, and education, but also parental care and comfort.

Both young single parents and their children suffer the effects of family breakdown. Empirical research using questionnaires was conducted with church members in the Region. Questionnaire responses reported 50% youth suffering and 50% parents suffering because of the already mentioned problems, e.g. drug abuse, negative media influence and so forth. My personal experience has been that some young parents, especially single-mothers, remain faithful to their marriage vows and their partners do not.

D. SOCIAL MISBEHAVIOUR

The sexual revolution, which claimed to be about the liberation of women from the stereotypical roles forced upon them by men, has resulted into new stereotypical roles in which women are used as mere objects of sexual pleasure. Rape and defilement cases are now common. With drugs such as opium smoking, many young people have even become mentally unstable in the area. Early marriages are prevalent and many breakdown and lead to divorce. Contraception and abortion, which were supposed to free women from the perceived bondage of childbirth, seem in the most cases to have served more to free men to take sexual advantage of women without having to take responsibility for any child that might result. And when a child does result, the only responsibility taken by many fathers is a financial one, and sometimes not even that. The whole system has left a previously disciplined traditional society confused: Incest (sex among family members) which was never heard of in past ages is also found in the region. Ordinary people – i.e. people 'without professional or specialized knowledge' (Soanes, 2008, p. 512) are now blindly supporting criminal behaviour by siding with youth involved in robberies.

That is, they are robbing because of poverty. Poverty is no longer overcome through hard work and good human relationships. The majority of youth and children are not encouraged to be masters of their own by their parents and other adults. Modest dressing - which parents and others adults promoted in the past so that girls avoid situations that could lead to sexual arousal among boys, is now little practiced; immodest dressing is common. Many teenage girls are very confused. They use miniskirts, popularly known as – 'please call me' or 'take me quickly' dressing, leading men to commit sexual assault. These are really indications that young people are easily deceived into situations where they are no longer in control. Many men in this region have been imprisoned because of sexual assault. Shameless old ladies resort to imitate girls and many young boys have been entangled by such sugar Mammies, and girls by sugar Daddies. Unfortunately some end up contracting sexual transmitted disease such as gonorrhoea. Small children now lack respect for adults, the elderly and other members in the society. At the root of everything negative cause is ignorance, selfishness and misdirected desire.

IV. THE STUDY GUIDE: QUERIES AND STYLE

The burning issue of this study has been how can youth management become a strategy to promote pastoral care ministry in the West Nile Region? Supplementary issues include: Which problems affect youth management in the region? What negative effects do they have on pastoral care? What causes these problems? How can the above problems be resolved? These questions were addressed using qualitative research approach.

It is a 'form of enquiry that explores phenomena in their natural settings, uses multi-methods to interpret, understand, explain and bring meaning to them' (Anderson, 1998, p. 119); it investigates culture, society, behaviour through an analysis of people's words and actions' (Hogan, Dolan & Donnelly, 2009, p. 3). The data collected and analysed were either the original words spoken by the research participants, or their words written in the documents issued to them; these are complemented by the words of the researchers themselves to present the activities, images, and environment being observed. The sources of information were basically observations of and interviews with the participants, as well as archives of records and documents (e.g. newspapers and articles) concerning this issue.

Qualitative research is seen as the best method to accomplish this task, as it is a 'suited activity that locates the observer in the world, which consists of a set of interpretive, material practices that makes the world visible' (Denzin & Lincoln 2005:3). As this method is about finding out what people think, feel, and/or believe, the researchers used interviews, questionnaires, and attitude scales to reach answers. Qualitative research is uniquely suited to discerning human participation in what happens to them, their desire to understand behaviour and institutions by getting to know the people involved and their values, beliefs, and emotions.

A. PROCEDURES FOR COLLECTING DATA AND THE SAMPLE SIZE

Empirically, data collection was through questionnaire, oral interview and review of scholarly works of other authors (Hansen, 1995, pp. 34–45) and e-sources. Questionnaire sample size has been only ten people (male and female). Interview was conducted only among 180 interviewees but for this study only 18 interviewees were selected because of their educational backgrounds (graduates from university) and experience (35 years and above) in youth pastoral care ministry in the above mentioned region.

B. PROCEDURE FOR DATA ANALYSIS, MANAGEMENT AND ETHICS

Understand the processes for doing qualitative research, for understanding and interpreting correctly the data. The researcher followed active analytic processes throughout all phases of the research to understand processes and interpret correctly data. They use inductive reasoning is used to analyse data and to generate ideas (Patton, 1990, pp. 169–183). The researchers gained consent from the people as an essential part of obtaining information from them. Participants provided information voluntarily. Confidentiality was observed in data collection and analysis.

V. CAUSES HINDERING YOUTH MANAGEMENT

Key causes according to the research findings are drug abuse, media, night dances/discos, and parent child neglect. Personal reflection reveals that the major causes entail irresponsible child nurture, negative media influence, and unconcerned government functionaries e.g., police, political instability and negative peer influence. Suggested solutions involve commitment and collaboration between individual persons and institutions. The study wished to explore and describe some of the causes hindering youth management in the area. These involve poor child nurture, negative media influence, some unconcerned government functionaries, political instability and negative peer influence.

A. POOR CHILD NURTURE

This has to do with withdrawal of parents in responsible child nurture. The majority of parents do not take their responsibility for rearing their children seriously enough. Parents leave children to nurture themselves. Some children are nurtured by their grandparents, the school, and the Church, as well as house helpers, children in child-headed households, and other adults such as aunts and uncles. Various reports point at the parents leaving their children by themselves and as a result leaving many infants to die because of neglect and sickness. There are incidences of parents who are available to their children, but do not pay attention to their emotional needs. There are very high rates of infant mortality and very few families attempt to form close attachments with their children. Concerning education of youth and small children, the church perceives parents as unprepared for the task. In his

address to the participants in the *Plenary Meeting of the Congregation for Catholic Education* (for seminaries and educational institutions) on 21 January 2008, Benedict XVI, (2008) states that a major problem affecting pastoral care is the lack of education for children and young people. Advocates of child neglect have been able to take another direction of citing early child marriage, social-economic difficulties and other causes already cited. However, the words of Benedict XVI remain a challenge to parents as regards their responsibility for raising their own children in a religious way. He reminded them of the special grace God has given to parents to assist them in engaging with their children.

B. UNCONCERNED GOVERNMENT FUNCTIONARIES

Leopold, (2006, p. 194) highlights Museveni's National Resistance Army/Movement (NRA/M) as responsible for recruiting children as soldiers. Museveni became president in 1986 when he was threatened by enemy soldiers (Leopold 2006:194-195); his group turned to recruit youth as soldiers. The involvement of young people in military forces is not merely child-abuse but also exploitation of civil society. The church states:

The political community is established to be of service to civil society, from which it originates … Civil society is the sum of relationships and resources, cultural and associative that is relatively independent from the political sphere and the economic sector (Compendium of the Social Doctrine of the Church, 2004, p. 417)

The political community and civil society, although they are both mutually connected and independent of each other, they are not equal in the hierarchy of ends. The political community is essentially at the service of civil society where youth and other young people are the majority population. It is in engaging and serving civil society that the political community finds its justification.

The study therefore, condemns adults recruiting children as criminals and calls all individuals, institutions, and international bodies to condemn such involvement as a criminal act. Those who recruit child soldiers should be brought to justice. Concentrating on the law re-enforcing agents the study noted that the police arrest and punish youth who commit criminal offences without counselling them. Prisons have failed to address youth social decay. Even though the police are fully aware of drug abuse in the Region, they never take action.

C. DESTRUCTIVE PEER INFLUENCE AND COMMUNITY FAILURE

Peer influence has a huge impact on youth conduct. There is community failure to address immoral youth conduct. Because of negative peer influence, older boys and girls chew marungi, and smoke opium, often get involved in sexual misconduct and go to night discos. Those who don't behave like them easily get mixed up and fail to recognise the moral decay of their friends. There is a correct way of 'Becoming a Man' (Bennett, 2005, p. 1) or of 'Becoming a Woman' (Nganda, 2005, p. 1); in their behaviour many youth are misguided and confused. They believe that in their immoral

behaviour they are behaving like 'real men' and 'real women'. The truth is very different.

Young men fail to take seriously that growing people like them face a great challenge when it comes to relationships with the opposite sex. Boys demand sex from girls so that the girls 'prove' their love for them. Although in the first place the girls try to resist, eventually they give in to the boys (Nganda, 2005, p. 66). Preparation for adult life, which used to occur in the region, has been abandoned; it needs replacement in some manner. Adolescence should be a great adventure of life; the young person at this stage is challenged to 'establish his/her identity' (Bennett, 2005, pp. 123-124). He/she needs adult support to accomplish this task. In the region this adult support has all but disappeared. There is poor communication between those of different generations. Adults do not take the youth seriously. The current generation of youth lacks knowledge, skills and moral values which they should receive from older people. For the youth, old people are seen as out dated generation which has nothing to teach those from modern life.

VI. SOLUTIONS FOR THE YOUTH MANAGEMENT AS PASTORAL WEAPON

The key knowledge is about three things: problem, effects, and causes of the different issues. When these are better understood, solutions can be found. However, habits of thought, relations with family, peer group and the society at large have changed among young people. They accept too quickly the new social and economic environment. They are little affected by pastoral care today and - unlike the past - their contribution to the well-being of society is very weak.

However, current youth animators and the youth themselves should never be discouraged in following the footsteps of their master - Jesus Christ. He is the chief pastoral care-giver and role model. Like the early pastoral care givers (12 apostles Jesus), he speaks to them (the youth and their animators) about youth management: 'You know that among the pagans the rulers lord it over them (their subjects), and their great men make their authority felt. This is not to happen among you. No; anyone who wants to be great among you must be your servant, and anyone who wants to be first among you must be your slave, just as the son of man came not to be served but to serve and give his life as a ransom for many' (Mt 20: 24 – 28).

The above situation also challenges the society to develop a new method(s) for youth management as instruments of pastoral care ministry in this region. This is to move away from simple intellectual training and academic examinations to a form of group community life. Youth management as a pastoral strategy is all about promoting readiness to serve others (people and institutions) without counting the cost. It believes readiness is judged in terms of participation in group life. Its presupposition is that the training sometimes may be superficial. Youth are alienated from traditional culture values and the educational and social system that guides them is not helping them grow in a holistic manner (Trichet, 1986, pp. 353-360). Christian formation is also important because it does do not simply introduce people into gaining knowledge but forms them in life-giving attitudes and values Therefore,

pastoral care ministry in the region seriously needs youth management and with wisdom, collaboration and commitment on the part of adults and young adult leaders, this is possible.

A. COLLABORATION

Collaboration is a way forward to tackle the root causes to the problem of youth management as a pastoral strategy in the region of West Nile. Youth are products of both the nuclear and extended family. Key people responsible for the smooth running of the family are parents. Irresponsible parent-child nurture can easily block youth management. The starting point for promoting youth management is the family. The family is the 'domestic church', or 'school at home', and 'cell or seed of society'. It is the foundational social institution. Failure of the family in youth management as a pastoral strategy means that the church, school and society have also failed. When these institutions are united, they contribute in abundance to nation building. Responsible, mature youth become the future leaders of the family, the church, the school and nation. That is why government functionaries must also play their part not only politically but also by supporting family pastoral care ministry, through aiding youth management.

Violence against women and children will also be tackled and will re-enforce youth management in the region .The study has already noted that, women and children are the people who suffer most from the failures of youth management. Collaboration serves as 'recognition and empowerment' and as the solution to 'divided families and communities' in situations of violence and paedophilia. Cited violence is not only limited to the region understudy but it affects the entire continent of Africa. Female and young victims of war have been raped; there are homicides, and many have contacted syphilis. HIV/AIDS cannot be confined to war zones because of its pandemic character; the pandemic 'knows no boundary'. It is especially 'prevalent where there is political instability or lack of education or joblessness and poverty, and it affects both women and men' (Bennett, 2010, pp. 97- 98).

PRACTICAL COMMITMENT

Collaboration must be accompanied by practical commitment to aid youth management. It must not be commitment limited to issues affecting the government, e.g. media alleged broadcasting information that can easily tarnish the image of the country and stop them to function (Features 2014). Without this, commitment collaboration in support of youth management remains at the level of theory. What is theoretical is an idea/set of ideas to explain something or a set of principle(s) on which an activity is based (Soanes, 2008, p. 945). However, theory without committed, concrete, strategic action will be useless. Family members, whether in the church, school, or government must support each other and be committed so that proper pastoral ministry to youth and management of youth, takes place in the region.

Children and families play an essential role in society, whose permanence they guarantee. The family fosters the socialization of the young and helps curb the phenomena of

violence by transmitting values and the experience of brotherhood and solidarity which it allows to become a reality each day. In the search for justified solutions in modern society, the family cannot be put on the same level as mere associations or unions (The Pontifical Council for the Family, 2000, p. 33). The family has a right to be protected and promoted by society and State must be recognized by law. It is not only moral but also civil and it corresponds to the original right of the family, and it affects the common good. The union between family members must find protection and care in the Republic of Uganda and it must be re-enforced by the law re-enforcing agents. The family is the fundamental nuclear of society. Therefore, it is the duty of the State to give protection not only to the people but also to the family. The state must protect the family, but also motherhood and children. The State must recognizes with no discrimination, the primacy of the inalienable rights of the person and protects the family as the basic institution of society. Family life is founded on the basis of individual dignity and equality between the sexes, therefore, the state must use all the means at its disposal to attain this end. Failure to take seriously above suggested solutions by the State is a failure to recognize that the family is the foundation of the Nation. In accord with this, is a failure to promote intensely solidarity between family members, family's active promotion, and its complete development. The community and the State must therefore protect the family and promote it. The family must be recognized as the natural and fundamental basis of people. The family is the central nucleus of civil society. It certainly has an important economic role, which cannot be overlooked, because it constitutes the greatest human capital, but its pastoral dimension encompasses many other tasks.

B. THE CHURCH MUST TAKE THE LEAD

The church must take the lead in the promotion of youth management in the region. This does not mean that the church has never taken the lead in addressing family matters. The universal church often calls parents to a responsible love. It is now the duty of the local church in the region to call them also to a responsible parenthood. Pope Paul VI stated clearly that those are considered:

to exercise responsible parenthood who prudently and generously decide to have a large family, or who, for serious reasons and with due respect to the moral law, chose to have no more children for the time being or even for an indeterminate period (Paul VI's Humanae Vittae, 1968, p. 10).

On the one hand, this implies that to have child (ren) should result from prudent reflection, not 'chance'. On the other hand, it teaches family members must have serious reasons to avoid pregnancy and must respect the moral law, the 'ethics of the sign' (West, 2009, pp. 114-115).

Taking the lead in the promotion of youth management for the church is an inescapable responsibility because 'the church was founded to spread the kingdom of Christ over all the earth for the glory of God, to make all people partakers in redemption and salvation, and through them to establish the right relationship of the entire world of Christ' (Paul VI's Apostolicam Actuositatem, 1965, p. 2). Pastoral care ministry is the church's fundamental task in human society. It is a

command from her/his master and Lord, 'Go make disciples of all nations (Mt 28: 19). Therefore the church must encourage everybody including all other institutions, such as family, school, and government to engage in sensitizing their members to collaborate to promote youth management. This must first take place among church members as pastoral care givers. Church pastoral workers must collaborate with other institutions and organisations including those which are non-Christian. Child abuse and child neglect (by parents, teachers, police and judiciary) must be reported to the proper authorities (Ariaka, 2015). On the other hand, the church must make sure that every opportunity is utilised to educate and assist parents and other adults to resist ill-informed 'peer/adult pressure' (Diocese of Tzaneen, 2011, pp. 68-69), and to correct wrong perceptions as to how to rear their children.

On sexual misconduct, the church needs to take every opportunity to educate and assist men and boys not to give way to ill-informed peer pressure about what it means to be a man or a woman, to help those who have wrongheaded ideas about sexuality and masculinity to change their attitudes and behaviour even if they are under drug influence. We need to protect against sexual misbehaviour, to assist the victims and above all make the region a much safer place for girls and women (Southern African Catholic Bishops' Conference, 2013, p. 147).

VII. CONCLUSIONS

The research was contextual. The focus was youth management as a pastoral strategy in the West Nile Region of Uganda. The research serves as an eye opener. Various areas were touched not only for youth management but also for family, school, church, and state management. Parents, children, women, elderly, teachers, students and leaders can benefit from the finding of this research study. The study also draws a clear picture that pastoral theology relates to practical issues. It is not just church centred but also people centred. There has been a focus on the root causes and effects of the lack of youth management. Practical solutions to promoting youth management as a pastoral strategy in the region are offered.

Pastoral theology is a branch of theology that deals with an academic discipline in a practical manner. It examines and reflects on religious values and practices. The purpose is to understand the theology that is enacted in those concrete practices. This is to consider how theological theory and theological practice can be more fully aligned, changed or improved in the region. As a focused theology in the context of youth management, it aims to solve the problem posed by questions: 'what is going on and why is this going on?' 'What ought to be done?' 'How should we respond?' Pastoral theology is the application of theological analysis through the co-ordination of theological reflection from a range of disciplines, and applied to given concrete situations.

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