RESEARCH ARTICLE

PARENTAL COMMUNICATION AND YOUTH SOCIAL RESPONSIBILITY IN THE CONTEMPORARY WORLD: A STUDY OF ELDORET MUNICIPALITY

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ABSTRACT

The paper explores the role of parental communication on social responsibility of the youths based on a proposed study in selected estates in Eldoret Municipality. The population consists of people from different ethnic, social, religious and economic backgrounds. The paper discusses issues on how the youth communicate with their parents on social responsibility with specific reference to: the social responsibility information sources and how these can sources be trusted; the social responsibility information exchanged between the parents and the youth; how social responsibility information is communicated and what prompts the discussion; the views and feelings of the parents and the youth regarding how social responsibility information is communicated, and whether or not age and sex of the youth influence the communication with the parents on social responsibility. The proposed study is qualitative in approach and uses multi-stage cluster sampling technique to select the required sample. Manipulation of parental communication directly influences the type of ethical and social values adopted by the youths in the society. Data will be generated using interview guides and reliability will be tested by scrutiny of data generation methods. Data analysis will be carried out using descriptive statistics.

INTRODUCTION

There is a saying in Africa that it takes a whole village to raise a child. In light of the expanding convolution of contemporary values, it is especially important to attentively nurture the inherent desire in each developing human person to seek good and avoid evil, especially during the critical years of youth formation. Studies have shown that youths who report feeling connected to parents and their families were more likely to delay initiating sexual intercourse. Youths who say their families are warm and caring also report less marijuana use and less emotional distress than their peers (Steinburg, 2001). When parents and youth have good communication, along with appropriate firmness, studies have shown youth report less depression and anxiety and more self-reliance and self-esteem. They also report older age of first sexual intercourse and lower frequency of sex during adolescence than their peers. Lack of communication also affects attitudes. In studies carried out, young people who reported feeling a lack of parental warmth, love or caring were also more likely to report emotional distress, lower self-esteem, school problems, drug use, and sexual risk behaviours (Steinburg, 2001). According to Miller (1998), human beings follow inherent desires and principles to develop the kind of character required to successfully exist within a moral society. Parent's duty as relational, communal creatures is to assist others, and especially our young, is to establish and nurture ethical values

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that will insure the continuance of an acceptable moral order in society. This challenge is critically significant in light of the expanding convolution of contemporary ethical values in 21st century society. Participation in a religious tradition provides opportunity to positively assist youths in developing their moral value system. The natural law tradition delineates what a human being should be by identifying that moral laws defining human behaviours are higher than any human laws. As human beings, we have natural capacities to reason and to be virtuous, and our character is good to the extent that we fulfil these capacities. Human collaboration about how we should live is what enables us to seek the common good, and create and sustain a good society.

Encouraging the youths to actively participate in this pattern with one another will energize the sessions and provide some impetus for them to decide how to internalize and live out in their lives in light of the faith and moral values they are learning. This enables them to experience their personal faith as a vibrantly lived reality, and not simply as an archaic tradition. Also, this model of shared Christian praxis that we have just described above, engages the youths as full participants in their personal faith formation, and not simply as inert objects of directed education. Parental involvement has long been identified as having a clear and positive relationship to the success of youth in regard to academic performance as well as avoidance of drug and alcohol use. The correlation is so definitive that legislation has mandated that parental involvement be increased and many government

programmes are funding efforts to effectively engage parents. The strategies used by teachers in the school setting, social service providers, or other youth programmes coordinators in facilitating effective parent-educator, or parent-community partnerships to improve academic performance or prevent drug or alcohol use are applicable to facilitating parental involvement in influencing teen sexual behaviours (Hacker, 2000). Researchers and theorists who study the family generally agree that the values, social constraints and behaviours that affect family structures have changed a great deal over the past two decades. The ability of families to survive these changes suggests that families are flexible and that their flexibility is aided by how family members communicate. Furthermore, although a number of the functions of the family have been delegated to other social agencies, families are expected to nurture one another and provide care giving and support. Whether conceived of as a process of making facts mutually manifest or of developing and sustaining definitions of reality in relationships (Berger, and Kellner, 1994), communication plays a central role in the family.

Critical issues on parental communication and youth social responsibility

Youths are increasingly isolated from adults, and often, even from their peers, due to crammed personal schedules, as well as increased dependence on technological items such as iPods, MP3 players and internet access. The beginning of morality is the biologically primed moralization of attachment. Youths are endowed with certain values that make them co-exist and enjoy being part and parcel of a given society. These values make people share the same culture form of identity. It is through this identity that the youth may pick certain values that contradict the norms of the society. This is where ethics come to play. It becomes a measured yard to put people back to track. It is indeed quite in order for ethics and social values to go hand in hand with the living or social values that govern the behaviour or every youth. However, the youth have not fully conceptualized the social values and this necessitates the parental communication input. When young people feel disconnected from parents, home, family, and school, they may become involved in activities that put their health at risk. However, when parents affirm the value of their children, young people more often develop positive, healthy attitudes about themselves. Although most adults want youth to know about abstinence, contraception, and how to prevent HIV/AIDS and other Sexually Transmitted Infections (STIs), parents often have difficulty communicating about sex. Nevertheless, positive communication between parents and children greatly helps young people to establish individual values and to make healthy decisions (Steinburg, 2001). The present study compares the roles of different parental communication styles with each type of social responsibility. Youths at urban centres in Kenya are great abusers of drugs and alcohol which results into unplanned for pregnancies and infection of contagious diseases such as AIDS and STIs and in extreme cases deaths (Kaguthi, 2010). In many incidences the results have shown that parental neglect plays a critical role in making youths to adopt unethical and unsocial values in the society. The proposed study will examine how social responsibility will be influenced by the messages communicated from their parents and the quality of parent-child relationship in selected estates in Eldoret Municipality found in Eldoret in Uasin Gishu County. There is a need to explore how the parents communicate with the youth on issues of social responsibility with specific reference to the following questions:

a) What are the social responsibility information sources and how can these sources be trusted?
b) What social responsibility information is exchanged between the parents and the youth?
c) How social responsibility information communicated and what prompts the discussion?
d) What are the views and feelings of the parents and the youth regarding how social responsibility information is communicated?
e) Does age and sex of the youth influence the communication with the parents on social responsibility?

This study will make use of a conceptual framework whereby parental communication will be itemized as independent variable and levels of social responsibility will be itemized as dependent variable. The parental communication will take the dimensions of active parental communication and restrictive parental communication. The ethical and social responsibility will be itemized as sex abstinence, non-alcoholic drinking, non drug taking, honesty, respectfulness, faithfulness and diplomacy. This is shown in the following figure.
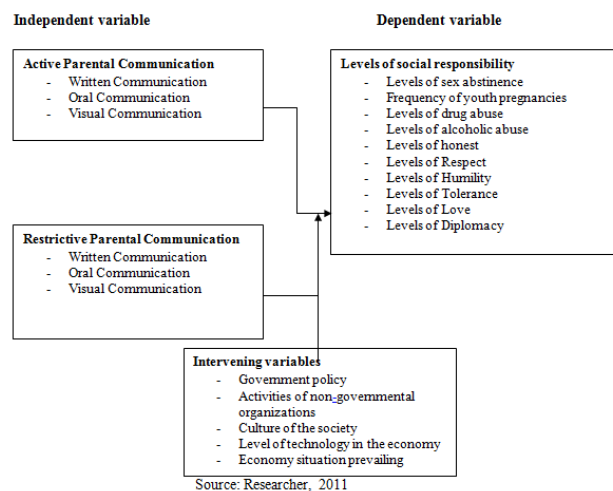

Source: Researcher, 2011

Fig. 1: Conceptual framework showing parental communication and levels of social responsibility of the youth

From the above diagram it implies that if parental communication is appropriately carried out depending on the type of the youth and the external variables, it will enable the youths either to be socially responsible or otherwise. However, external factors such as the government policy, activities of the government organizations, family backgrounds, culture of the society prevailing at the moment, the level of technology in the economy and economic situation prevailing will influence the ethical and social responsibility of the youth alongside the type of parental communication. The study therefore will hold them constant.

MATERIALS AND METHODS

This empirical study will employ a staged methodology utilizing qualitative methods. Stage one of field work will

involve an initial discussion with the Ministry of Youth Affairs and Sports officials to design research information, a pilot focus group with the youth designed to set the parameters of investigation and another pilot discussion with the parents to refine concepts. The second stage of the study will hold two focus groups with the youth using the refined concepts from stage one as the principal discussion tools. Besides, interviews will be conducted with both the youth and their parents. Significant data analysis will follow the period of data collection using descriptive statistics and a range of techniques outlined in this chapter.Field survey will be conducted from July 2011 to September 2011 in the selected estates within Eldoret Municipality of Uasin Gishu County of the Republic of Kenya. The target population of 43,900 which constitutes the youth and the parents in 17 major estates found in Eldoret municipality will be used. These estates include: Huruma, Mwanzo, Kamukunji, Kipkaren, West Indies, Kidiwa, Kapsuswa, Langas, Elgon view, Kapsoya, Munyaka, Action, Hawaii, Railways, Maili nne, Kimumu and Pioneer. The youths to be selected will be those ones aged between 18-25 years. The method of sampling the researcher intends to apply is the multi-stage cluster sampling. Samples of the youth, parents and community leaders (councillors, chiefs, religious leaders) will be selected from the sample clusters chosen on the basis of estates in Eldoret Municipality. Data analysis will be done with the help of SPSS Text Analysis for Surveys. With this approach, the data analysis will take the five main steps: familiarization, identification of a thematic framework, indexing, charting/mapping, and interpretation.

RESULTS AND DISCUSSION

Systems Theory

Systems theory is a paradigm that describes systems, or sets of elements standing in interrelation among themselves and with the environment (Bertalanffy, 1974). Three key assumptions found in systems theories are that systems theories can unify science; that a system must be understood as a whole rather than in component parts; and that human systems are unique in their self-reflexivity (Whitchurch, and Constantine, 1993). Constantine (1986) defines a system as a bounded set of interrelated elements exhibiting coherent behavior as a unit and emphasizes the importance of not reducing the whole to solely examining its individual parts. He explains that the systems view is characterized by its concern with wholes and is not reductionist. It does not attempt to explain wholes by reduction to simpler parts; rather, it Leisure, Communication, and Family Functioning understands parts by the functions they serve in the whole. Through psychiatry, systems theory entered family social science as families began to be viewed as systems (Whitchurch, and Constantine, 1993). The family is a complex system composed of individuals interacting with one another (Whitchurch and Constantine, 1993). Rothbaum, Rosen, Ujiie and Uchida (2002) posit that family systems theory is focused on family dynamics, which include structures, roles, communication patterns, boundaries, and power relations. Referring to Klein and White's (1996) work, Zabriskie and McCormick (2001) assert that family systems theory holds that families are goal directed, self-correcting, dynamic, interconnected systems that both affect and are affected by their environment and by qualities within the family system itself.

Like general systems theory, family systems theory views the whole of the family as greater than the sum of its parts. Fingerman and Bermann (2000) compared the family system to salt. The chemical composition of salt is a combination of sodium and chloride molecules. Upon contact with the end of the tongue, sodium, by itself, would explode while chloride would burn a hole through it. Yet together they form salt, which is not only harmless to the tongue, but is used to flavors food. While the members of a family are not necessarily volatile on their own, this comparison illustrates how the members of the family together are not just the sum of each member. Whitchurch and Constantine (1993) state that, family processes can be understood as the product of the entire system, Leisure, Communication, and Family Functioning shifting the primary focus away from the individual family member to relationships among the members of the family system. Whitchurch and Constantine (1993) claim that systems theories can be used in understanding (interfamily or interfamily?) processes, through transactions among the family, when the family is defined as a system. These processes include family functioning, family conflict, family communication and transactional patterns, cohesion, separateness and connectedness among members, integration, and adaptation to change.

Circumplex Model

The Circumplex Model of Marital and Family Systems looks at the cohesion, flexibility, and communication of the family system. Olson and DeFrain (2000) describe the Circumplex Model as a graphic representation of dynamic relationships within families. The model emphasizes how family members and their behaviours are interconnected. The three dimensions in the Circumplex Model are: cohesion (defined as togetherness), flexibility (defined as the ability to cope with change), and communication (Olson, and Gorall, 2003). Communication is not shown graphically but it facilitates movement in a family between the extremes of the other two dimensions. Therefore, if a couple or a family has good communication skills, they are more likely to be close (cohesion dimension) and to be able to work out problems (flexibility dimension) when they arise (Olson and Gorall, 2003). Cohesion and flexibility are often used as indicators of family functioning (Olson and Gorall, 2003).

Empirical Studies

The main reason to create parental youth partnerships through communication is to help all youngsters succeed in the society and in later life. Parental restrictions of advertising exposure were only effective among younger children (Kunkel et al., 2004). Over the past few years, public and political attention has increasingly been drawn towards the role of advertising in the growth of childhood obesity. In contrast, children from families with a socio-oriented communication style have been shown to be more susceptible to television advertising. However, earlier studies have mainly focused on children's attitudes and behavioural intentions rather than their subsequent actual social responsibility behaviour. It is conceivable that the more controlling socio-oriented communication style is a more effective tool in influencing children's actual social responsibility. By strict and clear family rules parents can regulate their children's social

responsibility. After all, parents are generally the ones controlling the availability of and access to social related facilities and amenities at home. Socio-oriented strategies may become less effective as children grow up and obtain increasing control over how they behave socially (Hastings *et al.*, 2003).

Parental Communication with Social Responsibility Issues of the Youth

According to Jemmott and Jemmott (2002), Parent-Child Communication about Sex Varies by Race/Ethnicity and Gender. But Parents Are an Important Source of Sexual Health Information for all youth. Data has shown that 42% of Latino youths reported learning a lot about sexual health issues from their parents compared to 37 percent for white youths, but less than 60% of African American youths. In one study, African American female youths reported more discussions about sex-related topics with their mothers than did male youths. However, males were just as likely to talk with mothers as with friends and only slightly less likely to talk with fathers. In another study of African American and Latino youths, a significantly greater percentage of Latino youths than African American youths reported discussing at least two sex-related topics HIV/AIDS and choosing a sex partner with their father. Latino youths were also twice as likely as African American youths to discuss choosing a sex partner with their mothers. Negative or No Communication can lead to negative results. In studies carried out, young people who reported feeling a lack of parental warmth, love, or caring were also more likely to report emotional distress, lower self esteem, school problems, drug use, and sexual risk behaviours.

One study of urban African American and Latino mothers and their pre-teen and early youth daughters found many mothers reluctant to discuss more than biological issues and negative consequences of sexual activity. Maternal communications about sex, often restrictive and moralistic in tone, deterred daughters from confiding in their mothers. Daughters, in reaction, sometimes became secretly involved in romantic relationships. Studies show that many parents face challenges in being prepared to have discussions with young people about relationships, development, and sex. Schools are an important partner in helping young people prevent negative sexual health outcomes through comprehensive sex education. Many parents are not able to provide all the information about sex that young people need (Weinman, Buzi, and Smith, 2008). In one survey, only 38 percent of young women and 25 percent of young men said they had ever gotten a good idea from their parents that helped them talk about sexual issues with their girlfriend/boyfriend. One study of 192 college student participants showed that 77 percent of their mothers engaged in some level of sexuality communication with them compared to only 37 percent of their fathers. In a recent poll, 89 percent of Americans said it is important for sex education in schools to include information about contraception and preventing unintended pregnancy and sexually transmitted infections, including HIV. Even though parents are the primary source of information about sexual and reproductive health for their children, few effective programs that help parents positively influence their children's sexual behaviours yet exist. More research into science-driven, skills-based programs to support parent-child communication is needed (Hacker *et al.*, 2000).

Parental Communication with the Youth on Issues related to Sex Responsibility

On survey conducted on parents in Ziway in Egypt nearly 94% of the youths admitted that there are some physical and psychological changes that take place during puberty. However, only 60% of them reported the correct age range for puberty in females, and only 42.7% knew the corresponding age for males. It is only 26.4% respondents who correctly told the safe period in the menstrual cycle. 93% of the parents had a negative attitude communicating to the youth issues related to premarital sex, though later on, 61.4% of them approved use of contraception in cases of unprecedented sexual acts in adolescents. Only 26.8% of the parents said that youth pregnancy is associated with difficulties in childbirth. 83.7% mentioned two commonest types of STIs (gonorrhea, and syphilis), and only 28.5% believed that STIs predispose a person to HIV/AIDS (Fikadu, and Fikadu, 2000).

At least 80% of sub-Saharan African youth are sexually experienced by age 20. Seventy three percent of all Liberian women ages 15 to 19 have had intercourse, as have 53% of Nigerian, 49% of Ugandan, and 32% of Botswana women. In many sub-Saharan countries, first sexual activity takes place before marriage. Among Kenyan women, the median age at first marriage is 18.8 years, while the median age of first intercourse is 16.8 years. Data also show that four percent of Kenyan men are married by age 18, although 64% report sexual intercourse before that age (Kekovole *et al.*, 1997). A cross-sectional study done in Bale showed that youths did not have prior parental communication on issues related to sex. The findings showed that 30.8% of the respondents reported to have had practiced sexual intercourse. Among those who had practiced sexual intercourse 55% were below the age of 17 years and the mean age at first sexual intercourse was 15.87 + 1.84 years. Of the sexually active students, 47.7% reported to have more than one partner in the past. Among those who had reported sexual relation with more than one partner, 61% of them mentioned that the main reason to have sex with them trusted their partners because they look healthy. 43.7% of those who had commenced sexual intercourse in the past one year practiced sexual act during this time with causal partner and 38.9% of them practiced with a partner who have multiple sexual partners. Although the study provided the findings on parental knowledge and attitude in communicating with the youths on issues of sex and other social responsibility. The study focused mainly on youth pregnancies and did not capture other issues of social responsibility of the youth (Kekovole *et al.*, 1997).

Parent-adolescent communication is the parental factor most often linked to adolescent sexual attitudes and behaviours. While there is evidence that adolescents prefer to receive information about sexuality from their parents, in reality few have this privilege. Nonetheless, research has documented that the quantity, frequency and timing of parent-child communication are important factors in sexual outcomes, including knowledge about sexuality and reproductive health, sexual attitudes and sexual behaviours and intentions. It is important to mention that a few studies have documented that

parent-child communication is associated with greater sexual behaviours among youth. However, in such studies it is not clear which comes first, the onset of sexual behaviours or the onset of parental attempts to educate adolescents about sexuality (Jaccard, Dittus, and Gordon, 2000).

Studies have indicated that adolescents most commonly rely on peers for information about sexual matters. However, parents also tend to be mentioned as being important, sometimes prominently so. Averaging across a wide range of studies, about 70% of parents in the United States indicate that they have talked with their adolescents about sex, whereas about 50% of adolescents report engaging in such conversations with their parents. These rates, however, vary considerably from one study to the next. Study among Ghanaian youth aged 12-24 years found that dialogue about sexuality was important. It was observed that communication with family members about sex and contraceptives was associated with a lower probability of initiating early sexual activity. Respondents in the age range of 12-24 years were asked questions on communication with others about sexuality with specific reference to talk about abstinence and condom use. The response of adolescent showed that 65% of discussions about abstinence and condom use occurred with peers. On the other hand, 10% of these discussions were with parents. Study in Bullen Woreda (Ethiopia) high school showed that 87.9% respondents reported that it is important to discuss sexual and reproductive health (SRH) issues with parents. 28.9% of the students discussed with either of their parents in at least two topics of SRH. 15.3% of the students discussed with either of their parents in at least three topics of SRH (Fikadu, and Fikadu, 2000).

Topics for discussion between youths and parents

Survey done in USA showed fifty-one percent of youths (61 percent of females; 42 percent of males) had discussed with their parents how to know when you are ready to have sex. 43% of youths (53 percent of females; 33 percent of males) had discussed with their parents how to talk to a boyfriend or girlfriend about sexual health issues, such as pregnancy, birth control, and STIs. Among male youths, 50% had discussed condoms, but only 35% had discussed other forms of contraception. Among female youths, 54% had discussed condoms and 63% had discussed other forms of contraception with parents. Overall, 52% of youths had discussed condoms with their parents; 49% had discussed other forms of contraception. 56% of youths (64% of females; 48% of males) had discussed HIV/AIDS with their parents. 50% of youths (56 percent of females; 44% of males) had discussed STIs with parents (Dela *et al.*, 2003). In respect to the assessment of topics of communication between the youths and parents in Bullen Woreda high school 41.3% of the respondents reported that they had discussed on contraceptive methods. 78.6% of the students reported that they had discussed on STI/HIV/AIDS. Out of 412, 42.2% of the students had discussed about sexual intercourse. 54.1% had discussed about unwanted pregnancy. 55.1% had discussed on avoiding premarital sex. 59.2% of the participants had discussed about condom. 75% of the respondents had discussed on physiological and psychological changes seen in youth (puberty). Out of 412, (60.7%) of the students had discussed about menstrual period. According to a survey in Ziway on the

assessment of parent's practice regarding communication on sexual matters with their children, 20.7% admitted to have discussed about youth age pregnancy and its complications, 12.6% on contraceptive use, and 10.6% on physical and psychological changes at puberty, sometime in the past (Nassir, 2004).

The power of partnership: Community and parental involvement

According to a 2003 Survey conducted by the National Campaign to Prevent Teen Pregnancy, youths say parents (45%) influence their decisions about sex more than friends (31%) and other sources, including the media. Adults underestimate their own influence (only 32% believe parents are most influential) and mistakenly believe teen's friends are most influential (48%). Most youths (88%) believe it would be easier for youths to postpone sexual activity and avoid teen pregnancy if they were able to have more open, honest conversations about these topics with their parents (Buijzen, and Valkenburg, 2005; Moschis, 1987).

The content of parental communication

In seeking to change youth behaviours, practitioners should help parents understand that it's necessary to deliver messages that resonate with youths. Many parents are motivated to talk about sex out of a concern for their child's safety and well-being. Given this concern, it is not surprising that parents focus on questions of morals and values as well as the negative consequences of youth sexual activity (Schor, 2005). However, studies examining youths' reasons for having sex also suggest that social concerns such as reputation at school, relationships with peers and romantic partners, as well as their expectations of love, closeness, and physical pleasure are relevant. Given the difficulty and complexity of these topics, it is not surprising that they are not often addressed by most parents. Few programmes have helped parents address their child's beliefs that having sex will feel good or make them feel more attractive. These are difficult issues and addressing them is challenging for all parents. Practitioners can help parents to address difficult topics and develop concrete ways to talk with their teen about these topics (Matthews *et al.*, 2004).

Effects of parent-youth communication on social responsibility

According to Steinburg (2001), confident, loving parent-youth communication leads to improved contraceptive and condom use, improved communication about sex, and fewer sexual risk behaviours among Youths. In a recent study, youths that reportedly had a good talk with parents in the last year about sex, birth control, and the dangers of STDs were two times more likely to use condoms at the last time they had sex than youths who did not talk to their parents as often. In one study, when mothers discussed condom use before youths initiated sexual intercourse, youth were three times more likely to use condoms than were youths whose mothers never discussed condoms or discussed condoms only after youths became sexually active. Moreover, condom use at first intercourse significantly predicted future condom use youths who used condoms at first intercourse were 20 times more likely than other youths to use condoms regularly and 10 times more

likely to use them at most recent intercourse. According to Miller *et al*. (1998), consistent users of contraception are more likely to report frequent conversations with parents than are youths that were not using contraception. One study showed that when parents of sexually active African American and Latino youth had skilled, open, interactive discussions with their youths about sex, the youth were significantly more likely than the youths of less skilled communicators to use condoms at most recent intercourse and across time. Youths, who have repeated communications about sex, sexuality, and development with their parents, are more likely to have an open and closer relationships with them, in addition to being more likely to talk with their parents' in the future about sex issues than youths whose sexual communication with their parents included less repetition. Youths who reported previous discussions of sexuality with parents were seven times more likely to feel able to communicate with a partner about HIV/AIDS than those who had not had such discussions with their parents. Studies show that when parents make consistent efforts to know their youth's friends and whereabouts, the young people report fewer sexual partners, fewer coital acts, and more use of condoms and other forms of contraception. Youth whose parents are open, responsive, comfortable, and confident in discussions about sex and related issues participate less often in sexual risk behaviours, suggesting that the quality of communication influences the message youths receive about sex. A study found that experienced African American female youths living with their mothers in a perceived supportive family were 50% less likely than youths in non-supportive families to report unprotected sex in the last 30 days or to report sex with a non-steady partner in the last six months. In another study of African American and Latina/Hispanic youth females, higher levels of mother/daughter communication about sexual risks were associated with fewer episodes of unprotected sexual intercourse (DiLorio *et al*., 1999).

WAY FORWARD

Most of the studies carried out have concentrated on parental communication on issues related to sexes and pregnancies and apparently social responsibility encompasses more other issues over and above sex and pregnancies such as alcohol taking, drug abuse, integrity, honest, diplomacy and related issues. The previous studies have not exhaustively captured parental communication as a key factor in shaping up social responsibility of the youth in an urban setting. This study therefore will provide the relationship between types of parental communication and social responsibility levels of the youth in an urban setting of a developing country. The findings of this study will be to the following individuals and groups:

The parents: the parents will use the findings to find out the role of parental communication in shaping the social responsibility of the youth. They will use the findings to know the appropriate age to communicate specific ethical issues. This will therefore provide a solid background for parents prioritizing various ethical values and social values according to age and gender.

The youth: the youth will use the findings to embrace ethical and social values so as to improve their moral standing in the society. The findings will provide the rationale for parental communication encouraging the youth to underscore its importance.

The society: the society in which we live will use the findings to find out their role in shaping the ethical and social responsibility of the youth. The society which is the supra system of the family will therefore provide directions and guidelines to the sub-system to use parental communication to improve ethical and social responsibility of the youth.
The government: the government through the ministry of youths and sports will use the findings to find out the activities to be funded to bring about an impact on ethical and social responsibility of the youth.

Sponsors of youth programmes: sponsors of the youth programmes will use the findings of the study to establish the specific programmes used to enhance parental communication with the youth and find out ways and means of enhancing and building capacity to enable the parents to be active on particular issues of ethics and social responsibility and restrictive in other issues as the findings will provide.

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