# Role of Radio in Improving Moral Education amongst Youth

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**Abstract:** *Moral decadence is a serious issue in society today that needs urgent attention. From observation, some young people are less concerned about cultivating moral values. Radio holds firm promise in this direction – to build the moralization agenda of youth and push them towards productivity and service to society. Yet, this target group remains indifferent and nonchalant to radio and its contents. Hence, this study investigates ways in which the media, radio specifically, known for its active role in providing informal education, can build and improve moral values in youth through moral education contents. The cultivation and social learning theories are used as theoretical foci. The study uses quantitative design with survey and content analysis as research methods. A total of 191 youth (radio listeners) and 6 radio stations (2 public, 2 private, and 2 denominational) were sampled in Buea, Cameroon. The questionnaire evaluated the role and influence of radio moral education programmes on youths' attitude and behaviour. Meanwhile, the content analysis assessed the frequency of moral education programmes for the chosen radio stations. Major outcomes reveal that firstly, most radio stations produce little contents on moral education, and secondly, contents on moral education do not significantly affect the attitude and behaviour of youth. The study beckons on radio stations to play active roles in educating young people adequately on the necessity for good character formation. This can be done by collaborating with other services, improving available radio contents on moral education, adding qualitative programmes on moral education, ensuring that the programmes come up frequently as scheduled, and following up to confirm that the messages reach the target audience and create desired impact.*

**Keywords:** *Radio, moral education, moral decadence, youth.*

## 1. INTRODUCTION

The question of moral decadence is not new to society. At every point in global history, states and nations have raised and discussed the problem of moral decay. They also hold that society regularly transforms and adopts certain moral lines. Life in the 21st century differs in several aspects from pre-21st century in terms of culture, technology, education, healthcare, amongst others (Alwala, 2021). Social ills like drug addiction, immoral sex, indiscipline (Ngwokabuenui, 2015), corruption, non-respect of basic human and cultural values, violence, crime, war, less concern for the wellbeing of others have become rampant. Moral education is gradually becoming an area of less concern, since almost nobody cares. Money and material wellbeing are priority goals for millions of people who will easily give up their moral principles for financial gain (Chinedu, Ede, & Ozioma, 2020).But, despite these gloomy images of moral decay, new research evidence shows that persistent blame about moral decadence in society is somewhat an illusion, with the data suggesting that as years go by, morality either remains constant or improves (Mastroianni & Gilbert, 2023).While also acknowledging trends in evidence about moral decadence through archival and survey data, the authors advise people to guard against biased exposure to information and biased memory for information. This is where educational radio comes in to fill the gaps and give directions on information and education about moral principles which should form the foundation for young people and society.

Aspects of moral decadence amongst young people in Cameroon are evident. Newspapers, radio, TV, and social media have often reported inappropriate behaviour of young people, especially in the school milieu. Like Cameroon, these trends are experienced elsewhere around the world. Haque and Karim (2018), for instance, affirm that in Bangladesh, 30% of the total population is youth; but unfortunately, a significant percentage of that population is affected by moral decadence. The

researchers note that some causes of moral decadence are: breaking promises, less practice of values, and changes in people's behaviour and needs. The authors suggest that moral decadence should be an issue of concern for all – including searching common solutions for it.

As moral decadence is recognized worldwide, need exists for remedial measures to address it and enhance an effective compliance mechanism (Saulos, 2019). As way forward, Berkowitz and Bier (2005) propose training character educators who then can in turn train the young. It is by giving character educators or moral educators good morals first that they can be able to transmit it appropriately to those under them. This, in a way, is training the trainers morally.

For Chinedu, Ede, and Ozioma (2020), some of the causes of moral decadence in the Nigerian society include: a drop in parental authority and domestic values, impact of science and technology, influence of the media, poverty, and fall of discipline in schools. The authors regret that the Nigerian society is experiencing serious moral crises especially at the family and school levels, insisting that technology has brought about sites which glorify sex and immorality; sites which the youth have now patronized. Nnadi, Uzoekwe, Ofojebe, and Chigbu (2022) warn that moral decadence negatively affects the academic performance of young people.

A core reason for the creation of schools in Cameroon in 1884 was for moral education (through religion). Moral education, as was in 1884, is still one of the main priorities in most schools today. However, it is surprising that despite some implementation of moral values enshrined in the educational law, and moral education as subject in schools, high rates of violence, juvenile crimes, exam malpractices, disrespect, and recklessness amongst young people still exist. The Cameroon law on the orientation of education, enacted in 1998, in its section 4, states that, "the general goals of education are to train children for their intellectual, physical, civic and moral development and smooth integration into the society, bearing in mind the prevailing economic, socio-cultural, political and moral factors" (Ministry of National Education,1998). This illustrates the central role of character training in schools in Cameroon. In fact, when President Paul Biya took over power in 1982, he identified *rigour and moralization* as priority projects for his mandate.

In Cameroon, despite all the laws and change of curriculum in schools to include moral education, moral decadence is still on the rise: increase in drug addiction, high alcohol consumption, consumption of hard and dangerous drugs, promiscuity, cyber criminality, examination malpractices, disrespect, stealing. These malpractices often arise from problems like poverty, poor parental guidance, peer influence, early marriages for adolescent girls (Basome & Vencie, 2018). Other causes include unemployment, curiosity, and misfortunes. The increase in moral decadence is seen to be one of the causes of slow development in the country. This problem is affecting almost all sectors in Cameroon. Regrettably, the media seem helpless in addressing and providing solutions to this disturbing phenomenon.

Hence, a change of strategy is plausible, including bringing in the media as primary actors. Parents, guardians, teachers, educators, social services, and media need to work together to build good character and morals in youth. Mass media are expected to play an instrumental role to make this happen, especially as scholars opine that it is not a simple war to bring back sanity to society and save it from moral collapse (Basome & Vencie, 2018). If the problem of moral decadence is not urgently handled, it will continue to plunge society into chaos. If youth who are considered leaders of today and tomorrow do not follow societal norms, or lack moral education, then there is no hope for a better future for society.

This research targets youth in the Buea Municipality, South West Cameroon. Buea is centre of attraction in Cameroon. It is a melting pot of cultures and seat of the first Anglo-Saxon university in the country, University of Buea, attracting a huge population from Anglophone and Francophone Cameroon and elsewhere around the world. The town is also hustling and bustling with media, especially new radio stations which target different segments of the youth population with varied programme contents.

## 2. RESEARCH QUESTIONS

RQ1: To what extent are youth exposed to moral education contents on radio?

RQ2: Do programmes on moral education influence change in attitude and behaviour amongst youth?

**Hypotheses**

H1:Youth are less exposed to moral education content on radio because most radio stations produce little content on moral education

H2:Programmes on moral education do not significantly influence a change in attitude and behaviour of youth in Buea.

## 3. LITERATURE REVIEW

### 3.1. Moral Education

Halstead (2010) affirms that moral education is helping children and young people to acquire a set of beliefs and values regarding what is right and wrong. This set of beliefs guides their ways of behaving, intentions and attitudes towards others and their environment. From this understanding, it can be asserted that moral education, as a continuous process, starts from birth and goes on till a person is independent, and transitions to eternity. This is why Kaur and Singh (2023) recognize various factors (genetic, nutritional, family, parenting, socio-cultural, and environmental) involved in the growth of a person. These dynamics educate the individual and influence the kind of person they become. The human person evolves and constantly changes, sometimes caused by their interaction with others. These scopes of interaction are likely to overlap and repel each other.

The purpose of moral education is to show the child, as early as possible, to recognize all influences and to give them a foundation on which they can make judgements as they encounter each moral variant within the various societal spheres (Kaur &Singh, 2023).

The foundation of moral education is the family. Every child gets his or her first moral lessons from home. When this aspect is missing, the child becomes vulnerable and a subject of quick influence by other social factors, especially those outside the home. One would therefore expect, in some ways, that media should serve as an avenue to bring family members together in communion. Accordingly, moral lessons can be built on such solid home foundation. It is exciting, for instance, that a family sits together and listens to an educative radio programme. However, this culture is completely missing in most homes today.

Again, the most profound impact on children's development comes from the family, notably from their parents, whether in the areas of social, moral, behavioural, or academic development (Berkowitz & Bier, 2005). Parents are their children's first moral teachers. They are also the most enduring influence on their children. At family - especially the household stage, some believe that if you spare the rod, you spoil the child. This is part of the character formation that children grow up with. Lessons of discipline positively transform some children, while others remain unmoved. A situation where parents do not listen to radio or pay little attention to educative media contents casts doubts on how effective they can be in transmitting moral knowledge to their children. In such dire situations, youth are expected to be proactive in seeking media guidance.

Apart from the family (parents), schools also play a great role in transmitting moral education to young people. They can do this in a socialized manner where the students have the opportunity to experience and experiment with moral situations as well as improve moral decision-making skills which will help them decide on what is good from what is bad. Regrettably, schools, to an extent, have become grounds for indiscipline and immoral behaviour amongst some youth today.

Moral education is imperative because it prepares the child to become a well-rounded adult (Basoma & Vencie, 2018). It develops in the child aspects of morality, especially if it begins at a tender age. In the teaching of moral education to very young children, the teacher may use authority and punishment to impose moral rules and to show disapproval of violations of those rules. But, as children's conceptual and reasoning powers advance, the teacher's approach also changes and moves more towards maturity training and consensual reasoning.

Teachers, like parents and the community, have an important role in forming good morals in children. This can be done using several techniques, including narratives, since "narratives motivate children to have good character and strengthen their faith in God" (Rahiem, Abdullah, & Krauss, 2017, p.301). The heavy weight of morally educating students is often put on teachers' shoulders. Arends (2001) affirms that teachers should help people increase their capacity and maintain a democratic learning

community within a classroom. As students begin to gain knowledge of what is right and wrong, they start to understand certain rules regarding moral standards. It is important for teachers to instill in them the right moral values and virtues.

Again, teachers are expected to provide leadership to students and work interdependently with them to accomplish their academic and social goals. Teacher leadership is critical because it is through them that students have the motivation for rightful behaviour (Arends, 2001; Cosenza, 2015; Lovett, 2023). Teachers need to motivate their students to practice moral values, attitudes and to portray good character. This should come through the lessons they give in the classroom and the behaviour and attitude of the teachers themselves, since children also act through observational learning. As leaders for their students, teachers need to teach by example because their students look up to them not only for knowledge in class, but in every other aspect.

## 3.2. Moral Decadence

Muraiwo and Ugwumba (2014) see moral decadence as the process of behaving in a way that shows low moral standards. It means the gross decline in moral values of a particular society. Moral decadence is also considered as failure to uphold sound morality in society. Various forms of moral decadence are rape, examination malpractice, teenage pregnancy, prostitution, sexual violations, sale of grades, student demonstrations, drug abuse, indecent dressing (Afuge, 2015).

A major point of attraction in the research by Mastroianni and Gilbert (2023) is the confirmation that moral decadence has been viewed over the years as a generational issue: "…the decreasing morality of individuals as they age, and the decreasing morality of successive generations" (p.782). As Idensi (2010) affirms, moral decadence is reported in different societies and cultures, industrialized world to non-industrialized world, and that, behaviours denoting immorality such as rape, sexual abuse, drug abuse, school violence and killings have been common among youth and children all over the world. These revelations are worrying.

Meanwhile, Odeh (2013) in Nkechi (2010) shows that the causes of moral decadence among youth can be categorized into: social factors which include peer pressure, unstable home environments; economic factors which have to do with poverty; cognitive factors which include need for belonging among the youth driven by physical and psychological needs, and technological factors which include media and Internet.

To curb moral decadence, Chinedu, Ede, and Ozioma (2020) suggest thatparents, guardians, and upright community elders should do everything possible to teach and encourage young ones on the importance of virtuous living. They also submit that moral education be reintroduced and made a compulsory subject in schools and colleges, and for it to be consciously taught and practiced.

## 3.3. Character Education

Berkowitz and Bier (2005) hold the view that character education is teaching children about basic human values such as equality, freedom, honesty and respect. The aim of character education is to educate children to become morally responsible and self-disciplined.

The formation of good character begins at home where children develop much of their identities and beliefs, are taught the difference between right and wrong, before formally being integrated in school and elsewhere. This is confirmed by Brannon (2008) who avows that young children's beliefs about what is right and wrong traditionally have been strongly influenced by their families. How parents raise a child is the predominant influence on the child's character formation.

Character education is most effective when schools and parents work in partnership (Berkowitz, 2002). The success of values education depends on teachers, parents, administrators, and forces outside the school which could include families and communities (Lickona, 1991). Character education is a joint responsibility (Brannon, 2008). Schools, parents, and other forces need to work together to continue developing students' character throughout their educational career. Lickona, referred to as the father of modern character education, draws attention to three aspects of building character which he perceives as the ultimate end of moral education in schools, namely: moral knowledge, moral feeling, and moral action (Lickona, 1991). Modern ways of character education also include raising children to be kind; an effort which has a positive correlation with the child and family gaining respect, gratitude and happiness in the bargain (Lickona, 2018).

Good character education is good education. Some of the operative variables for character education include consistency in parenting, prompt and frequent response to children's cues and signals, open discussions, and respect for the child. Aspects of children's character are impacted by these factors and others necessary for their growth and development (Berkowitz, 2002). It has been long recognized that self-governance itself depends upon the character of citizens. American founders, for example, repeatedly emphasized that their own national experiment would succeed or fail depending upon the character of its citizenry. This shows that education is a vital foundation for self-governance and the role of the schools in the formation of civic character is a vital national interest (Berkowitz & Bier, 2005).

Though issues surround the implementation of character education, Berkowitz and Bier (2005) suggest that for the impact of character education to be maximized, good, tested and effective implementation strategies have to be put in place, implementers of character education have to be trained, and parents and community representatives have to be included in character education.

### 3.4. Morality

Muraiwo and Ugwumba (2014) describe morality as collectively upholding certain beliefs, ideas, values and behaviours, rules and regulations which are considered good, right and acceptable by society and to which members are bound. Morality can also be defined as the astuteness of one's conduct and behaviour which enhances good conduct and fair relationship.

Gert (2012) looks at morality as a set of conduct put forward by any group, including a society. Morality serves as the ability to distinguish between good and bad, right and wrong, based on values and norms that are agreed upon by society. Ayeni (2012) recommends that rational or reason-based morality should be preferred to religious or traditional morality. This is because reason-based morality prompts students to see the whole point to morality, why they must be moral, and how to develop and progress morally. It appeals to their reason and enables them adjust their attitudes or behaviour.

Morality sometimes differs from person to person. Gilligan (1982) highlights potential differences that may exist between men and women's notion of morality. She argues that due to girls' attachment to and early identity connection with their mothers, they develop a morality based on ethics of care rather than justice, whereas boys do not get attached for long and are more conscious of equality and autonomy. Despite lapses in Gilligan's study, she draws attention to the fact that moral obligations cannot only be traced to reason but also to caring.

### 3.5. Relevance of Moral Education to Young People

Just like other aspects of education, moral education has an important role to play in the lives of young people. Moral education encompasses every aspect of life and will guide youth throughout their lives. It is knowing the difference between what is right and what is wrong, knowing the reasons why it is necessary, and the benefits of good behaviour, that a child will follow it.

Chaudhary, Ghani, Saeed, Khan, and Tanveer (2020) demonstrate in their study that campus-based FM radios play a significant role in educating and raising awareness among the students, teachers and administrative staff. Thus, they strongly recommend that colleges and universities should make provisions for campus FM radios to educate the students and provide them an opportunity to improve their skills, talent, and morals.

Moral education should be built from early age. It is at this age that a child can retain much. Ayeni (2012) suggests that at the early stages of a child's life, the child should be taught specific moral rules and principles because a child who has been accustomed to taking into consideration the feelings of others in his environment, would more easily develop into a morally mature adult. Ayeni argues for the inseparability between morality and education.

To further the debate, Nurlaela (2013) maintains that the teaching of moral values at school is important because it improves the moral behaviour of students and leads them to decide the good and the bad things in their lives. The teaching of moral values impacts students during the process of teaching and learning. In Nurlaela's study, she discovers from some teachers that their students do not cheat during examinations because the teacher has told them that cheating in an exam is a bad habit, and they understand the negative effects of this bad practice. Knowing thus that cheating in the exam is bad practice, students will likely ensure that they do not neglect their studies.

The teaching of moral education, it is hoped, should help reduce the crime rate in society and reduce the trend of social ills such as drug abuse, prostitution, rape, examination malpractices, stealing, sexual misconduct, indecent dressing, and dishonesty which are the different ills that keep dragging the society backwards. Teaching moral values to youth will make them learn what they need to know about life's principles, and they will be able to solve life problems. Good morals could predict a brighter future for young people (Lickona, 2018). The teaching of moral education needs to be done by parents, teachers, society, and the media.

Tambo (2003) affirms that those teachers who think carefully about what they are going to teach, how to motivate pupils to learn, and how to find out if learning did take place often lead their learners to better behaviour. Also, adequate knowledge about learners' social milieu, timetable, teaching methods, and levels of learners also permits the teacher to better situate the learning content that encourages apt behaviour. Ying (2022) also suggests that moral education tutors in colleges could make good use of short video applications as relevant educational tools and enhance the attractiveness and influence of moral education on students. Moral education cannot be avoided because it is necessary for the smooth functioning of society; neither should it be implemented half-heartedly or wrong headedly. The subject needs to be addressed squarely.

### 3.6. Consequences of Lack of Moral Education in the Media

The media play an important role in society. Media and society share a symbiotic relationship and are intertwined. Media influence elders and the younger generation (Sowbhagya, 2022).If moral education is not adequately handled by the media - considered a powerful instrument, then, society is heading nowhere. If the media does not assist parents and schools to educate young people morally, then the educational functions of the media will always remain questionable in the eyes of the public. Today, media should inform and educate the hearts and minds of young people.

Nkechi (2016) warns that there would be global poor academic achievement of students if moral decadence is not properly handled. Also, the number of school dropouts would increase tremendously if there is no orientation and re-orientation on the dangers of over emphasis on materialism and immorality. Lastly, moral decadence can create an unbearable teaching and learning environment. When this happens, teachers, one of the forbearers of the lessons on morality, will be less motivated to dish out moral lessons. When this occurs, a disaster is near.

In addition, if the media which reflect society, fail to play their role in enhancing moral education, society might become insensitive to deviance, violence, sexual abuse, injustice, discrimination, stealing and several other aspects of moral decadence. If society becomes insensitive to these aspects, victims will not be given justice, perpetrators of such acts will go unpunished, and people who will try to deviate themselves from such ills will find themselves engaging maybe because they want to seek revenge or because of the fear of isolation.

Barakat (2018) reveals that drug addiction, loss of good moral values, bad future leaders, unwanted pregnancies, societal unrest and riots in campuses are the consequences of moral decadence amongst youth in tertiary institutions in Nigeria. This, as a result, will produce poor graduates or might not even produce graduates at all. The lack of moral education in any society will cripple its economic, social, political and cultural wellbeing. A society with no moral values is bound to have dishonest youth who will turn out to be dishonest leaders, corruption and bribery will become the order of the day, and the youth will no longer see the need to showcase good morals since they are not rewarded for it. This explains why media like radio need to come in powerfully with programmes and rich content that build good morals in young people each day and cause them to see the benefits of doing what is right.

Cheung (2007) carried out a study to determine whether media education can help improve students' moral attitudes and behaviour by giving them the tools which may enable them to resist negative media influences in the moral realm, to analyze and critically examine media messages. The study examines the outcome of two separate media education programmes, one in a primary school and the other in a secondary school. Findings revealed that primary pupils, through lessons of media education, came to understand the moral importance of respecting one another, with parents and teachers giving testimonies of how the behaviour of some of the children had changed after listening to lessons from the media. Through these few lessons of media education, media education is

successful in helping pupils developing their ability to discern. Around 70% of the pupils surveyed stated that they are more aware of the message conveyed and a similar number were more conscious of the influence of advertisements on them after media education lessons. On the part of the secondary school students, results showed that the way the children interpreted media messages was encouraging and after receiving media lessons, their behaviours improved.

Basome and Vencie (2018) propose holistic education as a tool for the achievement of integrated development. The authors assessed the role of media in the spiritual and moral evolution of society and found that some cultural components of spirituality and morality are devalued. The authors put forward that further research be done on citizens' preferences in the choice of the media. This, they hoped, will reveal the rating of the media on the degree of influence on the spiritual and moral development of society. Notwithstanding, the criticism of the study is that it does not adequately state the role of the media on how they can improve on the spiritual and moral evolution of society, especially through their contents.

## 4. THEORETICAL FOCI

### 4.1. Cultivation Theory

The cultivation theory, conceptualized and developed by George Gerbner in the 1960s and 1970s, tackles the short, medium, and long term effects of media on audiences. The theory was officially attributed to television, but recently, evidences of cultivation exist across other media, including radio. Audiences exposed to greater amounts of contents are predicted to be more likely to exhibit perceptions and beliefs that reflect media messages. The theory makes predictions on the media's ability to shape people's moral values and general beliefs about the world. This explains its relevance in this research, as long term exposure to radio and its educational contents can affect listeners' perception of themselves and the world around them. Since the core of this research is to ascertain the role of radio towards improving moral education amongst youth, it is expected that such effects will not be achieved in a day. It is continuous listening and follow up of the programmes, in addition to other social forces, that will strengthen the perception of youth on morality, moral decadence, and moral education.

Gerbner believed that media are dominant storytellers. Radio, through education on moral uprightness, tell stories. This is why Rahiem, Abdullah, and Krauss (2017) recommend the use of narratives in such situations, because people are likely to retain messages disseminated in the form of stories. Gerbner wanted to understand how the broad pattern of media messages impact public knowledge and influence collective perceptions and behaviour. The instance of moral education here is key, since it is a collective issue that requires shared responsibility and action.

In the 1980's, Gerbner and his colleagues introduced two concepts in the cultivation theory; mainstreaming and resonance. Mainstreaming refers to the convergence of views of the world among heavy media users (in other words, people in certain demographic groups such as those defined by income, education or political orientation).Resonance refers to the fact that audiences whose life experiences are congruent with media portrayals will be most affected by media contents. For instance, if one is so attached to religious teachings like those pertaining to Christianity, they will quickly identify with media (radio) messages on moral education and the need for individuals and society to stay morally upright.

Cultivation theory presumes that media not only impact individual ideologies, but also influence society. Amongst heavy media users, the most common values cultivated by users become the dominant culture of society. Some of the major findings in cultivation studies have examined media's influences in areas such as violence, a major indicator of moral behaviour.

The theory is linked to this study because it focuses on how conventional media in general and radio in particular could help improve good moral behaviour amongst youth. If the media increase their content on moral education, include moral education in every content they disseminate, and ensure that they engage youth in these programmes, youth will become more exposed. By so doing, what they get from these programmes will influence their moral behaviour.

## 4.2. Social Learning Theory

Propounded by Albert Bandura in 1977, social learning theory focuses on learning that occurs within a social context. It considers that people learn from one another, including such concepts as observational learning, imitation, and modeling. The theory asserts that the environment, motivational factors, and self-regulatory mechanisms contribute to a person's behaviour.

This theory also assumes that people learn by observing the behaviour of others and the outcomes of those behaviours. It also accepts that learning can occur with or without a change in behaviour, cognition plays a role in learning, and that the theory can be considered a bridge between behaviorist and cognitive learning theories. Also, behaviour is directed toward particular goals. The goals, in this case, could be moral education of individuals and society through media contents.

Bandura suggests that the environment also reinforces modeling, the observer can be reinforced by a third person, the behaviour itself leads to reinforcing consequences, and consequences of the model's behaviour affect the observer's behaviour vicariously (known as vicarious reinforcement).The social learning theory also examines some behaviour that can be learned through modeling such as reading, seeing someone acting brave, aggression, moral behaviour, moral thinking, and moral judgements regarding right or wrong.

Some of the conditions under which effective modeling can occur include attention (the observer must first show attention to the model), retention (the observer must be able to remember the behaviour that has been observed). It can be done through rehearsal, motor reproduction (the ability to replicate the behaviour that the model has just demonstrated), and motivation (learners must want to demonstrate what they learned).

The social learning theory is connected to this study in that youth can be able to improve their moral standards through observing and imitating what they perceive from moral content in the media and society. Since media and society are intertwined, the behaviours that people extract from the media are often made manifest in society. Passionate radio listeners who have interest in learning from radio can also transmit the knowledge deemed necessary to contribute towards making society formidable in terms of moral standards, especially amongst young people.

## 4.3. Research Gap

This study establishes that moral decadence is an issue of deep concern in society. It has always existed, but the role of the media, especially radio, in curbing this disturbing phenomenon has not been established. This probably accounts for why incidents of moral decadence keep multiplying in society. Take the case of the educational sector. Instances have been documented where students and pupils today threaten and even kill teachers and fellow students in and out of school. The incidents are regularly reported in the media, but the role of the media, especially radio, is wanting towards contributing to bringing moral decadence to rest.

## 4.4. Methodology

This study uses quantitative design, with survey and content analysis as methods of inquiry. The study involves a survey of youth, finding out from them how they perceive and use media contents on moral education. Then, content analysis of media content of the selected radio stations is done.

The population for the study is youth in the Buea Municipality, South West region of Cameroon, particularly in the Molyko neighbourhood. Young people in this area are considered vulnerable to aspects of moral decadence. Molyko is the most populated neighbourhood in the city of Buea, and hosts the lone state university in the region, the University of Buea, and the greatest majority of other influential private higher education institutions in Buea. A sample of 191youth who listen to radio were surveyed.Six radio stations were selected for this study; two public (the state broadcaster – Cameroon Radio Television (CRTV)Buea and Mount Cameroon FM), two private (Media Afrique FM and Dream FM) and two Christian (Christian Broadcasting Service (CBS) and Divine Mercy). The programme grills of these radio stations were carefully analysed.

The survey questionnaire had four sections; the first was designed to assess the kind of media where youth get information about moral education, the second section was to answer the question on the degree to which radio broadcast programmes on moral education, the third section centered on how

programmes on moral education influence the attitude and behaviour of youth, and the last section was demographics. Pretesting was done to increase the internal consistency of the instrument. Face, content, and construct validity were equally checked.

The researchers collected data in Molyko, a residential area largely dominated by students. The main difficulty encountered during data collection was the fact that most youth that the researchers came across were not eligible to fill the questionnaire, due to the fact that they are not exposed to radio. The 191 respondents were youth who listen to the radio. Data were analysed using the Statistical Package for Social Sciences (SPSS) version 21. Informed consent and voluntary participation were the main ethical considerations for the study.

## 5. FINDINGS

### 5.1. Demographics

A total of 191 youth took part in the survey. Of this number, 84 (44%) were male and 107 (56%) were female. Majority of the respondents were single(172, 90.1%), compared to 18 (9.4%) married, and 1 (0.5%) divorced. Also, most youth surveyed fall between the age 21 and 25 (138, 72%). Meanwhile, 30 (15.7%) are aged between 26-30, 17 (8%) between 15-20, and 6(3.1%) between 31-35.

In terms of educational level, undergraduate students dominated this study. Out of 191 respondents, 101(52.9%) are undergraduate students, 37(19.4%) have a bachelor's degree, 21(11%) are postgraduate students, 21(11%) are holders of Advanced level certificate, 5(2.6%) have a postgraduate degree, 2(1%) have an Ordinary level certificate, and 4(2.1%) did not disclose their level of education.

Out of 191 respondents, majority are Christians, that is, 188(98.4%). Meanwhile, 1(.5%) are Muslims and 2(1%) did not disclose their religious inclinations.

Majority of the respondents are students. Out of 191 respondents, 119 (62.3%) are students, 18(9.4%) are economic operators, 11(5.8%) are journalists, 8(4.2%) are taxi drivers, 5(2.6%) are web designers, 4(2.1%) are artists, 3(1.6%) are hair dressers, 3(1.6%) are carpenters, 2(1%) are accountants, 2(1%) are poets, 2(1%) are secretaries, 2(1%) are farmers, 2(1%) are teachers, and 1(0.5%) each for the following categories: blogger, maid, actor, content developer, tailor, sales person, dancer, no occupation. Then, 2(1%) did not disclose their occupations.

In terms of psychographic attributes, 42(22%) like singing, 26(13.6%) like reading, 22(11.5%) like football, 17(8.9%) like dancing, 13(6.8%) like listening to music, 7(3.7%) like playing games, 7(3.7%) like eating, 6(3.1%) like sports, 5(2.6%) like watching movies, 4(2.1%) like watching TV, 3(1.6) like swimming, 3(1.6%) like playing, 3(1.6) like praying,2(1%) like research, 2(1%) like sharing jokes, 2(1%) like acting, 2(1%) like listening to educative programmes, 2(1%) like browsing, 2(1%) like writing, and 1(.5%) each for the following categories: public speaking, strolling, driving, exploring, vacation, handball, baking, working, and makeup. These psychographic variables tell a lot about young people. What they like contributes to what they know and the feelings they have about themselves and others. The likes contribute to reinforcing the kinds of moral philosophies the youth hold about the social world.

### 5.2. Research question 1: To what extent are youth exposed to moral education contents on radio?

This analysis started with an assessment of the frequency with which respondents obtain moral education contents from the radio. Their responses are captured in the following table.

**Table1.** *Frequency with which respondents get moral education programmes on radio*

| Scaling (weekly basis) | Frequency | Percentage |
|---|---|---|
| Often (5-6 days) | 22 | 11.5 |
| Sometimes (3-4 days) | 92 | 48.2 |
| Rarely (1-2 days) | 77 | 40.3 |
| Total | 191 | 100 |

The statistics in table 1 show that on a weekly basis, most respondents sometimes (48.2%) get moral education programmes from radio, while 40.3% are rarely exposed to moral education contents. These trends are worrying, and illustrate that the radio is somewhat far off from youth in terms of its

expected roles of ensuring that moral education messages reach the target population (youth). Only 11.5% indicated that they often get moral education content from radio. This could be a wakeup call for radio content producers and journalists.

**Table2.** *Frequency with which listeners get moral education messages on certain aspects*

| Moral Education | Stretched | | | | | Collapsed | | |
|---|---|---|---|---|---|---|---|---|
| | Always | Often | Sometimes | Rarely | Never | Often | Sometimes | Rarely |
| Adopting good attitudes | 17 (8.9%) | 48 (25.1%) | 94 (49.2%) | 30 (15.7%) | 2 (1%) | 65 (34%) | 94 (49.2%) | 32 (16.7%) |
| Building good behavior Good beliefs | 19 (9.9%) 17 (8.9%) | 58 (30.4%) 49 (25.7%) | 83 (43.5%) 70 (36.6%) | 29 (15.2%) 52 (27.2%) | 2 (1%) 3 (1.6%) | 77 (40.3%) 66 (34.6%) | 83 (43.5%) 70 (36.6%) | 31 (16.2%) 55 (28.8%) |
| Importance of moral education | 18 (9.4% | 42 (22%) | 81 (42.4%) | 48 (25.1%) | 2 (1%) | 60 (31.4%) | 81 (42.4%) | 50 (26.1%) |
| Consequences of moral decadence | 17 (8.9%) | 45 (23.6%) | 71 (37.2%) | 53 (27.7%) | 5 (2.6%) | 62 (32.5%) | 71 (37.2%) | 58 (30.3%) |
| Alcohol and drug abuse Proper conduct in school | 16 (8.4%) 13 (6.8%) | 60 (31.4%) 56 (29.3%) | 73 (38.2%) 81 (42.4%) | 36 (18.8%) 37 (19.4%) | 6 (3.1%) 4 (2.1%) | 76 (39.8%) 69 (36.1%) | 73 (38.2%) 81 (42.4%) | 42 (21.9%) 41 (21.5%) |
| Cyber criminality | 11 (5.8%) | 48 (25.1%) | 74 (38.7%) | 46 (24.1%) | 12 (6.3%) | 59 (30.9%) | 74 (38.7%) | 58 (30.4%) |
| Stealing | 7 (3.7%) | 49 (25.7%) | 84 (44%) | 42 (22%) | 9 (4.7%) | 56 (29.4%) | 84 (44%) | 51 (26.7%) |
| Promiscuity and sexual misconduct | 16 (8.4%) | 37 (19.4%) | 93 (48.7%) | 36 (18.8%) | 9 (4.7%) | 53 (27.8%) | 93 (48.7%) | 45 (23.5%) |

Statistics presented in table 2 show specific ways in which youth obtain moral education from radio on certain aspects. Concerning adopting good attitudes, out of 191 respondents, 94(49.2%) sometimes get information from radio concerning adopting good attitudes, 48(25%) often this information, 30(15.7%) rarely get this information, 17(8.9%) always get this information and 2(1%) never get information on adopting good attitudes.

Concerning information on building good behaviour, 83(43.5%) sometimes get information concerning building good behaviour, 58(30.4%) often get this information, 29(15.2%) rarely get this information, 19(9.9%) always get this information, and 2(1%) never get information from radio concerning building good behaviour. Majority are around average, requiring probably that radio content producers and journalists need to do more in engaging youth.

On good beliefs, 70(36.6%) sometimes get information from radio, 52(27.2%) rarely get this information, 49(25.7%) often get information on good beliefs, 17(8.9%) always get this information, while 3(1.6%) never get information on good beliefs.

In the area of importance of moral education, 81(42.4%) sometimes get information from radio on the importance of moral education, 48(25.1%) rarely get this information, 42(22%) often get this information, 18(9.4%) always get this information, while 2(1%) never get information on the importance of moral education. This is important for this research because moral education contents yield certain effects; positive, negative, or neutral, on the target audience.

Also, on the consequences of moral decadence, 71(37.2%) sometimes get information from radio on consequences of moral decadence, 53(27.7%) rarely get this information, 45(23.6%) often get this information, 17(8.9%) always get this information, while 5(2.6%) never get information on the consequences of moral decadence.

Also, 73(38.2%) sometimes get information on alcohol and drug abuse, 60(31.4%) often get this information, 36(18.8%) rarely get this information, 16(8.4%) always get this information, and 6(3.1%) never get information from radio on alcohol and drug abuse.

Concerning information on proper conduct in school, 81(42.4%) sometimes get information on proper conduct in school, 56(29.3%) often get this information, 37(19.4%) rarely get this information, 13(6.8%) always get the information, and 4(2.1%) never get information from radio on proper conduct in school. Majority are on the midpoint, which is also disturbing.

Also, on information on cyber criminality, 74(38.7%) sometimes get information on cyber criminality, 48(25.1%) often get this information, 46(24.1%) rarely get the information, 12(6.3%) never get this information, and 11(5.8%) always get information from radio on cyber criminality.

On information concerning stealing, 84(44%) sometimes get information on stealing, 49(25.7%) often get this information, 42(22%) rarely get this information, 9(4.7%) never get this information, and 7(3.7%) always get information from radio on stealing.

Concerning information on promiscuity and sexual misconduct, 93(48.7%) sometimes get information on promiscuity and sexual misconduct, 37(19.4%) often get this information, 36(18.8%) rarely get this information, 16(8.4%) always get the information, and 9(4.7%) never get information from radio on promiscuity and sexual misconduct.

**Table3.** *Radio stations from where respondents mostly receive moral education*

| Radio Stations | Frequency | Percentage |
|---|---|---|
| Christian Broadcasting Service (CBS) | 95 | 49.7 |
| Media Afrique FM | 28 | 14.7 |
| Divine Mercy | 20 | 10.5 |
| Mount Cameroon FM | 17 | 8.9 |
| Dream FM | 13 | 6.8 |
| Cameroon Radio Television (CRTV) Buea | 12 | 6.3 |
| No response | 6 | 3.1 |
| Total | 191 | 100 |

Respondents mostly receive information on moral education from CBS radio. Out of 191 respondents, 95(49.7%), about half the sample, affirm that they mostly receive information on moral education from CBS. Meanwhile, 28(14.7%) mostly receive moral education from Media Afrique FM, 20(10.5) mostly receive theirs from Divine Mercy radio, 17(8.9) get theirs from Mount Cameroon FM, 13(6.8%) from Dream FM, 12(6.3%) from CRTV Buea, and 6(3.1) did not disclose where they get information on moral education. CBS is a Christian broadcasting radio, owned by the Presbyterian Church in Cameroon (PCC), with headquarters in Buea, South West region of Cameroon. Its Christian leanings could be responsible for such high ratings in terms of reliance on moral education amongst respondents.

**Table4.** *Frequency with which respondents get moral education messages on general themes*

| Areas of Moral Education | Stretched | | | | | Collapsed | | |
| | Always | Often | Sometimes | Rarely | Never | Often | sometimes | Rarely |
|---|---|---|---|---|---|---|---|---|
| Social Life | 21 (11%) | 63 (33%) | 74 (38.7%) | 33 (17.3%) | 0 (0%) | 84 (44%) | 74 (38.7%) | 33 (17.3) |
| Education | 20 (10.5%) | 64 (33.5%) | 85 (44.5%) | 22 (11.5%) | 0 (0%) | 84 (44%) | 85 44.5%) | 22 (11.5%) |
| Politics | 14 (7.3%) | 23 (12%) | 74 (38.7%) | 71 (37.2%) | 9 (4.7%) | 37 19.3%) | 74 (38.7%) | 80 41.9%) |
| Behaviour towards environment | 9 (4.7%) | 36 (18.8) | 79 (41.4%) | 63 (33%) | 4 (2.1%) | 45 (23.5%) | 79 (41.4%) | 67 (35.1%) |
| Cultural beliefs | 9 (4.7%) | 29 (15.2) | 86 (45%) | 61 (31.9%) | 6 (3.1%) | 38 (19.9%) | 86 (45%) | 67 (55%) |

In the area of social life, 74(38.7%) sometimes get information on radio concerning social life, 63(33%) often get information on this area, 33(17.3%) rarely get this information, and 21(11%) always get information on social life.

In the area of education, 85(44.5%) sometimes get information on radio concerning education, 64(33.5%) often get information on this area, 22(11.5%) rarely get this information, and 20(10.5%) always get information on education.

Concerning politics, 74(38.7%) sometimes get programmes on radio concerning politics, 71(37.2%) rarely get information on this area, 23(12%) often get this information, 14(7.3%) always get information on this area, and 9(4.7%) never get information on politics.

In the domain of youth behaviour towards the environment, 79(41.4%) sometimes get information on behaviour towards the environment, 63(33%) rarely get information on this area, 36(18.8%) often get information on this area, 9(4.7%) always get the information, and 4(2.1%) never get information on youth behaviour towards environment.

Concerning information on cultural beliefs, 86(45%) sometimes get information from radio on this area, 61(31.9%) rarely get the information, 29(15.2%) often get information on this area, 9(4.7%) always do, while 6(3.1%) indicated that they never get information on cultural beliefs.

**Table5.** *Respondents' evaluation of the extent to which radio stations ensure the reduction of moral decadence through moral education content*

| Radio Stations | Stretched | | | | | Collapsed | | |
|---|---|---|---|---|---|---|---|---|
| | Strongly Agree | Agree | Neutral | Disagree | Strongly disagree | Agree | Neutral | Disagree |
| CRTV Buea | 9 (4.7%) | 31 (6.28%) | 75 (39.3%) | 66 (34.6%) | 10 (5.2%) | 40 (11%) | 75 (39.3%) | 76 (39.8%) |
| Mount Cameroon FM | 6 (3.1%) | 37 (19.4%) | 80 (41.9%) | 58 (30.4%) | 10 (5.2%) | 43 (21.5%) | 80 (41.9%) | 68 (35.6%) |
| Media Afrique FM | 8 (4.2%) | 40 (20.9%) | 96 (50.3%) | 42 (22%) | 5 (2.6%) | 48 (25.1%) | 96 (50.3%) | 47 (24.6) |
| Dream FM | 9 (4.7%) | 29 (15.2%) | 114 (59.7%) | 35 (18.3%) | 4 (2.1%) | 38 (19.9%) | 114 (59.7%) | 39 (19.4%) |
| CBS radio | 34 (17.8%) | 70 (36.6%) | 74 (38.7%) | 13 (6.8%) | 0 (0%) | 104 (54.4%) | 74 (38.7%) | 13 (6.8%) |
| Divine Mercy | 25 (13.1%) | 37 (19.4%) | 100 (52.4) | 27 (14.1%) | 2 (1%) | 62 (32.5%) | 100 (52.4) | 29 (15.1%) |

Of 191 respondents, 76 (39.8%) disagree that CRTV ensures the reduction of moral decadence, 75(39.3%) were neutral, while 40(11%) agree with the view. The agreement level is low.

For Mount Cameroon FM, 80(41.9%) respondents were neutral about the efforts made by the radio to reduce moral decadence, while 43(21.5%) agree and 68(35.6%) disagree with this view.

Also, 48(25.1%) agree that Media Afrique FM has been ensuring the reduction of moral decadence while 47(24.6%) disagree, and 96(50.3%) are neutral.

To add, 114(59.7%) respondents are neutral about Dream FM ensuring the reduction of moral decadence, 39(19.4) disagree, while 38(19.9) agree.

Again, 104(54.4%) agree that CBS radio has been ensuring the reduction of moral decadence, while 13(6.8%) disagree, and 74(38.7%) were neutral. Once more, CBS appears top of the list.

About Divine Mercy, 62(32.5%) agree that Divine Mercy radio has been ensuring the reduction of moral decadence through moral education content, 29(15.1%) disagree and 62(32.5%) were neutral. Divine Mercy radio is owned by the Catholic Church in Cameroon.

**Table6.** *Statistics of moral education programmes on selected radio*

| Radio Stations | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday | Sunday | Total |
|---|---|---|---|---|---|---|---|---|
| Divine Mercy | 4 | 3 | 3 | 2 | 3 | 3 | 1 | 19 |
| CBS | 1 | 1 | 2 | 1 | 1 | 3 | 1 | 10 |
| Media Afrique FM | 0 | 1 | 1 | 1 | 0 | 0 | 0 | 3 |
| Mount Cameroon FM | 0 | 0 | 1 | 1 | 0 | 1 | 0 | 3 |
| Dream FM | 0 | 1 | 1 | 0 | 0 | 1 | 0 | 3 |
| CRTV BUEA | 0 | 0 | 0 | 1 | 0 | 1 | 0 | 2 |

Through content analysis, the researchers examined the moral education contents on selected radio in order to match that up with listeners' expectations. From table 6 containing statistics obtained from the programme grills, Divine Mercy has the highest number of programmes on moral education. Divine Mercy has a total of 19 programmes on moral education in a week, 4 on Monday, 3 on Tuesday, 3 on Wednesday, 2 on Thursday, 3 on Friday, 3 on Saturday and 1 on Sunday.

CBS radio has a total of 10 programmes on moral education in a week; 1 on Monday, 1 on Tuesday, 1 on Wednesday, 2 on Thursday, 1 on Friday, 3 on Saturday, and 1 on Sunday.

Also, Media Afrique FM has 3 programmes on moral education in a week; 1 on Tuesday, 1 on Thursday and 1 on Friday.

According to the programme grills of Mount Cameroon FM has 3 programmes on moral education, Dream FM has 3, and CRTV Buea has 2 specific programmes on moral education.

In addition to studying the contents of the different programme grills for the six selected radio stations, the researchers also listened to some of these programmes. It was noticed that some of the radio stations do not follow their programme grills sequentially, therefore some of their programmes do not hold on time and some do not come up as stated on the programme grills. This is another disturbing finding which calls on the attention of radio station managers, producers, journalists, and guests to take the subject matter of moral education seriously.

From the findings, hypothesis 1,most radio stations produce little content on moral education has been confirmed. From the answers gotten from respondents and from the content of radio analysed, out of six radio stations chosen for the study, two (CBS and Divine Mercy) have been found to be most active in the campaign for moralization, through their contents. This is not surprising, however, because these two denominational radio stations are owned by the church (Presbyterian and Catholic respectively). In other words, they are doing what they are expected to do as Christian denominational radio. This is not to say other radio channels do not have the same task. In fact, they do, because they have audiences following their programmes. Their listeners depend on them for daily messages that guide their decisions and to be able to live well with others in society.

### 5.3. Research question 2: Do programmes on moral education influence change in attitude and behaviour amongst youth?

**Table7.** *Respondents' rating of influence of moral education messages on their attitude*

| Attitude | Maximum | Great extent | Average | Low extent | No extent | Great extent | Average | Low extent |
|---|---|---|---|---|---|---|---|---|
| Ambitious/focused on school or career | 18 (9.4%) | 57 (29.8%) | 92 (48.2%) | 21 (11%) | 3 (1.6%) | 75 (39.2%) | 92 (48.2%) | 24 (12.6%) |
| Responsible | 15 (7.9%) | 78 (40.8%) | 74 (38.7%) | 21 (11%) | 3 (1.6%) | 93 (48.7%) | 74 (38.7%) | 24 (12.6%) |
| Humble | 15 (7.9%) | 65 (34%) | 74 (38.7%) | 32 (16.8%) | 5 (2.6%) | 80 (41.9%) | 74 (38.7%) | 37 (19.4%) |
| Truthful | 18 (9.4%) | 52 (27.2%) | 83 (43.5%) | 32 (16.8%) | 6 (3.1%) | 70 (36.6%) | 83 (43.5%) | 38 (19.9%) |
| Grateful | 17 (8.9%) | 52 (27.2%) | 82 (42.9) | 34 (17.8) | 6 (3.1%) | 69 (36.1%) | 82 (42.9) | 40 (20.9%) |
| Overall morality | 23 (12%) | 44 (23%) | 87 (45.5%) | 33 (17.3%) | 4 (2.1%) | 67 (35%) | 87 (45.5%) | 37 (19.4%) |

Empirical evidence shows that 92(48.2%) said moral education messages on radio averagely influence their being ambitious/focused in school or work, 57(29.8%) said it greatly influences them, 21(11%) said it influences them to a low extent, 18(9.4%) said it has a maximum influence, while 3(1.6%) said it has no influence.

Also, 78(40.8%) say moral education messages on radio greatly influence their being responsible, 74(38.7%) say it averagely influences them, 21(11%) said it has a low influence on them, 15(7.9%) said it has a maximum influence on them, while 3(1.6%) said it has no influence.

In terms of being humble, 74(38.7%) said moral education messages on radio averagely influence them, 65(34%) said it influences them to a great extent, 32(16.8%) said it influences them to a low extent, 15(7.9%) said it has maximum influence, while 5(2.6%) said moral education messages on radio do not influence their degree of humility.

In the aspect of being truthful, 83(43.5%) said moral education messages on radio averagely influence their truthfulness, 52(27.2%) said it has a great influence on them, 32(16.8%) said it has a low influence, 18(9.4%) remarked it has a maximum influence, while 6(3.1%) noted that it has no influence on their being truthful.

For gratefulness, 82(42.9%) indicated that moral education messages on radio averagely influence their being grateful, 52(27.2%) said it has a great influence, 34(17.8%) said it has a low influence, 17(8.9%) itemized that it has a maximum influence, and 6(3.1%) said it has no influence.

Concerning overall morality, 87(45.5%) said moral education messages averagely influence their overall morality, 44(23%) said it greatly influences their morality, 33(17.3%) noted that it has a low influence on their morality, 23(12%) said it has a maximum influence, while 4(2.1%) said radio messages have no influence on their overall morality.

**Table8.** *Respondents' rating of the influence of moral education messages on their behaviour*

| Behaviour | Maximum | Great extent | Average | Low extent | No extent | Great extent | Average | Low extent |
|---|---|---|---|---|---|---|---|---|
| Respect | 26 (13.6%) | 63 (33%) | 66 (34.6%) | 32 (16.8%) | 4 (2.1%) | 89 (46.6%) | 66 (34.6%) | 36 (18.9%) |
| Friendliness | 20 (10.5%) | 67 (35.1%) | 69 (36.1%) | 31 (16.2%) | 4 (2.1%) | 87 (45.6%) | 69 (36.1%) | 35 (18.3%) |
| Love | 26 (13.6%) | 66 (34.1%) | 67 (35.1%) | 27 (14.1%) | 5 (2.6%) | 92 (47.7%) | 67 (35.1%) | 32 (16.7%) |
| Compassion/ Care | 24 (12.6%) | 60 (31.4%) | 77 (40.3%) | 26 (13.6%) | 4 (2.1%) | 84 (44%) | 77 (40.3%) | 30 (15.7%) |
| Duty Conscious | 5 (2.6%) | 38 (19.9%) | 71 (37.2%) | 38 (19.9%) | 5 (2.6%) | 43 (22.5%) | 71 (37.2%) | 43 (22.5%) |

From the results, concerning how moral education messages on radio influence respect in youth, 66(34.6%) said it has an average influence on their respect patterns, 89(46.6%) said it has a great influence on them, and 36(18.9%) said it has low influence.

On the aspect of how moral education messages on radio influence friendliness in youth, 69(36.1%) said it has an average influence on them, 67(35.1%) answered great influence, 31(16.2%) said it has low influence on them, 20(10.5%) said it has maximum influence, while 4(2.1%) said the messages have no influence on them.

Concerning how moral education messages on radio influence love in youth, 67(35.1%) said it has average influence, 66(34.1%) said it has great influence, 27(14.1%) said it has low influence, 26(13.6%) indicated that the messages have maximum influence, while 5(2.6%) said the messages have no influence on them.

On the aspect of how moral education messages influence compassion and care in youth, 77(40.3%) said it has an average influence on them, 60(31.4%) said it has a great influence on them, 26(13.6%) said it has low influence on them, 24(12.6%) said it has maximum influence on them, and 4(2.1%) noted that the messages have no influence on them.

Concerning how moral education messages influence duty consciousness in youth, 71(37.2%) said it has average influence on them, 38(19.9%) said it has low influence, 38(19.9%) said it has a great influence, 5(2.6%) said it has maximum influence, and 5(2.6%) affirmed that radio messages on moral education have no influence on their duty consciousness as youth.

The implications of these findings point towards the direction that, although minimal, radio messages on moral education have some degree on influence on the attitude and behaviour of youth. This is important in areas like love, generosity, humility, and respect amongst others, which are the foundation of good moral conduct.

**Table9.** *Respondents' satisfaction with radio reporting on moral issues in society*

| Scaling | Frequency | Percentage |
|---|---|---|
| Very satisfied (100%) | 6 | 3.1 |
| Satisfied (75%) | 55 | 28.8 |
| Unsure (50%) | 56 | 29.3 |
| Dissatisfied (25%) | 74 | 38.7 |
| Very dissatisfied (0%) | 0 | 0 |
| **Total** | **191** | **100** |

From the statistics, most respondents are not satisfied with the manner in which radio stations address moral decadence in society. Out of 191 respondents, 74(38.7%) are dissatisfied with the manner in which radio stations report moral issues, 56(29.3%) are unsure, 55(28.8%) are satisfied, while 6(3.1%) are very satisfied. The statistics suggest that radio stations have some work in the domain of reinforcing reporting of moral decadence, character formation, and moral education.

**Table10.** *Suggested solutions on how radio stations could better cover moral decadence*

| Solutions | Frequency | Percentage |
|---|---|---|
| Produce more programmes on moral education | 82 | 43 |
| Consistency in sensitizing youth about ills and solutions of moral decadence | 43 | 22.5 |
| Programmes on moral education should come up frequently and respect scheduling | 16 | 8.4 |
| Improve existing contents on moral education | 15 | 7.9 |
| Invite youth on moral education programmes | 8 | 4.2 |
| Media should broadcast laws instituted on dress code | 1 | .5 |
| Encourage youth to avoid being idle | 1 | .5 |
| Discuss more practical issues | 1 | .5 |
| Convince youth to listen to moral education programmes | 1 | .5 |
| Carryout more research before hosting programmes | 1 | .5 |
| No response | 22 | 11.5 |
| **Total** | **191** | **100** |

Respondents also gave input into what they think radio stations could do to enable them better report moral issues. From the statistics obtained and presented supra, most respondents suggest that radio stations should produce more programmes on moral education (82, 43%). This is testament to the fact that audiences think the current programmes on moral education on these channels are insufficient. Therefore, more programmes would mean increasing the chances that messages of awareness, education, and information on certain moral topics will have a wider latitude to reach, and probably, convince or convert more recipients.

Equally, 43(22.5%) propose that there should be consistency in sensitizing youth about ills and solutions of moral decadence. This is crucial because consistency is one of the benchmarks of success. This can be done by engaging youth and making them part of the solution to the problem of moral decadence. By so doing, they may even own the problem and serve as active members whose role play is quintessential.

In addition, 16(8.4%) recommend that programmes on moral education should come up frequently and respect scheduling. One would not expect to follow a good radio programme today, then tune in same time the next day or upper weak, and gets to understand that the programme is not on air. This could discourage listenership, and consequently, the messages may create little impact in the audiences because of lack of a consistent approach in delivery and follow up.

Meanwhile, 15(7.9%) submit that radio stations should improve on their content on moral education, 8(4.2) advise that youth should be invited for moral education programmes, 1(.5%) suggest that youth should be advised to shun idleness, 1(.5%) propose that radio should broadcast laws on dress code, 1(.5%) itemize that more practical issues about moral education should be discussed, 1(.5%) input that youth should be convinced to listen to moral education programmes on radio, 1(.5%) approve that more research should be carried out before hosting programmes, and 22(11.5) did not give any suggestions. Issues like dress code should be addressed seriously.

The findings, to some extent, confirm hypothesis 2 which states that programmes on moral education do not greatly influence the attitudes and behaviour of youth in Buea. This is seen in the statistics presented, as most respondents were neutral about the effects that programmes on moral education have on them.

## 6. DISCUSSION

Findings of the study confirm that respondents acknowledge the existence of moral decadence in society and the need for it to be addressed. This falls in line with previous research on the concerns that scholars have raised about the question of morality in society (Lickona, 1991; Idensi, 2010; Nkechi, 2010; Odeh, 2013; Haque & Karim, 2018; Lickona, 2018; Chinedu, Ede, & Ozioma, 2020; Alwala, 2021; Kaur & Singh, 2023; Mastroianni & Gilbert, 2023). In fact, Ngwokabuenui (2015) classified causes of moral decadence in general and indiscipline in particular amongst youth in the school milieu into three categories: student-based, school-based, and society-based. This raises attention on the subject and shows its multifaceted and complex nature.

The results of this study, a revelation that radio programmes on moral education are not likely to heavily influence the attitude and behaviour of youth, contrast with Cheung (2007). This could suggest the presence of other socialization factors that influence youth attitudes and behaviour. Notwithstanding, there is evidence of some degree of influence of radio on the moral education of listeners. Cheung in his study titled 'The teaching of moral education through media education's hows that through the lessons of media education, audiences came to understand the importance of moral education, they began changing their behaviour, and are more conscious about the influence of advertisement on them. These findings attest to the importance of the cultivation and social learning theories used, though results suggest low levels of cultivation from media, and probably, high levels of social influence/learning, motivated by the presence of other socializing forces within the debate on moral decadence and moral education.

It is also important to underline the research by Irina, Nursafa, Oksana and Elvira (2015) who examined 'The role of the media in the spiritual and moral evolution of society'. The authors found that cultural components of spirituality and morality are devalued. This was proven in the fact that more than half of the respondents consider acceptable manifestations of lack of spirituality as extramarital affairs, minor offenses, blackmail, selfishness, adultery, swearing, etc. The study suggested that further research be done on citizens' preferences in the choice of the media, and this will reveal the rating of the media on the degree of influence on the spiritual and moral development of society. We studied media preferences in this study, and found that most listeners are inclined to Christian radio channels as sources of moral education (CBS and Divine Mercy). Findings show that all channels play the moral education role, but these two are most relied on. Again, this is a wakeup call to radio as a necessary tool of moral education today.

Another important issue to underscore in this study is that the role of radio in particular and media in general, on the subject of moral education, has been brought to the limelight. This confirms research by scholars (Arends, 2001; Cosenza, 2015;Chaudhary et al., 2020; Lovett, 2023) who all see the media as a great educator and socializing agent capable of engineering and reinforcing moral standards in society. As findings suggest, what audiences require, for radio to succeed in this mission, is to produce more programmes on moral education, maintain a degree of consistency in sensitizing youth about ills and solutions of moral decadence, programmes on moral education should come up frequently and respect scheduling, improve existing contents on moral education, invite youth on moral education programmes, broadcast laws instituted on dress code, encourage youth to avoid being idle, convince youth to listen to moral education programmes, and discuss more practical issues. When this is done, the radio is likely to be successful in influencing youth attitudes and behaviour in the direction of good character formation.

## 7. CONCLUSION

The study had as general objective to assess the role of radio in combating moral decadence in society, with the following as specific objectives.

- To analyse the extent to which youth are exposed to moral education contents on radio.
- To ascertain whether programmes on moral education influence change in attitude and behaviour amongst youth.

Results from objective one show that youth are exposed to moral education content on radio, spanning from social life, education, politics, environment, cultural, religious, and economic. Radio channels were also investigated, and the degree to which listeners rely on them for lessons on moral education. CBS radio topped the list, probably because of its Christian inclinations. The study also examined the programme grills of the radio, and found evidence of minimum programmes that focus specifically on moral education. Results also show that most respondents are not satisfied with the manner in which radio stations handle the issue of moral decadence. Hence, it is a wakeup call for radio station managers, producers, and journalists to take the subject matter of moral education more seriously. From there, levels of engagement by audiences with radio contents could also witness augmentation. Hence, effects of radio moral contents will, in their own quota, contribute to making society safe for all.

The second objective, to determine if programmes on moral education influence a change in attitudes and behaviour of youth was also attained. Findings attest that programmes on moral education do not greatly inform attitude and behaviour change in youth. As indicated, this probably confirms the existence of other socializing factors, whose study will be quintessential to grasp a comprehensive understanding of the broad areas of moral decadence and moral education.

## 8. RECOMMENDATIONS

This study recommends that radio stations and their journalists step up the fight against moral decadence. This can be done by including moral education on their agenda and by bringing sensitization topics frequently as suggested by the respondents.

Radio stations should ensure that youth are fully involved in the production and dissemination of educative programmes on moral education. Radio should also ensure that they produce attractive contents that will bring youth closer to radio.

In addition, radio stations should partner with schools and other social institutions, so that together, they can see where youth are lacking in the area of moral education and ensure that all gaps are filled.

It is also recommended that further research could be done on the role of other media such as television, print and social/online media in the moral decadence and moral education debate. In addition, social services could be incorporated, since this study has shown that the fight against moral decadence is a collective responsibility.

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