

TANGAZA COLLEGE

THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

NDWIGA JOHN NJIRU, M.I.

**MASS MEDIA: ANOTHER FORUM FOR ONGOING
CATECHESIS OF THE URBAN YOUTH**

A Case Study of Dallas Catholic Youth in Embu Diocese

Moderator

Rev. Fr. Obetia Raphael, A.J.

A long Essay Submitted in Partial Fulfilment of the Requirements for the
Bachelor of Arts in Religious Studies

NAIROBI 2005

DEDICATION

For my Father, Mother and family, friends and all the people of good will engaged in education of the young to make their Christian faith mature, active and living.

Acknowledgements

First and foremost I wish to register my heartfelt gratitude to Fr. Obetia A.J. who tirelessly devoted his time to accompany me in bringing to completion this rigorous academic work. Likewise I would like to extend my thanks to Sr. Paula Moggi- Director of the Institute of Social communication, Tangaza College. She assured me on the relevance of my work in pastoral activity and gave me a start on how to go about the field survey. My sincere appreciation as well goes to all my classmates of the class of long essay seminar of 2004, for their positive criticism on my topic in class.

And while I'm thanking people I would like to thank all the youth of Embu parish who with patience and concern accepted to respond to my questionnaires. Respect and appreciation to all who with unreserved alacrity in one way or another accepted to share their views in relation to my topic, especially Mwaniki, Toron, Ket, Daniel and Muriithi. Thanks to all the authors whose ideas have been used to support my arguments. The entire St Camillus Community whose love, prayers, godliness, encouragement, and occasional admonishment is the "wind beneath my wings"; The whole fraternity of Tangaza College, whose friendship and direction has on more than one occasion prevented me from making a fool of myself. To them and to so many numerous to mention, I offer my heartfelt thanks. This book would have been far much without them, but then again, maybe it could have been better. **God bless!**

Student's Declaration

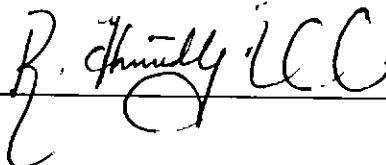
I, the undersigned, declare that this long essay is my original work achieved out of personal reading, scientific research method and critical reflection. It is submitted in partial fulfilment of the requirements for the Degree of Bachelor of Arts in Religious studies. It has never been submitted to any other college or University for academic credit. All sources have been cited in full and acknowledged.

Signed: 

Name of the Student: NDWIGWA JOHN NJIRU

Date: 12/03/05

This long Essay has been submitted for examination with my approval as the college supervisor.

Signed: 

Name of Supervisor: Fr. Ralph R. Obetia

Date: 12/03/05

General Introduction

1. The motive and aim of the essay

As a youth training in pastoral communication, I was moved by reading that, "The media are invaluable helps for Christian education [...] their resources make possible the radical changes that are required in the whole style of religious instruction today."¹ Living in a period characterized by critical and swift upheavals rampant through out the world I thought of how the Church, can utilize the indispensable modern means of communication in her pastoral care to the Catholic urban youth. Looking at our young people in urban parishes, they are actively yearning for a place where they can be accommodated without being judged, received with their myriad questions, and responded to respectively. Majority have questions about Jesus, about their faith, and how they can construct an authentic life in today's modern cultures.

Although young people profess believe in Christian faith, majority seem to lack an experience of active participation in the Church beyond their infant baptismal ceremony. This is because the responsibility of accompanying them in their believe rests no longer on parents and teachers of faith, but on the modern media. Modern media come along with a popular culture full of feign attitudes, beliefs, values and ideas contradictory to the long standing Christian values. Conforming to such a

A. FLANNERY, ed., *Vatican II Council, Decree on the Means of Social Communication*, 129.

culture, an overwhelming majority of urban youth are left confused and without identity.

Nowadays the Church stresses on considering the great possibilities offered by the means of social communication and the means of group communication² in the field of pastoral activity. The achievements in this domain are such as to promote the greatest hope in Catholic youth who are the future of humanity. However, the fact that media exerts counter-productive influence on the youth it cannot be overlooked. Therefore, the aim of my study is to investigate the media effects on the Catholic Urban youth and to clarify how the same modern media can be utilized as a forum of fostering an active, living and conscious Christian faith in them. The concern here is also to establish which mass medium can better be used to gratify their emotional, physical and spiritual needs.

2. Methodology

In the study I have considered several sources both published and unpublished materials. These include, books, articles, oral interviews, and personal experience. In addition I have conducted a field survey using the questionnaire method and processed the data quantitatively using SPSS (Statistical Package for social Sciences) program.

3. Structure and Content.

This essay is divided into four chapters. First chapter is going to major on Catechesis and its essential elements. This will include definition of Catechesis, its role in the Church's pastoral activity, as a stage in and relationship with new

² JOHN PAUL, II, *Catechesis in our Time Catechesi Tradandae*, 19.

evangelisation, as a mission of the church, forms, objectives and contemporary challenges facing this activity in Africa.

Chapter two will shift our focus to Dallas estate in Embu Diocese. It will draw our attention to a short history and a description of the life in the estate. The work of ongoing formation will be assessed in Cathedral parish and Embu parish in the midst of the estate. Factors dragging back catechetical activity will finalise this section.

The third chapter will be an overview of the mass media and their influence on the Catechesis of the youth. Therefore looking how they can be used to foster a solid Christian formation of the youth. The meaning, process advancement, and effects of social communication have been explained.

The last chapter will contain the essence of this study. It will be a research carried out to provide data concerning the use of media in Embu cathedral parish. The hypotheses formulated to prepare the questionnaire will be confirmed. Analysis of the data will determine pastoral recommendations in the use of media to assist in the ongoing formation of the catholic urban youth.

4. The Limits and Presumptions of the Study

The study will not drain all what pertains Catechesis and modern media in the field of ministering the Word. Nevertheless, rudiments believed as important to this research will be outlined. The group targeted by this sturdy will be exclusively the urban catholic youth of Embu Diocese form a small section of Dallas Estate. I assume these youth are subjects of a modern media culture that form their attitudes and beliefs. I presume that the deductions and recommendations I will make from the survey will be applicable to the rest of urban youth.

Chapter 1

Catechesis in the Pastoral mission of the Church

1. Introduction

This Chapter defines Catechesis in the context of Church's mission of Evangelisation with reference to ongoing formation of faith within the Christian community. As regards ministry of the Word in the Church, Catechesis is expounded as one of the forms in which the Church adopts to minister the Word with the aim of making people's faith become mature, active and living. As well effort is made to demonstrate how Catechesis relate to Evangelisation. Then forms and functions of Catechesis are put into place as well as the role of Catechesis in the mission of the Church in the World. This is followed by an overview of Catechesis in the African socio-cultural context, a reality that sheds light to challenges that catechesis face in Africa today.

2. Definition of Catechesis

Catechesis is defined as, "... an education of children, young people and adults in the faith which includes especially the teaching of Christian doctrine imparted, generally speaking in an organic and systematic way, with a view to

initiating the hearers into the fullness of Christian life.³ This extensive definition depicts that Catechesis is an activity that pertains to all Christians in their human growth and development. It is aimed at educating them and maturing their initial faith through "... a deeper and more systematic knowledge of the person and the message of our Lord Jesus Christ."⁴ Accordingly, while not formally identified with them, Catechesis is founded on the following elements of the Church that are catechetical in nature: the initial proclamation of the Gospel that arouse faith, assessment of the reasons to belief, integration into ecclesial community, an experience of Christian life, apostolic and missionary witness.⁵

In this study we shall focus on catechesis at the service of ongoing formation of the youth within the Christian community. An activity that help cultivate, consolidate and foster the faith of the believers in order that it may grow increasingly firm and that their adherence to that faith may become ever more fervent.⁶ Therefore in this pastoral concern, there is evidently a need to channel our efforts especially on the urban Christian communities where due to profound and swift changes spreading by decree around the world, there is "... a real social and cultural transformation whose repercussions are felt too on the religious level."⁷ Such a transformation brings with it serious problems connected with any crisis of youth. Thus it is necessary to affirm the permanence of the faith and to present the message of salvation in renewed ways that offer meaning to the present life.

³ John Paul II, *Apostolic Exhortation Catechesis in Our Time*, 18.

⁴ John Paul II, *Apostolic Exhortation Catechesis in Our Time*, 18.

⁵ *The Catechism of the Catholic Church*, no. 6.

⁶ Pope Paul VI, *Evangelisation in the Modern World*, 18.

⁷ Vatican II Council, *Pastoral Constitution on the Church in the Modern World*, 4.

3. The Ministry of the of the Word in the Church

The ministry of the Word is a fundamental element of evangelisation. It is an activity exercised in different forms that include Catechesis according to varying conditions upon which it is practiced and the goals it strives to accomplish.⁸ In the *Dei Verbum* of the second Vatican council, revelation is an act by which God communicates himself. It delighted Him "... in his goodness and wisdom, to reveal himself and make known the mystery of his will..."⁹ in order to invite and receive man into communion with him. This plan of God proceeds from love and it entails words and deeds evident in salvation history. Whereas the deeds bear out the doctrine and realities signified by the words, the words proclaim the works and reveal the mystery they contain.¹⁰

Catechesis proper begin from the stage of one's initial acceptance of faith, which is a God's free gift of divine love to us. Then it strives to bring to fruit that divine love. For its part it passes on the words and deeds of divine revelation and at the same time clarifies the profound mysteries they contain.¹¹ In relation to revelation that is a source of enlightenment for humanity, Catechesis recalls God's worked wonders in the past. In the same light it interprets human life in our age, the signs of the time, because it is in these that the salvation of the world is achieved.¹² Likewise, in the transmission of revelation evangelisation is realized in deeds and words. At once it is testimony and proclamation, word and sacrament, teaching and

⁸ CONGREGATION FOR THE CLERGY, *General Catechetical Directory*, 17.

⁹ A. FLANNERY, ed., *Vatican II Council. Dogmatic Constitution on the Word of God*, 2.

¹⁰ A. FLANNERY, ed., *Vatican II Council. Dogmatic Constitution on the Word of God*, 2.

¹¹ CONGREGATION FOR THE CLERGY, *General Directory for Catechesis*, 38.

¹² CONGREGATION FOR THE CLERGY, *General Directory for Catechesis*, 39.

task. However the most intimate truth which revelation gives us about God is made clear to us in Christ who is mediator and fullness of a revelation.¹³

In himself Christ is not only the greatest of prophets, but also the eternal Son of God, made man. He completed and perfected revelation through his presence and self manifestation- by the words and works signs and miracles, but above all by his death and glorious resurrection from the dead and finally by sending the spirit of truth¹⁴ Jesus Christ is the final event towards which all events of salvation converge. Therefore the ministry of the word ought to direct attention to this wonderful characteristic proper to the economy of revelation- the Son of God enters human history, assumes human life and death, and in this history fulfils his plan of the covenant. The Christocentricity of Catechesis is founded on the fact that Jesus Christ is the fullness of Revelation.¹⁵ In its entire dimension it has a duty to put people in touch, in communion and in intimacy with Jesus Christ. He is the only one who "... can lead us to the love of the father in the spirit and make us share in life of the Holy Trinity."¹⁶

Accordingly Christocentricity in Catechesis entails the intention to transmit the teaching of Jesus Christ, the truth that He is, and not one's own teaching. Whatever be the level of his responsibility in the Church, every teacher of faith must ever try to transmit by his teaching and way of life the teaching and life of Jesus Christ.¹⁷ Consequently it is proper to say Catechesis play a great role in the ministry of the word because, it nourishes by the word of God those who already are

¹³ Cf. Jh 1: 15, Mt 11: 27, 2Cor 4:6

¹⁴ A. FLANNERY, ed., Vatican II Council, *Dogmatic Constitution on Divine Revelation*, 4.

¹⁵ CONGREGATION FOR THE CLERGY *General Directory for Catechesis*, 41.

¹⁶ John Paul II, *Apostolic Exhortation Catechesis in Our Time*, 5.

¹⁷ John Paul II, *Apostolic Exhortation Catechesis in Our in Our Time*, 6.

believers so that they may develop "...a living explicit and active faith enlightened by doctrine."¹⁸

4. Catechesis and Evangelisation

Before establishing a relationship between these two activities, it is necessary to define what is evangelisation. It is,

...proclaiming of the Gospel, the Good News of salvation in Jesus Christ to those people who have not yet heard it. Often the term evangelisation in extended senses to include revival meetings to bring about personal commitment to Christ, preaching crusades to win people to a deeper faith in Christ, missionary endeavours to renew in Christian faith people the basics of lapsed faith, and even missions to convert Christians from one denomination to another.¹⁹

With this meaning of evangelisation, it is clear there is "... no separation or opposition between Catechesis and Evangelisation. Nor can the two be identified with each other."²⁰ Distinct from the primary proclamation of the Good news of our Lord Jesus Christ, Catechesis promotes and matures initial conversion. It educates the converts and incorporates them into the Christian community. Therefore the relationship between these two forms of ministry of the word is a relationship of complementary distinction.

Catechesis proper presupposes a global adherence to Good News as taught by the Church. However it is often directed to people who although they belong to the Church have in actual fact never authentically given a personal adherence to the message of revelation. It is evident that according to circumstances, evangelisation can presuppose or accompany catechesis proper. Nonetheless it is always necessary to remember that the element of conversion is in every case present in the dynamism

¹⁸ A. FLANNERY, *Vatican II Council. Decree on Pastoral Office of Bishops in the Church*. 14.

¹⁹ C. SKOK, "*Evangelisation*", 292.

²⁰ CONGREGATION FOR THE CLERGY, *General Catechetical Directory*. 60.

of faith. For that reason any form of Catechesis must also carry the role of evangelisation.²¹

5. The Diversified and Complementary Forms of Catechesis.

Because of various circumstances and multiple needs directed towards diversified audiences, catechetical activity is conducted in various forms. These includes catechesis for adults of every age, the elderly as well as the children who deserve particular attention in view of their experiences, adolescents and the young. Likewise the migrants and those bypass by the modern developments, those living in large cities without Churches and suitable organisation and many other similar groups .In fact everybody in the Church need to be catechised in order to cultivate a profound life transformation in Christ at a personal level.²²

For an ongoing education in faith, which is our focus, the following forms may be highlighted. First there need be a Christian reading of events that is a requirement of the missionary vocation of the Christian community. This helps in interpreting World realities and determining their conformity or divergence from the lines of the Gospel teaching. Second need be a Liturgical Catechesis. This prepares for the sacraments through promotion of profound understanding and experience of liturgy. As renowned kind of catechesis, it explains the contents of the prayers, the meaning of signs and gestures, and educates to active participation of the faithful.²³ Celebrations of the word of God and homilies are the best ways in which this can be achieved.

²¹ CONGREGATION FOR THE CLERGY, *General Catechetical Directory*, 18.

²² John Paul II, *Apostolic Exhortation Catechesis Tradendae*, 45.

²³ A. FLANNERY, ed., *Vatican II, Sacrosanctum Concilium*, 35.

Third there need be an Occasional Catechesis. This aims at interpreting the determined circumstances of personal, family, ecclesial or social life and makes them be lived in the prospect of faith. For instance there is catechesis, which is given during the principal events of life like marriage, more difficult periods of one's education, when changing one's status of life and so forth. Besides there need be catechesis that is to be given various groups e.g., prayer groups, youth groups, Christian meditation groups and charitable groups. These groups are all a source of great hope for the future of the Church. With them they bring rich friendship and solidarity accompanied with joy and enthusiasm in living Christian faith at ecclesial level.²⁴ Thus they need to be catechised well.

Fourth there need be a systematic deepening of Christian message. This could be done by means of theological studies which seeks to educate in the faith, encourage growth in the understanding of it and help Christians give meaning of their hope in the present changing world.²⁵ Here care need be taken on how Catechesis relates to theology in order to avoid troubling the minds of the young people with outdated theories, useless questions and unproductive discussions. For Catechesis, only what can provide enlightenment for growth in the light of magisterium need be picked.²⁶

In order that the particular Church may grow in harmony, drawing its evangelisation from authentic sources, it is necessary that "...initiatory catecheses for adults, whether baptized or not, initiatory catechesis for children and young people and continuing catechesis are closely linked with the catechetical endeavour of the Christian community."²⁷ Besides, with perfect complementarities among all

²⁴ John Paul II, *Apostolic Exhortation. Catechesis in Our Time*, 47.

²⁵ Cf. Pl 3:15.

²⁶ John Paul II, *Apostolic Exhortation Catechesis in Our Time*, 61.

²⁷ CONGREGATION FOR THE CLERGY, *General Directory for Catechesis*, 72.

these catecheses each group of catechumens becomes enriched with new knowledge from the other and this perfects its growth in Christian life.

6. The Nature, Object and Duties of Catechesis

Catechesis is a work of the church; hence it is essentially an ecclesial act.²⁸ Its true subject is the Church, the agent of all Catechesis, and animated by the Holy Spirit in the process of catechesis, she is sent to be the teacher of faith. Like Mary the mother of the Lord, the Church treasures the gospel in her heart, celebrates it, lives it, and transmits it to all the followers of Jesus Christ. This process is a living act of ecclesial tradition. In her doctrine the Church actually perpetuates and transmits all that she herself is and all that she believes.²⁹

The Church transmits the faith in the hearts of catechumens and those to be catechised so as to nourish their deepest experience of life. They offer it back enriched and profoundly founded in their particular cultures. Thus catechumenate is transformed into a platform of deepening catholicity and a ferment of constant Church renewal. In passing on the faith and new life, in a way, the Church acts as a mother of the people of God begetting children of faith, nourishing them with catechesis and incorporating them in the ecclesial family. The profound yearnings of human heart are thus fed.³⁰

²⁸ Paul VI, *Apostolic Exhortation Evangelii Nuntiandi*, 60.

²⁹ A. FLANNERY, ed., *Vatican Council, Dogmatic Constitution and Divine Revelation, Dei Verbum*, 18.

³⁰ B. HUEBSCH, *The General Directory for Catechesis in plain English. A summary and Commentary*, 78- 79.

7. The Object of Catechesis

Given the fact that the Church is the agent of all catechesis, the definitive aim of catechesis is therefore. "...to put people not only in touch, but also in communion and intimacy with Jesus Christ."³¹ Catechesis moved by the Holy Spirit, renders the primary conversion solid and mature. It helps the Christians to acquire the knowledge of Christ, desire the Kingdom of God and embrace a path to holiness. They profess their faith in Christ, which in baptism is inherently Trinitarian. In fact the Church baptizes in the "...name of the Father and the Son and Holy Spirit"³² Ultimately all catechesis leads to and matures this treasurable moment in one's life. It free Christians from idolatry of any human absolute, like power, pleasure, race, ancestors, wealth, state, etc.³³ It does orient them to worship of one true God in which human life finds its true unity and satisfaction.

8. The Tasks of Catechesis

The duties of catechesis are diverse and interrelated. They are "...the engine that produce the object"³⁴ and to understand them we need to focus our attention to Christ. In his ministry Jesus made known to his disciples the secrets of the Kingdom of heaven, (Mt 13:11). He taught them how to pray, (Mt 6:5-6), oriented them towards evangelical attitudes, (Mt 11: 29), and prepared them for the mission in his name, (Mt 10: 5-15). Accordingly, faith for us requires be known, celebrated, lived and translated into our prayer life. Catechesis in its work cultivates and encourages each of these dimensions of faith. Perhaps Vatican II Council expresses this better

³¹ John Paul II, *Apostolic Exhortation. Catechesis in Our Time*, 5.

³² Cf. Mt. 28:19.

³³ *The Catechism of the Catholic Church*, 2113-2114.

³⁴ B. HUIJBSCHE, *The General Directory for Catechesis in plain English. A summary and Commentary*, 84.

when it says, "...catechetical instruction which illumines and strengthens the faith develops a life in harmony with the Spirit of Christ, stimulates a conscious and fervent participation in the liturgical mystery and encourages men to take an active part in the apostolate."³⁵

9. Fundamental Tasks of Catechesis

Promoting Knowledge of the faith: In the human order the love which a person has for another makes that person desire to know the other more deeply. Likewise when one has encountered Christ, he/she will desire to know him all the more. A Catechesis well done, leads Christians to the gradual grasping of the whole truth about the divine plan as founded in the tradition and the scripture. Actually it is in such a process of deepening the knowledge of faith that catechesis get to nourish the life of faith and equips it to explain itself in the World.³⁶

9.1 Liturgical Education

Christ is ever present in the Church especially in liturgical celebrations. Liturgy is the source of power and culminating point of every ecclesial community. Therefore Catechesis done within a Christian community promotes a profound knowledge of the liturgy and leads both Christian faithful and pastors of souls to a more full, active and conscious participation in the liturgy of the Church.³⁷ Besides, it is the work of catechesis to educate the Christians "...for prayer, for thanksgiving, for repentance, for praying with confidence, for community spirit and for

³⁵ A. FLANNERY, ed., *Vatican II Council, Declaration on Christian Education*, 4.

³⁶ CONGREGATION FOR THE CLERGY, *General Directory for Catechesis*, 85.

³⁷ A. FLANNERY, ed., *Vatican II Council, Sacrosanctum Concilium*, 14.

understanding the meaning of the creed."³⁸ All these aspects facilitates for a true liturgical life.

9.2 Moral Formation

Conversion to Christ entails walking in his footsteps. It translates to a profoundly moral life that is founded on the gospel teachings and lived in the Church for centuries. Catechesis promotes "...a journey of inner transformation rooted in the dying and rising of the paschal mystery of Christ himself."³⁹ It tries to inculcate in the hearts of Christian faithful that knowledge of the sermon of the mountain.

9.3 Teaching to Pray

Following the example of Jesus to his Disciples, catechesis must teach and promote a climate of prayer in the lives of all to be catechised. This is necessary when for instance the gospel's demands become tough, or when a person discovers mysterious action of God in his/her life.⁴⁰

9.4 Educating for Community Life

The achievement of community life is not spontaneous. Rather, it is realized through catechesis and apprenticeship whereby the attitudes of Christ as found in Mathew's gospel are cultivated. Such are simplicity, humility, concern for the less privileged, care for the most alienated, common prayer and mutual forgiveness.⁴¹ In developing this community sense, catechesis has to call for fraternal love for other

³⁸ CONGREGATION FOR THE CLERGY, *General Catechetical Directory*, 25b.

³⁹ B. HUEBSCH, *The General Directory for Catechesis in Plain English A Summary and Commentary*, 85.

⁴⁰ CONGREGATION FOR THE CLERGY, *General Directory for Catechesis*, 85.

⁴¹ Cf. Mt 18:3-22.

ecclesial communities. The reason being, a suitable knowledge for this leads to an outstanding faith experience that yield to a desire for unity.

10. Catechesis in the African Social Context

Generally, Catechesis is like evangelisation called to bring the power of the Gospel into the core of contemporary culture.⁴² A culture of the people constitutes a very essential ingredient in the process of evangelisation. It is within a specific culture that every human life unfolds itself. To describe culture we can say, it is "...the entire complex of cognitions, beliefs, arts, morality, laws, customs, or any other capacity or habits acquired by man as a member of a society."⁴³

Within a culture, ongoing Christian formation ought be guided by the rule of faith enlightened by the teaching authority of the Church, and further investigated by theology. From the earliest years of the Church the history of Catechesis has always been a history of inculturation of faith. Since faith lives in the heart of the people within a specific culture, the challenge of Catechesis has always been how to retain fidelity to the message while allowing it to like evangelisation assume cultural values. Even today there is a great need for a greater reflection on catechetical reflection.⁴⁴

While aiming at getting in touch with the culture of a people, Catechesis has a duty to express Christian life in agreement with that culture. This makes it possible for gospel values be assimilated in terms of that culture's own matrices by developing a process of enculturation.⁴⁵ Catechesis has to know in depth the culture

⁴² John Paul II, *Apostolic Exhortation. Catechesis in Our Time*, 53.

⁴³ L. BOFF, *Good News to the Poor*, 3.

⁴⁴ CONGREGATION FOR THE CLERGY, *General Directory for Catechesis*, 202.

⁴⁵ L. BOFF, *Good News to the Poor*, 8.

of people and how deeply it is rooted in their lives, and then educate the faith of Christians in the dimension of that culture. Also in proclaiming a profound conversion of a culture, which the power of the gospel brings about, catechesis has to strip off those elements diametrically opposed to the maturation of faith.⁴⁶

With reference to methodological processes, catechesis does not merely add the Gospel to a given culture in some decorative way. Instead it, “implants it deeply within the cultural setting, interacting with local custom, discerning God’s presence there already, naming sin for what it is, and calling people to radical conversion to God, while also allowing them to mature in the faith.”⁴⁷ In this sense, Catechesis becomes a means to liberate the society from all sorts of evil especially in Africa. Authentic inculturation must support peace and harmony that fosters maturity of faith in the society and makes people comfortable in realizing the goal of salvation.

In Africa with initiatory and ongoing Catechesis, inculturation has taken roots and is bearing much fruits. However there is need for and criteria of evaluating catechetical programs, especially experimental ones, and a watch for possible errors that may come along with inculturation in order to purify what bears the traits of sin. For instance, all inaccurate and disrespectful language should be avoided. Above all there is quest for research in the field of African cultures in all their complexity. Positive values that can be harmonized with the content of Christian faith are readily assimilated.⁴⁸

It is time we have an inspirational catechesis, a Catechesis that inspires the intellect to accept the faith and also brings about one’s transformation. Such a

⁴⁶ Cf. A. SHORTER, *Evangelisation and Culture*, 95.

⁴⁷ B. HUEBSCH, *The General Directory for Catechesis in Plain English. A Summary and Commentary*, 78.

⁴⁸ J.PAUL II, *The Church in Africa*, 67.

catechesis generates a dynamic life, which is unified by faith. It bridges the gap between belief and life, between the Christian message and the cultural context and brings forth the fruits of true holiness.⁴⁹ Inspirational catechesis must always involve the whole community not merely a few leaders, in order to bear much fruits. However in the process of inculturation, catechesis needs to be guided and encouraged without force so as to avoid negative reactions from Christians. It must express itself as community life and one that matures within it.⁵⁰

11. Catechesis: Its Successes And Challenges In Africa

In today's pastoral and catechetical ministries, there are numerous indications that point out the positive experiences that do promise a prosperous future. In recent years Catechetical renewal has given rise to Christians who, through their profound faith in Christ, have a sense of ministry in the world and who are conscious of the social obligation of faith. Some of the encouraging facts are: the booming in lay Catechesis, the flourishing of new forms of community, the reawakening of lay ministries, the increasing demand for religious formation, the new forms of rediscovering and reading the Bible, the rapid growth in the various catechumenal itineraries. Also pastoral catechetical plans are of higher quality than before.⁵¹

Nevertheless, there are some problems or better still crises⁵² that require attention for Catechesis to bear more fruits. First, there still exists a problem of failing to understand fully that Catechesis is a school of faith, an initiation and

⁴⁹ CONGREGATION FOR THE CLERGY, *General Directory for Catechesis*, 205.

⁵⁰ JOHN PAUL II, *Encyclical Letter Redemptoris Missio*, 54.

⁵¹ B. HUEBSCH, *The General Directory for Catechesis in Plain English. A Summary and Commentary*, 29.

⁵² R. J. REICHERT, *Renewing Catechetical Ministry. A Future Agenda*, 15-16.

apprenticeship in the whole Christian faith. Second, it remains more focused on revelation than it does on tradition. such that in reference to the scripture, it is exclusive and unaccompanied by sufficient reference to Church's long experience and reflection in the course of 2000 years.⁵³ We need to foster a balance here since the inter-relation of sacred Scripture, Tradition and Magisterium, each according to its proper mode fail to harmoniously contribute effectively to the transmission of faith.⁵⁴

Third, there lacks a balanced presentation of the whole truth of the mystery of Christ. Either there is too much emphasis on his humanity without reference on his divinity, or too much emphasis on his divinity at the expense of the reality of the Incarnate Word, which is no longer evident.⁵⁵ We as well need to strike a balance here.

Fourth, there seem to be a weak and fragmentary link to liturgical life. Always this "...leads to a lack of attention to such things as the liturgical year, and liturgical celebrations."⁵⁶ Fifth problem is that, over the years our method of teaching has been sometimes incongruent with the content itself. This is an indication that good theological reflection has not always been exercised, though this can be accomplished. Seventh, even though there exists differences among cultures, we must work at proclaiming the Gospel in such a way that it is understood and appreciated as Good News of salvation for the lives of the people and of society

⁵³ Cf. John Paul II, *Apostolic Exhortation Catechesis Tradendae*, 27b.

⁵⁴ Cf. A. FLANNERY, ed., *Vatican II Council Dogmatic Constitution on Divine Revelation*, 10 C.

⁵⁵ John Paul II, *Apostolic Exhortation. Catechesis Tradendae*, 29.

⁵⁶ B. HUEBSCH, *The General Directory for Catechesis in Plain English. A Summary and Commentary*, 30.

in their own context. Also it is our responsibility to instil enough focus that seems to lack on the missions of the Church in Catechetical programs.⁵⁷

However from the African cultural context, there exists many obstacles that catechesis cannot ignore in its various forms, if it has to be successful. These differ from place to place, given that there are varying circumstances surrounding human life. As a whole the contemporary Africa calls for an immediate pastoral concern. Looking at it, many nations are still in the grip of famine, war, racial and tribal tensions, political instability, and even violation of human rights. These entire phenomena hold back the effort to renewed commitment in Christ,⁵⁸ and remain a challenge for ongoing catechesis in Africa.

As regards the promotion of human rights, peace and Justice, the African Church has a great responsibility. In union with the universal Church, she needs to struggle to create a peaceful and just society in order to facilitate a favourable atmosphere for Catholics to adhere to discipleship. Therefore She has to be conscious of anything that seems to threaten the dignity of human person upon which all human rights rests, and denounce violence strongly.⁵⁹

We Catholics need to give enormous attention to development of ecumenical dialogue with other believers. For instance, we need to embrace collaboration with all Muslims of good will, whose faith is flourishing at an alarming rate in some African Countries. Collaborative dialogue with them will help us to coexist as bothers and work together for integral human development. We cannot ignore the fact that the Church in Africa is the people of God immersed in the world, and often

⁵⁷ Cf. B. HUEBSCH, *The General Directory for Catechesis in Plain English. A Summary and Commentary*, 30.

⁵⁸ JOHN PAUL, *The Church in Africa*, 51.

⁵⁹ C.C HOYOS, *General Directory For Catechesis*, 18.

faced by many problems. There are cases of injustice, corruption, civil wars and violation of human rights before us.

In order to foster deepening of faith, especially of the urban Catholic youth, the Church needs to pay attention to the above problems. She needs not loose hope but try to present Christ in ways that can help Christians make sense of their hopeless situation. Pope Paul IV expresses this better when he says in *Evangelic Nuntiandi* that, the Church in Africa needs to listen unceasingly to her reasons for hoping.⁶⁰ In Africa today, it is pathetic to note that in some parishes formation of faith very often stops at the elementary level. This phenomenon is a cause of worry to many because catechesis of initiation in reality does not initiate but paradoxically ends. One can perceive that very often, the Sacrament of Confirmation signals for many young people the end of religious practice, and for some perhaps the end of Christian faith itself. Hence, Catechesis is necessary in any Christian community to bring about the knowledge of Christian life as a life-long enterprise. Without it the process of Christian initiation becomes a process of conclusion of Christian life.⁶¹

Looking at places where Catechesis is not well done, various Christian mushrooming sects easily attract majority of catholic youth recruiting them to their faith. Thus, there is an urgency to deepen faith especially of the youth who are already believers and are easily carried away by any slight wave of current. This will help them build a strong Christian foundation to resist being swept away easily by new challenges connected to the phenomena notably of urbanization, materialistic

⁶⁰ PAUL VI, *Apostolic Exhortation Evangelii Nuntiandi*, 15.

⁶¹ J. C. CUSICK & K. F. De VRIES, *The Basic Guide to Young Adults Ministry*, 4.

seduction of all kinds, unemployment and an intellectual upheaval brought about by the storm of insufficiently critical idea spread by the mass media.⁶²

The Church in Africa is aware of the fact that the youth are not only the present but they form the future of humanity. Thus It is crucial to assist the young people to surmount the obstacles thwarting their development and cope with the challenges of the modern World.⁶³ Majority of them aged (19-30), in our catholic parishes are actively searching for a place where they will be accepted without judgement, welcomed with their problems and taken care of with love. They have questions about Jesus and their faith, and how they can construct a meaningful life in today's culture. Although many profess a belief in God, they "...have no experience of participating in the Church beyond their infant baptismal ceremony."⁶⁴ In the midst of this confusion many lack hope and engage themselves in activities that are detriment to their lives. The challenge remains, how are we, as the Church reaching out to them?

Secularisation defined as "... the experienced gradual disintegration of all mythical and religious legitimating of society..."⁶⁵, is rampant in Africa. It has forced religions to lose their social relevance and out from the public segment. The Church no longer holds control over the civil society and the World of God have no supremacy over government institutions. Many people especially the Youths, live an experience that is often startling to confront. It is possible for them to abandon one's faith and religious practices without feeling any guilt or experiencing any negative

⁶² JOHN PAUL II, *Church in Africa*. 76.

⁶³ JOHN PAUL II, *Church in Africa*. 93.

⁶⁴ M. A., DUNDAS, "The Catechumenate Model and Youth Ministry," in *Catechumenate Journal of Christian Initiation*. Vol 25 No. 6.

⁶⁵ W. JENKISON- II, O' SULLIVAN, ed., *Trends in Mission*. 121.

consequences that ought to follow such a step.⁶⁶ Distancing oneself from Christian convictions and behaviour, many are everywhere busy craving for autonomy in order to be successful in all spheres of life.

Catholic urban youth are also not spared by the wave of consumerism, especially in the area of the mass media. They are entangled in the struggle to achieve wealth in the fastest way possible so as to live in comfort and style as portrayed in the media. It is the duty of Catechesis to ensure it fosters an orientation to these young people to live the consciousness of God profoundly in reflection and contemplation.⁶⁷

Kenya like many other African nations is experiencing a rapid urbanisation. This is a “...social process by which people acquire material and non-material elements of culture, behaviour, and ideas that originate in, or are distinctive of the city or town.”⁶⁸ There is a rapid growth of urban towns, harbouring all classes of people. In turn this has resulted to establishment of settlement schemes ranging from big estates to slums. Many young people, majority of who are thirty years of age, are found all over in urban towns in such of good life where comfort meets style. They believe and take life to be exciting and full of fun in towns. However due to hard economic hardships they opt to settle in the slums where the cost of life is cheap.⁶⁹

In a post-modern culture religion risks being a short-term experience among the youth because of so many fragmentary aspects and by a crisis of strong values that dominate the society. In fact partial provisional and fragmentary adherence and beliefs are on the increase. Urban youth seem to fear long-term commitment and

⁶⁶ J. Maina. “In a Secularized Society” interviewed by the author.

⁶⁷ B. HARING, *Evangelisation Today*. 22.

⁶⁸ A. SHORTER. *African Culture, an overview*. 34.

⁶⁹ A. J. DOMENECH. *Urban Apostolate*. 107- 109.

definitive truths and values. They prefer provisional option and experimentation, the reason why majority of them change religion very often with a relative ease.⁷⁰

At the dawn of modernity, in urban towns there is also a strong subjectivism in peoples' religiosity. This is accompanied with partial and conditional acceptance that is leading to religion on demand in a fragmented and often contradictory manner. But perhaps the deepest reason for perplexity nowadays comes from the separation that many face between faith and life, and between faith and culture.⁷¹ Faith appears as something foreign and incompatible with the requirements and values of culture and of life. Taking an example of Kenya, a number of youths are attached to some forms of popular religiosity e.g. evangelical crusades, as a kind of backdrop that in no way interfere with the concrete decisions of life. In this way faith tends to be lived and expressed far from culture. It results to something empty, ethically insignificant and culturally sterile and foreign.

A new dominant system of social communication and electronic media has emerged that frequently reduces religious experience to a marginal, insignificant proposal jammed by a potent socialising machine. Within this open market of cultural offers, religion and long standing morals run the risk of appearing as a showy and spectacular product of something transitory.

Besides, the media is a transmitter of a new mentality and a new way of life full of risks for all formative tasks. Although contemplated as great possibilities "... to encourage the greatest hope..."⁷², media and digital culture deform the reality confusing the cultural identity of diverse social groups. The media frequently

⁷⁰ H. D., HORELL, *Cultural Post-modernity and Christian Faith Formation*, 88-97.

⁷¹ A. SHORTER, *The Church in the African City*, 38.

⁷² John Paul II, *Apostolic Exhortation. Catechesis in Our Time*, 46.

generates a fragmentary superficial culture. They advocate for a culture of emotions, death and violence. By so doing, they obscure peoples' critical sense, and make them adapt to the market of influence and offer. As well they ferments social behaviours such as conformism, uncultured-ness and indifference. Thus Christians who are professionals in the sector have a special duty to give a wholesome, human, religious and spiritual formation to technical, administrative and public sector. This will help people to approach and consume media critically.⁷³

By mass media, truth is not that which is true but that which appears or is shown. Things happen in as far as media present them. This carries with it an immense risk of compromising truth and the intensity of the problems confronted. This form of induced culture reinforces a non-critical consumerist mentality even in religious matters. Thus "the modern mass media are not only instruments of communication, but a World to be evangelised, it is necessary to ensure that they propagate the good, the true and the beautiful."⁷⁴ Nevertheless, the importance of the means of social communication cannot be underestimated. For many they are the top means of acquiring information and education, guidance and inspiration in their behaviour as individuals, families and society at large.⁷⁵

12. Conclusion

In this chapter we have confirmed how important Catechesis is in the Church's mission of evangelisation. In fact without it the activity of evangelisation becomes transitory and fruitless, because Christian commitment is easily eroded by

⁷³ J. P FOLEY, *At the dawn of New Era*, 13.

⁷⁴ JOHN PAUL II, *The Church in Africa*, 124.

⁷⁵ Cf. JOHN PAUL II, *Encyclical Letter: Redemptoris Missio*, 37.

the modern scientific culture, which is deeply rooted in urban settings worldwide. And because we see with sorrow that so many youth suffer today around Africa, we wish by Catechesis to stir their Christian hearts and bring about a renewed sense of Christian living that foster the development of each human person. In re-evangelising Africa amidst the highlighted challenges, catechesis truly demands a bold and committed option.

Today the Church has at her disposal a variety of means of communication, both traditional and modern. It is her responsibility to make the best use of them to bring about a renewed and evangelising face of catechesis, for a service of a personalized and mature faith, in function of the new model of the Christian, of the community and of the church that the times require. In the following chapters we shall give a description of the context of our study and there after, embark on how modern mass media of communications are a forum for ongoing Christian formation of the urban youth.

Chapter II

The Dallas Estate

1. Introduction

In this section we are going to discuss various characteristics about Dallas Estate, which is the context of our research. We shall embark on exploring the life style of the people living there especially the youths, and their economic, social and religious status. Finally we shall have a look at the situation of the ongoing Christian formation of the youth, in Embu parish.

2. Geographical Location and Physical Characteristics

Dallas Estate is situated at the outskirts of Embu town in Embu district, Eastern province of Kenya. The area is about 100kms from Nairobi city and it is well connected to other parts of the country, by good tarmac roads. The settlement is characterised by big blocks of a few stone houses and many iron- sheet houses, which cover an area of about 40 hectares. The whole population according to 2002 population census was 87, 000 persons both male and female.⁷⁶

The residents of Dallas estate are a mixture of urban migrants from rural *Embu, Kikuyu Kamba and Meru* people. 70% of the whole population constitutes young people age between 18-30 years. In the estate there are found social,

⁷⁶ A. ALFRIEND, "Embu office of Housing and Population Control" Interview by the author.

religious, educational and medical amenities. There are recreation halls, private and governmental dispensaries, schools, mosques and Christian Churches. Majority of Catholic Christians attend mass at Embu parish, which is not far from the estate.

3. The life Style of the People

The residents are low class people most of which are financially unstable due to unemployment. Many depend on meagre wages they earn from casual labour in offices, commercial shops, construction sites, and petty businesses around the growing town. Normally, urban migrants become frustrated when they find that their expectation in town (good life and employment) is not achievable. For those married, marriage life lacks long-term commitment due to economic hardships. In many cases both parents and children are found living separate life in pursuit of whatever can cater for their economical needs. To escape from frustrations many of the youth indulge in various social vices. In fact promiscuity, consumption of cheap illicit brew, violence robbery, rape, and marriage breakages are the order of the day. Education of the children is not a priority of the people here, even after government's implementation of free education. A girl child finds her way to prostitution even before completing her primary school. Even if she succeeds to finish and passes well, she is not supported to go to secondary school due to economic constraints.⁷⁷

The unfavourable economic situation of abject poverty has had a negative impact on the youth. They get into adulthood with very little enthusiasm for marriage life. Very often they end up in frustrations because they are unable to meet the demands of family life. Besides they look with still less hope to a future which to

⁷⁷ A Report given to the author by Christian Women Association of *Embu* Parish during a seminar.

them seems sad and sombre. This is the reason why they tend to migrate to the cities, which do not in fact have much to give them. Instead they live a precarious experience as economic refugees.⁷⁸ They encounter social problems of individualism, loss of identity, low self esteem and break with their cultural values.⁷⁹ This is the root cause of a total disorientation in life that is found in youths today.

Moreover, alongside the background of widespread poverty and inadequate medical services, the tragic scourge of Aids does not spare the youths of Dallas estate. Having completed or dropped out of school, deliberately or out of ignorance, some are engaged in whatever can make ends meet. This includes involvement in irresponsible sexual behaviour, either for leisure or financial gain. This comes along with sexual transmitted diseases, among which, is Aids. This has claimed the lives of many. Amazingly, reports of AIDS victims, are increasing daily compounding the already existing complicated situation. Many young men and women are HIV positive hence posing a great risk of infecting even more people.⁸⁰

Nevertheless, most of the slum dwellers are rich in their traditional cultures. They cherish identifying themselves with values and beliefs from their respective traditions. In my pastoral activity for two years in the parish, on one hand I came to discover that a great number of them give primacy to the spoken word as a means of conveying information, teaching about life and reality. Moreover they are especially heavy with symbolic thought and imagery. On the other hand, there are those strongly hooked to the consumption of media products. Normally they frequent social recreation halls for overnight dances, theatres to watch exciting movies and

⁷⁸ JOHN PAUL II, *Te Church in Africa*, 115.

⁷⁹ A. J. DOMENECH, *Urban Apostolate*, 114.

⁸⁰ Report by 2 VCT Centres situated in the Dallas Estate.

hotels with TV sets, to watch favourite programs, latest music and sports.⁸¹ The level of literacy in the estate can allow many to understand and speak Swahili Language as well as English.

Therefore in union with the Synod Fathers, the Church of Embu parish has a responsibility to make the faith of their young people mature living and active through ongoing catechetical programs. Above all she must know that the “companionship, joy, happiness and peace which Christian marriage and fidelity provides, and the safeguard which chastity gives, must be continuously presented to the faithful, particularly the young.”⁸² The Church has a chance to use necessary means of mass media that are within the reach of *Dallas* residents, such as group media, radio television, videos magazines and newspapers,⁸³ to let these young ones mature their faith. Let us now look at the catechetical endeavour directed towards the estate by pastoral team of Embu parish.

4. Pastoral Activity Done in the Estate by Embu Parish

At the dawn of missionary work in Embu Diocese that was part of Meru Diocese in early 40's, *Consolata* missionary are the ones who evangelised the people. However the Christian community did not adhere to the stipulations according to the Code of canon law, that once conversion takes place there has to be close catechetical programs⁸⁴ to make the believer's new faith mature living and active. Very often, formation of faith used to stop at elementary level. Later this phenomenon was a cause of worry to many because the Catechesis of initiation in

⁸¹ J. MUGO. “Mass Media Influence” interviewed by the author.

⁸² JOHN PAUL II, *The Church in Africa*. 166.

⁸³ Cf. A. J. DOMENECH, *Urban Apostolate*. 119.

⁸⁴ C. A., CORIDEN _ T. J. GREEN _ D. E. HEINTSCHEL, ed., *The Code of Canon Law- A Text and Commentary*, Canon 851.

reality does not initiate but ironically ends. It characterizes the traditional process of Christian Initiation that normally ends up in failure. In fact many Christians resolved to abandon the Church. They also shunned from attendance at mass and reception of sacraments, due to discontent indifference, or rejection for some ways of committing themselves to religious matters.⁸⁵

Besides, some young people in recent years have expressed with concern that their break with Christian faith was due to outmoded forms of Christian teaching that kept them from participating in the life of the Church, forms incongruent from their life and interests. One can perceive that very often the Sacrament of Confirmation signals for many young people the end of religious practice, and for some perhaps the end of Christian faith itself. Hence without Catechesis the process of Christian initiation becomes a process of conclusion of Christian life.⁸⁶ Given this situation, some teachers of faith in the parish saw the necessity of employing a different approach on the part of Church leaders and of a better follow-up in the sacramental and catechetical instructions of the young. They thought “of an ongoing Christian formation that may conscientise young people in their responsibility towards the faith received and professed, which must be lived daily.”⁸⁷

The Embu parish youth group is comprised of senior and junior youth group. Majority of the senior youth are a working class, some in secondary schools, others in colleges and in universities. Others are school dropouts working in *Jua Kali* sector, but all the same majority are actively involved in liturgical celebrations in

⁸⁵ Fr. G. MUVERETHI, “Challenges of Catechesis at the dawn of Christianity in Embu Diocese”,
Interviewed by the author.

⁸⁶ J. C. CUSICK & K. F. De VRIES. *The Basic Guide to Young Adults Ministry*, 4.

⁸⁷ Cf. E. RASTELLO. *Youth Challenge*, 74.

different capacities (alter boys, dancers, choir members etc.). Their well directed energies have given livelihood to the life of the church and each one of them has a sense of belonging. Youth Association Program is striving to build an educative ambient in the parish and in the Diocese at large, that is marked by family spirit and personal accompaniment of its members, in such a way that those involved shall in turn, as youth leaders assume the same with the young to whom they shall be sent. However there are barriers that can never be ignored in this endeavour.

4. The Barriers Catechesis Encounter in the Parish

Although Catholic youth people are maturing spiritually and are developing a strong sense of faith in and attachment with Christ with the help of Christian educators, most of them on the other hand are indifferent towards Christ and Religion. The negative impact of the social and cultural environment they come from, the prevalence of the materialistic tendency and the influence of the media give them very little opportunity for spiritual growth and very little interest in encountering Christ personally.⁸⁸

Teachers in schools and Church leaders have taken up the role of parents to form their children in the light of faith. Absence of proper catechesis in colleges and schools creates a general ignorance and disinterest in the students. As a result, Christian values are of less significance for the young people and they have little relevance to their daily lives. Majority of the youth in this area lack long term commitments to catholic faith, they are seen moving from one denomination to another, especially to different sects located in the estate of our research. They

⁸⁸ Cf. A. FLANNERY, ed., *VATICAN II Council. Pastoral Instruction on the Means of Social Communication*, 17.

attribute this to boring way of worship in the parish. They want a place where they can have “a lively church music and can be supported materially, like in Pentecostal Churches”.⁸⁹

Accordingly, media have been assigned priority by the young in providing leisure, entertainment and answers for queries about sex, love, fame, identity, etc. Most of the commercial recreational halls, cinema theatres in Embu town are fully packed with the youth, either for disco or watching movies. Back at homes, the same happens for those privileged to have a TV set, or can have access to one from their neighbours. In some families quarrels are a common phenomena because of indifference on which channel and program to be watched.⁹⁰

Media have brought to the youth of Embu parish, a world they have never met especially those from the rural, a world of ideas, people, and effective experiences not necessarily part of this world. Despite their home life and what their parents and schools are teaching them, they are taking in certain messages about the way the world beyond home and school operates. They have been introduced into variety of cultures, dilemmas, and motives they could not have imagined in their rural homes and schools by certain media products like, violent movies, pornographic materials, soap operas, etc. There is an urgency to deepen faith especially of the youths who have joined the parish. This will help give them a strong foundation to resist being swept away easily by new challenges connected with family problems, urbanization, materialistic seduction of all kinds.

⁸⁹ J. MWANIKI, “Faith Commitment” Interviewed by the Author.

⁹⁰ B. KARIMI, “Mass Media Impact”. Interviewed by the Author.

5. Evaluation

The situation outlined above highlights the call for great dedication in our presentation of Christ to our Christian youth amidst the prevailing poverty and unemployment in Kenya today. We must make sure that our ongoing Catechesis appears to the youth, as a light shed to their own difficulties, a response to their question, an enlargement of their values and, at the same time a satisfaction of their personal objectives.

Long-term goals will be first, to awaken, enlighten and eventually support the gift of faith in the youth by creating a favourable environment in the Parish. This has to be accompanied by fostering an attitude of openness to change on the part of both parish ministers and adult parishioners, for a renewal of Christian life lived in the joy of the salvific mission of Christ. Our proclamation of Christ must help each individual to meet Christ personally. Thus in our in our Catechesis we shall emphasize what is true and in line with the message of Christ. Among the youth, morality is going down, thus it will be another task to educate them about the values and danger of promiscuity.

Although media has a negative impact the youth, strategies that are used for commercial purposes could be redirected and used to strengthen Christian values and to foster moral development in our youth. Creatively media presentations could also be used to stir up their best energies and will power towards building the Church they and all of us need, on the foundation of true Christian values.⁹¹ The next chapter accesses the use and impact of media in Dallas estate. This has helped us to choose an appropriate media project that can be used in the parish.

⁹¹ One of the Directives in Catechetical program of the youth in *Embu* Diocese. Given to the author by the Moderator.

Chapter III

The Mass Media of Social Communication

1. Introduction

In this chapter we shall embark on presenting the meaning, the process and the characteristics of mass media. We shall have a look on the advancement of mass communication in recent years, and mass media effects upon life and society. Then, there will follow a disposition of media situation and development in Kenya and the impact it poses upon the life of the youth.

2. Working Definitions

Mass communication is a process of public transmission of messages to a dispersed public with the aim of informing, entertaining, educating and influencing. It is a process that takes place through technological means of distribution called the mass media and in it, principally the receiver is every person without any direct mutual relationship with the source, and the message is for an unlimited public.⁹²

⁹² AMECEFA. *Communication in the Church and Society*, 62.

to the receiver. On the other hand, feedback occurs when the receivers process the message and send back a response to the sender.⁹⁶

There are different levels at which people communicate in the society. There is intra-personal communication (communication within oneself), inter-personal communication (direct sharing of experience between two people), and mass communication (one person reaching large audiences).⁹⁷ In each of these levels of communication, different number of people are involved in specific ways. In addition, the act of communication is both verbal and non verbal. That is why apart from writing and talking to each other, we can communicate when we gesture, move our bodies or roll our eyes.

3. Characteristics of Communication through Mass Media

The mass media act as prolongations and refinements of the human senses. Through them people can observe and partake in situations on the other side of the world, and grasp them, as very close and detailed. In fact by bridging space and time, mass media has reduced the World into a global village.⁹⁸

The message of the mass media is produced within formal and complex organizations by means of highly developed technologies. The message of the mass media is always directed towards large heterogeneous audiences. It is basically public and without restriction on access, in a one-directional way. From the source the message goes to a large number of people who are far-off and widely separated from each other. Thus communicator and the recipient can neither exchange places nor be interactive because they are on different planes. Their relationship "... is an

⁹⁶ S. BIAGI, *Media' impact: An introduction to Mass Media*, 3.

⁹⁷ J. VIVIAN, *The Media of Mass Communication*, 367.

⁹⁸ AMECEA, *Communication in the Church and Society*, 58.

asymmetrical one”⁹⁹ in favour of communicator. This explains why the public lacks representation and direct feedback.

4. Means of Communication

Means of communication refer “... to all ways and possibilities by which people express, share and/or transmit messages or information of any kind”¹⁰⁰ without restriction to just technical instruments, be they traditional or modern. Today modern means refer to those communication means that are due to technological development and advancements, whereas the traditional means refer to those communication means that existed before the dawn of modern means. Let us have a quick overview of each of these means.

4.1 Traditional Means of Communication

The traditional means of communication are predominantly oral systems used largely in interpersonal and group communication. Their forms include, songs, rituals, drama, music, popular theatre, story telling, flute, ballads, dance, riddles and meetings. Given the fact that majority of Africa’s population live in rural areas where the modern technological means of communication are non-existent, oral channels of interaction are prevalent. They are interactive, less costly and accessible especially to the illiterate who comprise most of the African population, and available in remote areas even where there is no electricity. In Africa traditional means of communication are greatly used as channels of strengthening traditional community ties and promoting cultural identity of the people. In addition they are very effectual in entertaining and educating, thus their use cannot be

⁹⁹ AMECEA, *Communication in the Church and Society*. 59.

¹⁰⁰ AMECEA and IMBISA, *Communication, Culture and Community*. 107.

underestimated.¹⁰¹ However, they are limited particularly when it come to communicating with mass people.¹⁰² Moreover, they do not cover long distances given that they usually require personal contact.

At the age of globalisation, Africa cannot restrict herself only to the use of traditional means of communication. She also needs to make use of technologically advanced communication network in her development. This does not imply people must disregard or rebuff the use of the traditional means. In our modern age both means are necessary. What is required is the art of blending traditional and modern means of communication in an African context such that, there is effective communication. However it is important for any group of audience to freely opt for appropriate communication means that suit their cultural context and allow assimilation "... of the message of salvation," those means which, are familiar with people and with which they can identify easily. All in all we need to note that, as vehicles of wisdom and soul of the people, traditional means "... are a precious source of material and of inspiration for the modern media."¹⁰³ In fact theatres could effectively be used for drama therapy in conflict resolution and peace building, creating awareness and fostering public debate on relevant issues e.g. health, development issues human rights, education etc.

4.2 Modern Means of Communication

The field of social communication has witnessed an enormous technological advancement in the modern era. The traditional means of communication that are

¹⁰¹ JOHN PAUL II, *The Church in Africa*, 89.

¹⁰² AMECEA and IMBISA, *Communication. Culture and Community*, 59.

¹⁰³ JOHN PAUL II, *The Church in Africa*, 89.

predominantly oral systems seem to be replaced at a very high rate by the modern means that are very powerful and are spreading to all corners of the world. Some types of modern communication means are: print (newspapers, books, posters, magazines), Audio (radio, recordings in cassettes and compact discs). Audio-visual (television, video compact discs, projectors, videocassettes, satellite dishes, etc.

Nowadays, many audiences all over the world can access messages via radio and television due technological advancement. People in Africa can know what is happening in the other side of the world, because messages containing new cultural ideas, entertainment, latest news, etc, are rapidly exposed. The merging and assembling, of moving coloured images and computer animation on the image track, have led to generation of new audiovisual languages that far much vary from the spoken, and printed language. These languages have in turn become diverse and attractive but also very complex. They have many different possibilities in combining words and images and are very efficient in advertisements. For instance, the impact of slight video clip shows, generally used in advertisements of a commodity like *Cocacola* soda is enormous. There is a high appeal to feelings that triggers an immediate response, i.e. to buy the commodity. However this can create a tendency of the recipients to suggest different meanings on a given message.¹⁰⁴

The modern means of social communication can be classified into three basic groupings namely, the mass media, group media, and personal media.¹⁰⁵ The mass media encompass all print media and audio-visual electronic media that are directed to large audiences reaching many people in different places. They are public and

¹⁰⁴ AMECEA. *Communication in the Church and Society*, 79.

¹⁰⁵ AMECEA and IMBISA. *Basic Human Communication*, 59.

open to all and require complex organization, huge financial resources and qualified personnel for their running.¹⁰⁶

Group media comprise of modern means that are appropriate for encouraging interaction in a group and stimulating the audience to active reflection and participation. They include videocassettes and films complemented by public debate, presentations by the use photos, posters, slides and computer etc¹⁰⁷.

Group media are appropriate and widely used in catechesis. They encourage the exchange of ideas and experiences. They are aimed at groups where, each member can participate and they use means that are technically and financially within the reach of the group.¹⁰⁸ Personal media on the other hand serve up communication among individuals. It includes, phone, telex, faxes and Internet. Public media are interactive because they are two-way. They offer an ability to receive as well as to transmit messages.¹⁰⁹

4. 3 New Media- Interactive Media.

New media or multimedia would refer not to old media in form of Print, Audio and Video. Rather it could be well described as "... all emerging communications media that combine text, graphics, sound and video using computer technology"¹¹⁰ to create a product that is similar to, but clearly different from old media.

Let us consider the World Wide web (w.w.w.). This is one of the prevalent new media in our time. It is advantageous in that it is interactive and with it, written words, audio and video, are translated and stored as bits in a digitised form. These

¹⁰⁶ Patrick M. Reilly, *Communications Industry*, 49.

¹⁰⁷ AMECEA and IMBISA, *Basic Human Communication*, 60.

¹⁰⁸ AMECEA and IMBISA, *Basic Human Communication*, 60.

¹⁰⁹ S. BIAGI, *Media: impact: An introduction to Mass Media*, 5.

¹¹⁰ S. BIAGI, *Media: impact: An introduction to Mass Media*, 206.

bits can easily be transmitted, using two-way communication. This is the reason that someone can, for instance, dial up the Internet on a computer and receive and send information.

The content provides printed audio, visual information, entertainment and education, up-to-date information all of interest for the “receiver”. Financially the web is viable to reach many people all over the world. For instance it is far less expensive to post a website and to update it, than setting up a radio or a TV station. Besides “People can search for what is of interest, across barriers of time and space given the content is available and any time, the Internet can be accessed.”¹¹ However one of the drawbacks of new media is that computer hardware is expensive and not available in many rural areas.

Modern media does not discard traditional communication; instead it acquires its materials and inspiration from it. The same content e.g. stories and dramas are presented through audio-visual languages. This is a way that appeals most to feelings and arouse a quick response. Before, we used to gather near fireplaces to listen to stories and adages of wisdom, nowadays films and TV productions put stories in the picture before us, thematise conflicts and sensationalize the search for solutions. Very often audiovisual mediums like, “... film, television and videos are sites where people often shop for body fashion, attitudes, hairstyles, and personalities to identify with...”¹² As media advances the social agents of socialization (family, religion, school- formal education and legal system) that set norms and conventions in the society, are left unaffected. Let us now look at communication and socialization.

¹¹ Ideas from Class notes on Media and Society given by Sr. Paula Moggi.

¹² T. SCHIRATO- S. YELL, *Communication and Culture*, 176.

5. Communication and Socialization

Socialisation refers to a process through which we see, assume, repeat and learn how to become members of society.¹¹³ Socialisation process occurs over time, through interaction with significant others and through acquiring knowledge “which enables us to make sense of our experiences in the world”¹¹⁴ and pass on our social heritage from one generation to the next. Nowadays many youths, children and people in general live vicarious experiences through the mass media.

Through the agents of socialisation children and the youths in particular are supposed to learn e.g. what aspirations to have for their future, how to assign value to assets, how to perceive reality around them and how to make sense of the events of life like death, failure, marriage, success, love, sickness etc. However out of media research over the years, it is evident that mass media can shape opinions and expectations, if their input is consistent over time. This is the reason why today they have become the agents of socialization.

In the socialisation process, mass media are both constructive and counterproductive. On one hand, they are major sources of knowledge, so much that they have been defined as an educational system that is parallel to formal schooling. They are major sources of role models and standards- they focus our attention on common interests, raise common concerns and provide common leisure activities.¹¹⁵ Moreover they filter our contact with the main institutions in society such as government, religious leaders legal systems and present us what is relevant.

¹¹³ A. A. BERGER, *Essentials of Mass Communication Theory*, 62.

¹¹⁴ D. McQUAIL, *Mass Communication Theory*, 95.

¹¹⁵ D. McQUAIL, *Mass Communication Theory*, 64.

On the other hand, the mass media are becoming pervasive in Africa, especially in urban areas. In the acquisition of knowledge they can no longer be held as an objective mirror of reality. Very often their portrayal of prominent personalities, women, occupation, ethnic minorities, crime, sex and violence lack consistence with what can be experienced in every-day life. Hence they are of stereotyping nature.¹¹⁶ In addition, through their distorted representation of reality, they creates modern myths and rituals so much so that their dominant definitions are assumed where personal experience is lacking. In modelling, majority of the youths especially in urban centres like to identify themselves by emulating speech mannerism, dressing, walking styles of the latest musicians as portrayed in the media,¹¹⁷ e.g. Reggae stars like Bob Marley, Shaggy etc. Also with media there is premature exposure of children to adult topics, consequently initiation steps are shunned.

Today's people live in a media world, a world that consists of all kinds of information and messages about human beings, life and society. This media world require to be studied critically because it poses a broad spectrum of images in the way we see things and are, a new context in which we relate to each other, to ourselves and to God in new ways. Thus it is fitting we have a look at mass media and social change.

6. Mass Media and Social Change/ Culture

“Culture is the whole way of life, material and nonmaterial, of a human society. It is essentially social, the product of society's tradition and its interaction with other

¹¹⁶ Y. TORON, “Media and Reality” interviewed by the author.

¹¹⁷ J. VIVIAN, *The Media of Mass Communication*, 395- 396.

societies.”¹¹⁸ Each culture has the product of human history and a dynamic continuity over time. It develops, survives and extends through communication process whereby reality is produced, maintained, repaired and transformed. The expression of culture is found in people, they are the source of values and beliefs, which produce and give meanings. Moreover artefacts such as buildings, tools, clothes, ornaments, books, films etc.. and social practices like behaviours, relationships, and education provide much information about people’s way of life.¹¹⁹

Mass media brings about the concept of ideology- hegemony so much so that a distorted meaning of reality prevails. It is not forced by the ruling class but shrewdly made all pervasive by the mass media. This distorted representation of reality creates myths about gender and society, about racial disparity and even causes injustice and inequality to seem natural.¹²⁰

Another aspect evident with mass media is the comodification of culture. Commercialisation is becoming prevalent within the media industry. The commercial character of industry has overtaken the political and social implication of the media themselves. Nowadays all the mass media, from books publishing to TV broadcasting, up to internet providers are considerably seen as business enterprise.¹²¹

Taking people as consumers, they mainly focus on entertainment and their content is generally utilitarian and conformist to western standards. “News coverage is not about creating a well-informed general public, but about supplying to a particular audience, news for which it has already developed an appetite and which

¹¹⁸ A. SHORTER. *African Culture- An Overview*, 22.

¹¹⁹ D. McQUAIL. *Mass Communication Theory*, 95.

¹²⁰ P. J. ROSSI- P. A. SOUKUP. *Mass Media And Moral Imagination*, 21.

¹²¹ Cf. P. J. ROSSI- P. A. SOUKUP. *Mass Media And Moral Imagination*, 135.

it demands to be fed.”¹²² Profit is the first drive of modern media enterprise, and Media Moguls are developing in line with this logic. This hampers innovation and creativity and avoid any real challenge to the status quo. People are made to comply with what is western and do away with what is theirs. Passively they break with their culture and progressively promote westernisation of other cultures, e.g. many entertainment programs present mythic sources of order, stories that characterize the American way. Consider,

The *Cosby Show* has drawn criticism for its unreality and for the artificial and misleading pictures of black family life. Critics claim that the plots are too simple and hold out only false hopes and that the portrayal of the Huxtables represents wishful thinking instead of the real situation of the black families.¹²³

Another aspect of concern today is the globalisation of culture. The industry of media is heading towards a progressively increasing internationalisation. As a result the young generation especially in urban centres where it is more exposed to the use of modern media, is bombarded by a broad spectrum of cultural values, causing many youth to change their lifestyle.¹²⁴

Positively, changes can promote natural understanding between different cultures and help spread western democracy that advocate for women's rights, protest against child abuse or anything detrimental to human development. Also it can potentially enrich the different cultures by involving those who are isolated, to the international flow of events and changes, thereby they acquire information.¹²⁵ Negatively, weak cultures are wiped away because of unbalanced flow of media

¹²² P. J. ROSSI- P. A. SOUKUP, *Mass Media And Moral Imagination*, 135.

¹²³ P. J. ROSSI- P. A. SOUKUP, *Mass Media And Moral Imagination*, 21.

¹²⁴ J. VIVIAN, *The MEDIA OF social Communication*, 426.

¹²⁵ AMECEA and IMBISA, *Communication in the Church and Society*, 93.

products. They import foreign media productions and are unable to export their own. Also, adoption and adaptation of foreign cultural models in domestic media accelerates the homogenisation of culture.

Tentatively we can affirm that different types of media have a different impact that depends on a variety of specific circumstances, hence actual events at a general level cannot be predicted. Although media are more or less conditions for the functioning and maintaining of modern life and societies, they equally have an undermining impact at the same time, because they undermine beliefs and values that they ought to strengthen.

7. Modern Media Situation in Kenya and its Impact on Urban youth

Kenyan nation is among most African nations that were born after 1960, a remarkable period of colonialism primarily by the British, French, Dutch and Portuguese, and the early print media were created to serve the colonists, not the native population. However, this has been far much surpassed by the development in the world of media. Nowadays, Kenya is among the developing countries and in a period of big media at global level. There are big newspaper conglomerates, communication networks, and trans-national electronic media.¹²⁶ Besides, there are media from Western and Eastern Europe, which have tremendously affected people in both negative and positive ways. Their impact is much more felt in urban set ups, but it is slowly founding its roots in rural areas.

With modern technology, there has been an enormous development in communication flow of information. With broadcasting media, youths are privileged to access, news, entertainment programs, religious programs, sports, etc. via

¹²⁶ Cf. AMECEA and IMBISA, *Communication in The Church And Society*, 165.

different radio and TV stations under operation in Kenya. There is KBC (State owned broadcasting Corporation), Citizen TV, Metro TV, Nation TV, Family TV, committed to religious programs, KTN TV, Stellavision with programs from MTV, Sky news and other various foreign channels.¹²⁷

Also there are many community radio broadcasters on FM stations, e.g. *Kameme* FM, *Inoro* FM, *Ramogi*. etc. The advantages of the community media in Kenya are many. Broadcasting in local language and dialect, about everyday problems and real issues, about the community's own history and culture, community broadcastings have empowered many Kenyans by giving them a greater sense of their own value and potential.¹²⁸ It helps provide information on health, the environment, agriculture, democracy, as well as such things as improving literacy and education. Likewise people get entertainment programs that reflect and enhance their cultural beliefs and values.¹²⁹

The use of audiovisual as storytellers in modern age has also contributed to awakening of moral sensibilities among the young in general. Media presentations, especially the film, offer narrative materials and attitudinal stance to the moral development of the youth. The media invite the youth inside the stories and the drama of other people's lives. These narratives become raw materials for the search for meaning and importance in their own lives. Because of similarity of narrative materials, between that of drama presented and that of personal experience, TV drama are becoming morally dynamic of themselves, in the sense that they show a

¹²⁷ P. MOGGI-R. TESSIER, "Media Status Report: Kenya" .10.

¹²⁸ Personal experience on *Kameme* FM and *Inoro* FM. Through the two stations. I have come to learn a lot about my own cultural values. Also I have discovered that anyone is capable of broadcasting or sitting behind a mixing desk and producing an educative program.

¹²⁹ J. DANIEL, "Mass Media Effects", Interviewed by the author, during a Visit at *Kameme* FM Broadcasting Station, Nairobi.

way out of an alternative solution to a painful or restrictive life situation. They "... have purifying and healing effects."¹³⁰

To a greater extent media has also helped many Kenyans to reorder a sense of chaos and give meaning in their lives. African movies rampant in video shops and aired in many TV stations in Kenya have raw materials that are known of modelling feelings, responses, and ways of relating. Their regular watching helps many youth to reorder their events of life, to create coherence in life, to build up identity, to reinterpret life stories and to indicate new possibilities for the future. Some television programs shows to the youth roles and options for work and expression that may have been utterly unknown to them. It provides a way to glance different personality structures upon interacting with others. Thus we can share the sentiments, "in many subtle, indirect ways, television and video watching offers images of human significance."¹³¹

Another dynamic force that media give is the agenda-setting. This is "the belief that journalists don't tell you what to think but do tell you what to think about."¹³² Like in our country today, media houses are often criticized for presenting a consistently biased view of the news, or at times, ethnocentrism: the attitudinal position that some cultural and social values are superior to ours. Consider the way supremacy is given to some powerful nations: Fighting corruption in Kenya requires experts or funds from foreign countries. This is untrue.

Another example is stress of "realism." This entails emphasizing "... existing problems such as crime, violence, war, and international terrorism as

¹³⁰ AMECEA and IMBISA, *Communication in The Church And Society*, 125.

¹³¹ P. ROSSI- P. SOUKUP, *Mass Media And Moral Imagination*, 97.

¹³² S. BIAGI, *Media: impact: An introduction to Mass Media*, 301.

complex and unsolvable, requiring tough handling by powerful experts.”¹³³ Today the American government spearheads the unending war in Iraq. It makes the world believe it is the only super power that can conquer terrorism in the world through its armed military force. This is untrue because other appropriate means such as dialogue can be used to end the war. Thus agenda-setting causes people to overlook what requires urgent response.

The power of advertising through the media cannot be underrated in our modern society. In Kenya, it has a great impact especially on the young. An identified sponsor can define it as any persuasive paid form of non-personal presentation and promotion of ideas, goods, or services, through various media.¹³⁴ Advertising companies have creatively used media to create false beliefs and attitudes on people about certain products. This is in order to make profit upon selling such products.

One example could be a false claim through advertisements that a person fits in a modern society if he/she consumes a certain kind of commodity in the market. Nothing seen in media is ever neutral. Everything “... is always seen from some perspective.” Failure to realize this dynamic explains why like in Kenya, majority of the youth are trapped in the wave of consumerism. They are forced to buy unnecessary commodities in the market, and which are beyond their standards. As teenage fashions show, young Kenyans in urban centres find energy in imitating what is modelled for them by media culture. Majority have assimilated deviant elements due to uncritical consumption of unsafe media products that have flooded the Kenyan market through adverts from the west.

¹³³ P. ROSSI- P. SOUKUP, *Mass Media And Moral Imagination*, 144.

¹³⁴ F. ARENS, *Advertising*, 7.

The use of digital technology is another development of media in Kenya. Its use has blurred the territorial boundaries between countries. Being in Nairobi, one can make a cellular telephone call to a remote region of Northern Kenya, a neighbouring country or even abroad. The use of Satellite is yet another technological advancements that have great impact on communication in Kenya. By use of satellite dishes, people who have dishes especially in urban centres can have access to international and national flow of information. They are able to gain a direct access of what is taking place in Europe and America on their computers and TV screens. As a matter of fact, the airwaves are truly borderless. "Videos can travel in a suitcase across borders, and video signals can travel unseen to pirated satellite dishes ..."¹³⁵

Today many Kenyans value the use of computer technology in education, information, entertainment, and in doing business. Both young and old have embraced the use of Internet where they gain access to many media products delivered through the Web. Increasing cyber cafes in urban centres are a testimony to this new trend. Many youth are ever there given that they can surf Internet at a relatively cheap cost.

¹³⁵ S. BIAGI, *Media' impact. An introduction to Mass Media*, 385.

8. Conclusion

We have seen that Kenya is in an era of big media at a global level. It is not left behind by the technological advancement in the communication sector. This is a great advantage for the development of the people. However care must be exercised to make sure that consumption of media products does not continue to delude people especially the innocent young ones. People should use media to empower them.

Very often one value that dominates the perspectivity of media products is the sanctity of individual will. The multiplicity of our divergent ethical traditions in Kenya can help make strong endorsement of any common vision devoid of respect for human dignity. The Church has a duty, to give a strong moral foundation to the youth of our time. This can help to prevent them from being taken up easily by adverts that use power of sex and violence to create vivid sensationalism only for commercial gain, a characteristic of American commercial life. We value the sacredness of human life as a gift of a loving Creator, not just random opportunities for individual self-interest. As well we value non-violence, as God's gift, not the vainglory of dominion by main force. Our youth need to realize that, although media very often propose images of success, heroism and exceptional generosity, they do not always acclaim values a Christian community would value as authentic.

Chapter IV

A Field Survey on the Dallas Catholic Youth.

1. The Approach of the Research

This chapter presents the outcome of a research carried out in Dallas estate in the months of August and September 2004. The aim was to measure the influence of the mass media on the urban catholic youth. I formulated the following suppositions based out observation.

1. The youth of Dallas estate have access to modern media.
2. Excessive consumption of modern media has an impact on their beliefs and values.
3. A particular program in a particular medium is used to gratify their specific needs.
4. Use of modern media has a negatively influence on their ongoing Christian formation of faith.

To conduct the survey I chose an appropriate sample from the youth of Embu parish aged between 18-27 years. From this cross-section, majority are still in school, whereas others have just finished and are looking for employment. Then I prepared some questionnaires¹³⁶ to be answered by this group.

³⁶ See Appendix 3, the research Questionnaire.

To help verify the above hypothesis, I quantitatively prepared a questionnaire of 100 questionnaires. Then I accessed its reliability and gave it out to the respondents. Having been familiar with them, I gave out the questionnaires directly during their August's monthly seminar. Subsequently, I processed the data quantitatively by the use of SPSS (Statistical Package for Social Sciences) method. Also for qualitative complement of the research, I directly interviewed the respondents and discussed with them the importance of the research, with regard to improvement of catechetical program in the parish.

2. Analysis of the Data

Data analysis revealed the following outcome: 45% of the youth are students in various levels of education. There are those in primary school, secondary school, college and university. 20% have secured employment within the town, whereas 20% are still seeking for employment. Only 15% were found to be idle. Undoubtedly it was revealed that 80% of those interviewed are involved in consumption of print, audio and audiovisual media, above 20 hours a week, which is roughly 3 hours a day. Only 10% could be spending 2 hours a day for the media. That the urban Catholic youth have access to modern media can be verified in the data outlined below.

(Diagram 1.)

Medium	Magazines	Books/ Novels	Newspapers	Radio	TV	Cinema Theatre	Home video	Internet
Using Percentage	78	80	80	90	68	50	50	30
Missing Percentage	22	20	20	10	32	50	80	70

According to the previous diagram, there is a vast use of radio by the urban youth. The research revealed that, out of 90% of radio listeners, 60% listen to it more than 4 hours a day, whereas 30% listen to it for 1 hour in a day. Great percentage of radio usage could be attributed to the fact that, radio sets are affordable. Moreover transistors are cheap, portable and not dependent on power-electric or solar power. Another advantage is that radio programs can be followed easily while, driving, cooking, walking or carrying out a manual activity. Total respondents revealed 90% had access to family or personal radio.

The reading of newspapers, books, and magazines, has a high percentage, 78%, 80%, and 80% respectively. The missing percentage is equally the same with 22% for newspaper and 20% for both books and magazines. However 65% of newspaper readers, read it for a maximum of 1 hour per day. High percentage of reading printed materials especially magazines and newspapers could be because of appeal by visual information, chance to read again for clarification, and entertainment. For books/novels it could be because majority are in school during the day, hence they read mainly for education and relaxation. The missing 20% could be attributed to those who have finished school and are busy looking for jobs or doing work that cannot allow them to have time to read. Also it could be because newspapers are expensive to buy everyday.

Television and home video viewers amounted to 68% and 50% respectively. The respondents in this area proved to be consuming media for more than two hours a day. In both media 80% watch television and videos for entertainment. The remaining 20% watch it for news and relatively for education. Those who go for entertainment at cinema theatres gained 50%. They spend more than 4 hours a week,

but mainly it is during weekends. Going to cinema theatre is cheaper than purchasing a TV set or videotape. The total percentage of the three media seems to surpass that of radio. This is because entertainment and up-to-date information are the underlying factors for using audiovisuals. Besides visual information appeal more to senses and are even accessible to the illiterates. Also, videotapes and audiotapes are cheap and can be played repeatedly.

The use of new media/internet gained a relatively small percentage, 30%. This is because in the town there are few Internet providers. Besides, they are a bit expensive. Respondents can search for what is of their interest, across barriers of time and space.

The table below shows the preference of particular medium used by the youth to gratify their specific needs.

Needs	Magazines	Books/ Novels	News- Papers	Radio	TV	Home Video	Cinema Theatre	Internet
Education	10	60	10	5	10	4	4	10
Information	28	5	60	12	15	2	1	15
Entertainment	40	6	20	72	35	20	42	5
Spiritual Nourishment	2	5	2	4	10	4	2	-
Relaxation	3	15	1	2	1	3	2	-
Missing %	3	9	7	5	29	49	49	70
Total %	100	100	100	100	100	100	100	100

(Diagram 2)

The figures in the diagram show that radio is the commonly used medium for entertainment with 72%. 12% of the respondents use it for information, 5% for

education, 4% for spiritual nourishment and 2% relaxation. For print media magazines are mainly used for entertainment (40%), books/novels for education (40%) and newspapers for information news (60%). The use of print media for spiritual formation seems to be very minimal, 5%.

The audiovisual media shows the following outcome. Cinema theatre is the commonly used medium for entertainment (42%). TV is the next used medium with 35% followed by home video with 20%. TV seems to be used by many respondents for spiritual nourishment compared to home video and cinema theatre. In total the audiovisual usage for entertainment (97%) seem to surpass that of print media (66%) and Radio (72%). Equally, 16% usage of audiovisual media for spiritual needs, surpasses that of radio (4%), and print media (10%). The use of Internet shows to be reserved mostly for information purposes (15%). The following chart shows the choice of programs by the respondents as per each medium.

Program	Medium							
	Magazines	Books: Novels	News- Papers	Radio	TV	Home Video	Cinema Theatre	Inter
Music		2	5	72	20	10	10	2
Sports	5		15	10	10			
Action film					15	28	33	
Soap operas					30	4	7	
Religious Themes	12	10	5	10	8	9	12	
Pornography/ Romance	40	30			10	8	28	3
Politics	20	2	20	3				
Advertisement	15		30	4	4	5	2	1
Missing %	8	56	25	1	3	36	8	94
Total %	100	100	100	100	100	100	100	100

(Diagram 3.)

The figures in the above diagram shows that radio is the most prevalent medium for audio entertainment with 72%. Then the print media follows with 40%

on pornographic/romantic materials in magazines and 30% on advertisements in newspapers (maybe by those searching for job opportunities). For the audiovisual, TV reveals the greatest percentage on soap operas (30%). Then it is followed by cinema theatre, 33% and home video with 28% on action movies. Those using Internet seem to relatively use it for pornography at 3%. Total use of audiovisual media (29%) for spiritual programs still seems to surpass that of print media (27%) and radio (10%).

3. Deductions From the Research

Questionnaire clustering was done on various variables to help determine the self-esteem of the youths and their attitudes towards, Christian values, human values and materialism. Clustering on various variables revealed a correlation between media exposure, self-esteem, materialism, human values and Christian values. Those exposed to media more than 20 hours a week, mainly for entertainment; have low sense of Christian values and doubts about self-esteem. Similarly they have a high materialistic attitudes and low sense of human values. There is a conflict in their lives, possibly due to an attempt to embrace conflicting ideas without a balance. Those exposed to media for 5-10 hours a week expressed doing well in school. Besides they revealed to be developing their talents and skills. Still they cherish Christian values and have satisfying relationships with others.

At this point of our research, we have to agree that specific medium and programs are chosen to gratify specific needs. 72% usage of radio for music, demonstrates that majority of the youth are overwhelmingly taken by latest music offered by rampant Fm stations in Kenya. Most of these stations are able to entertain

and to educate with proper use of music and voice. Even they have gone a step further of involving the listeners whenever there is a discussion of burning issues in our society. One can make a phone call and air his/her views.

However, the outcome of our research demonstrates an immense amount of time being spent by the youth in audiovisual media than in other media, mostly in the area of entertainment. I would like to attribute this to the fact that, audiovisual language entails a pleasure of the eye and of the ear, which, has to do with the pleasure of admiration. The more the youths hear and see moving images in the repeated programs, the more their pleasure of seeing and hearing is deepened. Besides, moving images, appeal more to emotions. When we stare at them, in our bodies we feel good and that affirm our identity. Truly, "audiovisual pleasure is an aesthetic pleasure as well as an experience."¹³⁷

Pleasure offered by entertainment programs comes along with unforeseen problems. Repetitive watch of the same programs that, presents certain occupations as fit only for men or women brings about stereotyping and conformism among the youth. Many soap operas and action movies portray western fashions, mannerism, personalities and ways of doing things, something foreign to their culture. Amused with such shows, our youth rush in quickly to identify themselves with what they see, e.g. wearing fancy clothes, using certain cosmetics, shaving funny haircuts, etc. As well they develop an ethics of conformism devoid of any steady standard, an ethics founded on the instincts of the moment, but unfortunately such an ethics falls

¹³⁷ P. J. ROSSI- P. A. SOUKUP. *Mass Media And Moral Imagination*. 120.

back into an ethics of instant individual gratification that is basically deficient in the integral human growth and fulfillment.¹³⁸

In addition entertainment media come along with premature exposure of children to adult topics. Advertisement of some products contains video clips that exposes to the youth exciting features, e.g. a couple kissing in public, indecently dressed modelling women, beach life, etc. These features could be what compel some youths to consume pornographic materials as well as engage in illegitimate sexual behaviours to gratify their sexual desires triggered by such scenes.¹³⁹ Consumption of media, built on a man-woman relationship from the visual perspective, is very powerful in appealing to emotions. Directed to the young, with time, it could lead to taking women as objects of pleasure thereby losing the sacredness attached to man-woman relationship from the viewpoint of marriage, a disastrous for any profound religious feelings.¹⁴⁰ This brings to revelation of our hypothesis that, longstanding values and beliefs of the urban youth are affected by the excessive use of media.

From our respondents we also found that religious needs are rarely sought in media. Very few of our respondents use media to gratify their spiritual needs. This shows that Christian values are not among the exigencies to be gratified by the media, yet the same media exerts a great influence. Although majority seems to attend Sunday mass on regular basis, as well as youth group activities, their participation is rather passive. As our research reveals, time spent in media (15 and above hours a week), is extensively long compared to at most (3 hours spent in

¹³⁸ P. J. ROSSI- P. A. SOUKUP. *Mass Media And Moral Imagination*, 187.

¹³⁹ J. MWANIKI, "Mass Media Influence". Interviewed by the author.

¹⁴⁰ Cf. P. J. ROSSI- P. A. SOUKUP. *Mass Media And Moral Imagination*, 121-122.

Church matters a week). This trend of events obviously reveals why the media could negatively affect ongoing formation of faith. Being preoccupied with pleasurable secular affairs shown in the media regularly, youth are likely to give least attention to religious affairs. Worse still they are withdrawn from communal and relational affairs. They develop a withdrawal syndrome¹⁴¹ that inhibits them from doing things together.

4. Recommendations

The aim of our study was to investigate whether mass media could be a forum for ongoing Christian formation of the Catholic urban youth. Conversely, early in our study we found the same mass media to be one of the drawbacks that catechesis face in its endeavour. Although the achievements in the domain of modern mass media are such as to encourage and give hope to the Catholic youths. from our research we discovered the opposite, a tremendous negative influence in the lives of the youth. They reflected a lack of profound spirituality necessary to survive in contemporary medial culture. Thus to help them construct a meaningful life, we have to adhere to the duty of the Church "... to clarify the possible relationships between audiovisual media and their culture on one hand, and the phenomena of spirituality on the other hand."¹⁴²

We also need to foster media consciousness among the youth. We need to orient them towards critical consumption of media so as to understand how media shape their thinking. One way of doing this is. provision of movies and films that favour reflection on spiritual matters. clear conversion and reorganization of one's

¹⁴¹ AMECEA and IMBISA. *Communication in the Church and Society*. 140.

¹⁴² AMECEA and IMBISA. *Communication in the Church and Society*. 132.

broken life. Another way is to make the ongoing catechesis at parish level become a critical inquiry into the ways audiovisual media forms the vision, faith and life of the young people at the threshold of adulthood. Slowly this can encourage detachment and transition from whatever seems detrimental to their human development, to what bears "... witness to goodness, truth, justice and love of God in their daily life."¹⁴³

Something else we need to do is to create a living environment at parish level by bringing variety of activities that can make good use of free time for the apostolate, Bible study, prayer, games and fostering a sincere dialogue among the youth. An example of such a dialogue could be "the spiritual film dialogue"¹⁴⁴ aiming at bringing inspiration for dialogical communication about moral issues, and giving confidence to the youth in sharing their experiences and interpretations of media from a Christian viewpoint. What follows next is a proposal of an appropriate media project that can be used to bring about a Christian way of living to the youth of Dallas Estate.

5. A Proposed Media project.

In setting up our media project, not all media would be appropriate to respond to the identified needs in the context of our research. We found that the youth are highly exposed and in consumption of modern audiovisual media than other media. Thus an audiovisual media project would be the most effective in answering the needs we identified. It will be in form of playing videotapes and video

¹⁴³ JOHN PAUL II. *The Church in Africa*. 108.

¹⁴⁴ AMECEA and IMBISA. *Communication in the Church and Society*, 135.

compact discs on the television. The project would target all the youth of Embu parish and those wishing to join the already existing youth group.

The first immediate felt need of the youth of our study is a need to cultivate a mature, living and active Christian faith, since their spiritual welfare has been deterred by excessive use of audiovisual media for entertainment. Thus the long-term goal of our project will be to use the same audiovisual media and invite the youth to interact with selected media stories followed by an open forum to discuss various aspects of life brought about. By so doing, they will be in position to transcend, correct, compare, identify, stimulate and re-orient their lives in accordance to what is of authentic Christian values.

The strategic location of our project will be the parish ground. There is a big hall that can accommodate approximately 200 occupants and extra rooms that can be used as offices for the administration of the project. Other needed materials are a TV set video player machine, videotapes and videodiscs .All of these are available in video libraries all over the town and can be obtained at low price. Money to buy them as well as to purchase office and library furniture can be obtained from well organized fund raising in the parish once a month, extra Sunday collection, and donations from well-wishers.

As regards the management of our library we shall need to train about three youth from the parish, show them how to catalogue the tapes, manage files of the newly bought materials as well as keep our library in order. They will collaborate with youth patron, youth committee and Parish council. Priority will be given to buying materials relevant to the enhancing the growth of faith and those offering moral teachings, Christian values, healthy relationships, counselling, conflict

management, human sexuality, value of formal education and care of AIDS patients in the parish. Those wishing to borrow tapes and watch them at home, a chance will be given but with payment of a relatively small amount (50 shillings) for a period of two weeks. However, video watching and open forums will be assigned an appropriate monthly timetable.

6. Conclusion

The verifications of our survey showed the very active presence of mass media in the life of the youth, especially audiovisual media, do change their life. In their preferred entertainment programs, they come in contact with messages that offer new model for expression of behaviour and life contrary to their long-standing values and beliefs. This exerts negative repercussions on their moral and ongoing Christian formation of faith. However we can utilize audiovisual media to make the youth re-order and integrate their life experiences from a Christian perspective.

GENERAL CONCLUSION

At the beginning of this essay we pointed out that catechesis is an education of faith geared towards initiation of Christians into the fullness of Christian faith. As Christians we cannot fail, on one hand, to appreciate the progress it has brought in educating the true Disciples of Christ through a profound and systematic knowledge of the person and the message our Lord Jesus Christ. On the other hand, catechesis faces many challenges in its integral endeavour. Ours was an attempt to see how Christian faith of the Catholic urban youth can be rendered mature active and living in our contemporary culture. It came to our notice that, as we pointed earlier, the dominant electronic media culture is one of the challenges catechesis encounters in this process.

Thus in a world upon which modern media are such powerful shaping force of beliefs and values, the Church need to be more vigilant in the area of mass media so as to respond to the needs of the youth for Christian formation about faith and its understanding in the most proper way. The youth of our time require to be met in the context of their problems and be addressed from there. It is in the context they are most familiar with that the Church can utilize to engage them in critical analysis of media messages and make them assimilate what is valuable in their integral growth. It is necessary to make the youth who are the future of humanity be aware of the commercial aspect of media and develop its responsible consumption. In this way

they will not be lured to assign value to what is false and pervasive. For example, they will be able to detect and see the uselessness of many commercial operas from the western cultures that are irrelevant to our people, create models that do not fit them and their development.

The Church cannot stand aside and watch the mass media continue to delude the unsuspecting youth. It is her duty to exercise the role of critical surveillance of the mass media ensuring that they pay due respect to the integrity of persons and to the meaning of life.¹⁴⁵ She accordingly bear a responsibility of collaborating in producing programs that enhance indigenous culture, give attention to the meaning of religion and activate true human values. This she can appropriately achieve through the use of projects like the one proposed in this study, and participating in many other media projects like Church owned media houses, e.g. Radio Waumini.

In her urban apostolate, it is the opportune time for the Church to amaze the youth by the fact that, the use of audiovisual media is very fitting in bringing a positive impact in their life of faith. Good use of movies/films/theatre can help boost up education of faith sessions with greater profundity and clarity. Besides films speak in powerful symbol and metaphors in much the same way that the Church uses symbolic language to express itself and its experience of the Divine. Thus our project is highly viable because the symbolic language of movies/films does help link the youth's incorporation into the Church as well as help articulate their gift of faith.

¹⁴⁵ Cf. A. FLANNERY, ed., *Vatican Council II, Decree on the Social Communication*, no. 12.

Appendix 1: Abbreviations

AIDS	Acquired Immune Disease Syndrome
AMECEA	Association of Member Episcopal Conferences of Eastern Africa
Cf.	Confer. Refer
e.d.	Edition
etc	et cetera
FM	Frequency Modulation
Fr.	Father
HIV	Human Immune Virus
i.e.	id est (Latin): that is
MI	Ministri Infermi (Latin): Ministers of the Sick
Mt	Mathew
MTV	Metro Television
P	Page
Rev	Reverend
SPSS	Statistical Pacage for Social Sciences
Sr	Sister
Pt	Peter'
TV	Television
%	Percentage

Appendix 2: BIBLIOGRAPHY

1. Books

- AMECEA, *Communication, Culture and Community*. 2, Nairobi 1999.
- AMECEA, *Communication in the Church and Society*. 3, Nairobi 1999.
- AMECEA, *Basic Human Communication*. 1, Nairobi. 1999.
- AMECEA, *Catechism of the Catholic Church*. Nairobi 1994.
- ARENS, F., *Advertising*. 7 Toronto 1999.
- BIAGI, *Media/Impact. An Introduction to Mass Media*. 4, Wadsworth 1999.
- BERGER, A.A., *Essentials of Mass Communication Theory*. New Delhi 1995.
- BOFF, L., *Good News to the Poor: A new Evangelization*. Brazil 1992.
- CONGREGATION FOR THE CLERGY, *General Directory for Catechesis*. Nairobi 1998.
- CONGREGATION FOR THE CLERGY, *General Catechetical Directory*. Rome 1971.
- CUSICK, J. C., - De VERIES, K. F., *The Basic Guide to Young Adult Ministry*.
New York 2001.
- CORIDEN, C. A., _ GREEN T. J., ed., *The Code of Canon Law. A Text and Commentary*.
New York 1885.
- DOMENECH, J.A., ed., *Urban Apostolate: A challenge for the Kenyan Church (manuscript)*.
Nairobi 1992.
- EILERS, F.J., ed., *Church and Social Communications*. Manila 1997.
- FLANNERY, A., ed., *Vatican Council II*. Mumbai 1999.
- FOLEY, J.P., *At the Dawn of a New Era*. Vatican 1992.
- HARING, B., *Evangelization Today*. Notre Dame 1994.
- HOYS., C.C., *General Directory for Catechesis*. Vatican 1997.
- UEBSCH, B., *The General Directory for Catechesis in Plain English. A Summary and
Commentary*. Bayard 1989.
- JENKISON, W.. – O’SULLIVAN, ed., *Trends in Mission: Toward the 3rd Millennium*
New York 1993.
- MCQUAIL, D., *Mass Communication Theory*, London 1993.
- MOGGI, P.,- TESSIER, R., *Media Status Report: Kenya*, Nairobi 2001.
- RASTELLO, E., ed., *Youth Challenge*. 16 Nairobi 2004.
- REICHERT, R. J., *Renewing Catechetical Ministry. A Future Agenda*. New York 2002.
- REILLY, P., *Communications Industry*, London 1993.
- ROSSI, J.P.,- SOLKUP, A.P., *Mass Media and the Moral Imagination*, Kansas City 1994.
- SHORTER, A., *African Culture. An Overview*. Nairobi 1998.
- , *Evangelization and Culture*, London 1994.
- SKOK C., “Evangelization”, in *The Modern Catholic Encyclopedia*, ed., Glazier, Michael --
Hellwing, K. Monika, New York 1994.
- The 1999 Population and Housing Census - Counting our people for Development* Vol. 1,
Nairobi January 2001.
- VIVIAN, J., *The Media of Mass Communication*. Boston 1991.
- YELI, S., SCHIRATO, T., *Communication and culture*. London 2000.

2. Articles

DUNDAS, M. A., "The Catechumenate Model and Youth Ministry" *Catechumenate journal of Christian Initiation* Vol 255 No. 6.

3. Papal Documents

JOHN PAUL II, *The Church in Africa*, Nairobi 1995.

PAUL VI, *Apostolic Exhortation Evangelii Nuntiandi*. Vatican 1985.

JOHN PAUL II, *Catechesis in Our Time. Catechesi Tradendae*, Vatican 1979.

JOHN PAUL II, *Social Communications for a Christian Promotion of youth*, Vatican 1985.

4. Vatican II Documents

Decree on the Means of Social communication, 4 December 1963.

Dogmatic Constitution on Divine Revelation, 18 Nov. 1965.

Decree on the Pastoral Office of the Bishops in the Church, 28 Oct. 1965.

The Constitution on the Sacred Liturgy, 4 Dec. 1963.

Declaration on Christian Education, 28 Oct 1965.

Pastoral Instruction on the means of Social Communication, 29 January 1971.

Pastoral Constitution on the Church in the Modern World, 7 December 1965.

5. Interviews

JAMES, D., "Matters of Moral Concern arising from the Mass Media", interviewed by the author at Dallas Estate, on 30 September 2004.

MWANIKI, N., "Negative Mass Media Impact on the Young People", report of interview conducted by the author on 13 August 2004.

MUGU, J., "Mass Media Influence on the Youth and the Young Children", interviewed by the author at Dallas Estate, 14 August 2004.

MURIITHI, G., "The Challenges of Catechesis at the Dawn of Christianity in Embu", interviewed by the author at Embu Parish, on 4 September 2004

TORON, Y., *Media and presentations and Reality*", interviewed by the author at Embu parish grounds, on 20 August 2004.

6. Visits

VCT Centre situated at Dallas Estate.

Embu office of Housing and population Control.

Appendix 3: THE RESEARCH QUESTIONNAIRE

Media Influence study

Questionnaire

Dear potential Participant:

You are invited to participate in the study examining the media influence on urban youth. The only requirement of this study is to complete one questionnaire packet, which will take approximately 40 minutes. Your identity will not be attached to any of the data. Besides the purpose of this study is to examine the experience of groups of individual not to evaluate the performance of a particular individual.

Your participation in this study is completely voluntary. In responding to the questions in the questionnaire we request you to state what you believe is true for you. There is no right or wrong answer. We are interested in learning your personal opinion of belief. Please answer **ALL** the questions in the questionnaire.

1. PRINT MEDIA

(a) Magazine Use

1. I enjoy reading magazines Y... N...
2. What type of magazines do you read most?
(a) Education (b) Politics (c) Religious (d) Pornographic (e) Sports
3. What do you read magazines for?
(a) Entertainment (b) Education (c) Information (d) Spiritual nourishment
(e) Leisure
4. Approximately, how long do you spend in reading book/novels per day?
(a) 4hrs (b) 5-10 hrs (c) 10-15 hrs (d) 15-20 hrs (e) over 20

(b) Book/Novels

1. Do you read books/novels? Y... N...
2. What types of books do you like most?
(a) Political (b) Fiction (c) Romantic (d) Pornographic (e) Academicals
3. I read books/novels (specify) for
(a) Entertainment (b) Education (c) Information (d) Spiritual nourishment
(e) Leisure
4. Approximately, how long do you spend in reading book/novels per day?
(a) 4hrs (b) 5-10 hrs (c) 10-15 hrs (d) 15-20 hrs (e) over 20

Turn over

(c) Newspapers

- 1. Do you read newspapers? Y... N...
- 2. What type of newspapers do you like most?
(a) Local (b) International (c) regional (d) Specify any other _____
- 3. What do you read newspaper for?
(a) Entertainment (b) Education (c) Information (d) Advertisements (e) Spiritual nourishment (e) leisure
- 4. Approximately, how long do you spend in reading newspapers?
(a) 4hrs (b) 5-10 hrs (c) 10-15 hrs (d) 15-20 hrs (e) over 20

2. AUDIO/VISUAL MEDIA

(a) Radio

- 1. Is there a radio set at you home?
- 2. Do you have a personal radio? Y... N...
- 3. Do you listen to the radio? Y... N...
- 4. Approximately, how long do you listen to radio in a week?
(a) 4 hrs (b) 5-10 hrs (c) 10-15 hrs (d) 15-20 hrs (e) over 20hrs.
- 5. At what time do you listen to radio?
(a) 5.00-8.00am (b) 8.00am-6.00pm (c) 8.00pm-11.00m (d) 11.00pm and above
- 6. What do you listen radio for?
(a) Entertainment (b) Information news (c) Spiritual nourishment (d) Advertisement (e) Leisure
- 7. Which is you preferred program?
(a) Music (b) Religious matters (c) sports (d) Political analysis (e) open forum on Affairs.
- 8. Which is your preferred radio station?
(a) East Africa Radio (b) Family FM (c) Kameme FM (d) Radio Waumuni (e) Kiss FM (f) Y FM
(g) Classic FM (h) Radio Citizen (I) KBC (j) specify any other
- 9. Do you choose you program? If no specify who chooses for you Y... N...

(b) Television

- 1. Is there a TV set at you home? Y... N...
- 2. Do you have a personal TV set? Y... N...

- 3. Do you watch TV? Y... N...
- 4. Approximately, how long do you watch TV in a week?
4 hrs (b) 5-10 hrs (c) 10-15 hrs (d) 15-20 hrs (e) over 20hrs
- 5. At what time do you prefer watching TV?
(b) 5.00-8.00am (b) 8.00am-6.00pm (c) 8.00pm-11.00m (d) 11.00pm and above

- 6. Which is you preferred program?
(b) Music (b) Religious matters (c) Action movies (d) Soap operas
(e) Pornography (f) Sports

- 7. Why do you watch TV?
(a) Entertainment (b) Information (c) Education (d) Spiritual nourishment
(e) Leisure (f) if for any other reason specify, _____

- 8. Do you choose you program? If no specify who chooses for you Y... N...

- 9. Which is your preferred TV channel?
(a) Family TV (b) KTN (c) Nation TV (d) STV (e) KBC (f) East Africa TV
(g) Citizen TV.

(c) Home Video (Only for those who watch video at home)

- 1. Is there a Video player machine at you home? Y... N...
- 2. Do you have a personal video player machine? Y... N...
- 3. Do you watch videos at home? Y... N...
- 4. Approximately, how long do you watch videos in a week?
4 hrs (b) 5-10 hrs (c) 10-15 hrs (d) 15-20 hrs (e) over 20hrs
- 5. At what time do you prefer watching videos?
(c) 5.00-8.00am (b) 8.00am-6.00pm (c) 8.00pm-11.00m (d) 11.00pm and above
- 6. Which are your preferred videos?
(c) Music (b) Religious movies (c) Action movies (d) Soap operas
(e) Pornography (f) Sports
- 7. What do you watch videos for?
(b) Entertainment (b) Information (c) Education (d) Spiritual nourishment
(e) Leisure (f) if for any other reason specify, _____
- 8. Do you choose you videos? If no specify who chooses for you Y... N...

-
- 9. Which are your preferred videotapes and discs?
 (b) Soap operas (b) Action films (c) pornography (d) Music (e) Dramas
 (f) Religious movies (g) Documentaries (h) if any other specify, _____

(d) Video Hall

- 1. Do go to video hall? Y... N...
- 2. Is there a video hall near your home? Y... N...
- 3. Do you watch videos? Y... N...
- 4. Approximately, how long do you watch videos in a week?
 4 hrs (b) 5-10 hrs (c) 10-15 hrs (d) 15-20 hrs (e) over 20hrs
- 5. At what time do you prefer going to video hall?
 (d) 5.00-8.00am (b) 8.00am-6.00pm (c) 8.00pm-11.00m (d) 11.00pm and above
- 6. Which are your preferred videos?
 (d) Music (b) Religious movies (c) Action movies (d) Soap operas
 (e) Pornography (f) Sports
- 7. Why do you watch videos? For;
 (c) Entertainment (b) Information (c) Education (d) Spiritual nourishment
 (e) Leisure (f) if for any other reason specify, _____
- 8. Do you choose to go to video hall freely? If no specify who chooses for you
 Y... N...

-
- 9. Which are your preferred movies?
 (c) Soap operas (b) Action films (c) pornography (d) Romantic (e) Dramas
 (f) Religious movies (g) Fiction (h) if any other specify, _____

(e) Internet

- 1. Do you have an email address? Y... N...
- 2. Are there cyber cafes at your estate? Y... N...
- 3. Do you go to browse? Y... N...
- 4. Approximately, how long do you spend in Internet per week?
 4 hrs (b) 5-10 hrs (c) 10-15 hrs (d) 15-20 hrs (e) over 20hrs
- 5. At what time do you prefer going to serve?

(a) 5.00-8.00am (b) 8.00am-6.00pm (c) 8.00pm-11.00m (d) 11.00pm and above
6. Which are your preferred themes?

(e) Education (b) Religious information (c) Action movies (d) advertisements
(e) Pornography (f) Sports

7. Why do you use Internet? For:

(d) Communication (b) Information (c) Education (d) Spiritual nourishment
(e) Leisure (f) if for any other reason specify. _____

8. Do you choose to go to use Internet freely? If no specify who influences you
Y... N...

9. Which are your preferred sites?

(a) Latest music (b) Latest films (c) pornography (d) Current Information
(b) Advertisements (f) Religious movies

NB. State which is you most preferred mass medium?

.....

The following assessment was designed to help know the youth’s self esteem, needs, values and explore their lifestyle choices and determine how they affect them.

If you identify readily with a statement, check “Like Me.” If you rarely or never feel that way, check “Unlike Me.”

- 1. I often wish I were someone else. Like me unlike me...
- 2. I would wish to change much about myself if I could. Like me... Unlike me...
- 3. I feel comfortable in my family. Like me.... Unlike me....
- 4. I am a lot of fun to be with. Like me.... Unlike me....
- 5. It takes me long to get used to something new. Like me.... Unlike me....
- 6. I do not give in very easily. Like me.... Unlike me....
- 7. I am doing well in school. Like me.... Unlike me....
- 8. Things are all mixed up in my life. Like me.... Unlike me....
- 9. I express my emotions when I want. Like me... Unlike me....
- 10. My family understands me. Like me.... Unlike me....
- 11. I am developing my skills and ability. Like.... Unlike me....
- 12. I am satisfied with my sexual relationships. Like me.... Unlike me....
- 13. I have a high opinion of myself. Like me.... Unlike me....
- 14. There are many times when I would like to leave home. Like me.... Unlike....
me
- 15. I am generally quite decisive. Like me.... Unlike me....
- 16. I am not nice looking as most people. Like me.... Unlike me....
- 17. I am making use of the talents I have. Like me.... Unlike me....
- 18. I always forgive those hurt me. Like m.... Unlike me....
- 19. I value good behaviour in my life. Like.... Unlike me....
- 20. God matters in my life Like me.... Unlike me...
- 21. I have satisfying relationships with other people. Like.... Unlike me....
- 22. I am able to relax most of the day. Like.... Unlike me....
- 23. I have sense of freedom and adventure in my life. Like.... Unlike me....

Directions: Respond to each of the statements with one of the following designations:

5- definitely true; 4-mostly true; 3- not true; 2- mostly false; 1- definitely false.

If you identify readily with a statement write the number that corresponds to your answer in the blank at the left.

Good life entails:

1. ... I get what I need.
2. ... I come from a rich wealthy.
3. ... I have a nice car.
4. ... I associate with rich friends.
5. ... I own a mobile phone.
6. ... I have a well paying job.
7. ... I lead good moral life.
8. ... I am a committed Christian.
9. ... I have caring family and friends.
10. ... I excel in my studies.
11. ... I have security.
12. ... I have a beautiful/handsome boyfriend/girlfriend.
13. ... I am famous in latest music.
14. ... I go out with friends whenever I want.
15. ... I live a Christian marriage life.
16. ... I share my talents with others.
17. ... I am trustworthy.
18. ... I am a charitable person.
19. ... I know the current affairs.
20. ... I have Christian friends.

DEMOGRAPHICS FORM

Please complete the following:

Gender (Check one): M...F.....

Age:.....

Nationality:

Place of birth:.....

Tribe/Ethnic Group (if applicable):.....

Highest level of education reached to date (check one) :.....

Secondary School..... Some University..... Certificate.....

Diploma University Degree.....MA Degree.....

Current Occupation:.....

(If working my job is): permanent..... Temporary.....

Current course of study (state the year of study or class form):

1st Year/Form..... 2nd Yea/Form..... 3rd Year/Form.....

4th Year/Form.....

Graduate..... Other (specify).....

Currently I am a (please tick):

Youth member..... Not a youth member.....

Churchgoer..... Not a Churchgoer.....

Currently I live (please tick one):

With my parents..... Without my parents.....

My parents' occupations are:

Father.....

Mother.....

If at any time you have questions about any procedure in this project, please do not hesitate to contact the researcher. Br. Ndwiga John Njiru, at jglawus@yahoo.com/ 0721277693/ 020 891936/ Box 24585 000502 Karen Nairobi.

Thank you very much for your cooperation.

CONTENTS

GENERAL INTRODUCTION	1
1. Motive and Aim of the Essay	1
2. Methodology	2
3. Structure and Contents.....	2
4. The Limits and Presumptions of the Study	3
CHAPTER I.....	4
1. Catechesis in the Pastoral Mission of the Church	4
2. Introduction	4
3. Definitions of Catechesis	4
4. The Ministry of the Word in the Church	6
5. Catechesis and Evangelization	8
6. The diversified and Complimentary Forms of Catechesis	9
7. The nature, Object and Duties of Catechesis.....	11
8. The Object of Catechesis	12
9. The Tasks of Catechesis	12
10. Fundamental Tasks of catechesis	13
11. Liturgical Education.....	13
12. Moral Formation	14
13. Teaching to Pray	14
14. Educating for Community life.....	14
15. Catechesis in the African Social Context	15
16. Catechesis; its Successes and Challenges in Africa	17
17. Conclusion.....	24
CHAPTER II	26
1. The Dallas Estate	26
2. Introduction	26
3. Geographical Location and Physical Characteristics	26
4. The Lifestyle of the People	27
5. Pastoral Activity done in the Estate	29
6. The Barriers Catechesis Encounters in the Parish	31
7. Evaluation	33
CHAPTER III.....	34
1. The Mass Media of Social Communication	34
3. Introduction	34
4. Working definitions.....	34
5. The context and process of communication	35
6. Characteristics of Mommunication through Mass Media	36
7. Means of Communication	37
8. Traditional Means of Communication	37
9. Modern Means of Communication	38
10. New Media-interactive Media	41
11. Communication and Socialization	42
12. Mass media and social change	43
13. Modern Media Situation, Development and Impact on Urban youth in Kenya	46
14. Conclusion	51
CHAPTER IV.....	52
1. A Field Survey on the Dallas Catholic Youth	52
2. The Approach of the research	52
3. Analysis of the Data	53

4. Deductions from the Research	57
5. Recommendations.....	60
6. Proposed Media Project.....	61
7. Conclusion	63
8. General Conclusion	64
Appendix 1: Bibliography.....	67
1. Books.....	67
2. Articles	68
3. Papal documents	68
4. Vatican II documents	68
5. Interviews	68
6. Visits	68
Appendix 2: Abbreviations	66
Appendix 3: Research questionnaire	