

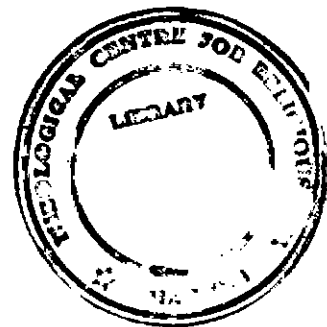
# **TANGAZA COLLEGE**

**(CATHOLIC UNIVERSITY OF EASTERN AFRICA)**

***THE PRESENT AND FUTURE PERSPECTIVES OF  
EVANGELIZATION THROUGH THE MASS MEDIA IN  
NAIROBI CATHOLIC ARCHDIOCESE***

BY

**WANG PHILIP AYOOSU**



**FEBRUARY, 2000.**

**NAIROBI - KENYA.**

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## **DEDICATIONS:**

**This work is dedicated to Ayoosu's family in general and the Congregation of the Holy Spirit. And finally to all who work for the welfare of humanity through the mass media.**

**STUDENT'S DECLARATION:**

I , the undersigned, declare that this project is my original work , produced from my personal library research and oral interviews. It has not been presented in any way to any University or College for academic credits. All information from other sources and works consulted have been duly acknowledged.

Signed Philip Ayoosu

Wang Philip Ayoosu.

Signed Sr. Patricia Kane, SSJ

Sr. Patricia Kane SSJ  
(Moderator)

Date 15 - 2 - 2000

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## INTRODUCTION:

As it is stated in the Vat II council Document, in the Decree on The Means of Social Communication: *Intermirifica*, 4th Dec., 1963, we as ministers of the Gospel are not only encouraged but urged to use modern means of communication to evangelise. These contemporary channels of communication are known as Mass Media. They reach and influence not only a hundred individuals but millions of people throughout society. The leaders of the church know, that if the media is properly used, it can be of considerable benefit to humankind and provide not only a highly informative but deeply enriching means, for the propagation of the kingdom of God. Considering the media as an important means of inculturation, this study will:

1. Define Mission, Mass Media and their role in evangelization. Discuss Mass Media's agenda setting power; evaluate the negative and positive impact of mass media upon a developing third world society, such as Kenya.
2. Highlight and broaden our information and awareness of what certain Diocesan Media production companies such as "UKWELI VIDEOS" and publishing houses like "PAULINE PRESS" are already doing for the vitality of evangelization by using mass media as a transformational means of restoring Gospel values in society.
3. Analyse the success of such productions and publications in reaching across age, cross-cultural, economic and social boundaries to spread the Good News of the Gospel.
4. Explore future plans in mass media of Comboni Missionaries- New People Media Centre and Diocesan Communication Office, and confirm the need for professionally trained personnel.

## **METHOD OF APPROACH:**

This study will be based on Library research and Oral interviews.

The method chosen here is the concept of praxis used by Paulo Freire in his classic "The Pedagogy of the Oppressed" (New York, herder and Herder, 1970) related to the "hermeneutic circle". It was simply summarised by the founder of Young Christian Students (YCS), Canon Cardijn - Belgian priest as "SEE, JUDGE AND ACT". Chapter II and I looks at what the secular Mass Media are doing and their effects on the Kenya society. Chapter III examines how the Catholic Mass Media workers are countering the bad effects of the secular Media on the Kenya society and transforming their techniques for use in evangelization. Chapter four speaks about present and future initiatives of Catholic Mass Media Expansion in Nairobi. Chapter five: will conclude the study, summarise the findings and identify certain limitations faced in evangelising through the mass media in Kenya.

## Chapter one

### 1.1 Church Documents

#### Introduction

The task of the church is to proclaim the Gospel to the whole world. In Matthew 28: 18, Jesus said to his disciples, “ All authority in heaven and on earth have been given to me. Go therefore, make disciples of all nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, teach them to observe all the commands I gave to you...”. In more recent documents of the Church, primarily during the reign of Pope Paul VI and Pope John Paul II, ministers of the Gospel have been urged to study and utilise basic principles of social communication. In the Apostolic Exhortation, *Evangelii Nuntiandi* 45 by his Holiness Pope Paul VI, he says, “ The Church would feel guilty before the Lord if she did not utilise these means (mass media) that human skill is daily rendering more perfect.... to proclaim “from the housetops” the message of which she is the depository”. Both the value and danger of modern mass media are cited, and ministers urged to foster discernment among their congregation and to make use of the mass media to promulgate the faith. In the Encyclical letter, *Redemptoris Missio*” 37 by Pope John Paul II, he says, “...it is not enough to simply use the media to spread the Christian message and the Church’s authentic teaching. It is necessary to integrate that message into the “new culture” created by modern communications”. Looking at the history of the church it is obvious that church leaders have been trying to find ways and means by which to proclaim the Gospel. This chapter is a reflection on the second Vatican Council and some Post- Conciliar documents that talk about the importance of social communication in order to study:

(1) The relationship between Mission and Mass media.

- (2) The problems that are and can be encountered in organising and using the mass media.
- (3) The agenda setting power of the public media.
- (4) And how it is a powerful tool in ministry.

### **Documents:**

The second Vatican Council document, "Decree on the instruments of Social communication- 'Inter Mirifica' "<sup>1</sup> was published in December 4<sup>th</sup>, 1963. It was with this document that, for the first time in the history of the church, the subject of "Social Communication" was treated. The document introduced the term Social Communication referring to the communication of the church. This led to the acceptance of this term by the professional peoples in the area of communication outside the church. Other conciliar and post-conciliar documents that refer to Inter- Mirifica (I.M) are: Lumen Gentium # 8, Sacrosanctum Concilium # 20. Inter-Mirifica is one of the first documents to recommend the use of media for the pastoral ministry; it also introduced " World Day of Communications". This is celebrated all over the world annually in the Catholic Church. It is a day that the church's media personnel are urged to raise media awareness and its potential in spreading the Word of God. This document extols the technological development in the area of mass media as a valuable and "good" means of communication. It talks about its attraction and influence on audiences throughout the world.

" Man's genius has with God's help produced marvelous technical inventions from creation, especially in our times. The church our Mother, is particularly interested in those which directly touch man's spirit and which have opened up new avenues of easy communications of all kinds of news, ideas and orientations.

<sup>1</sup> A. Flannery, (Gen.Ed.), *VATICAN II COUNCIL, The Conciliar and Post -Conciliar Documents*, (Bombay: St. Paul's Publishers, 1975), pp.262-269.

Chief among them are those means of communication which of their nature can reach and influence not merely single individuals but the very masses and even the whole of human society. These are the press, the cinema, radio, television and the others of like nature. These can likely be called the “means of social communication” ”<sup>2</sup>

The means of social communication if properly used, can be of considerable benefit to humankind and provide not only a highly informative but also deeply enriching means, for the propagation of the kingdom of God. It is a modern means by which the message of the kingdom of God can be propagated and the Kingdom of God consolidated. The church is also aware that people can use the mass media to enslave others and to manipulate them. This is contrary to God’s design of creation. The church grieves at the harm and damage that the affluent media owners in the pursuit of profit are inflicting upon humanity through immorality, violence and pornography. The media often denigrates God’s image and ridicules doctrines of faith by presenting them as absurd.<sup>3</sup> For instance, there is a film made in Nigeria titled, “ BEYOND THE VOWS”. It is meant to expose all the corruption that takes place within the Catholic Church. It exaggerates the infidelity of the priests and the Religious to their vows of chastity and poverty. The film portrays a priest and a Religious sister having sexual intercourse in the sacristy. It also shows the same priest embezzling a huge amount of money from the parish coffers for his private account abroad. This is an instance of absurdity compared to the sacrifices most priests and Religious make. This downgrades the priestly and Religious vocations and makes them look like mere pretence.

The ecclesial community realises the usefulness of the modern means of Social communication to announce the Gospel of salvation. So, she teaches the faithful how to use these powerful means effectively for the service of the Gospel. The church urges that these

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<sup>2</sup> *Inter-Miirifica (I.M) # 1, P.262*

<sup>3</sup> *Inter-Miirifica (I.M) # 1-2, P.262-263.*

means be constantly evangelised so as to guarantee their original purpose for pastoral activity. There are some principles of moral order that should be followed and applied appropriately. Two approaches are suggested in affecting the mass media with regard to ethics:

- (1) Educating the future journalists, broadcast personnel and filmmakers about Christian faith, morality, and the respect for the dignity of the human person.
- (2) Encouraging the church herself to take a more active role in media production. The church can also do this by supporting and awarding producers and directors whose works promote justice, peace, equality and other Christian values. For instance, UNDA, which is an international communication organization in the Catholic Church, plays an active role in promoting and rewarding Christian and other good media production.

In the area of educating journalists, broadcast personnel and filmmakers, emphasis should be put on personal ethics. The journalists should judge the atmosphere, audience, place and time, in relation to the information s/he presents, to see to it that what s/he is broadcasting is within the limits of justice, peace and respect for human dignity.

For example, whenever there is a crisis or theft case in Nairobi, too often the first suspects are the Somalians. They are considered to have come from a war - zone and as such have guns. A good media person would not just publish such suspicion. S/he would objectively pursue the facts, check the sources then weigh whether their publication will be destructive to a particular race or not. Personal ethics demand a search for truth. A good journalist should aim at educating and promoting justice and peace for all. S/he should be encouraged to be a nation - builder and peace-promoter.

Ecclesia In Africa No 52, In it Pope John Paul II talks about some of the present -day problems of the church in Africa in the area of communication such as the “ intrusiveness of the Mass Media” . He says:

“These media are run by centres located mostly in the Northern hemisphere, and these do not always give due consideration to the priorities and problems of African countries or respect African cultural make-up. They frequently impose a distorted vision of life and of man, and thus fail to respond to the demands of true development.”

The document goes further to describe African nations as “cogs on the gigantic wheel of progress” rather than “autonomous nations” that are able to move their countries towards a just and equitable society. When referring to means of social communication the document confirms that it is of the greatest importance because it concerns both the instruments of evangelization and the means of spreading a new culture which needs to be evangelised. This challenges the church in Africa to perceive the means of communication as a tool for carrying out Christ’s mission entrusted to it and as a special cultural arena in which that mission is to be realized. What then is Mission and how is it related to media. Let us begin by defining terms.

**1.2 Mission:** as defined in the Dictionary of Biblical Theology, edited by Leon-Dufour Xavier. And translated by P. Joseph Cahill SJ (Geoffrey Chapman, London: 1969, pp. 322-325), mission can be summarised as any pastoral action carried out by people of God to other peoples who have not yet received the Good News or who have already received it but no longer practise it in their lives. The church, as it is commanded by Jesus Christ, struggles ceaselessly to preach the gospel to everybody without fear or segregation, keeping a close eye on what the apostles like St. Paul did. In fact, “the church on earth is by its very nature missionary since, according to the plan of the father, it has its origin in the mission of the son

and the Holy Spirit.”<sup>4</sup> True missionaries must claim the suffering, death and resurrection of Christ as their own, offering their lives as Christ did for the salvation of others. In our contemporary society, mission implies and requires inculturation.

1.3 Inculturation: the word inculturation is from the word “culture.” Culture is a way of life that a certain society lives. One is inculturated by diving and swimming in the pool of someone else’s culture. This is an act of accepting and challenging the values of the other people’s way of living. Theologically, inculturation means an ongoing dialogue between gospel and culture. It is a conversion of culture by the gospel, the everlasting work of transforming and redeeming culture, in this way the gospel takes on a new cultural shape <sup>5</sup> . In John: 1:14, “the Word of God became flesh and lived among us, and we saw his glory, the glory that he has from the Father as only Son of the Father, full of grace and truth”. Just as the incarnation of the Son (Word) of God is personally and visibly present among us, so too is the Gospel, which is the word of God supposed to take on the flesh of the culture of the people and dwell among them. The gospel needs to be incarnated so that the people evangelised are able to touch it, and be touched by it. In John. 6:51, Christ said, “ I am the living bread which come down from heaven, Anyone who eats this bread will live forever; and the bread that I shall give is my flesh, for the life of the world.” The Gospel, when inculturated, should give life to the culture. Just as whoever eats the bread of Christ will have life in him or herself.

1.4 Mass Media: according to the New Catholic Encyclopaedia Vol. 9 (The Catholic University of America press, 1967, pages 551-567), simply means a channel for information, entertainment or persuasion that reaches a multitude of people through electronic means.

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<sup>4</sup> A. Flannery, *Vatican II - The Conciliar And The Post Conciliar Documents*, (Bombay: St. Paul Publications, 1987), P. 731.

<sup>5</sup> A. Shorter, *The African Synod: A Personal Response to the Outline document*, (Nairobi: Kenya. St. Paul Publications 1991), no. 54.

Channel means the physical means by which the signal is transmitted. The main channels are light waves, sound waves, radio waves, telephone cables, digital transmission etc. The medium is basically the technical means of converting the message into a signal capable of being transmitted along the channel to designated audiences. We shall base our research on normal categorization of the mass media namely: Film- TV-Radio and Journalism.

### **1.5 The Agenda Setting Power of Mass Media:**

Here I would like to talk about “why” the mass media is such a powerful tool in the ministry of the church. There is a mass media propaganda, which presents messages through a certain perspective, and thus manipulate the receiver of the message: people, though the primary purpose of mass media is to entertain and inform. People do not have to go to lecture halls or to be present at a gathering to know what is happening there. Some of us did not go to Atlanta in the USA to watch the Olympic sports but followed it live on the TV screens. There are wars and one does not need to go there. For instance, one did not need to go to East Timor or Kosovo to see the destruction there. The war in Somalia, Sudan, Sierra Leone has and continues to be shown us on the Television screen. Stock market reports, the weather, movie reviews reach across continents through radio, television and Newspapers.

According to the Oxford dictionary, the word propaganda is given two meanings. It says that “propaganda is publicity intended to spread ideas or information which will persuade or convince people.” The second meaning of the word is, “any ideas or statements intended for publicity for a particular (political) cause but are often presented as being unbiased”. The tools of communication, if not censored, can be used by those in power to manipulate the populace. For instance, in Nigeria, when General Sani Abacha was in power, he used television most of the time to sell propaganda about his government. He intended to continue in power but could not do so easily. Therefore, he had to fabricate a story, that some military

officers whom he believed were his opposition members were planning a coup to overthrow him. By so doing, they caused him to cancel election dates until further notice. The truth of the matter was that, he wanted to be in power for a couple of years and afterwards stand for election as a democratic elected leader but was afraid of some of his military officers who recognised his plan and were opposing him.

It is good to educate the members of the public, and most especially the young, to be critical of what they watch and not to take the message at face value. Mass media propaganda uses a method that is not rationally or morally accepted because it emphasises emotional appeal, uses misrepresentation, distortion and lies.<sup>6</sup> The secular Mass media delivers to the masses plenty of information using pictures, verbal messages, or adverts. Much of the advert information given is amoral. Even music videos so popular with youth have serious ethical implications. The Electronic media has been known for fuelling immorality. “ The unchecked circulation of pornographic literature and X-rated movies is also a trend which candidly attests to the societal fabric”<sup>7</sup>. The people of God are bombarded everyday with different levels of erotic scenes, with exaggeration and political misrepresentation. The role of the church in this situation is to teach the people to discern; be critical; to choose what they watch; to use more than one source and to verify the message received. Workshops and seminars could be held in parishes for parental guidance. Experts in the field concerned invited, if they are not already in the parish, to give talks on different aspects of morality in the mass media. Talks could be geared towards the morality of African cultures, time-honoured traditions and the magisterial teachings of the church’s tradition.

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<sup>6</sup> K. A. Snook, *Indoctrination and Education*. (London: Routledge and Kegan Paul, 1972), pp106-107.

<sup>7</sup> “Teenager in Relationship”, *Sunday Standard, (Now) 3<sup>rd</sup>, Dec., 1995.p.6*

For instance, I have had the experience of working in Kumasi Diocese-Ghana, in a parish called Holy Spirit catholic parish Bantama. The parish priest had a projector and used to show films to the parishioners and explained to them the tricks involved in filmmaking. It is amazing to see and hear they believe that some actors died in the film and therefore they are dead in reality. They had to be shown a different film acted again by the same actor to believe that he cannot die twice. I can remember the parishioners arguing that wrestling was real until the film was put on slow motion for them to see the hands of the wrestlers not hitting the opponent but beating the air or the mat before they finally believed. It was also interesting to hear some say that, because something was said on the TV, it was true. The priest did a lot of catechises by using the opportunity to teach them about the church's tradition and about moral standards, giving examples within the African context.

Having cited church documents concerning the power of the media and the value of mass media in proclaiming the gospel; educating and supporting media personnel in Christian ethics; the contemporary call to inculturation through the media; and the problem of media as propaganda, we have no hesitation in concluding that, it is a powerful tool to be used in the mission of the church. This leads us to a deeper study of the three issues vital to the proper use of mass media in proclaiming the gospel in our contemporary society : (1) the relationship between culture (mass media) and the Gospel. (2) The positive and negative effects of the Mass Media on the Kenya society. And (3) the need to adapt and transform some basic principles of commercial media for use in Evangelization.

## **Chapter Two**

### **1.6 The Challenges of Mass Media and the Gospel**

#### **1.7 Introduction:**

In this chapter, we will be talking about the (1) relationship between Mass Media (culture) and the Gospel, (2) the positive and negative effects of the Mass Media in Kenyan society and (3) the basic principles of the commercial Media that can be adapted and transformed for use in the church's mission of Evangelization.

#### **1.8 The relationship between culture (mass media) and the gospel:**

Culture is often seen as the way of life of the people, what they eat, put on, the houses they live in etc. But it is good to think of culture as the way a particular people think, a kind of covert behaviour. The way a particular people think is first planned in their minds before it is put in symbolic form. For example, the Maasai tribe thinks the cows in the world were created for them. That God gave them charge of the cows. So, whoever is not Maasai but owns a cow must have stolen it from their great grand fathers or mothers. This explains why they have no compunction about cattle raiding. They do not consider it a crime to steal cows from other tribes. But people's way of thinking changes and that explains why cultures change. For example the Maasai tribe also thought their cows were entitled to graze on any land, but these days the lands they sold have been fenced and posted thus hindering them from bringing their cows there. So, their way of thinking is gradually changing. People from different sectors of society think differently. A rebel leader in Africa thinks differently from a Pastor. A medical doctor thinks differently from a taxi driver. The mass media is considered a culture because it is a certain way of thinking promulgated by those who own and work in the communication industry. It is whatever the mass media owners and personnel think that is planned and put in symbolic representations and images. For instance, some mass media

owners believe that violence and wars are acceptable ways to settle disputes. Working with these beliefs in their minds produce films, which promote violence. Such films are then shown to youth who are unable to make valid judgements concerning the morality of this message. According to the SECAM Press secretary, Fr. Joseph Oladejo, who wrote an article in the AFER (African Ecclesia Review: Vol. 40, Number 2. Pages111-127); titled, “*Evangelising the Media: A challenge to the African Church*”; he quoted one of the implications of the *Special Assembly for Africa of the Synod of Bishops* (10 April-8th May, 1994) , looking at the mass media as a culture. Fr. Oladejo says that the mass media is really an organised culture. The mass media are not just mere instruments that are neutral, value free and employable under any social order. They are beyond the visible things we see like radio, television sets, they are inclusive of organisational structures, administrative hierarchies, the commercial arrangements, the financial networks and even the software that are involved in the production of radio or television programmes or the newspapers. They are products that are owned, sold and bought in accord with the marketing system. And as it is herein emphasised, market economy deals with efficient production, distribution and consumption of goods in order to attain profit. As a result, communication has become an organised, professional and specialised process, which requires the possession of certain skills and competence. According to Fr. Joseph Oladejo, in the same above article pages 115, he quoted scholars labelling communication as ‘*Communication industrial complex.*’ This, he arranged into the following broad divisions:

*The big electronic industries* with the heavy investments in both hardware and software.

*The large aerospace manufacturers* that control much of advanced communication technology.

*The transnational industries* like radio/television network, publishing houses news agencies and film industries.

*The large industrial conglomerates* that have diversified into communication. Though they have vertical and horizontal integration and diversification, they control over 75% of international information flow. This is seen in term of telecommunication equipment, electronic information systems, home equipment, films, televisions programmes, magazines, newspapers, news items, records, advertisements and books. Much of this mass media spreads a materialistic, individualistic and consumerist culture.

In this media culture, the society is shown as a unit made up of individuals whose needs can be met by consuming more and more industrial products. *News is defined in terms of what is new, latest or most recent.* Emphasis is placed on violence, competition and conflict. *The more odd an event is, the better its' chances of being news.* The result of these for Kenya and Africa is what has been expressed in the Apostolic exaltation, *Ecclessia In Africa, No.52* as, "...instead of becoming autonomous nations that are able to move their countries towards a just equitable society , the nations of Africa find themselves as "cogs in the gigantic wheel of Progress". What does Inculturation have to say here? How can these instruments of communication (Mass Media) as culture possibly be inculturated for the propagation of the message of Christ?

***Culture and the gospel are inseparable.*** We must know that both culture and the gospel express different values as far as people, time and space are concerned. The word of God is taken genuinely by a people according to their culture. The gospel gives you the content of what you are going to communicate as a minister of the Good News, while culture acts as a channel to communication. The incarnation of Jesus in a particular Jewish culture was and is a big proof that culture cannot be separated from the gospel. Jesus himself being the Good News chose to use some elements of the Jewish culture as a channel through which to preach the message of salvation. The Jewish culture was not the message. So, too the media as a culture is not the message we are to preach as Christians; but a channel through which the

gospel of salvation can be preached effectively. Just as Jesus who was the Good News challenged some of the elements of the Jewish culture, so also the Good News of Jesus, which we as Christians are preaching, should challenge the bad things in the media culture. We shall now proceed to study some of the positive and negative effects of the mass media on Kenyan society.

### **1.9 Some of the positive and negative effects of the Mass Media on the Kenyan Society:**

*Information:* with the advent of the Mass Media, it tells most people in Kenya, how to survive in this competitive world. Knowing what is going on means the ability to survive. Anyone who does not get information feels out of place. For instance, if the students of the Nairobi University are on strike and stoning both vehicles and pedestrians, you can easily be a victim, if you are not informed. But if you are informed through TV, Radio, or the Newspapers, then you can avoid travelling in those areas where the strike occurs.

Similarly, if there is a petrol shortage and one needs to reserve some in case of emergency, the media has to inform you. Most Kenyans have access to the electronic Media like the radio. Radio is the most effective means of communication in Kenya, since most of the population cannot read. However 95% of Kenyans own and operate radios by batteries. Illiteracy is a big issue in Kenya. But even though people cannot read or write, they can see images and hear translation. On the other hand, poverty makes it hard for most to purchase T.V. Electricity is often cut off and up country, there are only few places with electricity and little means of installing a T.V.

“Youth variety show” as broadcast on the KBC radio reaches a lot of young people and is a very popular program. Information concerning the weather is also transmitted on the radio which helps the populace use appropriate clothing and more importantly assists farmers and shepherds to organize their work. Any person, who does not know what is happening, s\he feels out of place in the society.

**Entertainment:** most of the Kenyan people listen to radios and watch TV as part of their entertainment. Since the economy is poor cinema and even theatre are often beyond their budget. The negative effect is that, much of the programming comes from the U.K, Europe or U.S.A with concomitant cultural differences. Violence, sex and description of how to commit crimes are many. How to cheat on your partner without being caught is also another theme. For example, the TV series, “The BOLD AND THE BEAUTIFUL” presents a morality that is very strange to the African culture. The morality in it, can be summed up as wealth, power and personal satisfaction are the true road to happiness. The Son cheats on the Dad by having sexual intercourse with the Dad’s wife. There is intermarriage, mistrust and vicious competition between the two families involved. Most Africans have no idea that, this film is an illusion and such behaviour in the clothes designing business is not the norm in the USA. They believe that it is the reality and desire to emulate this conduct in an attempt to be wealthy and powerful like the 1st world residents.

**Socialisation:** Most of the children learn what to wear, for example hairstyles, language idioms and how to behave through the TV programmes. This role has been snatched from the parents and grand parents and the family bonds and communal nature of true African society are seriously eroded. Anyone who protests against such socialisation is considered ultra conservative and opposed to progress. On the other hand, the media can contribute positively to the daily life and economic growth. With programmes like Karanja (the suffering alcoholic, Produced by Ukweli Videos) shown on “ Nation TV”, discussion like Homosexuality on “Citizen TV”, depression on the “Family TV” and ‘Summit’ on KTN, the Kenyan society is learning how to live with or solve some of their social problems.

**Marketing and Stimulation of Economic life:** through information given, media helps the economy to grow. Most media are linked with advertisement and marketing. They often tell the people where to cash, purchase and sell and at what price to sell or buy a product.

Products advertised on the media frequently are more popular than those not advertised because their names become a household word. . If one cannot pay the media to advertise for him or her, then s\he does not have access to large segments of the population of customers and as such his or her business will not grow as it should.

**Promotion of social change:** The media promotes positively the freedom of expression and of beliefs. The declaration of human rights has reached around the world through mass media. For example, the mass media contributed a lot to the global justice and the formation of the International Court in the Hague, so that all those who have committed genocide can be charge with crime against humanity. In most African countries, the mass media is government controlled and therefore promotes the party in power. Freedom of expression is not encouraged and in fact is often severely punished. This authoritarian censorship seriously curtails social change. But there are two sides to every coin, for instance, K.B.C (Kenya Broadcasting Corporation) is the arm of the ruling government and the government is planning to open large T.V centres in the villages to promote government issues. Such centres could be used, when not occupied by government to preach the Gospel. This is a challenge for the Nairobi Diocese in reaching the often-neglected people in outlying districts.

**Watch Dog function:** The media can control the power of despotic leaders, multi-national companies, and point out the injustices committed against the citizens. It tells the Kenyan (wananchi) about the functions of, for instance the Police force. But it can also be used to hide the truth about an incident. For example, during war like that of Biafra (Igbos) in Nigeria and the Sierra Leone, many civilian casualties were registered but the media hid the truth about the military installations in that area depending on the political views of the media reporting.

**Information Documentaries:** The media stores information regarding nature , saving the ecology , on health research or heroic deeds by people like Jomo Kenyetta and reminds the

society of its positive accomplishments. But as the memory of the society, often times it retrieves things at the wrong time. For example, whenever a national from Somali does something wrong or is caught with a gun in Nairobi, some journalists, write a story reminding the government that that is how the Somalis are. They write that they have been caught frequently committing such crimes, thus inciting the ordinary Kenyans to kill or to send the Somali refugees away.

**Provides companionship during the day and relaxation in the evening:** By day it provides company for the sick and elderly, baby sitter for children - teacher of language, social mores, variety of cultures, dreams, movies, competition- sports etc. Media companionship should not be substituted for human relationship, otherwise it becomes a block to societal growth but gathering to view programs or discuss their impact promotes group dynamics.

#### **1.10 Adapting and Transforming some of the basic commercial Mass Media Principles for use in Evangelization: Ethics.**

One of the basic principles of commercial mass media is advertising. This field is extremely lucrative and diverse. In general terms, according to the book written by the Pontifical Council For Social Communications, titled "Ethics in Advertising"(Nairobi: Pauline Publications Africa, 1997, p.6) an advertisement is simply a public notice meant to convey information and invite patronage for service or sell a product.

As this shows, advertising has two basic aims: to inform and to persuade, and while these objectives are different- both are very often present at the same time.<sup>8</sup>

It can be a very simple advert, limited to one's vicinity or it can be a very complicated advert involving different research and multimedia campaigns all around the world. The audience

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<sup>8</sup> Pontifical Council For Social Communications, *Ethics In advertising*, (Nairobi:Pauline Publications Africa,1997). p.6

targeted raises the questions of the techniques used but also raises moral issues. These moral issues are tied to the age, education, culture and beliefs of the audience.

There are different kinds of advertisement: commercial advertisement for products and services; public service advertising on behalf of various institutions, programmes, and causes; the big use of advert today is political advertisement in the interest of candidates and parties. For instance, in Kenya, the Ruling political party “ Kanu” does a lot of publicity in conducting fundraising (Harambee) for the poor or in any construction of a building project. They broadcast all their charitable activities to the public, to convince the ordinary people that they are a very good party having the interest of Kenyans at heart. This becomes political propaganda because “ Kanu” has never shown any News about financial embezzlement in their circles or violation of human rights and all information about the president is good.

But Inter -mirifica reminds us, “... the information provided by the media is at the service of the common good. Society has the right to information based on truth, freedom, justice and solidarity”<sup>9</sup> It is in this context that, false advertising is subject to fines in the free world. In the third world government controlled societies, it is often the church, which is called upon to enter into dialogue with advertisers and communicators in general. The church tries to bring to the public the moral principles and humanitarian rules which govern Social Communications. She also criticises the policies and practices that denigrate human dignity or rights. It would be good now to look at the basic commercial principles and their effects on our Kenyan society. Also to determine how these principles can be transformed for use in Evangelization.

*Selectivity of values and attitudes to promote:* The commercial mass media is very selective about the values and attitudes they promote, for instance, the advert of “Smirnoff” vodka. This advert creates the allusion that Smirnoff gives you supernatural powers, which make

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<sup>9</sup> *Catechism of the Catholic Church*, ( Nairobi: Pauline Publications-Africa, 1995.) , no. 2494

your dreams a reality. When one drinks it, s\he can do anything: (1) race past a disintegrating building unharmed, (2) jump into a fast moving car propelled by a robot, (3) emerge from the ocean's depths and eventually end up with a provocative lady beside a beautiful pool. The actors used in the advert are pretty, smart and well dressed. We are led to believe that drinking Smirnoff gives us supernatural powers. So, the values promoted here are wealth, power, sex appeal and consumption of alcohol.

This is an example of deceptive advertising. The reality of drinking alcohol beverages is that the more you drink the more dependent you become on it. The Smirnoff advert does not make aware us of the negative effects of vodka on the personality or health of the consumer. To counteract such blatant negative principles the catholic media workers can also select the values of self-control, prudence and good conduct and make an advert that is interesting, promoting Christian, values and attitudes. For instance, The Ukweli Videos have produced the adverts of "Diamond Bank" and "Geisha Soap" which are shown on KTN TV. These adverts though made for companies who are after profit, do not offer fake promises to their customers, but stress the goodness of saving money for the future, the values of prudence, foresight and cleanliness.

*Abundance of wealth leads to happiness:* is one example of the type of philosophy that is promoted by the commercial adverts. Some banks in trying to get customers portray a poor man without money looking miserable and a rich man who is their customer happy because he has money. But we know from life's experience that there are very many rich people who are unhappy with their lifestyles because of worry and anxiety about their wealth and the use of it. For example, a Psychologist called Scott Fitzgerald said that most people who are extremely wealthy often become paranoids. They are unable to determine whether people like them or their money. This leads them to be suspicious of even their wives and children. Thus leading them to be worried at all times that people are out to kill them to collect their money.

But people who are rich but are not attached to their wealth are happier and not worried about being hunted for their money. This is a principle that can be used to produce a good advert showing the reality and the cause of happiness, which is '*love of God and love of neighbour.*'

The commercial media depends very much on the advertisers for money and in the same way the advertising experts depend on them for capital. This raises a lot of questions as regards to whether this economic dependency; which is closely related to the size of the audience leads to producing exciting and erotic ads with little or no attention to their moral integrity. "It is up to directors and managers of media which carry advertising, to make known to the public, to subscribe to and to apply the codes of professional ethics which already, have been opportunely established, so as to have the co-operation of the public in making these codes still better and in enforcing their observance"<sup>10</sup>. Here we are talking of getting the public involved in determining what it is that they are consuming. They should be involved to protect their interest and that of their young ones who do not have the capacity to digest properly the messages

which bombard them daily. So, the church can adapt and transform some of the commercial media principles for use in evangelization through the media. In the next chapter, we shall interview some of the professional people involved in mass media evangelization initiatives in Nairobi - Kenya and see how they are doing their work of Evangelization through this contemporary means.

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<sup>10</sup> Pope Paul VI, "*Message for World Communication Day*" 1977, in *L'Osservatore Romano*, 13th May, 1977,

## **Chapter three**

### **Professional Mass Media Evangelization Initiatives in Nairobi-Kenya.**

**1.11 Interview: with Fr. Richard J. Quinn, MM, the Director of Ukweli Videos, with his co-director, Fr. Martin Kivuva as professional Mass Media Evangelization initiative in Nairobi- Kenya. P .o. box 14465 Nairobi. Tel: + Fax: 443876\ 446877. E-mail: ukweli@africaonline.co.ke Date: 14-6-99.**

**Q: Could you give me a brief overview of how Ukweli Videos started?**

**A:** Ukweli video came into existence on May 18<sup>th</sup>, 1981, when Cardinal Maurice Otunga gave permission for it to be operated under the Archdiocese of Nairobi as a video communication programme. The Ukweli video has been seen and heard on the five continents of the world through its video dramas and documentaries. Its principal audience is still the seven AMECEAN countries of Eastern Africa especially Kenya, Uganda and Tanzania.

**Q: what is and was the original aim of Ukweli videos ?**

**A:** We evangelise through the video by producing powerful images and messages to tell the stories of faith yet untold. We respond to the felt- need pastoral concern of our time. To give out the general outline, let me enumerate the objectives for you:

- To give the Kenyan Church and other six countries of AMECEA (Eastern Africa) a good foothold in the world of video communication.
- To help Catholic institutions, pastoral groupings and any interested churches and individuals to understand the use of Video as a pastoral and educational tool through the use of video personal advice and demonstration.
- To advise any interested parties on what hardware to purchase and what software to use.
- To make duplicate videocassette from our library.

- To make video productions in the following areas as Religious, pastoral concerns cultural development projects, promotional tapes and commercial.

**Q: Why do we not always see your programmes air on KBC TV?**

**A:** We do offer freely to KBC our programmes to air at their liking. Most of the time, they oblige- but it is difficult to know the day and hour that they will air it nationally. They use the expression, “ we will try and slot it in”. We supply them with our own Ukweli productions and the Lumen 2000 series from Hilversum, The Netherlands. There are difficulties:

- The KBC would like us to pay for airing our programmes.
- Other Christian churches and Muslims try to block Catholic programmes going on the air.
- Some programmes going on the air are rejected by the preview committee for foolish reasons as being offensive to the president, ruling party or other churches ,. They say that some are “terribly Catholic”. In short, since we don’t pay, we are at their mercy.

**Q: Do you work in connection with other Media studios?**

**A:** We work in close co-operation with two other Catholic Production houses:

Log Media in Hilversum, The Netherlands Lumen 2000 in Dallas, Texas. Together we co-produce the Lumen 2000 series and we contribute some stories each year.

**Q: How do you survive financially?**

**A:** We are very grateful to the following funding agencies for sponsoring the Catholic programmes. They are: UNDA, OCIC, MISSIO and the Catholic diocese of Wien in Austria. Three religious societies, Maryknoll, The Missionaries of Africa and the Jesuits have helped us in making some of its pastoral productions.

In 1992, the Catholic Foundation of Eindhoven, The Netherlands called “ Witnessing to God’s Love” graciously gave us High Band Broadcast quality equipment. In 1992/1993, our equipment was updated to PRO 2000 BETACAM SP plus the latest Amiga 1200 computer to do all kinds of special effects. We can now offer editing facilities in four formats: BETACAM SP. HIGH BAND SP:Hi8 AND LOW BAND. We have one of the best professional editing suites in Eastern Africa. We can now meet broadcast quality standards worldwide. As you can guess, we cannot go on being dependent. We make other non-religious programmes and part-time works to make ends meet. For instance, adverts like Geisha soap, Diamond Bank e.t.c. were made by us. We also have a video Library with more than 4,000 religious, scriptural and educational titles that can be duplicated and sold to institutions and interested parties.

**Q: What does this Lumen 2000 series mean, because Lumen 2000 is a production studio in Dallas Texas?**

**A:** We are a member of Lumen 2000’s vision of evangelising through video and radio and making the world more Catholic by the year 2000.

**Q: Could you brief us about your achievements?**

**A:** We have been able to have a sister company called REAL TIME INTERNATIONAL, which started its production on January, 1st, 1997. It is located at Westlands Nairobi. We have produced CATHOLIC ANSWERS SERIES: powerful pastoral programmes, which give correct answers to tough questions about our religious beliefs. These questions and answers are designed to be used in seminars, discussions, Bible studies, etc. About contemporary issues, we have a video called, “ THROUGH WOMEN’S EYES. It is a 26mins tape, which talks about the insight into how media can be used as a tool to promote women in society. This video is a great step towards using the media to empower women.

We also have tackled the problem of street kids with a video called, " GIVE ME A SHILLING," a 45mins' tape, which speaks about the daily song of thousands of street children begging passerbys for any hand-outs they can get. It touched the heart of Bro. Peter, who decided to reach out to these destitute children. He founded a " Watoto wa Lwanga project" which serves some twelve hundred children in five different sites in Nairobi.

We have not left AIDS out on our programmes, there are several tapes we have made and one of it is called, " UKIMWI"(Being positive about AIDS). This is a story of Michael Joseph Binamungu, of Mwaza, Tanzania who has AIDS. After being told that he was HIV positive, a nurse, Mrs. Makwani was invited him, to attend a four months course in Clinical Pastoral Education. He is now an AIDS counsellor, devoting the final years of his life to serving and comforting the AIDS patients.

We have made a video of 41mins, called, " MEDICINE MADE BY GOD" (The spiritual and Herbal healing Ministry of Brother Anatoli Wasswa). It is in English. This is a story of Brother Anatoli Wasswa, of the Diocese of Masaka, in Uganda. In 1981, the Diocese chose him to lead the people out of the clutches of witchcraft. After twenty five years as an educationist, Bro. Anatoli, devoted himself to study, research and the practice of using traditional medicine to cure, all kinds of illnesses and problems facing his people. He is one of the leading authorities on herbal medicine in African continent. All this brought the wrath of witch doctors on his head. Slowly through his radio programme and his thirteen clinics, people have come to trust the power of his spiritual and herbal healing ministry, which is now well- known all over Uganda, Africa and Europe. Bro. Anatoli was chosen to proclaim the wonderful acts of God who has called us from the darkness to his own marvellous light.

The day you called by phone for the first time to fix an appointment. I told you to come the next Monday because, we were shooting a film about alcoholism. We have not edited it, but

very soon it will be out. There are a lot of problems that have been caused through over consumption of alcohol. Families and marriages have been broken, jobs lost, unwanted children conceived, school children burned to death because of the influence of alcohol or drugs. So, we are shooting this film to educate the public about the reasonable use of this drink. We also have a 16mins video on the effects of smoking and how it can cause cancer of the lungs.

### **Conclusion:**

We quoted his Holiness Pope Paul VI's Apostolic Exhortation, *Evangelii Nuntiandi* 45, in chapter one, "...that the church should utilise these means (mass media)...to proclaim "from the housetops" the message of which she is the depository". Ukweli Videos is a perfect example of the church's media using the TV to promulgate the gospel. With over 2250 tapes of scriptural and educational and other various themes, they also try to counteract the secular mass media, which promote most negative aspects of the mass media. So, Ukweli videos clearly demonstrate basic principles of inculturation of the gospel.

**1.12 Interview: with Rev. Sr. Teresa Marcazzan, the Directress of the Paulines Publications Africa: as Professional Mass Media Evangelization initiative in Nairobi-Kenya. P.o.Box 49026 Nairobi. Tel: (02) 447202\ 447203. Fax:(02) 442097. E-mail: paulines@iconnect.co.ke Date: 19-5-99.**

**Q: Could you give me a brief history of your publishing house?**

**A:** Paulines publishing house is an activity of the Daughters of St. Paul, founded by Fr. James Alberione. We, as a congregation with pontifical rights, have adopted the ideal of being at the service of evangelization through the means of Social Communications. Our motto is "to do the charity of the truth". We began our activities in 1979 in Uganda under the name St. Paul publications Uganda. It was in 1985 that we moved to Nairobi. Since then

we have been publishing books which have expanded our catalogue to over 400 titles, published in English, Swahili and other local languages. Recently, following our congregation's policy, our name was changed to Paulines Publications Africa.

**Q: What are your publications based on?**

**A:** Our publications are based on the scripture (Bible), Catechesis of the catholic church, the teaching of the church: that is the magisterial teachings, formation to justice and peace, life education and literature for the children.

**Q: What is the aim of your publication here in Nairobi?**

**A:** In our apostolate, our strategies and priorities are set according to the needs that we see in the Dioceses where we operate. We do that following the directives of the congregation and the church, particularly the African church. So, our important objective in Nairobi is to promote African authors and African Theologians in order to foster inculturation.

**Q: What are the achievement so far as regards promoting African authors and Theologians have you got?**

**A:** I will give you the catalogue afterwards to take a look. We have achieved a lot in these areas of encouraging African Theologians and promotion of African authors. For instance, in the area of pastoral theology, we have D. Ssenooba who wrote a book called, " THE LAITY AND THE PASTORAL CARE OF THE SICK". In it, he spoke about today's care of the sick. That it should be a priority of lay people to play an active part in taking care of the sick. That the closest person to the sick is a lay person. That the sick are always surrounded by the laity, so, they should aim at promoting and serving life together with their pastors.

In the area of the African church, we have people like Dr. Joseph Wanjohi who wrote a book about the Gikuyu proverbs, called, " THE WISDOM AND PHILOSOPHY OF THE GIKUYU PROVERBS (THE KIHOTO WORLD-VIEW)". In the aspect of Youth

Formation, we have women like Jane M. Kiura who wrote several books, amongst them, is "SEX AND FERTILITY AWARENESS"( A book for Boys and Girls). Cecilia Namulondo Nganda, she wrote, "LILIAN'S DIARY" (The dairy of a Growing Girl) illustrated by J.M Mutarugera. It is about the changes a growing girl feels in her body. It is really meant for every adolescent girl to read. The rest of the information, you can read from the catalogue.

**Q: Could you tell us the importance of print media in Evangelization?**

**A:** We had a seminar organised by our Congregation for the Catholic Publishers in Africa. That was on the 12-24 of February, 1996, here in Nairobi. There were delegates from almost all the African countries: from Uganda, Nigeria, Dr. Congo, Tanzania, Malawi, Ghana, Benin Republic etc. The aim of the seminar was to get the catholic Publishers to meet. We had never met before. But as you may know, the church leaders are always talking about collaboration but the conditions for this collaboration have to be created and the most important one is to come together; to know each other, listen to each other, their achievements, problems, to reflect and study and plan together. The seminar's aim was to help catholic publishers to render a better service to evangelization through the printed media.

This was in order to:

- To discuss the political, economic, social and cultural atmosphere in Africa: that is to study the priorities for the African church in the field of publishing.
- To study the policies for preaching the Gospel and development.
- To create new ways of collaboration in publishing and marketing and sharing our problems and how best to solve them.

Fr. Michael Traber, who is the member of the world association for Christian communication (WACC), London, England, gave us a talk on some principles of Christian publishing, putting emphasis on the importance of the print media in evangelization. These are some of the explanation he gave: He said the consumption of books is different, it is not as essential as

food, shelter, and clothing. It is an intellectual artefact, which is bought to be used up. Most books are read only once and then kept or passed on to the others. Only a few books become household articles: that is, they are being used frequently. On the other hand, books are not as perishable as other products; they live longer than the shelf life of periodicals. So books are essential because they have a longer shelf-life span.

Books are important because they are aimed at the participating community of the faithful. They are not primarily for the reading individual. Christian publishing is important because it is the central mystery of our faith, the incarnation. That is the words of God actualised and embodied in print. Publishing is to “make public” or to “send forth” among the people the words and pictures which creative or investigating minds have produced, that editors have worked over, that printers have reproduced, distributed and sold. So, publishing means sending forth the message of Christ to the public at large. For example, In Russia, when the Roman Catholic Missionaries were not allowed to enter, preaching was done through the books. That is a response to faith in a concrete situation.

Print media has a moulding power of its own which can influence generations to come. The Christian print media has played a big role in the search for cultural identity, most especially in the So-called third worlds and in America. Some Afro-Americans experienced identity crisis during and after the slave trade. They have been in need of definition and refining of their cultural roots. They have discovered most of these through literature, like novels and movie productions like “Roots”. The African cultural identity has been threatened by the process of modernisation and western technology. Most African cultures were treated with contempt in the colonial era but many of these are being rediscovered through the genre of Christian literature.

We must be frank that we are challenged, the truth is that for a continent to develop very fast, there must be literacy and a literate environment. This acts as a bolstering and maintenance of

socio-economic development. The society needs to acquire reading and writing skills in which the written and print media become part of the life of that society. And the most important of these is the real book-publishing corporation.

**Q: Is there anything you are working on currently?**

**A:** Following the invitation of the Holy Father “ to return to the bible”, we have a project we are working on for the year 2000. That is the production of THE AFRICAN BIBLE. In the Apostolic Exhortation, *Ecclesia in Africa* No. 58, Pope John Paul II said, “in order that the Word of God may be known, loved, pondered and preserved in the hearts of the faithful( Luke 2: 19.51), greater efforts must be made to provide access to the sacred scriptures , especially through full and partial translations of the Bible, prepared as far as possible in co-operation with other Churches and Ecclesial communities and accompanied by study-guides for use in prayer and for study in the family and community...In brief, efforts must be made to try to put the sacred scripture into the hands of all the faithful right from their earliest years”. So, we have appointed two general editors, Revs. Victor Zinkuratre and Angelo Colacrai, Aelred Lacomara and with the collaboration of more than 30 biblical scholars mostly Africans as contributors. They have worked hard for almost three years to produce this African Bible which really wants to be “African”. Some characteristics of the African Bible are the explanatory notes that are provided in the area of theology, exegesis, philosophy, geography, history, liturgy, ecclesiology, spirituality, patristics, rabbinical literature, sociology, culture/anthropology, and family life as well as catechesis and pastoral ministry. It will be published in November, 1999 and sold for a nominal fee.

### **1.13 Conclusion:**

Johannes Gutenberg produced the Bible after his invention of the printing machine in Germany in 1454. It was a good initiative of inculturation of the gospel eventhough by then the word “inculturation” was not technically in use. It is interesting that the Daughters of St.

Paul who have taken the mass media as their medium of evangelization, using the printing machine have also produced an African Bible in our century. Most Institutions, schools both Christians and non-christian have found the Catholic Bookshop in the Cathedral in Nairobi, as a good shop to buy books to enrich their libraries, for example there are over hundred books in the Tangaza College library printed by the daughters of St. Paul. It is a good example of making the gospel feel at home in Nairobi, Africa. Now let us move to new initiatives in Evangelization through mass media in Nairobi Diocese through interviews with New People Magazine and the Kenyan Diocesan Radio Campaign.

## Chapter four

### The Present Initiatives for the Expansion of Mass Media in Nairobi

**1.14 Interview: with the Director of New People Media Centre, Rev. Fr. Carmine Curci Mccj as mass Media expansion in Nairobi - Kenya. P.o. box 21681 Nairobi. Tel: (02)567229 Fax: (02) 567230. E-mail: Npeople@from-net.com Date: 31-5-99.**

**Q: Could you please give me the brief history of the New People Media Centre?**

**A:** The New People Media Centre started in July, 1989. So, in July this year, that's 1999, we will be celebrating our ten years' anniversary. The centre belongs to the Comboni Missionaries. We do a number of activities. Among them is the New People Magazine. The magazine is the first Pan-African magazine for Missionary awareness. It is distributed to almost all the African English speaking countries. We work in conjunction with the Ugandan published magazine called the "Leadership" for the Christian leaders. The New People magazine is also published in Arabic for the Sudan, Egypt and the rest of the Arabic speaking countries. It is produced every two months. And 20,000 copies are produced and distributed.

**Q: As you mentioned, the aim of the magazine is for missionary awareness, what do you mean by awareness?**

**A:** When I say New People Magazine is for missionary awareness, I mean consciousness of phenomena like:

- Helping the African church to be OPEN to the world: that is to know what is going on in other parts of the world and the churches there. For instance, the reality of the Catholic churches in Latin America and the other Christian denominations. So, as such the issue of Ecumenism is also taken into consideration.
- To assist the African church to fight for justice and to bring peace to the continent.
- To counter things like child-soldier, as we see everyday on the TV screens and read in the Newspapers. To fight the killer- disease like AIDS etc. in countries like Sierra Leone, the Sudan,

Kenya among others.

- Awareness of the causes of the difficulties the people are undergoing . The reality behind the many poor in Africa, the budget and the implications of it. The strings that are attached and often not visible to the governments in Africa receiving these IMF loans.
- Reconciliation awareness: having gone through wars and undergone destruction, Africa needs reconciliation to move ahead. It is a cry, which everyone has to hear. In NPfs(New people feature service) of July , 1998, No76 p.7, an African Theologian, Laurenti Magesa, said that the need for reconciliation is felt at all levels in Africa. But the nature of true reconciliation still remains far from many people in Africa. He urged for a spirituality of reconciliation, which goes back to the history of colonialism and the slave trade. He advocated for the victims of oppression to lead the way to reconciliation. That the traditional African rituals that used to help create the spirit of reconciliation should be employed. And the inner renewal should be considered seriously. Another awareness is that of Renaissance: a kind of rebirth and spiritual renewal. The ability to start all over again without being frustrated, by forgetting the past and going forward.

**Q: What do you mean by the New people feature service as you abbreviated it as NPfs ?**

**A:** As I mentioned, there are several activities that go on here. Among them is the New people feature service's paper. It is a subsidiary of the New people magazine. In it, we print original articles about Africa written by Africans themselves in their outlooks and own perspectives, which is also enlightened by their faith in Christ. It welcomes contributions from non-Africans with wide knowledge and experience about Africa. NPfs makes special efforts to find, even in the most tragic situations, people who are working at the service of their brothers and sisters. Despite the conflicts and dangers that are destroying African continent, we, the staff of NPfs believe that there are powerful seeds of hope. That Africa will

one day overcome. NPfs is published on every first day of the month. Each issue contains about 6,000 words.

**Q: What are the contents of NPfs paper?**

**A:** Before I tell you about the contents, let me clarify this to you. All the articles in NPfs can be reproduced free of charge. But the authors must be acknowledged and the copy of the published article sent to us. There are about 8-9 articles in the NPfs. These are about:

- *Gender issues:* here we deal with issues like discrimination against women, female circumcision. This issue is very much around us. It is mostly rampant in Places like Nyeri town. And the spread of AIDS also comes with this practice.

- *45 news around the world*

*Human rights and dignity of life in solidarity:* we try to conscientise the poor in the slum areas to understand their rights and to demand them.

*Educational systems:* what kind of educational system is suited for the African environment.

An education where one is able to make evaluative judgements and decisions about his or her environment. An education that shapes the values, attitudes and habits of Africans. “Not becoming a white man in black skin”. A truly African educational system is needed.

- *Banking:* like the kinds of banking that is good for them.
- *National reforms:* For instance, the constitutional reform.

**Q: I can see a calendar at the back page, why is it here?**

**A:** At the back page , we try to inform ourselves and the readers about the essential dates , themes , venues, Telephones numbers and e-mail addresses of meetings and special events happening that month.

**Q: Have you any plans presently going on for expansion of the centre?**

**A:** We have started a Radio studio to produce programs for Africa Radio service. We are expanding our training centre, where we train photojournalists and Radio broadcasters. At the

moment , we have students from the Daystar University who are here on attachment (practical) and from the Kenya Institute of Mass Communication.

**Q: Do you also publish books?**

**A:** We have published about ten books. We hope to publish more.

**Q: How many staff do you have and are there problems of finance?**

**A:** We are 8 in number. We are three priests, 1 sister and 4 lay persons working together as a team. We have no problems as regards finance because we get money through selling our magazines and our other activities.

**Conclusion:**

Among the approaches that we suggested in chapter one for affecting the mass media, is the education of future journalists, broadcast personnel and filmmakers about Christian faith, morality and respect for the dignity of the human person. We have seen through our interview with New People that they not only encourage original articles about Africa written by African journalists themselves but also train Radio broadcasters and Photo-journalists and also have the students from Daystar University and from the Kenyan Institute of Mass Communication for practical training. This is a good initiative to affect the mass media and to counteract the negative aspects that the secular media is promoting.

**1.15 Interview: Regarding the Diocesan Radio Campaign: as Mass Media expansion.**

**With: Rev. Fr. Henry Simaru: The Secretary of the Social Communications Department of the Kenya Episcopal Conference.**

**Tel: 443917 . Date: 17-5-99.**

**Q: What is the brief history behind the idea of Diocesan Radio campaign ?**

**A:** I think the idea came from the pressing need realised by the Catholic media workers. This came about after so many years of research they did and they saw the importance of using the Radio at the service of evangelization . We have four regions, which are: Mombasa,

Nairobi, Nyeri and Kisumu. We have about twenty communications co-ordinators in these places. Having studied the Kenyan society, they realised the majority of Kenyans can be reached by the radio more than the T.V. This is partly because of poverty. Many Kenyans cannot afford a T.V set. And in the countryside, there is no electricity but they have access to the radios, which are cheap, and they can use the dry cells.

And if you check the air time that the Catholic church has been given in the Kenyan Broadcasting Radio Corporation (K.B.C), the air time has been under-utilised. The few programmes that were done by the Catholics have had a lot of impact and created an enormous religious awareness. But the opportunity we have, has and is underused. We don't have enough script- writers and do not have people available to dedicate their time for this purpose. As you may be aware, the population of Kenya is about 33 million now. And the recent statistics show that 90% of this population listen to radio everyday. 20% of these do prefer to listen to Kiswahili programs. So as far as I can remember, in 1974 this idea of a diocesan radio station was born. There were also already some recording studios to create some Catholic programmes to be presented through the Public radio. So, this idea came about, out of the growing need of the catholic church in Kenya to preach the Gospel to each and every individual in Kenya.

**Q: What progress have you made so far as regards the realisation of the project?**

**A:** Oh! We have already applied to the Media licensing office. It was just few days ago that I met with the minister in-charge of Communications. He said that there are already 180 applicants but so far the government has granted only seven of them. So, we are still on the waiting list.

**Q: What has been delaying the project from taking off?**

**A:** Radio is an expensive adventure. We have just conducted a financial research with METRO-FM stereo. And we found out that one needs 8million shillings to run a project like theirs. They have 30 staff to run the station and these workers have to be paid well. And with the CAPITAL -FM stereo, the manager said that, one needs 100,000,000 shillings to run such a project like theirs. And they have 60 staff members working almost all day and night. So, obviously, we have a problem of finance deterring us from starting. We would like to compete with the T.V stations and the other radio stations. We would not like to produce boring programmes that would put people off.

**Q: Apart from finance, what other difficulty are you facing?**

**A:** I hope you have been seeing the programmes that are been run by some other Christians denominational churches on the K.B.C. It takes a long time to do such a programme. And there are special allocations of money for these programmes by these churches. Another is the preparation, one has to prepare very well before going to present a show on the T.V. But in the Catholic church in Nairobi, so far, we do not have these special allocations of funds and the people who are ready to give their time and talent to do all these.

In the same way, we do have to prepare and prepare over again to present a programme on the radio. But most people do not have the time, they say they are going to work. Another problem is the researchers, the scriptwriters, and the sales- people. We do not have enough of them.

**Q: I thought you could get money through advertisement enough to cater for all the expenses?**

**A:** Ha ! ha! ha!, some of the biggest customers of the Media are the beer factories, condoms and the cigarettes companies. But we as the Catholic Radio station, we cannot work with such customers, otherwise we would be drifting away from our morality.

**Q: Are there government restrictions?**

**A:** There is a condition given to us by the government. The government first of all is afraid to run a security risk since radio is such a powerful tool. It has happened in South America and in the Philippines where the radio was used to educate the populace about the oppressive nature of their governance. So, the government 's policy is that they can issue us a licence as long as they have censorship regarding our interference in the political agendas and the governing system of Kenya.

**Q: On the global level, what is the problem that you are anticipating?**

**A:** As you may have noticed, when Metro and Capital FMS stereos came into existence, they pulled a lot of people. And they are competing with the T.V stations. We would have to compete with the T.V stations around. That will mean we need quality programmes. That implies qualified staff, they have to be trained and they have to be paid well. We would need to meet the international standards.

On the other hand, most people do not like to advertise even in our local church newspapers. They do not like to place their adverts in our papers, because they find them too religious. So, we hope that when we finally start off, we would get local support for advertisement on our radio programmes.

**Q: What in brief will be the objectives of your programmes?**

**A:** I think the key aims will be:

- *The explanation of the Catholic doctrines to the people.*
- *To put across explanations and debate regarding Socio-cultural issues*
- *Civil issues*
- *Awareness programmes*
- *Information of beneficial nature*
- *Entertainment etc.*

**Q: In case, you are able to start the project, where will your station be located?**

**A:** Obviously, we hope to have 4 stations, one in Nairobi, in Kisumu, Nyeri and Mombasa. The KBC (Kenyan Broadcasting Corporation) radio and TV network provides Kenyan Churches twenty hours of airtime a week for religious broadcasts in the country for the word of God. These twenty hours are shared among about (150) hundred and fifty Christian Churches, Muslim and other religions. This has left a lot to be desired. After so much research and shared experiences. This cannot satisfy the increasing demand for the word of God. The Kenyan Episcopal Conference has decided to start their own Radio stations to give them more time and opportunity to preach the word of God through an explanation of the Catholic doctrines, socio-cultural issues, awareness programmes and entertainment. As it is stated in inter-mirifica no 13, '*that all members of the church should make a concerted effort to ensure that means of communication are put at the service of multiple forms of apostolate without delay and as energetically as possible, where and when they are needed*' This is what the Kenyan Episcopal Conference is trying to do to ensure that the incarnation of the Gospel is done through the modern means of communication in Kenya.

### **1.16 Conclusion:**

Since this interview was undertaken a license has been granted to the Dioceses of Kenya, a planning committee formed, funding is being sought and location has been established. An architect is presently designing a three-phase construction: a broadcast studio, training centre and a Television studio. Since a radio is clearly the most popular and available mass media in Kenya, this is a vital initiative in Christian evangelization. Statistics prove that advertisers will support programs with: a definitive target audience, a local connection and entertainment element. So, once the transmitting tower is up, Fr. Simaru's assertion that talented writers and

well-trained personnel are the key to success will determine a future of Christian Radio, in the Kenya Catholic Diocesan regions.

## Chapter Five:

### 1.17 Mission and Ministry Reviewed.

To review the whole history of Christian mission and ministry in one chapter is an impossible and is not in fact the focal point of our research therefore, we shall restrict our results to the : the library research and the field interviews we carried out in the Nairobi's Diocese Communication and media centres.

Beginning with the old Testament, we see that God the Father sent his angels, prophets and prophetesses to announce the coming of Christ.<sup>11</sup> Their mission was to prepare the way, they communicated that to the people of Israel. Most of the Jews refused to believe in the message. God at the appointed time sent his "Word" to us<sup>12</sup>, Jesus, who came preaching Repentance and Universal Love for all people. He proclaimed the arrival of the Kingdom of God, first to the Israelites intending to use them as an instrument to reach the whole world. They resented his message until their hostility led them to demand his death. This event of his death and resurrection determined the whole destiny of Israelites and opened doors for the gentiles to enter the promised Kingdom. Particularism, national limitation in religion was abolished because Jesus died for all.<sup>13</sup> This truth became clearer to some of the apostles more than others. The church was not concentrated inward on Jerusalem but outward from it. This outlook is primarily associated with the mind and work of Saul of Tarsus later called Paul.

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<sup>11</sup> Zechariah 9:9-10

<sup>12</sup> John 1:1-6

<sup>13</sup> S. Neill. *A History of Christian Missions*, (Great Britain: Hazell Watson and Viney Ltd, 1964.) pp.22-23.

He wanted to see to it that the message of salvation reached the ends of the earth.<sup>14</sup> He walked and travelled by ship to Antioch,<sup>15</sup> Asia Minor, Mesopotamia etc. We can see that right from St. Paul through various founders like Comboni, Poullart Des Places, Mother Theresa of Calcutta, James Alberione etc., Christians have been looking for better ways and means of proclaiming the gospel to the whole world. As is evidenced by the findings in the preceding chapters one of the most effective tools of evangelization in our contemporary society is the mass media.

Mission is a call by Jesus to every Christian in his or her own capacity to evangelise. "Evangelism" or "evangelization" comes from the Greek word: "evangelion", meaning the "Good News".<sup>16</sup> This shows that, mission means evangelization and evangelization implies communication. The call to be "church" should not be steeped in theological treatise and doctrinal instruction that it becomes boring or beyond the comprehension of the congregation. The Catholic Diocese of Nairobi has been murmuring that they are losing their members to the Pentecostal churches. From researches conducted and statistics collected in a book titled, " *Sects New Religious Movement- A Pastoral Challenge* (Nairobi, St.Paul's Publications-Africa, 1985, p.9) about why people are leaving the Catholic church, most complain of repetitive doctrinal teaching. Avoidance of vital social issues and highly conservative worship. There is very little to touch the heart or inflame the spirit in many of our liturgies. The Pentecostals are using music, drama, and rituals and inspiring hope. It has been the contention of this essay that well organised, clearly focused and carefully produced Mass Media can and should be a contemporary rallying call for conversion and empathetic communication to the ordinary Christians.

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<sup>14</sup> Romans 15:24

<sup>15</sup> Acts 11: 26

<sup>16</sup> A .Shorter, *Evangelization and Culture*, (London: Geoffrey Chapman, 1994.), p.4

In Chapter one, we saw the agenda setting power of the mass media and its ability to reach millions of people. And in chapter two, we saw the positive and negative aspects of mass media. We observed that, it can be informational, entertaining, act as 'watch dog' and promote social change. However, we noticed that the media can also be manipulative and be used to destroy human beings instead of helping in human development. We looked at the principles of commercial media which often promote dangerous social habits such as smoking as evidenced around Nairobi in huge 'Benson and Hedges' bill boards. Deceptive values of supernatural strength from alcohol as in 'Smirnoff' ads and what is considered immoral behaviour presented by soap operas such as : The Bold and the Beautiful. We acknowledged the power of Radio, that though good can be used for ethnic cleansing as was done in the Rwandan genocide. Having examined all these, we said these commercial media principles and tricks for catching people's attention to adhere to amoral values, can and have been used positively by the church to promulgate the Kingdom of God and its values.

Ukweli videos, we saw through the interviews, is a perfect example of evangelization through the mass media (TV). We are aware of the effects these powerful movie images have on the African society and they in turn produce powerful images which tell the stories of faith yet untold to counteract the secular mass media values. They have the Ameen regions as their principal audience. With 2250 tapes on all sorts of topics, such as: With their tapes on "UKIMWI"(being positive about Aids), "Domestic Violence" "Give me a shilling" "Alcoholism and Smoking", they have saved many families from these social evils both educating and entertaining their widespread audience. In addition to use in parishes, schools and small Christian communities Ukweli Videos have also been shown on commercial T.V. such as "Nation". So, we can say without doubt Ukweli videos is a perfect example of using Mass Media to evangelise and to counteract the negative effects of commercial T.V.

The Resolutions of the Pan- African meeting on Social Communication held in Ibadan, Nigeria from 28th Nov.,-2nd Dec., 1973 declared that a Christian press has an irreplaceable duty to fulfil as an instrument of “the diffusion of Gospel message” and for the presentation of the true picture of the church. “ The shortcomings and inexactitudes of imported foreign press, points up the necessity of ensuring that the press in Africa should have a truly African outlook. An understanding of African mentality , problems and capacity to promote African values.....”<sup>17</sup> The Daughters of St. Paul have achieved much in this area. “ The laity are in need of attractive , sound and wholesome reading matter, up to now the various Catholic printing press and publishing houses have performed a valuable task. This is an apostolate which has to be pursued and expanded” <sup>18</sup> Pauline publications as we noticed through the interviews, have used the power of the print media which can influence generations to come. They printed an African Bible, which has been praised for the efforts in the process of “inculturation”. Encouragement of African authors and Theologians is their priority in Nairobi and we can see their fruits in people like D. Ssenkooba, who wrote “ Laity and the Pastoral care of the Sick”, M Kuira, who wrote “ Sex and fertility Awareness”, Aylward Shorter, wrote “Christianity and the African imagination” (The African Synod Resources for inculturation). This book is about the resources of evangelization and inculturation and the imaginative expression of Christian faith within Africa’s cultural tradition etc.

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<sup>17</sup> M. Phillipart, (ed.), *The African Church in the Communication Era. ( A handbook of sources Texts for Christian Communicators in Africa)*, (Nairobi: St. Paul Publications Africa, 1992), p.71.

<sup>18</sup> A. Shorter, *Evangelization and Culture*, (London: Geoffrey Chapman, 1994.) p103.

Books live longer than periodicals or newspapers and stimulate academic, spiritual and social discussion. They view Africa as a Parish, as their founder Fr. Alberione urged them to do,<sup>19</sup> and continue to provide the best in contemporary Christian principles and values at their town book store. Their contribution to mission and evangelization through Print media is beyond question. After our interview and research about the Daughters of St. Paul, we understand that they are doing exactly that.

Educating the future journalists, broadcast personnel and film makers about Christian faith, morality and respect for human dignity is a good way of affecting the mass media as we mentioned in chapter one. "The New People Media Centre" do trains students from the public universities in all the afore mentioned aspects. We believe that in the future, programs that will be aired, televised or printed by these students will be affected by the Christian values promoted by the Comboni Missionaries. Their 20,000 copies of New people Magazine in English and Arabic, printed every two months, carrying Christian messages of Gender sensitivity, child -soldiers, AIDS, education, Land distribution, peaceful co-existence and calling for a spirituality of reconciliation, are a strong example of inculturating the gospel through the mass media in Africa. "New People Magazine" stands proudly among the best in journalism, competing with award winning commercial periodicals in this region.

On the 23rd Dec., 1999, on the KBC News at 7.am, the management had to apologise to the public for airing a Christian program when they were out of programs to air on the evening of the 22nd of Dec., 1999. In keeping with present research, we decided to call the management to find out the complainant. We were told that the Muslims community was annoyed and claimed the management was discriminating theirs.

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<sup>19</sup> J. Bragotti and P. Tiboni, *Father James Alberione-A man who Reached for the Future.*, (Nairobi: Pauline Publications Africa, 1996), p.43

This situation confirms what Fr. Dick Quinn of Ukweli Videos said about the difficulty of airing their programs on KBC Radio. With such attacks, it justifies the decision of the Kenyan Episcopal Conference to initiate their own Christian Radio, instead of depending on the mercy of the preview committee of KBC and other religions to give them air time in the public market.

During the last few years, the Association of Episcopal Conference of Anglophone Western Africa (AECAWA) wanted to extend the FM Radio station of the Archdiocese of Monrovia - Liberia to cover the whole of West -Africa. But the current political situation in Liberia has caused a delay in this project.<sup>20</sup> There are views that a continental radio station in Africa might be possible. This was suggested by Archbishop John Foley, the Chairman of the Pontifical Council for Social Communication (PCSC), Rome, when he addressed the Plenary Assembly of SECAM on the 24th of July, 1990. He urged African Bishops to consider the establishment of a continental radio station adjacent to the new Cathedral of Our Lady of Peace, Yamous -Soukro, Ivory Coast, at the service of evangelization in Africa. He stressed that the land and the necessary legal guarantees are available if the African Bishops want to take advantage of them.<sup>21</sup> The Kenyan Episcopal Conference should therefore be congratulated for its persistent efforts (since 1974) to procure a radio license in the Nairobi area. This license was granted in 1999. The land has at present been allocated, studio design drafted and plans are moving forward rapidly to find a proper radio format and establish a target audience for our Catholic Christian radio. We hope that as a future development, the Kenyan Diocesan Radio station, when it finally goes on the air, it will be expanded to cover the Eastern African regions, pending the possibility of a continental radio station to be established.

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<sup>20</sup> M. Phillipart (ed.), *The African Church in the Communication Era. (A handbook of sources Texts for Christian Communicators in Africa)*, (Nairobi: St. Paul publications Africa, 1992), p.15

<sup>21</sup> *Ibid.*, p.16

### 1.18 The limitations of Evangelising through the mass media Nairobi:

Those working in church communication sometimes feel themselves controlled by the leadership which often times act under pressure from the political power in the Diocese or region. This, as a result, cripples their freedom to speak or write freely. Even the clergy and Religious when trained in communication also operate under the same constraints. This they experience when trying to make their views known “upwards”. For example, as we saw during our interview with Fr. Henry Simaru in chapter four, the Kenyan government granted the Catholic church a license to operate a radio station on the condition that they will keep out of politics. The freedom of speech is restricted too much in Kenya. The meeting of Christian Communicators held in Windhoek, Namibia on the 9th - 15th of September, 1991, also discussed media constraints in Africa. The topic of the meeting was, “ *Communication and Human rights : implications for development in Africa.*”. The Christian communicators called for a respect of democracy and human rights. “ Explicit guarantees of the media and press freedom in constitutions of all African countries as stipulated in the Article 19 of the UN Declaration on human rights was called for. Such guarantees must not merely be provided for in constitutions but must be seen to be honoured.”<sup>22</sup> Many journalists have gone to jail in Nairobi for publishing so-called anti-government views. This we find as a limitation to evangelising through the mass media in Nairobi. These Christian communicators also called upon the church to always be sensitive to the violations of basic human rights. They urged the African church to be more democratic herself. The assembly urged the church to incorporate human rights forums in school curricula, catechism classes and even normal Sunday worship.

Finance is another limitation to evangelising through the mass media in Nairobi. For example, Fr. Dick Quinn of Ukweli videos mentioned in chapter three that, they survive

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<sup>22</sup> Ibid., P.153.

financially through funding agencies abroad like: UNDA, OCIC, MISSIO etc. This is a big obstacle to evangelization through the mass media in Nairobi. The Diocesan radio campaign may not be concretised, if Fr. Henry Simaru and his committee are not able to get funds from the funding agencies outside Kenya. The Dioceses are limited in resources to be able to set up such a project. One of the issues here is the failure of many Bishops to recognise the importance and impact of Mass Media in evangelization. We in Nairobi are fortunate that our own Bishop Rotisch is a strong and constant proponent of the use of Mass Media to spread the Good News of the Gospel. Lack of both technical and journalistic training is another problem.

Many of those 'gospelising' through the media in Nairobi are not trained at professional level required for broadcast. This places serious limitations on programming while lack of technical expertise results in "talking heads", "screen black out and repetitious images among other difficulties. It is ardently hoped that the church in Kenya will utilise the present training centres in mass Media such as Tangaza College, and New People Centre to prepare professionally trained personnel for their developing Mass Media broadcast facilities.

The 9th Plenary Assembly of the SECAM issued a final Communiqué in Lome, Togo, 22-29 July, 1990. In this communiqué, they recommended that mass media studies should be part of the Seminary formation in all Major Seminaries.<sup>23</sup> This call has been implemented in some Seminaries but we can see that, most have yet to include it in their School syllabi.

Another limitation to be considered as a block to evangelization through the print media is illiteracy. This situation, requires face-face living communication through use of the local language in forms of proverbs, rituals, story-telling, music and drums but it also underscores the importance of using radio and television to promote the word of God.

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<sup>23</sup> *Ibid.*, p. 146

Having looked at effects of the secular mass media on the Kenyan society; and how the Nairobi Catholic mass media personnel are trying to counteract it; and use the same media principles to evangelise; we have drawn the logical conclusion: that Mission and Ministry in our contemporary society must be advanced through the use of professionally produced programs in Mass Media.

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