

TANGAZA COLLEGE  
CATHOLIC UNIVERSITY OF EASTERN AFRICA

MISSION AND SOCIAL COMMUNICATION  
DEPARTMENTS

EVANGELISING THE YOUTH THROUGH THE MASS  
MEDIA: A CASE STUDY OF OUR LADY QUEEN  
PARISH-KAREN

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## STUDENTS DECLARATION

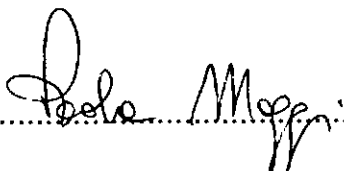
I, the undersigned, declare that this long essay is my original work achieved through my personal reading, scientific research method and critical reflections. It is submitted in partial fulfilment of the requirements for the Degree of Bachelor of Arts in Religious Studies. It has never been submitted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

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## DEDICATION

To all the youth in Karen and all people of good will especially those interested in promoting evangelization through the mass media. It is possible, go ahead!

## ACKNOWLEDGEMENT

My special thanks to Sr. Paola Moggi for her tremendous work of encouraging and supporting me in a bid to realise this essay. Bravo to all the youth, especially those of Karen who helped me with information whose product we now celebrate. I acknowledge the availability of Fathers Martin Kivuva and Quinn of Ukweli Video Studio when I needed any technical advice - thanks. Bosco Onyalla, thanks for proof reading my essay.

I am deeply indebted to all those who assisted me in any way to make my work successful. God bless you all.

Makau John Mbinda CSSp

## ABBREVIATIONS

1. AIDS Acquired Immune Deficiency Syndrome
2. CD Compact Disc
3. CWA Catholic Women Association
4. CUEA Catholic University of Eastern Africa
5. EATWOT Ecumenical Association of Third World Theologians
6. FM Frequency modulation
7. KAYOMP Karen Youth Media Project
8. KBC Kenya Broadcasting Corporation
9. KEC Kenya Episcopal Conference
- 10.Ksh Kenyan Shilling(s)
- 11.KTN Kenya Television Network
- 12.Lk. The Gospel according to Luke
- 13.Mk. The Gospel according to Mark
- 14.Mt. The Gospel according to Matthew
- 15.NFP Natural Family Planning
- 16.No Number
- 17.SCC Small Christian Communities
- 18.SPSS Statistical Package for the Social Sciences
- 19.TV Television
- 20.URTNA Union of National Radio and Television Organisation of Africa
- 21.VCR Video Cassette Player

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## GENERAL INTRODUCTION

### PREAMBLE

Is it possible for us to use the mass media to evangelize the youth? We shall find out in this essay. The third millennium has witnessed an enormous technological advancement in the field of mass communication. The world has become standardized by the mass media. What makes this possible is the reduced distances in communication, thanks to the satellite technology. We can instantly know what is happening in USA while we are in Kenya just by a click of a button. On the world communication day, Pope Paul VI addressed the possible use of media by the youth saying, "it is clear to everyone that there is an immense responsibility on the part of all, before history, to put to good account the extraordinary opportunities offered by the communications media to help young people to inform and form themselves, to bring out the real problems of the world, to seek the authentic values of life and to live up to their calling as individual persons and Christians."<sup>1</sup> Surely, "we live in a bewildering world which is moving faster and faster. The mass media in Nairobi all compete for the hearts and minds of people. The church must master the media and use them in ways that are even more impressive than the way the world uses them."<sup>2</sup> Moreover, "these days it is the media of social communications that provide new sources of knowledge and culture with their considerable power of moving men's feelings and minds, together with the train of ideas and stirrings of the imagination carried by the sounds and sights they transmit."<sup>3</sup>

The church cannot close her eyes to such a tremendous development. Within the limits of her ability, the church should try to tap these 'powerful' means of communication and use them in her evangelizing mission. Needless to say, this tapping is not as easy as it sounds here.

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<sup>1</sup> Pope Paul VI, Social Communications and Youth, Pontifical Messages on World Communications Day, 1970.

<sup>2</sup> Daystar University, Summary of the Nairobi Church Survey, Larry Niemeyer, Robert J. Dehrig & Elizabeth M. Bassett, eds. (Nairobi: Daystar University College, 1989), 80.

<sup>3</sup> Pope Paul VI, Social Communications and Youth.

For the church to be able to use the means of social communication for evangelization, a lot of work has to be done.

This essay ventures into the work of opening avenues for the church to use the mass media in evangelizing the youth.

### **DIVISION OF THE ESSAY**

The essay is divided into five chapters. In chapter one, we examine evangelization. Chapter two introduces us to the world of mass media while chapter three deals with the research methodology. Chapter four gives the analysis and the interpretation of the data collected from the research. The final chapter offers some proposals and a general conclusion on the work.

### **OBJECTIVES OF THE ESSAY**

Through research, we have assessed to what extent the urban youth are exposed to the media. This has motivated us to outline the following objectives for our study:

1. To conscientise the youth and the youth ministers on how to use mass media for evangelization.
2. To propose a suitable medium for evangelization of the youth.
3. To motivate other people to do more research on the mass media and give pastoral proposals which can help the church to cope up with the age of media explosion.

### **THE SIGNIFICANCE OF THE ESSAY**

This essay derives its significance from the exaltation which the mass media got from Pope John Paul II's encyclical 'Redemptoris Missio' particularly number 37: "the first areopagus of the modern age is the world of communication, which is unifying humanity and turning it into what is known as a global village. The means of social communication have become so important as to be for many the chief means of information and education, of

guidance and inspiration in their behavior as individuals, families and within society at large. In particular, the young generation is growing up in a world conditioned by the mass media. To some degree perhaps this areopagus has been neglected.”<sup>4</sup>

The reality that this vital areopagus has been neglected should make us alert in the face of a world which is turning ‘digital’. This essay can be a gadfly to sting the minds of evangelizers to realize the missionary potency of the mass media, especially among the urban youth.

### **THE LIMITATIONS OF THE ESSAY**

This essay cannot claim to exhaust all the available information on evangelization and mass media as well as the pastoral application implied. Mass media is a complex reality which cannot be exhausted in such a short essay. Evangelization is a dynamic reality which needs constant adaptation as per the developments in the world and cultures. This short essay is limited in its deeper exposition of these two complex realities whose marriage we should celebrate. Moreover, the research selects only a tiny section of the youth population, namely urban youth within Karen, Nairobi.

All the same, the essay helps us to affirm that mass media has penetrated the heart of modern African society, especially in urban areas. One of the challenges ushered by modernity is the rise and preference of mass media especially by the youth. This is a new culture which calls for prudent inculturation. Such an inculturation is understood as “a reciprocity and mutual enrichment of persons and groups in the encounter of the gospel with contemporary society.”<sup>5</sup> This calls for an attitude of appreciating modern developments in mass media, to discover how to use them in evangelizing the youth and actually implementing this new aspect of

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<sup>4</sup> John Paul II, *The Mission of the Church: Encyclical Letter Redemptoris Missio*, Nairobi: St. Paul Publications, 1990, No. 33.

<sup>5</sup> Hervé Carrier, S.J., *Evangelising the Culture of Modernity*, (New York: Orbis Books, 1993), 55.

evangelization. To understand better the link between evangelization and mass media, we need to define what evangelization is all about.

## CHAPTER ONE

This chapter opens us to the reality of evangelization. It gives us a working definition of evangelization and highlights evangelization as the mission of the church. The types, content and methods of evangelization are given in brief. The chapter also looks at the work of evangelization in Karen, our place of field study.

### 1.1 EVANGELIZATION: DEFINITION

According to the Catholic Encyclopaedia, evangelization is “an all inclusive term used to describe the entire range of activities by which the church proclaims and communicates to the world the saving message of Christ.”<sup>6</sup> From this definition, evangelization can be said to be Christo-centric and directed to all people in the globe.

If evangelization is to be meaningful, it has to bring transformation in the lives of the people. The Lineamenta of the African Synod highlighted that, “the church evangelizes when she seeks to convert, solely through the divine power of the message she proclaims, both the personal and collective consciences of people; the activities in which they engage; and the lives and concrete milieu which are theirs.”<sup>7</sup> Therefore, “necessarily, evangelization is, ultimately, the promotion of kingdom values, though certainly with different accents. Evangelization is the transformation of society in all its spheres so that it more closely resembles the kingdom.”<sup>8</sup> Evangelization thus penetrates all areas of human life: spiritual, social, political and economic life. Furthermore, “evangelization implies a regeneration of man’s culture and cultures, in a vital way, through the power of the gospel affecting, and as it were upsetting ... mankind’s criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life, which are in contrast with the word of God and the plan of

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<sup>6</sup> Catholic Encyclopaedia: *Our Sunday Visitor*, 1991 ed., s.v. “Evangelisation.”

<sup>7</sup> KEC, *Towards the African Synod: Lineamenta*, (Nairobi: St. Paul Communications), 15.

<sup>8</sup> Pastoral Department, “Defining Evangelization,” *African Christian Studies*, 10 (1994): 8.

salvation.”<sup>9</sup> It is the mission of the church to ensure that evangelization meets its goal in God’s plan of salvation.

## 1.2 EVANGELIZATION: THE MISSION OF THE CHURCH

Evangelization is at the heart of the mission of the church. It is her task to help people to have an encounter with the person of Christ and His message of redemption. Evangelization involves preaching the word of God, founding new churches and ushering in an epoch of total liberation of the people of God, which marks the coming of the kingdom of God. Precisely, “the church exists in order to evangelize, that is to say in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God and to perpetuate Christ’s sacrifice in the mass, which is the memorial of his death and glorious resurrection”<sup>10</sup>

### 1.2.1 BIBLICAL BACKGROUND

One of Jesus’ instruction to the apostles before ascension says “you will receive power when the Holy Spirit comes upon you, and you will be my witnesses in Jerusalem through out Judea and Samaria, and to the ends of the earth”(Acts 1:8) After resurrection, Jesus explicitly sends out his apostles to evangelize the entire world: “then Jesus approached and said to them, all power in heaven and on earth has been given to me, go therefore, and make disciples of all nations...”(Mt. 28:16-20, Mk. 16: 15-20, Lk. 24:45-48).

From the above quotations we can correctly conclude that the church is send by Jesus Christ to evangelize all peoples. This mission is rooted on the evangelizing activity of Jesus and His apostles. It is the same task, which the church continues today. What is the content of this mission?

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<sup>9</sup> KEC, *Lineamenta*, 16.

<sup>10</sup> Pope Paul VI, *Apostolic Exhortation on Evangelization in the Modern World: Evangelii Nuntiandi*, No. 14.

## 1.2.2 CONTENT OF EVANGELIZATION

In his apostolic exhortation, *Evangelii Nuntiandi*, Pope Paul VI pointed out two important elements of evangelization: the kingdom of God and liberation salvation.<sup>11</sup> This kingdom of God can be perceived in two phases: the 'already' and the 'not-yet'. The kingdom 'already' is the gesture of God sending his only child Jesus to come and reveal His Father and accept to suffer for the salvation of humanity. Consequently, "evangelization will always contain as the foundation, center and at the same time summit of its dynamism – a clear proclamation that, in Jesus Christ ... salvation is offered to all men, as a gift of God's grace and mercy."<sup>12</sup>

Once we have accepted salvation in Jesus Christ, like the rays of the sun, we have to cast the same light to others so that they can also experience Christ's saving event. In the modern society, the best way to cast these rays is by personal witness. Through our everyday life, many people can be evangelised and hence the maxim that *actions speak better than words*. We are thus challenged to be 'Christ Incarnate' so that we can reveal God to others. This revelation is not the end of the process of evangelization.

Evangelization has its *τελος*<sup>13</sup> in the eschatological reality. It must bear a sign of hope for the future, the hope that will transcend the life here and now bringing the evangelised closest to the prime evangelizer. This eschatological reality is the kingdom 'not yet'. It is the destiny, which awaits those who have been truly evangelised.

Evangelization implies a liberating salvation. The world is full of challenges, which enslave people. There are so many people who have faced injustice, corruption, and negative effects of urbanization, unemployment, family unrest, secularism and poverty. These are some

<sup>11</sup>Ibid., No's 8 and 9.

<sup>12</sup>Ibid., No.27.

<sup>13</sup>The final goal.

of the challenges of Christianity, and hence evangelization has to address them if it has to be both relevant and liberative.

Evangelization has to be integral, addressing the whole of human life in a specific and particular environment. Bellagamba holds that, “to call the process of evangelization integral from the point of view of its goal means that whatever be the manner of response of those who hear the gospel in a particular situation, everything is a contribution to the overall goal of evangelization, namely, the kingdom of God.”<sup>14</sup> The gospel message has to be incarnated into the cultural milieu of the people to be evangelised. This aspect is important because knowledge of the cultural context of the people makes the work of the agents of evangelization easier. The agent gets to know the culture of a people.<sup>15</sup> Such knowledge becomes a launching pad or a stepping-stone for integral evangelization.

### 1.2.3 METHODS OF EVANGELIZATION

A fundamental question people ask is: what method can I use to evangelize the people to whom I have been entrusted or vice-versa? People are right to raise this question because there is no standard method of evangelization. Anyone looking for any particular answer to this question can easily be frustrated. The answer is found in the multiplicity of the methods of evangelization which can be used selectively, according to the socio-cultural setting one finds him/herself in. The reason for the diverse methods is explained in *Evangelii Nuntiandi*: “the question of how to ‘evangelize’ is permanently relevant because the methods of evangelization vary according to the different circumstances of time, place and culture, and because they thereby present a certain challenge to our capacity for discovery and adaptation.”<sup>16</sup> As such, we

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<sup>14</sup> Anthony Bellagamba, “Evangelization: the Challenge of the AMECEA Churches in the Nineties” *African Christian Studies*, Nairobi: CUEA, 1993,17.

<sup>15</sup> Their language, customs, beliefs and values, their way of reckoning the Supreme Being, their status as pertains poverty, diseases, ignorance, oppression.

<sup>16</sup> Pope Paul VI, *Evangelii Nuntiandi*, No. 40.

can only attempt to outline few methods which one can choose to apply in his or her particular situation. Let us highlight some of these methods.

1. *Gospel of life*- this points out to our life witness, which is of paramount importance to evangelization. Our lives speak more than our words. A modern notion in this aspect is mission of presence that involves being with people without a primary aim of converting them. Pope Paul VI's saying that "modern man listens more willingly to witness than to teachers, and if he does listen to teachers, it is because they are witnesses"<sup>17</sup> should inspire us to give a witness of an authentic Christian life.

Human beings are social beings. They are not islands. They interact with each other. In this process of socialization, the word of God can be disseminated from one person to another. This is a powerful method of evangelization. Moreover, "the gospel is not simply a question of words or doctrinal propositions. It is essentially a way of life - a praxis - which is there to be lived by the people."<sup>18</sup>

2. *Preaching*- The word of God is the food of our spiritual lives. Thematic preaching as a method of evangelization joins us with Christ who is the word of God *per se*. Such preaching can take place during the celebration of the sacraments as well as para-liturgies, in small Christian communities and in our families.
3. *Small Christian Communities* (SCC) are in themselves a means of evangelization. They are prototypes of the means of overcoming divisions, tribalism and racism. Since everyone knows the other, there is mutual help, support and understanding. The fertilizer of the SCC's is the word of God which is shared in all their gatherings.

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<sup>17</sup> Pope Paul VI. *Address to the members of the Concilium de Laicis*, 2<sup>nd</sup> Oct. 1974.

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

4. *Catechesis*- this is a popular means of evangelization and in fact traditional. It involves having trained catechists who teach the deposit of faith to candidates within a specified period of time.
5. *Dialogue with culture*: Redemptoris Missio No. 37 mentions culture as one of the areopagus to be evangelized. For the gospel to be meaningful to the people, it has to be addressed within their cultural context. The gospel has to be put in a language and symbols which people already understand in order to make it more viable. The Problem is that cultures are transformed with time and new cultures emerge. Consequently, “whatever we share as evangelisers has to be shared in an incarnational or inculturational manner, otherwise we will continue to be, at least, irrelevant to most people, or, at worst, condemned for our evangelizing efforts outside the cultural context.”<sup>19</sup>

Bellagamba notes that, “today, the image of Mission Ad Gentes is perhaps changing: efforts should be concentrated on the big cities, where new customs and styles of living arise together with new forms of culture and communication, which influence the wider communication.”<sup>20</sup> One of these cultures is the mass media.

6. *Mass Media*- The mass media have become prominent in the past decades. All the methods mentioned above can be named as the ‘ordinary’ means of evangelization. Unfortunately, mass media has been neglected: “preference has been given to other means of preaching the gospel and of Christian education while the mass media are left to the initiative of individuals or small groups and enter into pastoral planning only in a secondary way.”<sup>21</sup> We now take a bold step ahead to include the mass media. We have

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<sup>19</sup> Anthony Bellagamba, “Evangelization: the Challenge of the AMECEA Churches in the Nineties”, 7.

<sup>20</sup> Anthony Bellagamba. The Mission of the Church: A Commentary and Reflection on the Encyclical Redemptoris Missio by Pope John Paul II, (Nairobi: St. Paul Publications, 1993), 64.

<sup>21</sup> Pope John Paul II, Redemptoris Missio, No. 36.

already mentioned developments in technology which push us to acknowledge that “our century is characterized by the mass media or means of social communication, and the first proclamation, catechesis or the further deepening of faith cannot do without these means...”<sup>22</sup> The same exhortation also stipulates that “the church would feel guilty before the Lord if she did not utilize these powerful means that human skill is daily rendering more perfect. It is through them that she proclaims from the housetops (Mt. 10:27, Lk. 12:3) the message of which she is the depository.”<sup>23</sup> Moreover, “the means of social communication have become so important as to be for many, the chief means of information and education, of guidance and inspiration in their behavior as individuals, families and within society at large. In particular, the younger generation is growing up in a world conditioned by the mass media.”<sup>24</sup> Akin to this fact is the truth that, “the world is the arena of God’s daily revelation. It is from the world that the church has to be able to read the signs of the times, in order to make the sharing of the Good News a sensible response to the multitude of varying signals.”<sup>25</sup>

Consequently, there is a need to establish the mass media as the tool, which the Youth can easily utilize to speak to themselves and to the crowds.

#### 1.2.4 AGENTS OF EVANGELIZATION

Vatican II states that “Since the whole church is missionary, and the work of evangelization is the fundamental task of the people of God...the church is mandated by Jesus Himself and thus the baptized carry out the work of evangelization in the name of the church”<sup>26</sup> Consequently, the church which is the community of believers under the direction of the Holy Spirit (Acts 1:8) does the work of evangelization.

<sup>22</sup> Pope Paul VI, *Evangelii Nuntiandi*, No.45.

<sup>23</sup> *Ibid.*

<sup>24</sup> Pope John Paul II, *Redemptoris Missio*, No. 37.

<sup>25</sup> Anthony Bellagamba, “Evangelization: the challenge of AMECEA Churches in the Nineties” 6.

<sup>26</sup> *Vat II, Ad Gentes Divinitus: Decree on the churches Missionary activity*, 7<sup>th</sup> Dec. 1965, No.35

However, there are different ministerial tasks that encompass the work of evangelization. Notably, such tasks have led to categorizing the agents of evangelization into two broad groups: the lay and the clergy. The latter include all the ordained ministers: Pope, Bishops, Priests and Deacons, who are commissioned by Jesus to be witnesses and teachers of the word. The former refers to all baptized. The two groups, though distinct, are not opposed to each other but rather complement each other in the work of evangelization. The modern terms of collaborative ministry and partnership in ministry shows how far the church has succeeded in this venture. Clericalism has given way to collaborative ministry, the driving force of new evangelization. In a broader sense collaborative ministry includes, collaboration with other religions (Inter-religious dialogue) and other Christians (Ecumenism). This is to say that, “the evangelisers must consider themselves in a situation of mutuality with the rest of the world.”<sup>27</sup>

Evangelii Nuntiandi listed the religious, the laity, the family and the young people (youth) as agents of evangelization. Considering the focus of our project, we accept the words that “young people who are well trained in faith and prayer must become more and more apostles of Youth. The church counts greatly on their contribution”<sup>28</sup> Why should the church be so interested in the youth? This owes to “their increasing number and growing presence in society and likewise the problems assailing them should awaken in everyone the desire to offer them with zeal and intelligence the gospel ideal as something to be known and lived.”<sup>29</sup> This is a sufficient reason to focus on the youth especially in Africa. Moreover, the youth are the church of today and tomorrow and thus what the youth are today is what the church will continue to be today and tomorrow. Let us now focus ourselves on the types of evangelization today.

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<sup>27</sup> Anthony Bellagamba, “Evangelization: the Challenge of AMECEA churches in the Nineties” Op.cit., 5.

<sup>28</sup> Pope Paul VI, *Evangelii Nuntiandi*, No.72

<sup>29</sup> Ibid., No.72

### 1.3 TYPES OF EVANGELIZATION

Although evangelization is a continuous activity, for better understanding we distinguish two types of evangelization. Although distinguished, these two types of evangelization are merely the two sides of one coin.

1.3.1 *Primary or Initial Evangelization*: this involves the proclamation of the good news of Christ to those who have never heard it or have scarcely heard it. Missionaries all over the world who offer their lives and energy to penetrate those areas where the word of God has never reached mainly effect primary evangelization.

1.3.2 *New Evangelization*: this type can also be called re-evangelization or ongoing evangelization. It is a result of necessity due to the many developments and changes the world is undergoing and has undergone in a very short span of time. We are living in a secular world in which urbanisation is rapidly taking place and at the same time the world is becoming a global village with elaborate means of communication. The problem posed here is how to relate with the changing world. To cope up with the changing world, Pope John Paul II in his encyclical *Redemptoris Missio* proposed a new evangelization which would address the new situation.

New evangelization is aimed at bringing hope to all who have been affected by modern development and values emanating from the new social milieu. To summarize some of the effects, we quote the words of Pope John Paul II that, “evangelization needs to be renewed today, for this reason that rapid development of the society gives rise to new challenges similar to what certain ancient churches experienced, especially as regards such phenomena as family uprooting, urbanization, unemployment, all sorts of material seductions, secularization and

intellectual perturbation accentuated by an avalanche of ideas insufficiently scrutinized, and by the influence of the media...”<sup>30</sup>

Our area of focus in this project - Karen Parish - needs more of new evangelization than first evangelization although both types of evangelization overlap and complement each other. In order to be effective evangelists, it is vital for us to acknowledge the complexity of evangelization.

#### **1.4 COMPLEXITY OF EVANGELIZATION IN THE WORLD TODAY**

We mentioned earlier that evangelization is a term that describes the entire range of activities by which the church proclaims and communicates the good news. Some of these activities include breaking the word of God during Eucharistic celebrations and the celebration of other sacraments, missionary efforts of opening new horizons for evangelization and the gospel of life, which is a personal witness. Owing to modern developments in technology, we can add audio-visual preaching which includes use of radio, television and video, Internet, newspapers, magazines and books. These new developments are of great importance when one speaks of evangelizing urban youth, which is a major concern of this work. Let us look at the socio-cultural situation of Karen Parish.

#### **1.5 KAREN PARISH**

Our Lady Queen Catholic Parish is located in the western part of Nairobi province. Politically, part of it is in Langata constituency while the other part is in Dangoretti constituency.

On the ecclesial plane, Karen is one of the parishes of Nairobi Arch-diocese. It is in Nairobi West Deanery. Karen parish has two outstations - Mutuini and Karinde which are situated in a peri-urban area.

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<sup>30</sup> John Paul II, “Address to the Episcopal Conference of Cameroon, 13<sup>th</sup> August 1985,” *L’Osservatore Romano*, Weekly edition in English, 9<sup>th</sup> September 1985, 4.

Geographically, Karen is situated in Nairobi District of Nairobi Province. It is one of the satellite towns of Nairobi city with a population of 24,285<sup>31</sup> people.<sup>32</sup> A good number of the population comprise the youth either living with their families or alone.<sup>33</sup>

### **1.5.1 THE PARISHIONERS**

The parish is multi-ethnic. Nearly all the tribes in Kenya are present. The tribes are distributed over the various economic classes of people as evident in any city. There are Christians of Western origin, most of them being religious brothers and sisters<sup>1</sup> as well as business men and women. This multiplicity shows the richness of the parish in terms of evangelization and intercultural communication.

There are doctors, professors, artisans, businessmen and women, civil servants, self-employed workers, farmers, casual workers, government employed as well as those working in the private sector. This shows how much resourceful the parish is in the field of collaborative evangelization. Everyone in his or her capacity can contribute in the work of evangelization. Putting together these gifts is engaging a heavy gear of promoting Christian religion, education, social and economic activities in the parish. We have already seen the various roles that the different groups in the parish play and hence this richness.

The standard of living of the people is variable. We have the high class, middle class and the low class. The latter operate almost on a hand to mouth earnings and live in shanties in various parts of the parish. The high class and middle class live in posh houses in the main town Area - Karen shopping center and its environs. A few live on the outskirts of Karen, some in Karinde and others in Mutuini. Most of the working people commute to town everyday

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<sup>31</sup> Central Bureau of Statistics Ministry of Finance and Planning, 1999 Population and Housing Census, Vol. 1, Jan 2001.

<sup>32</sup> 9, 764 people live in Karen and 14, 521 in Mutuini.

<sup>33</sup> I was unable to get the statistics for the distribution of the population by sex and single years of Age but this can be inferred from the statistics of Nairobi city. Majority of the populations consist of those ranging from the age of 10-34 years: Central Bureau Statistics, The 1999 Population and Housing Census: Counting our People for Development: Population Distribution by Administrative areas, age and sex, Nairobi: CBS, 2001.

where they go for work or business. Karen, being a small satellite town of Nairobi and a settlement, provides employment only for few people.

The parish station is privileged to have a good network of communication. Apart from the tarmacked Karen-Langata and Nairobi-Ngong roads, the parish enjoys Internet facilities although these are used by the parish priest for the betterment of the Parish. The parish also has a TV set and a Video Player and assorted recorded programs mainly from Ukweli Video Studio, which are viable for use in evangelization. The parish has a newly built hall which is available for use by all the Christians. With this background, let us now focus on the efforts the church in Karen is putting towards evangelization.

### 1.5.2 EVANGELIZATION WORK IN KAREN TODAY

Much of the work of evangelization in Karen is done through ministry. According to Arbuckle “ministry is any service presented in charity for the building up of God’s Kingdom, in the name of the Lord Jesus.”<sup>34</sup> Led by the parish priest, the Christians in Karen collectively do the work of evangelization. The underlying principle of this task is collaborative ministry. The parish priest assisted by visiting priests takes care of what pertains to the ordained ministry and at the same time is the overseer of the activities of the whole parish.

The type of evangelization in Karen is genuinely new evangelization, or ongoing evangelization because almost all church goers are either baptized or come from Christian families and are in the process of instruction towards baptism.

The parish priest works hand in hand with various councils in the parish: the Parish, development and pastoral councils. The three bodies ensure that all efforts are made to have a smooth running of the parish which makes the work of evangelization easy.

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<sup>34</sup> Gerald A. Arbuckle, S.M., *Earthing the Gospel: An Introduction handbook for the pastoral worker*, (New York: Orbis books, 1990), 84..

Apart from the Sunday preaching, as the pastor of souls and the teacher of the word of God, the parish priest assisted by some lay ministers produce a weekly newsletter with the Sunday readings and related reflections.<sup>35</sup> This is a powerful initiative which implies that the parish is in a position to take the challenge of using the available means of mass communication for evangelization.

The pastoral council is a great asset in the parish. It is made of the parish priest, the catechist, religious men and women as well as many lay volunteers who come together to join hands in the work of evangelization.

The main pillars of evangelization are the various groups, societies and organizations that operate at the praxis level. The Christians choose their roles according to their charisms. These groups are the prayer group, Legion of Mary, Youth, Catholic Women Association (CWA), Vincent De Paul, Choir, and Small Christian Communities. The prayer group and the Legion of Mary evangelize in the special ministry of prayer and devotion to the Virgin Mary. Their life-witness is the charter for evangelization. The CWA and Vincent De Paul are celebrities in both physical and spiritual liberation of the human person. The lay Eucharist Ministers give their service to the church through distribution of the Holy Communion. The choir is a very important group in Karen. They prepare the liturgy as far as hymns are concerned. Hymns are very effective means of evangelization and thus the importance of this group.

The Small Christian Communities are a life-witness to the work of evangelization. They bring together people to share the word of God (*Lectio Divina*), they have prayer and celebrate the sacraments, including the Eucharist. They engage in Christian hymns and dance,

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<sup>35</sup> See Appendix I for an example of the newsletter.

they help the needy in the parish, they form an evangelizing community within their territory. Their events show how much potentiality they have in progressing the work of evangelization.

The youth are full of energy. They have a mountain of services that they offer to the church. They engage in procession dances (offertory, bible, thanksgiving, entrance) during the liturgy. They are involved with drama and music competitions, they have retreats and recollections, picnics, debates, seminars and talks, games, video watching, youth masses at the outstations, parish and even national level.<sup>36</sup> The whole cluster of their activities is geared towards evangelization. How are mass media affecting their evangelization?

To answer the above question, let us now explore the world of mass media.

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<sup>36</sup> See Appendix II for the youth programme – 2001.

## CHAPTER TWO

This chapter introduces us to the world of mass media. The types of mass media, their role in society, and the church's view on mass media are addressed. It is a chapter that helps us understand the mass media and how they work, as a preparation for our praxis.

### 2.1 MASS MEDIA - DEFINITION

The word "media" is derived from the Latin "*medium*" which means the middle, center, or intervening space. Medium in social communication refers to a means or a method for conveying a subject or an idea to a person or a group of persons. In strict sense, all means of passing information from one person to another comprise media. Media thus, refer to the instruments by which mass communication is effected. Mass here has the connotation that the messages conveyed by the media is intended for large heterogeneous audience. What is the church's view of mass media?

### 2.2 THE CHURCH'S VIEW OF MASS MEDIA

The church is aware of the technological advancement as far as the mass media are concerned and has always seen them as a tangible means of evangelization. The following is an exposure of some of the church's view on the mass media.

#### 2.2.1 VATICAN II INTER MIRIFICA

Inter Mirifica listed the press, cinema, radio and television as means of social communication. The council saw these media beneficial to humanity as channels of enlightenment and propagation of the kingdom values.. However, the Council acknowledged that "man can use them in ways that are contrary to the creator's design and damaging to himself..."<sup>37</sup> hence a possibility of their misuse .

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<sup>37</sup> Vatican II Decree on the Means of Social Communication: Inter Mirifica, 4th December, 1963, No. 2.

To curb such misuse, the users were encouraged to exercise some moral consciousness which considers the subject matter and the purpose and circumstances in which this subject is disseminated. Consequently, the Council held that, “in the gathering and in the publication of news the moral law and legitimate rights and dignity of man should be upheld.”<sup>38</sup>

Inevitably the council pointed out that, “public opinion exercises enormous influence nowadays over the lives, private or public, of all citizens, no matter what their walk in life.”<sup>39</sup> The media thus have to propagate constructive public opinions which will have positive effect on the audience. To check this, the council fathers proposed that, “a properly motivated selectivity... would avoid whatever might hinder the communication of the good and facilitate the communication of what is evil.”<sup>40</sup>

In regard to the youth, the council stressed that, “special measures should be taken to protect adolescents from publications and entertainment harmful to them.”<sup>41</sup> The council urged all people of good will to support all media, especially the church-owned, in propagation of the Christian faith and sound morals. These include the Catholic press, films and slides, radio and television. As a necessity, “priests, religious and laity should be trained at once ... should acquire the competence needed to use these media for apostolate.”<sup>42</sup> Indeed, “the heralds of the Gospel must therefore enter this world in order to be permeated by this new civilization and culture for the purpose of learning how to make good use of them.”<sup>43</sup>

The church acknowledges these great inventions which can be utilized for evangelization. Moreover, “it is the church’s birthright to use and own any of these media

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<sup>38</sup> Ibid., No. 5.

<sup>39</sup> Ibid., No. 8.

<sup>40</sup> Ibid., No. 9.

<sup>41</sup> Ibid., No. 12.

<sup>42</sup> Ibid., No. 15.

<sup>43</sup> John Paul II, *The Church in Africa: Post Synodal Apostolic Exhortation: Ecclesia in Africa*, (Nairobi: Pauline Publications, 1995), No. 71

which are necessary or useful for the formation of Christians and for pastoral activity.”<sup>44</sup>

### 2.2.2 ECCLESIA IN AFRICA

The synod of Bishops pointed out the fundamental utility of mass media in the society. The fathers saw the need for the mass media to be used for evangelization.<sup>45</sup> They pointed out that the mass media, “constitute a new culture that has its own language and above all its own specific values and counter values.”<sup>46</sup> For this reason, they concluded that, “the mass media are not only instruments of communication, but also a world to be evangelized.”<sup>47</sup> The role of the church thus is “to ensure that the message media propagate is honest, true and beautiful.”<sup>48</sup>

The Pope was clear on the content of media, “I express my deep concern about the moral content of very many programs which flood the African continent. In particular, I warn against pornography and violence ... the synod rightly deplored the very negative portrayal of Africa in the media.”<sup>49</sup> Arguing on the same line, Roger Tessier acknowledges that, “video libraries in cities, like Nairobi are numerous and offer a vast choice of films most of which have been produced from British TV or other western producers. Moreover, no one seems to help people in their choice of videos, which often carry ideas, contrary to African culture and Christian education.”<sup>50</sup> What was clear in the minds of the Fathers is that, “every Christian should be concerned that the communications media are a vehicle of evangelization.”<sup>51</sup>

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<sup>44</sup> *Vat II, Inter Mirifica*, No. 3

<sup>45</sup> John Paul II, *Ecclesia in Africa*, No. 71

<sup>46</sup> *Ibid.*

<sup>47</sup> *Ibid.* no. 124

<sup>48</sup> Joseph Oladejo Faniran, “Evangelising the Media: A Challenge to the Church in Africa,” *AFER*, 40 (April 1998): 118.

<sup>49</sup> John Paul II, *Ecclesia in Africa*, 124.

<sup>50</sup> Roger Tessier, “25 Years of Catholic Church Communications Activities in Africa 1963-1988” *AFER*, 31 (1989): 83.

<sup>51</sup> John Paul II, *Ecclesia in Africa*, No. 124.

### 2.2.3 CANON LAW ON MASS MEDIA<sup>52</sup>

The church draws its authenticity of teaching from Christ's teaching. It is on this ground that canon 747§2 states that "to the church belongs the right always and everywhere to announce moral principles, including those pertaining to the social order, and to make judgments on any human affairs to the extent that they are required by the fundamental rights of the human person for the salvation of souls"

It is from this principle that the teaching office of the church extends its influence on the means of social communication. The underlying motivation to such influence is outlined in canon 761 which acknowledges the utility of the mass media in evangelization.

The canon reads, "the various means which are available are to be employed to proclaim Christian teaching, especially preaching and catechetical formation, which always hold the primary place; other means to be employed however, are the exposition of doctrine in schools, academies, conferences and meetings of every type, and its spreading by means of public declaration by legitimate authority made on the occasion of certain events, by the press, and by other instruments of social communication (Canon 761)." The motive behind this canon is to urge all members of the church to use every means available to transmit the word of God. Mass media is not an exception owing to the massive technological advancement in this field.

In the proclamation of the word of God, every regional church has a policy which everyone within that jurisdiction should adhere to whatever norms the Episcopal conference issues regarding preaching on radio and television. Thus, "the prescriptions of the conference of Bishops are to be observed in giving radio or television talks on Christian doctrine (canon. 772§2)." The censorship of the church should not be misinterpreted in terms of 'watchdog'

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<sup>52</sup> All canons quoted in this section are from: The Canon Law Society of America, *The Code of Canon Law: A Text and Commentary*, James A. Coriden, Thomas J. Green, Donald E. Heintschel, eds., (London: Geoffrey Chapman, 1985).

philosophy. The church has a right to ensure that the correct doctrine of the church is passed on. This is the reason why “catholic religious formation and education which are imparted in any schools whatsoever as well as that acquired through the various media of social communications are subject to the authority of the church (canon. 802§1).”

Canon 822§1 encourages the use of the means of social communication for the benefit of the church. “The pastors of the church, employing a right which belongs to the church in fulfilling its responsibility, are to endeavor to make use of the instruments of social communication.” The bishops are challenged to employ the mass media for their pastoral ministry. Moreover, the church has a right to use these media positively for its work of evangelization.

The church, acknowledging the lay faithful who quite often use the means of social communication and are largely influenced by the media, counts on their collaboration for the benefit of humanity. In fact, these same “pastors are to see to it that the faithful are taught that they are bound in duty to cooperate so that the use of the instruments of social communication is animated with a human and Christian spirit (Canon. 822§2).”

The church, conscious that many lay Christians are involved in the mass media encourages them to join hands with the church in carrying out the church’s pastoral activity: “all the Christian faithful are to be concerned about furnishing assistance in the pastoral activity in such a way that the church effectively fulfills its responsibility through such instruments; this is especially true for those who in any way have a role in the reputation or use of these instruments (Canon. 822§3).” The experts in the use of mass media are singled out as important assets in the church’s pastoral ministry through the media.

The law stipulates that, “in order for the integrity of the truths of the faith and morals to be preserved, the pastors of the church have the duty and the right to be vigilant lest harm be

done to the faith or morals of the Christian faithful through writings or the use of the instruments of social communication; they likewise have the duty and the right to demand that writings to be published by the Christian faithful, which touch upon faith or morals, be submitted to their judgment; they also have the duty and right to denounce writings which harm and correct faith or good morals (Canon. 822§1).” Paragraph two of the same canon is also vital, “the bishops as individuals or gathered in particular councils or conferences of bishops have the duty and right mentioned in §1 with regard to the Christian faithful committed to their care; the supreme authority of the church has this duty and right in regard of the whole people of God.” According to the commentary, this canon “is a general charge to pastoral watchfulness in order to prevent the believing people from being misled in a world of easy, open and free communication”<sup>53</sup> The pastors are warned to be vigilant in preserving faith and morals, hence “the positive support and encouragement of good books, periodicals; and progress is one important way of exercising the responsibility while another is the attempt to point out, criticize, and even discourage publication and media presentations which are perceived to be detrimental.”<sup>54</sup>

### 2.3 TRADITIONAL MEDIA

Even before the advent of technology, Africa had been rich with traditional media. Each community had its own media through which information, entertainment and appeals were channeled to the community. It is almost absurd to talk of “mass” media *per se* in African communities because most of the media were limited in space and time and reached only a particular group or village. Such media can be correctly named “community” or “group” media.

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<sup>53</sup> The Canon Law Society of America, The Code of Canon Law: A Text and Commentary, James A. Corider, Thomas J. Green, Donald E. Heints Chel., eds., (London: Geoffrey Chapman, 1985), 579.

<sup>54</sup> *Ibid.*

Community media were important tools for ensuring unity in the community. They gave people a sense of belonging because of their participatory mode. Participation builds unity among the members of the community. Unity begets communion and hence the solidarity which was depicted in the traditional African communities. Perhaps, this binding power is one of the aspect which the youth of today need to embrace with its participatory paradigm. How can contemporary youth, living in a urban or sub-urban setting, build a community where life is celebrated communally?

The content of traditional media was holistic. It was aimed at bringing the members to a common table with the maxim “*cor unum et anima una*”<sup>55</sup> prevailing. The media addressed the joys and sorrows, fears and hopes, truths, morals and beliefs of the community. The media were powerful channels of education, especially in terms of passing down the heritage of the community from generation to generation. Relationships and human behavior were spelled through the media. The mood of the community could be read from the mood of the media message. When people sang and danced, it was more than entertainment. Every message had its own purpose. Media like dance, traditional songs, community drama, story telling, sayings, riddles and proverbs were powerful instruments in the traditional African society. These media provided the community with the power of communion since everybody was involved in them.

## 2.4 MODERN MASS MEDIA

As we have mentioned before, modernity is marked with development in technology, particularly in communication. The world has swiftly moved from oral media to audio-visual media through print media. The former belongs to the traditional culture while the latter (print and audio-visual) belong to modernity. This development has also envisaged a transition from

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<sup>55</sup> Borrowed from the Spiritan motto: One Heart and One Spirit (Acts 1:14).

oral culture to audio-visual through the literary culture, a movement which is taking place in Africa today. There are two main categories of modern mass media.

a. **PRINT MEDIA:** these type of mass media convey information through the written word. They include books, newspapers, magazines, and bulletins.

b. **ELECTRONIC MEDIA:** This category includes all ‘space length’ means of communication. The electronic media have two important components:

i. **SOFT WARE:** these are the components that contain the subject content. They include tapes, films, compact discs, slides, and photography recordings. They carry the message to be conveyed and they are subject to selection according to needs and tastes of the user.

ii. **HARD WARE:** these are the machines. They include CD players, cassette recorder and players, television, video players and projectors. They utilize the soft ware to pass on messages, ideas or information . Most of them are easy to operate and can be used by all classes of people.

The electronic media can be categorized as follows:

a). **AUDIO MEDIA:** these convey ideas or messages through sound waves. A radio is a good example of an audio medium.

b). **VISUAL MEDIA:** these convey messages through visual images.

c). **AUDIO-VISUAL MEDIA:** these convey messages through both visual images and sounds.

A good example is the television. Such media combine both visual and the video components.

This category is also called multimedia.

## **2.5. MEDIA: “PUBLIC SERVICE VEHICLES” (PSVs)**

The local image we can use to describe the mass media is the PSVs. The mass media are like public service vehicles. These vehicles offer transport to a dispersed public. Those who

have the hardwares are potential customers and at the same time, none is limited to only one vehicle (media). The vehicle (media) is the technical means by which the passengers (audience) are taken to their destination. The passengers can choose the vehicle which they feel is best for taking them to their destination (can be Nissan matatu, KBS, BMW, taxi - the media).

The destination of the passengers (audience) is influenced by their taste for a particular vehicle (the audience can and does select what satisfies their own needs). By choosing the vehicle (reading, viewing or listening), they enter into a contract with the owners of the vehicles (media organizations) to deliver them to their destination (information, entertainment, education, leisure). However, once the deal is struck, the driver may take full control of the vehicle if they choose to be passive in the journey (the media organization can do whatever they want with the media provided the people reach their destination: fulfill their motivation and interest). If they dislike a particular vehicle the passengers can change to another vehicle (the remote control device makes this practical from the passengers seat). Such is the media.

We notice that the receiver is every person without any direct mutual relationship with the media organization. Mass communication is communication willed to all people provided that they use a particular medium. The message is meant for unlimited public which is free to interpret it according to their experiences, context and expectations. From the above, three characteristics of the media can be mentioned:<sup>56</sup>

- i. The message is directed to a large audience.
- ii. The message is 'public', for all who can access it, not secret.
- iii. There is a gap between the sender and receiver.

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<sup>56</sup> These ideas are borrowed from: McQuail Denis, Mass Communication Theory: An Introduction, 3rd Edition, (London: Sage Publications, 1994), 283-324.

This makes it hard to get immediate or direct feedback from the audience. Moreover, the message goes through a complex process which involves presenters, journalists, technicians, script writers among others.

## 2.6 THE POWER OF MASS MEDIA

One question which disturbs contemporary society is: how powerful are the media? Many people have attributed violence, sexual promiscuity and copying of western life style among the youth as a direct impact of the mass media. Are the mass media so powerful? We can make a litany of questions to assess the power of media: are they more powerful than the friends and relatives we know and live with? Was the Rwandan genocide a direct result of mass media propaganda? What made Eric Wainaina's hit 'nchi ya kitu kidogo' so popular? Why has Osama Bin Laden become a contemporary legend?

The answer to the above questions triggers our mind to reflect on the power of the mass media. However, to build a firm foundation, we have to make a brief reference to scholars who have made field research on the mass media. The first person to set the ball rolling was Walter Lippmann who held that mass media have immediate effect on people. A psychologist called Harold Lasswell was convinced that mass media are like bullets which hit us and we are 'brainwashed.' Lasswell's idea was elaborated in his effects theory. Now, "at their extreme, effects theory devotees assumed that the media could inject information, ideas and even propaganda hypodermically into the public. The theory was explained in terms of hypodermic needle model or bullet model,"<sup>57</sup> This model claims passivity of the individuals towards the media. It waters down the active critical attention of individuals who are exposed to multiple media and who have build up a skeptic mentality of media messages.

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<sup>57</sup> Ibid., 388.

A sociologist, Paul Lazarsfeld, clarified in his minimalist effects theory that the individual relies on friends more than on media. Lazarsfeld noticed that there was a tendency for persons to be influenced directly by people whom they respected and knew personally, therefore, “the ‘minimalist’ scholars’ point is that personal contact is more important than media contact.”<sup>58</sup> Does this imply that the media has no influence at all?

Two professors namely Maxwell McCombs and Don Shaw pointed out that the media sets the agenda: “the media do not tell people what to think but tell them what to think about.”<sup>59</sup> This implies that the media message becomes the food for thought for the public telling them what to do. The media thus are powerful since, “this ability to effect cognitive change among individuals is one of the most important aspects of the power of mass communication.”<sup>60</sup>

While many people expect to see the power of media manifest itself directly and immediately, Elizabeth Noelle Neumann, a German scholar, “conceded that the media do not have immediate powerful effects but argues that effects over time are profound.”<sup>61</sup> Being ‘thrown’ in the world of modernity, no one can escape contact with the numerous media of communication. Given time, the media messages can affect our values, beliefs and way of life in general. What are the factors that influence mass audience in this long term process of communication?

Media audience are diverse and thus no direct feedback can be received by the communicator as in interpersonal or group communication. Akin to this fact is the truth that it becomes so hard to determine the size of the audience. If it is hard to determine the audience, it

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<sup>58</sup> Ibid., 389.

<sup>59</sup> Ibid.

<sup>60</sup> Ibid.

<sup>61</sup> Ibid.

becomes even harder to pinpoint the effects of media on the audience. Several factors are responsible for this.

- a. MOTIVATION: different individuals have different interests for specific programs. This is the reason why “in mass communication, the encoder must know the audience well enough to shape messages that can be decoded accurately and with the intended effect.”<sup>62</sup> Knowing the audience and their interest which shapes their motivation is thus very important in communication.
- b. FREEDOM: individuals have liberty to tune in and off their hardware’s. “The mass media...offers messages from which the audience can select freely according to its needs. Attitudes, expectations, experiences, education and the actual situation are determining factors in this selective behavior of the audience.”<sup>63</sup> It becomes so hard to determine what ‘mass’ has been reached by the media. Connected to this is the time factor.
- c. TIME: Everyone has a particular timetable which she/he follows more or less everyday. Some programs are aired while some people are at work, in social functions, in outings and so on. To reach a specific audience, the communicators must know the time when at least most of the targeted audience is free. Another complication arises from modernity.
- d. MULTIPLICITY OF CHANNELS AND PROGRAMS: the channels and program time line present so many genres at the same time. The satellite provides a rich menu for all consumers round the clock. Various local television and radio stations air different programs simultaneously. The remote control device makes it possible to switch from one channel or radio station to another while enjoying your cup of tea. Can the mass media exert the same power for individuals tuned to the same program?

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<sup>62</sup> Ibid., 376.

<sup>63</sup> Social Communication Departments AMECEA & IMBISA, Communication in the Church and Society: Communication for Pastoral Formation, (Nairobi: Paulines, 1999), 61.

e. PASSIVITY AND ACTIVITY is another variable which deserves to be mentioned. The underlying principle in this notion is that individuals have a large degree of control over how the mass media affect them. This point was postulated in the consistency theory in that, "faced with messages consistent with their own views and ones that are radically different, people pay attention to the one they are comfortable with and have slight recall of contrary views."<sup>64</sup> Consequently, beliefs and values can affect our choice of media. Our motivation determines our passivity or activity towards particular programs and molds our exposure, perception and retention of the media messages. Motivations can be personal oriented or group oriented (peer pressure). Either way, the media will exert an impact on the individual only if he or she is actively present and involved in a particular program. What pushes them to be so involved? They want to gratify their needs.

f. GRATIFICATION focuses on the question: How do individuals use the media and why? According to Vivian, "people seek certain media to gratify certain needs."<sup>65</sup> Vivian outlined three functions of media, namely: surveillance, socialization and diversion. Surveillance refers to the fact that, "media provide information on what's going on."<sup>66</sup> As far as socialization is concerned, "the media are important in creating community, even nationhood and perhaps, with global communication, a fellowship of humankind."<sup>67</sup> However, negatively, individuals may be socially turned into psychopaths by clinging to the media which provides a kind of parasocialization. Uses and gratification theory is important because "by having a firm grasp of the peculiar needs of readers, listeners and viewers in their various locations, mainly urban and rural, local media can then strive to provide such needs."<sup>68</sup>

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<sup>64</sup> Vivian, The Media of Mass Communication, 393.

<sup>65</sup> *Ibid.*, 390.

<sup>66</sup> *Ibid.*, 392.

<sup>67</sup> *Ibid.*

<sup>68</sup> Bernard Nnamdi Emenyeonu, "Media Uses and Gratifications: A Review," African Media Review, 9, (1995):108.

Relaxing is one of the needs answered by the media. Vivian points out that, “through the mass media, people can escape everyday drudgery, immersing themselves in a soap opera, a murder mystery, or pop music. The result can be stimulation, relaxation or emotional release.”<sup>69</sup> Mass media can create avenues for diversion from boredom, tension and frustrations. Mass media can relax someone by its noble power of entertainment. The impending danger for relying on media for diversion is allowing oneself to be absorbed in the lives of the actors such that one makes a leap from reality.

From the above analysis, the fact that the media are powerful cannot be underestimated. It is correct to affirm that, “depending on how they use media, people can grow in sympathy and compassion or become isolated in a narcissistic, self-referential world of stimuli with near-narcotic effects. Not even those who shun the media can avoid contact with others who are deeply influenced by them.”<sup>70</sup> Unlike the mediocre reasoning that individuals are passive, it is clear that people are actively involved in the communication process, though in varying degrees, depending on the media content and the context. This is verified by the role media plays in the society.

## 2.7 THE ROLE OF MASS MEDIA IN THE SOCIETY

The media plays a significant role in the society. We need to grasp some of these roles which the media can initiate or fulfill in the society. This will give us a hint on important components which should not be overlooked in our attempt to evangelize the youth through the mass media. Though these aspects seem to be distinct, they are intertwined and talking about the same reality, one almost implies the other.

a. *Information*: the media promotes the exchange of information. People are kept aware of what is happening around them. The media in Kenya has often amplified class injustice, inequality.

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<sup>69</sup> Vivian, *The Media of Mass Communication*, 392.

<sup>70</sup> Pontifical Council for Social Communications, *Ethics in Communications*, (Nairobi: Paulines, 2000), 6.

unnecessary violence of the police on citizens, conflicts, abuse, crimes, corruption, new technology among others.

b. The media *interpret the information* giving people suggestions on what to do or not to do.

They critically assess the situation before they give some practical suggestion on certain issues.

The issue of social concern is almost present in all media. Moral issues are raised and people give their opinions pointing towards praxis. Should abortion be allowed in Kenya?

c. The media *initiate social change*: they pay attention to needs, social abuses, corruption, child labor, women rights and human rights. When hidden aspects of social life are raised by the media, they provoke people to think and react.

d. The media *educate*: some programs are solely meant to promote education and formation of conscience. A good example of this is the radio class programs for various subjects in primary and secondary schools in Kenya. Documentaries on AIDS and other relevant topics are also very educative.

e. The media *enhance socialization*: they set a mode of behavior for the people. They determine what is normal or desirable. Basic norms, values, beliefs and practices are disseminated to the audience with an intention of standardizing the people.

f. The media *entertain*: they refresh the mind but at the same time can inform or contribute to the value system of individuals. A soap opera can be at the same time entertaining, educating or informing and can bear some effects in the daily lives of individuals.

g. The media also *effect commercialization*: through advertisements, people can be persuaded to purchase particular products. Advertisements are expensive to air<sup>71</sup> but once they have convinced the potential customer, the profits outweigh the advertisement fee. The running of the media is largely dependent on revenue, collected from advertisements.

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<sup>71</sup> KTN airs one advertisement at the rate of Ksh. 40,000 per second. Information from a visit to KTN studio in Nairobi on 8th November 2001.

h. *Ritualizing*: some people like programming their lives categorically. Ritualizing explains why one would tune to Kiss FM for breakfast show, tune to KBC for midday melody and relax in front of a TV after supper to watch a popular program on daily basis.

The above roles which the media play in the society suggest why the youth are so anxious when mass media are mentioned to them.

## 2.8 THE ANXIETY OF THE YOUTH

The youth are in search of meaning in their lives and their development. They need information about life and hence seek advice in practical matters and decisions about life. As creative persons, they long to satisfy their curiosity. Moreover, they have a disinterested desire to know. They seek to learn and often learn from the media.

The youth are in crisis of values. Faced with the liberal western way of life, the traditional values conflict the 'new life'. Consequently, the youth travel in the media to look for models whom they can imitate in their lives. They want to be identified with great actors, prominent politicians, successful men and women who are valued in the society. They long to be creative broadcasters like Carol Mutuku of Kiss FM.

At the same time, they want to learn what other cultures value. The mass media is a mosaic of these cultures. The youth want to be in contact with the society. The media connects them with the society. The youth need somebody to talk and to listen to. The mass media opens this opportunity for everybody. The youth can listen to people airing their views and get opportunities to air their views too.

As victims of circumstances, the youth want to belong to a group. They yearn to have a sense of belonging to a particular group. They know how to form peer groups which can either influence them positively or negatively. Whatever the group members decide is taken as the norm of the group, whether positive or negative.

Understanding the role the media can play in the society is vital because, “the sending organization is in a position to have a developed view of what it is seeking to achieve of its audience...”<sup>72</sup> The media organizations can thus target the youth by meeting their expectations. How are Christian youth affected by the mass media? From the above understanding of evangelization and media we proposed a field study to help us answer the above question. The study is carried out in Karen to verify the following hypothesis.

1. Media use is high among the youth.
2. The youth have a preference for a particular medium.
3. The youth have their favorite programs.
4. The media have more influence on: adolescents, those with low level of education and those with problematic family life.
5. There will be clear motivations for the use of media.
6. There is either peer pressure, little or no control at all in the choice of media.

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<sup>72</sup> McQuail, Mass Communication Theory, 165.

## **CHAPTER THREE**

Our field research was carried out in Karen Parish - Nairobi West Deanery in the months of June to September 2001.

### **3.1 RESEARCH PURPOSE**

We have seen that media exposure can affect the behaviour, attitudes, beliefs and opinions of people. The media have a profound influence on the values of those who look for answers to their needs because what they present can be taken as the norm. We carry out our research:

1. To determine what gratifications motivated media use among the youth in Karen.
2. To trace which media were used to obtain satisfaction for which needs and by what group of youth.
3. To establish the correlation between personal needs and media use.
4. To tentatively assess media influence on opinions and attitudes of the youth.

### **3.2 RESEARCH METHODOLOGY**

Questionnaires were used for data collection. We did convenience sampling with the Catholic youth of Karen who were easy to reach. Most of the questions were closed ended and required the respondents to choose the answer from the list given. We also had some open ended questions. Likert scaling was used in a considerable number of questions.

The researcher made prior arrangements with the youth to meet with them for the purpose of filling the questionnaires. The researcher instructed and guided the filling in of the questionnaires to assure that everything was understood.

A research assistant volunteered to help the researcher to dispatch some questionnaires to the outstations. A total of 100 questionnaires was send out and 90 were received back.

To ensure that all the questions were valid, a critical assessment and revision were made with the help of the project director as well as competent consultants. Pilot questionnaires were sent out and the ambiguities and unclear instructions and questions were corrected and refocused.

### 3.2.1 SOURCES OF INFORMATION

To collect appropriate data that would best give light to the topic under discussion, we consulted the Catholic youth in Karen, mass media studios and library resources. We considered three important components for obtaining data:

1. Library research for secondary data: We collected secondary data from the literature available on our subject. We went through published books, periodicals, dictionaries, church documents, unpublished thesis, not forgetting the class notes and handouts from relevant subjects.
2. Personal experience: After having worked not only with the youth of Karen but also with youth from other places, the experience I have gained about the youth has been very helpful in the progress of our project. This has enabled us to complement the quantitative data with qualitative insights. In fact, the project is a 'synod'<sup>73</sup> with the youth from the parish to the college and back to the parish for implementation.

Apart from walking with the youth and growing into greater knowledge of them, visits to KTN studio<sup>74</sup> and UKWELI VIDEO studio<sup>75</sup> as well as the URTNA show,<sup>76</sup> held in Kenyatta International Conference Center, added more information and insights in the field of communication.

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<sup>73</sup> Synod here refers to the result of my heartfelt desire to do something for the youth after my pastoral experience. To achieve this, I had to keep the youth in mind at the college which prompted me to write this essay. I am looking forward to its implementation after my studies.

<sup>74</sup> Visited on 8th November 2001.

<sup>75</sup> Visited on 19th November 2001.

<sup>76</sup> Visited on 6th and 9th November 2001.

3. Field research for primary data: to meet the purpose of our study, a questionnaire was designed.<sup>77</sup> Questionnaires were formulated to cross-check and deepen data related to media exposure, motivations to use the media, social and family background and the opinions and attitudes of the youth.

### **3.3 METHOD OF DATA ANALYSIS AND INTERPRETATION**

Data analysis began after going through all the questionnaires for the required information. Because of the nature of the research, most of the information needed was quantitative but this does not undermine the qualitative approach. We fed the collected data into the SPSS program for windows which helped us to analyze and interpret the data technically. The results are presented under descriptive statistics, tables and charts and complemented with sound insights.

Chapter four illustrates the analysis and interpretation of our data.

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<sup>77</sup> See Appendix V for the questionnaire.

## **CHAPTER FOUR**

This chapter examines the reports the use and the influence of mass media by a sample of the Catholic youth in Karen. To contextualize the data, the life of the youth of the parish is presented before analyzing and interpreting the findings.

### **4.1 THE CATHOLIC YOUTH IN KAREN: AN OVERVIEW**

From our research and my personal experience and encounter with the youth, many things excite them. The youth in Karen are not an exception and various excitements make them vulnerable.

They have fallen in love with the mass media. They want to walk with the modern world. They admire the technological advancements in the world. Being in an urban area, they are in contact with new technology. They can write to their friends in America and the message reply comes within seconds, thanks to the E-mail. The youth have great curiosity: they want to find out the reason for everything. They are keen enough to try out everything which is prohibited in the common formula of do's and don'ts. They like to be free. These young turks enjoy being entertained as much as they would like to entertain. Most of the youth hate boring homilies. They compare them with the many boring lectures they have attended in school. Some, especially the adolescents, feel that their parents and those who are older than themselves do not love them. The adolescents feel that there is lack of understanding and communication with their parents and the older generations. Such adolescents are seen to be aggressive. They are the freedom seekers.

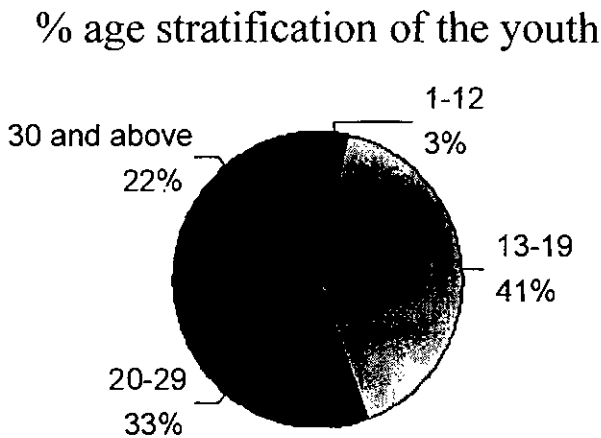
The teenagers are well covered by the mass media. Newspapers, radio, magazines, books and television record their lives. Teenage pregnancy, sexual promiscuity, low self esteem, vulnerability to the HIV/ AIDS and strikes are common in the media. Anti-social behavior is the scale for expressing their dissatisfaction. In fact, "Sociologists tell us this is a

result of urbanization; that large masses of young people with little room and few activities to utilize their energies are seeking restlessly for self-expression and searching for identity.”<sup>78</sup>

#### 4.2 DATA ANALYSIS AND INTERPRETATION

Before we analyze our data, we need to know our correspondents. The following charts and table summarize what we should know of them as pertains their age, gender, status and economic background. This refers exclusively to our sample.

Fig. 1



Majority of the correspondents came from the teenage group (41%) and the young adults (33%) as presented by fig 1 above. Fig. 2 below shows the status of the youth: majority are still in school (61). Fig. 3 shows the economic background of the youth: majority come from the middle class (62). Table 1 below summarises the gender of the correspondents.

<sup>78</sup> Robert A. Brees, Counselling With Teenagers, Successful Counselling Series, (Philadelphia: Fortress Press, 1968), 20.

Fig. 2

The status of the youth in numbers

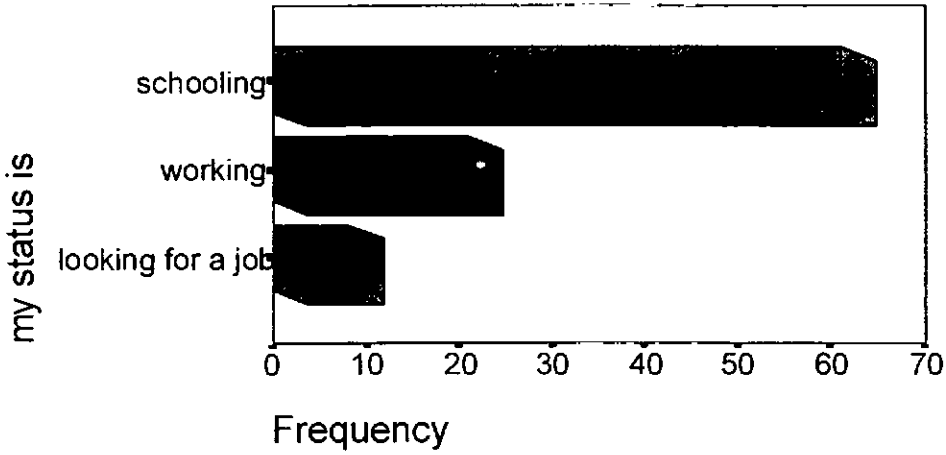


Fig. 3

Economic background of the youth in numbers

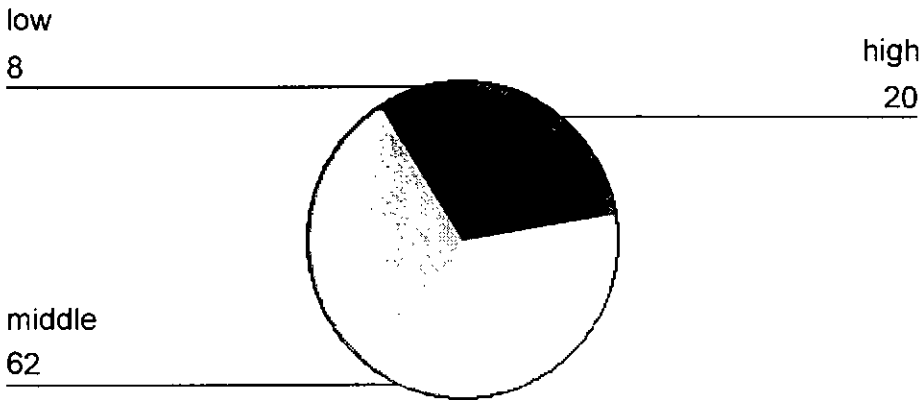
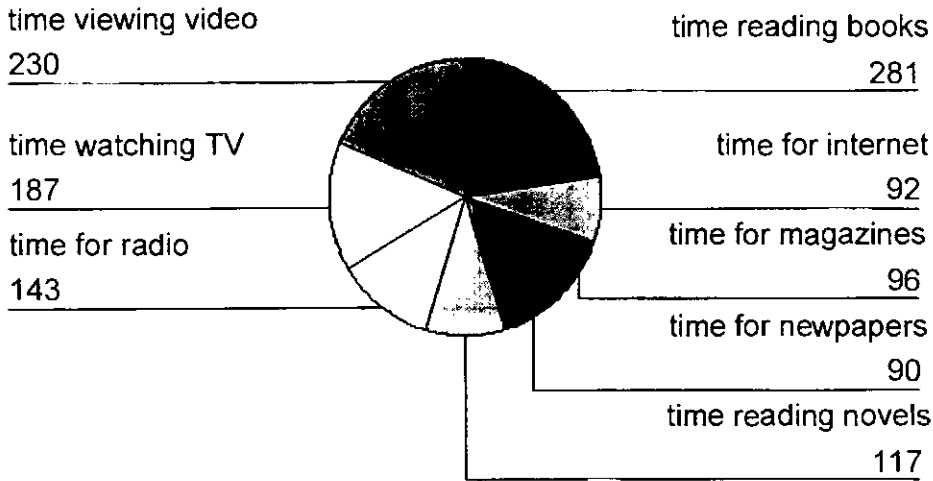


Table 1 GENDER

| Value Label   | Value        | Frequency     | Percent      | Valid Percent | Cum Percent |
|---------------|--------------|---------------|--------------|---------------|-------------|
| <b>male</b>   | 1            | <b>42</b>     | <b>46.7</b>  | 46.7          | 46.7        |
| <b>female</b> | 2            | <b>48</b>     | <b>53.3</b>  | 53.3          | 100.0       |
|               | <b>Total</b> | <b>90</b>     | <b>100.0</b> | 100.0         |             |
| Valid cases   | 90           | Missing cases | 0            |               |             |

The fact that the youth in Karen are exposed to mass media is clear. The youth time zone (see Fig. 4 below) shows that the youth are really using the media.

Fig. 4 Media use by youth hours/week



Time for reading books is highest because most of the respondents are in school. The time used for TV and video by the youth shows that the youth have fallen in love with the audiovisuals. Media exposure is high simply because most of the families have the hardware. The following tables summarise this point.

**Table 2 family radio**

| Value Label | Value | Frequency     | Percent | Valid Percent | Cum Percent |
|-------------|-------|---------------|---------|---------------|-------------|
| yes         | 1     | 85            | 94.4    | 94.4          | 94.4        |
| no          | 2     | 5             | 5.6     | 5.6           | 100.0       |
|             | Total | 90            | 100.0   | 100.0         |             |
| Valid cases | 90    | Missing cases | 0       |               |             |

**Table 3 family TV**

| Value Label | Value | Frequency     | Percent | Valid Percent | Cum Percent |
|-------------|-------|---------------|---------|---------------|-------------|
| have        | 1     | 87            | 96.7    | 96.7          | 96.7        |
| not have    | 2     | 3             | 3.3     | 3.3           | 100.0       |
|             | Total | 90            | 100.0   | 100.0         |             |
| Valid cases | 90    | Missing cases | 0       |               |             |

**Table 4 family VCR**

| Value Label | Value | Frequency     | Percent | Valid Percent | Cum Percent |
|-------------|-------|---------------|---------|---------------|-------------|
| yes         | 1     | 73            | 81.1    | 81.1          | 81.1        |
| no          | 2     | 17            | 18.9    | 18.9          | 100.0       |
|             | Total | 90            | 100.0   | 100.0         |             |
| Valid cases | 90    | Missing cases | 0       |               |             |

**Table 5 I have my personal TV set**

| Value Label | Value | Frequency     | Percent | Valid Percent | Cum Percent |
|-------------|-------|---------------|---------|---------------|-------------|
| yes         | 1     | 16            | 17.8    | 17.8          | 17.8        |
| no          | 2     | 74            | 82.2    | 82.2          | 100.0       |
|             | Total | 90            | 100.0   | 100.0         |             |
| Valid cases | 90    | Missing cases | 0       |               |             |

**Table 6 I have a personal radio set**

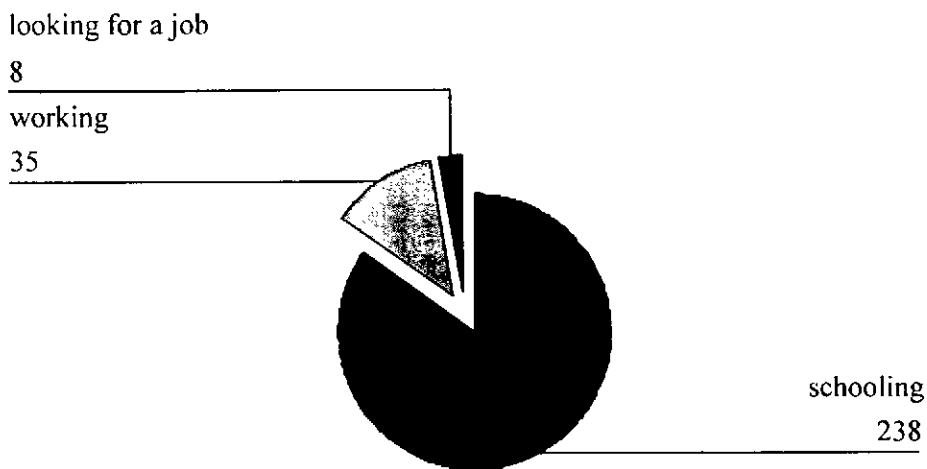
| Value Label | Value | Frequency     | Percent | Valid Percent | Cum Percent |
|-------------|-------|---------------|---------|---------------|-------------|
| yes         | 1     | 41            | 45.6    | 45.6          | 45.6        |
| no          | 2     | 49            | 54.4    | 54.4          | 100.0       |
|             | Total | 90            | 100.0   | 100.0         |             |
| Valid cases | 90    | Missing cases | 0       |               |             |

**Table 7 I have a personal VCR**

| Value Label | Value | Frequency     | Percent | Valid Percent | Cum Percent |
|-------------|-------|---------------|---------|---------------|-------------|
| yes         | 1     | 6             | 6.7     | 6.7           | 6.7         |
| no          | 2     | 84            | 93.3    | 93.3          | 100.0       |
|             | Total | 90            | 100.0   | 100.0         |             |
| Valid cases | 90    | Missing cases | 0       |               |             |

The density of media use is variable. We have already said that those in school are by necessity heavy readers of books, as demonstrated by fig. 5.

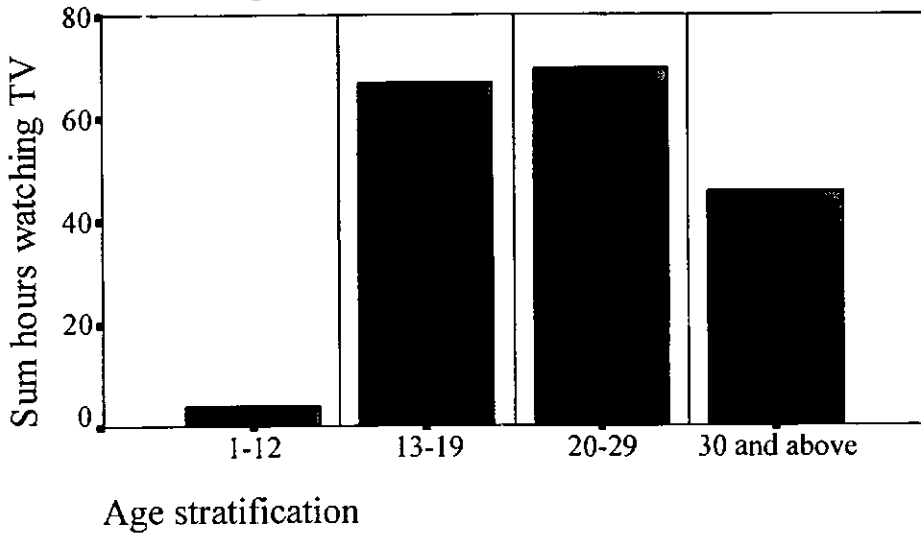
**Fig. 5 Time reading books/week by status**



The Internet is used by all classes of people with the schooling youth rating highest though, none of them is a heavy user. The magazines recorded only one heavy reader who is a

student. The rest are medium or low readers. Newspapers had no heavy readers but all classes of people are using them with the schooling team rating highest. Novels have seven heavy readers: four from those looking for jobs, two from the working class and one student. Those in school rated high in their time for listening to the radio. However, the only addict to the radio hailed from the working class. TV recorded highest watching by the adolescents and the young

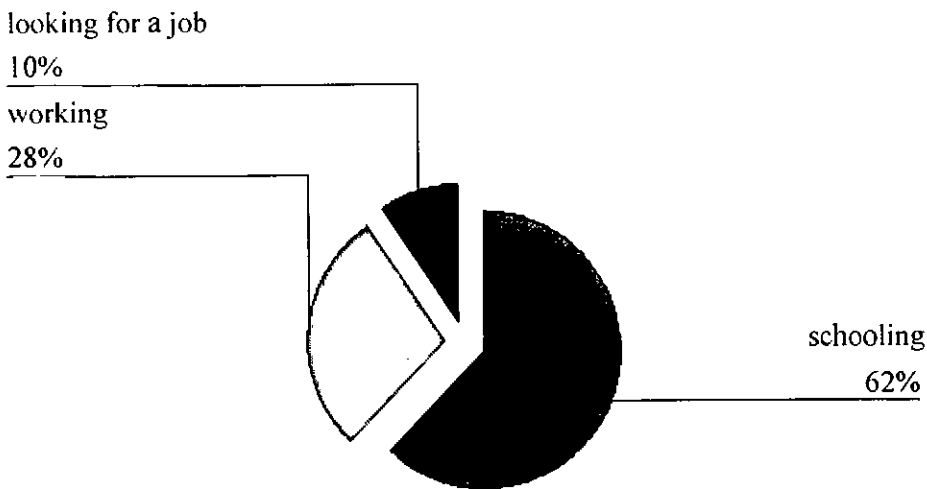
Fig. 6 Time for TV/week by age



adults.

The video recorded the highest number of addicts (over 20 hrs per week): seven working, four schooling and three looking for jobs. The majority of heavy watchers are still in school (fig 7).

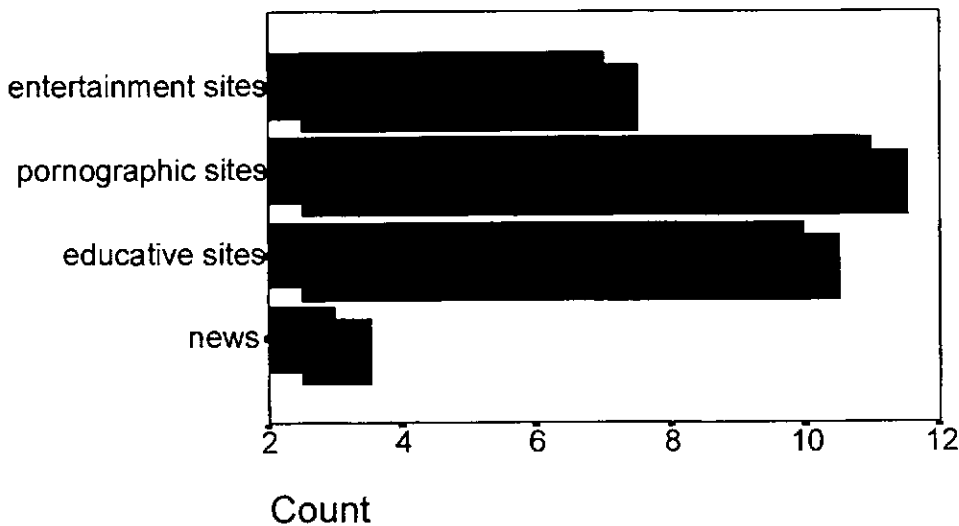
Fig 7 % time for video/week by status



The youth have preference for certain programs. Among the TV channels, KTN, Channel O and Movie Magic are most preferred. Kiss FM, Capital FM and Citizen<sup>79</sup> are the most favorite radio stations. Vibe, Source and Now magazines are the most favorite for the youth.

Among the newspapers, Nation and Standard took the highest toll. Although the Internet is new to the youth, they have already ventured with the following websites ranging the highest: pornography and education (figure 8). This can be explained by the number of mushrooming cyber cafes. It is interesting to note that what René Molenkamp<sup>80</sup> has said about cybersexual activity is already affecting the youth, especially adolescents and young adults.

Fig. 8 Youth's favorite websites

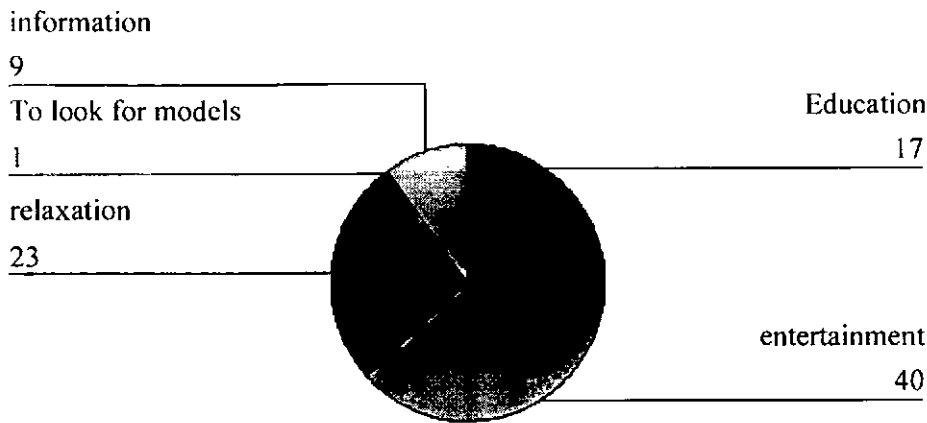


Various motivations push the youth to choose the various media as the following example shows (fig. 9).

<sup>79</sup> Although this station was closed down by the government, it is interesting to note that the youth had a very high affinity for it. This could have been because of the fact that the station aired political issues openly irrespective of the persons involved. This was mainly done in its popular programme: Wembe Wa Citizen.

<sup>80</sup> René J. Molenkamp et. al., "The Cybersexual Addiction" in *Human Development*, Vol. 22, No.1, 2001.

Fig. 9 Motivation for watching TV

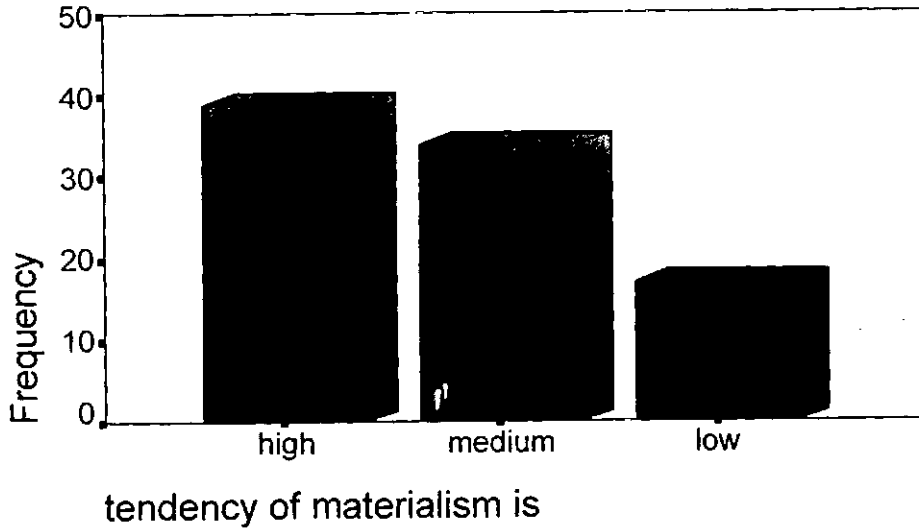


TV and videos are usually used for entertainment and relaxation. Magazines are mainly used for entertainment and information. Newspapers are mainly used for information. The radio is preferred for information and entertainment. The Internet was utilized for information.

There is not much control on the use of the radio among the youth. Most of them are at liberty to choose the programs they like. As far as the TV is concerned, there is considerable control for youth in primary and secondary schools. They are monitored by their parents and older members of the family. There is much peer pressure on the choice of video. Besides, youth are free to choose their favorite videos.

There is considerable influence of the mass media on the values of the youth. There is a tendency to crave for materialism and some youth imitate models whom they see and hear of/from the media.

Fig. 10 Tendency towards materialism



The tendency towards materialism is qualified by the values youth hold: 'money is success', 'plenty of money is better than friends', 'I always pray for material needs' and 'I date the most beautiful.'

Table 8 my sex style is

| Value Label       | Value | Frequency | Percent | Valid Percent | Cum Percent |
|-------------------|-------|-----------|---------|---------------|-------------|
| freensex          | 1     | 42        | 46.7    | 46.7          | 46.7        |
| self control/love | 2     | 48        | 53.3    | 53.3          | 100.0       |
|                   | Total | 90        | 100.0   | 100.0         |             |

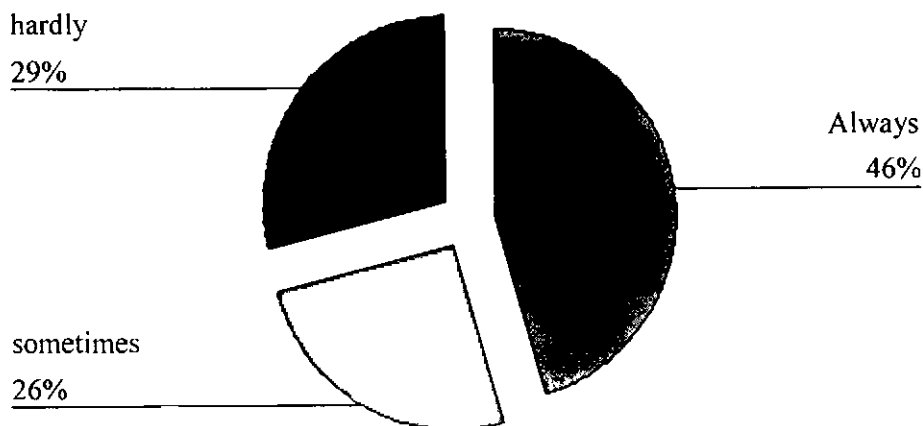
Valid cases 90 Missing cases 0

As table 8 above suggests, although we may expect that the youth are 'extremely brainwashed' by the media, it is surprising to note that sex control is highly valued among them: only 46% are in favour of free sex. An interesting finding is that also the youth find religion still valuable.<sup>81</sup> Only 6% are not satisfied with their religion and this should be our concern.

<sup>81</sup> This finding might be biased due to the fact that all my correspondents are church goers. However, this should encourage us to acknowledge that the Catholic youth find religion meaningful. If such values are enriched, the youth can be helped to overcome the negative values which seem to entangle them in their daily lives emanating

The fact that the parents encourage their children to mix with others is evident in our findings. Only 29% of the parents seclude their children from their peers (fig. 11). All the same, most of the youth are happy with their families.

Fig. 11 Parents allow me to mix with others



From the above analysis, we can make some important observations. There is a clear tendency towards the audio visual media among the youth. Channels where news, movies or music are screened are preferred as well as those which address real life issues. Radio stations with interactive programs score high.

Kiss FM is a radio station which gives fresh hits (music), encourages participation in terms of telephone calls, competitions such as the birthday balls and the sound of Nairobi among others. It has also competent presenters like Carol Mutuku and prominent work mates of Carol like Nyambane, who cracks jokes quite often in the studio. It is also a radio station which addresses life issues of the youth and so mostly preferred by them. Capital FM is known for its music. Kameme is preferred mostly by the Kikuyu speakers and this might have contributed to its low rating

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from media influence. A media research using random sampling method is necessary to find out whether other youth are really interested in the church.

This points out that the youth have needs of entertainment, information, relaxation and participation which are met by these channels and stations. Other gratifications which the youth seek include passing time, curiosity, looking for solutions for their problems, to learn other life styles, to hear the beautiful voices of the presenters, fashion, information about physical beauty, news and to air their views.

Although the correspondents seem to be very selective on the media they use, the media seem to have molded some of their attitudes towards life. Unlike scholars who hold that the media have negative effects on the users, it seems that this is not necessarily the case for our sample. More than half of the youth still feel the need of God in their lives. Although the youth value the need to encourage friends to live by Christian values and morals, are strong believers, and view sex as a special gift to be handled with care, their Christian life seems to be superficial. They are torn between two worlds: Christian values and materialism. They want to be associated with success and big posts.

There seems to be some stereotyping on beauty as having light skin and thus the need to tune only the 'beautiful' or 'handsome' similar to those portrayed by the media. Many believe that wearing the best clothes is vital, probably an aspect of role modeling. At the same time, they want to emphasise integrity in life.

What is clear in the minds of the youth in Karen is that peace is valuable, getting the best profession is vital, being accepted is joy, having freedom to act responsibly is happiness, love is a virtue which should be upheld by all, coupled with honesty and commitment to the common good.

The youth also have projects for their lives. All of them wrote down their dreams. Most of them would like to take up good professions like musicians, pilots, managing directors, pharmacists, doctors, nurses, politicians, and architects, just to mention a few. Those

in school pointed out that they would like to complete their studies successfully. The working lot had hopes of getting promotion or further studies.

In this chapter, we have established, by way of research, the fact that the youth are using the media to gratify their needs. Resultantly, the behavior, attitudes, values and beliefs of the youth have been somehow influenced.

It is interesting to note that the Catholic youth in Karen identify the church as a place where they can have peace and tranquillity. Their yearning for this tranquillity should not escape our attention. We should put this confidence of theirs into a positive use. We need to use the available mass media not only to keep them happy but also to help them deepen their faith. At this point, what we can expect about the medium to be used to evangelize the youth in Karen is an audio-visual medium owing to their high affinity to such medium.

The subsequent chapter gives some recommendations and a plan for pastoral implementation.

## **CHAPTER FIVE**

There is always a difficult in moving from theories to the actual implementation of the theories. Our understanding is that having so many theories which cannot be applied practically in mission is tantamount to lip service. We therefore take this bold step to give some recommendations on how the mass media can be used for evangelizing the youth in Karen. The multiplicity of the mass media and the available resources should guide us in our steps towards achieving our goal.

### **5.1 RECOMMENDATIONS**

1. The mass media are to be used for evangelization of the youth in Karen. The youth should be involved in the process of using the media critically.
2. The medium used must be cost-effective and appealing to the youth. From our research, we found out that the youth are more inclined to audio visual media.
3. Because of the immense cost of airing programs in the mass media, a bold beginning with an affordable 'community' or group medium will be appropriate. This takes into account the available resources and encourages the participation of the youth.
4. The medium used has to meet the needs of the youth and hence be able to have an impact on their lives.
5. Involving the whole parish in the project is important. The initiative should be conceived as a 'parish project.' The parishioners should take the initiative to become local donors in terms of hardware, software and moral support. They could form a movement - Support for Youth Evangelization Movement (SYEM)
6. Continuous evaluation is necessary to find out whether the mass medium meets the goal of the project.

7. From the evaluation, the programs which effect best results should be considered for sharing with the youth of other parishes. It is vital to establish a network with other parishes so that the youth can exchange the best videos.
8. There is a need for people to do a wider research on the manner the mass media affects the values of the youth and therefore propose a pastoral strategy through which negative values of mass media can be sifted.

To make the above recommendations viable, we now recommend a media project which will be our pastoral vehicle for implementing our theory.

## **5.2 KAREN YOUTH MEDIA PROJECT**

It is the right time for the church to rise up and use the available media for evangelization. This project is aimed at implementing this long awaited recommendation.<sup>82</sup>

### **PROJECT DEFINITION**

Our project will be called Karen Youth Media Project (KAYOMP). Its aim is to promote integral evangelization among the youth in Karen by means of modern media.

### **TARGET GROUP**

KAYOMP will target Christian youth in Karen. The idea will be to form a community of youth in Karen which can eventually be reliable for evangelizing other youth in Nairobi and their rural homes.

### **COMMUNICATION NEEDS OF THE YOUTH**

From our research, we established that the youth have various communication needs. They need information, education, entertainment and time to relax with peers. The youth of Karen showed a high affinity to audio-visual media. In order to built a community where

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<sup>82</sup> All the documents of the church mentioned in chapter two pointed to this praxis which is long overdue and thus deserving to be implemented immediately.

everybody has a sense of belonging, participation must be encouraged. One way of encouraging participation is having an audio-visual medium which allows the youth to contribute even during the process of viewing. The best audio-visual medium thus is a video. KAYOMP will purchase videos from video kiosks and studios like Ukweli Video Studio.<sup>83</sup> Secular and entertaining<sup>84</sup> videos should be given priority. Such videos are rich in religious symbolism and can instil Christian values to the youth. They also provide a good ground for debates especially on the characters. Moreover, "the visual media can be enormously effective instruments for filling people's minds with powerful images calling them to justice, love and compassion. As people are drowned in floods of hateful, brutalizing images, there is a crying need to enable them to visualize and imprint in their hearts pictures of tenderness and human sympathy, fairness and justice, forgiveness and patience, compassion and charity."<sup>85</sup>

Videos are proper for education, entertainment, information, and relaxation purposes. They express the reality in both sounds and images. The video can be paused if there is a need for explanation from the facilitator or contribution from the youth. It can even be used by illiterate youth provided that an explanation is given by the facilitator. The video has the potency to promote the participation of the youth. Group discussions can be held after viewing the video to deepen and clarify issues. Above all, the video is ideal because the image plays a large role in communication. Moreover, the youth are lovers of the video as Karin Barber

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<sup>83</sup> Ukweli Studio has over 4000 programmes of different lengths which are ideal for the integral evangelization of the youth. As on 19th of November, Ukweli had 69 tapes on AIDS, 22 on alcoholism, 10 on drug abuse, 100 on bible stories, 91 on entertainment, 68 on evangelization, 33 on family life, 9 on NFP, 22 on health and nutrition, 31 on justice and peace, 84 on youth awareness, 75 on world-wide political issues, 45 on Marian devotion, 33 on liturgy, 10 on SCC's, 35 on Satanism and cults, 35 on spirituality, prayer and meditation, 14 on tourism, 56 on pro-life, and 14 on women gender and development issues just to show the richness. (Catalogue as read on 19th Nov. 2001)

<sup>84</sup> Videos like *Lethal Weapon*, *Abandon*, *The Predator*, *Edward Scissorhands* carry deep Christian values. If critically analysed, we can discover much religious symbolism which can mould our way of thinking.

<sup>85</sup> Oskar Wermter, "Mass Media Madness and Meditation Spirituality and Lifestyle," *Educommunication*, 50 (June 2001). 75.

proved. “as objects of consumption, videos are luxurious ... the youth browbeat or blackmail their struggling parents into renting for their creation.”<sup>86</sup>

From the uses and gratification’s theory, we can understand why the youth will like the video: they are in need of information about their developmental crisis, alarming diseases like AIDS, drug abuse, scripture, family life and marriage, love and friendship, health and nutrition, justice and peace, liturgy, ecology, morality, politics, and gender issues, just to name a few. At the same time, the video will quench their need for entertainment.

The video will thus provide “surveillance,”<sup>87</sup> feeding the youth with the information that they need to know about life. The video will help the youth to come together for a common purpose and hence form a community of socialization. Because of their cohesion, they can share what they have learned with other youth hence effecting the ‘youth evangelizing youth’ model of evangelization.

The video will promote the African values of community life: respect, participation, problem raising and solving, self expression and group action.

#### OBJECTIVES OF KAYOMP

1. To establish a video library in Nairobi West Deanery.<sup>88</sup>
2. To purchase ‘edutainment’<sup>89</sup> videos.
3. To open up a counseling center for youth in Karen.

To form a project team in charge of the three activities above. This team will also make all the major decisions of the project. KAYOMP will have four departments: video library, video purchase, evangelization and counseling.

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<sup>86</sup> Karin Barber, “Preliminary Notes on Audiences in Africa” in *Africa*, 67(1997), 359.

<sup>87</sup> The media survey for information, whether local or global, and amplify it. This amplification helps individuals to make decisions to live better or even survive. During an outbreak of a serious disease like anthrax, the media inform the people and the movement of livestock from affected to non-affected areas is stopped.

<sup>88</sup> Widening the scope from the parish to the deanery also widens the potential audiences and thus reaching out to as many youth as possible.

<sup>89</sup> These are videos which combine entertainment and education as their goal.

## THE PROJECT TEAM

The team will include the deanery youth chaplain, youth leaders drawn from all the outstations and schools in the deanery, and representatives from the three departments. Volunteers who can offer professional help in any of the services of the project will be solicited.

## KAYOMP MANAGEMENT<sup>90</sup>

The executive management team will include the deanery youth chaplain, the general coordinator, secretaries from every department, the department heads and the staff comprising the three departments. These will work hand in hand to implement the decisions of KAYOMP. The project will be situated within the premises of Karen Parish.

## RESOURCES

Karen Parish has donated a hall with offices, a TV set, public address system and a VCR. The required resources thus include, a desktop computer, hard cash for purchasing videos, and a car for mobile services. Local contributions will be solicited from individuals and groups. There will be a collection every first Sunday of the month for the project. This will be followed by a major 'harambee' to meet the needs of the project. Individuals who wish to help in purchasing the prescribed videos will be appreciated. A request for help from external donors will be sent by KAYOMP management.

## STAFFING

Employees will be trained to ensure quality work. KAYOMP will ensure that work description and organization is planned before hand.

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<sup>90</sup> See the Appendix III for KAYOMP management structure.

### SELECTION OF VIDEOS

- To reduce expenses,<sup>91</sup> KAYOMP will use available videos from Ukweli Studios and other Video Shops. The major work will be selection of the videos. This work will be a combined efforts of the project team. As far as possible, professionals in video production will assist the selecting team to select videos which meet the needs of the youth as per the objectives of KAYOMP. The videos should also meet the communication demands of the target group as stated earlier: they should have the potency of retaining the audience. The youth are full of emotions and would be most attracted by videos which tell the story of life experience rather than documentaries. Life dramas can make the youth more involved since they can compare the realities with their own life styles.
- Akin to the establishment of the library, a counseling center will be established to help the youth to cope up with their developmental crisis.

### DISTRIBUTION/VIEWING

Priority will be given to the target audience. Viewing will be as per the arrangements reached between the youth and KAYOMP management team. Notices will be put up in good time to make sure that the youth avail themselves.

### PROJECT BUDGET<sup>92</sup>

KAYOMP will run for a period of four years in order to initiate its goal. The budget proposal includes the four years. The structures will remain at the service of the community after this period. Approximately, this initial project will cost Ksh. 839,000.

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<sup>91</sup> The cost of production of a 13 series video programme costs 25,000 US dollars. Editing a video production costs 90 US dollars per hour (information from Fr. Kivuva of Ukweli Studio). Therefore, it is logical to utilise the available videos in order not only to cut down the expenses but to make it easy to implement the project.

<sup>92</sup> See Appendix IV for KAYOMP Budget.

## CONCLUSION

As a pilot project aimed at meeting the church's overdue dream of using the mass media for evangelization, this project deserves to be implemented. The same youth will be able to spread the good news to fellow youths in the city, their rural homes and villages. KAYOMP is an important project if we are to be assured of the Kenya and the church of today and tomorrow. Our hope is that people of good will and donors will help us to meet the cost of the project. The words of Fr. Quinn<sup>93</sup> should encourage us, "teach people how to use video images as an education tool and a pastoral tool, a social tool, a tool for development ... to promote your own work."<sup>94</sup>

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<sup>93</sup> Father Quinn is the director of Ukweli Video Studio.

<sup>94</sup> Paraphrased from Fr. Quinns address to the students of the Mass Media and Society class on a visit to Ukweli Video Studio on 19th Nov. 2001.

## GENERAL CONCLUSION

*“Dear young people, the synod asks you to take in hand the development of your countries, to love the culture of your people, and to work with for its renewal with fidelity to your cultural heritage...above all through the witness of your Christian faith.”<sup>95</sup>*

This appeal addressed to the African youth gives substance to the present study. The youth will contribute to the future and hopes of Africa only if they are rooted in sound Christian values. To evangelize the youth is a major task entrusted to us by the African Synod, however, our study demonstrates that the youth, especially in urban areas, are highly influenced by the mass media, whose content, in the medium and long term, affects their opinions and values. It is evident that the catholic youth of Karen are divided between the values of the Gospel and the “idols” of materialism and consumerism.

Our study shows how much these young people, full of energy and talents are “in love with audiovisuals” and entertainment. We are sure that those very media which can lead them astray can become wonderful tools to help the youth deepen their own faith in God, their longing for peace, their striving for true love.

The project we have outlined is a possible pastoral strategy to evangelize the youth in Karen: it pays attention to their ‘culture”, a culture in transition, highly affected by the modern means of communication. At the same time, the project treasures the traditional media, with their accent on interaction and participation, by converting mass media, like films and videos, into group media.

*“Today the church has at her disposal a variety of means of social communication, traditional as well as modern. It is her duty to make the best possible use of them in order to spread the message of salvation...”<sup>96</sup>*

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<sup>95</sup> John Paul II, *Ecclesia in Africa*, No. 115.

<sup>96</sup> John Paul II, *Ecclesia in Africa* No. 125.

Our research about the youth in Karen has oriented a pastoral project, which tries to implement some of the recommendations of the African Synod. To evangelize the youth, especially the urban youth, is a real challenge. We are equipping ourselves to face it with courage, by venturing into what the youth like. If we realize the potency of the mass media, we can start using them for a more effective youth ministry. Believe with us that this is possible!

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# APPENDICES



# Our Lady Queen Church

Karen Parish, P.O. BOX 24829 TEL. 882912,

Jumapili ya 23 Mwaka C

Tarehe 9 September 2000

Karen Parish

## Aliyomo:

|                     |   |
|---------------------|---|
| SHEREHE YA PAROKIA  | 1 |
| HISTORIA YA PAROKIA | 1 |
| UMWAZO LA PILI      | 2 |
| UJUMBU              | 2 |
| PARATIBU            | 2 |

...oul of my saviour, sanctify  
...y breast, body of Christ, be  
...ou my saving Guest Blood  
...f my saviour, bathe me in thy  
...de, wash me in water, flowing  
...om thy side.

Strength and protection may  
y passion be, O Blessed Je-  
s, hear and answer me, Deep  
thy wounds, Lord, hide and  
welter me; So shall I never,  
ever part from thee.

Guard and defend me from  
e foe malign, in death's dread  
oments make me only thine,  
all me and bid me, come to  
ee on high, where I may  
raise thee with thy Saints for  
ve.

**UMWAZO KUU LA WIKI**  
Maana ni nani kati yenu  
ama akitaka kujenga  
nyumba, asiyeketi  
wanza na kuhesabu  
gharama kwamba anavyo  
ya kumalizia?!"

## SHEREHE YA PAROKIA

Mwaka huu tunaunganisha pamoja sherehe ya Parokia pamoja na ufunguzi wa ukumbi wetu. Kama Parokia tunayo kila sababu ya kusherehekea. Ukumbi huu unasi-mana kama ishara ya mwelekeo wa viongozi wetu, na kama alama ya intani na ukarimu wa wana-jumuihiya yetu, na ishara ya matu-maini ya bandaye ya kanisa letu hapa Karen. Hivyo tunayo kila sababu ya kusherekea leo.

"Ni nami kati yenu, ambaye ana-taka kujenga maara, asikac chini kwanza kabla ya kuanza kazi ya ujenzi na kuona gharama inakay-otosha kumaliza jengo lake?" Yesu leo hii katika Injili anatupa mfano unalingana na tukio linalo-fanyika hapa kwetu. Kama tukia-fuata Bwana wetu Yesu Kristu, basi kila mmoja wetu, basi tutajua ni kitu gani tunatakiwa kukifanya. Kristu anatuambia kuwa ni lazima tukac chini na kufanya mahesabu yatakayotuwchezsha kumaliza mradi tulio nanza.

Wakati mradi huu ulipo anza uenda kuna weengine waliosema isingekuwa rahisi, kwani wengi walikuwa wanahofia sababu za kichumi, lakini kwa kuwa tuli-kuwa na watu weengine ambao

havakujali sana sababu hizo, na kumtegeruwa Mungu zaidi, basi mradi wetu umeweza kukamilika. Kwa upande mwingine, tulikuwa na watu ambao walikuwa na upco wa mbali, ambao bila ya wao ha-kuna kitu chochote kingeliveza kufanyika. Wao walimwamtini Mungu na walikuwa na matumaini makubwa kwa wanajumuihiya, na hivyo ndiyo maana walianza kazi hii ya ujenzi. Watu hawa walita-fakari vizuri kuhusu mradi huu, walikaa chini mara nyingi, waka-jadili na baada ya mabishano mengi yenye mafanikio kazi ikananza.

Bila ya kufanya hivyo, basi tus-ingekuwa hapa leo hii tukishere-hekea anitunda ya kazi ya ukono yetu. Huu ndio mfano ambao Yesu anaweka mbele yetu leo hii. Kwani bila ya kufanya badala ya kuwa tunasherehekea leo, watu wangekuwa wnatucheka. Leo hii Yesu anatumia mfano huu wa ujenzi wa mbara kuanbia maana ya kuwa Mkristu na ku-jenga jumuihiya ya Kikristu. Kazi hii inahitaji upco wa hali ya juu, na kukaa chini kufanya mipango inayofaa. Siyo kazi rahisi kuwa Mkristu, ni lazima kwanza tufanye kazi. Inafurahisha wakati unapo-

taubaa kuwa wewe ni kiini- ha katika mwili wa Yesu, na ni fu- kuitwa kuwa mfuasi wa Yesu. Mwana wa Mungu aliye hai, na wa Maria, mkombozi wetu na yetu. Kuwa mmoja wa wanafan- ya Kristu ni jambo anhimu na kufurahisha, lakini ni lazima tu- gaika na kufanya kazi itakayo t- fanya kustahili kuitwa wakristu tuweze kufanikiwa inatubidi ki- mara kuwa na mtazamo mipya. Lazima tuweze kwenda na wak- Na ili twende na wakati, lazitu- macho na tuweze kusikia sauti kila mara katika maisha yetu. T- takiwa kumjua Kristu na mipan- yake kwetu sisi. Pia tunatakiwa katika mipango ya maisha yetu shirikishe Yesu ili tuweze ku- fanikiwa. Kama tukifanya hivyo yote tufanyayo yatakuwa rasmi kubwa kwetu sisi, na tutaendele- kujenga maisha yetu katika ms- ulio imara. Insiingi wa jumuihi- Kikatoliki wa kanisa letu Hapa Karen.

Basi tunwombe Roho wa Bwa- atuaagazie ili tuweze kuona ha- yote tunayoweza kuyafanya na- na hekima ya kuyafinikisha kat- upco unaofaan.

## OUR LADY QUEEN—KAREN PARISH - HISTORIA FU

\*Parokia hii Mwanzoni ilikuwa ni kigango (Outstation) cha Parokia ya St. Austin.

\* Ilikuwa parokia mimumu De- semba 1953. Fr. Farrell, ku- tokn Ngong ndiye aliyekuwa paroko wa kwanza. Alijenga kihanda cha mabati, hili ndilo lililokuwa kinnisa la kwantza.

\* Mwaka 1959 Ngong ilifanywa kuwa jinbo, na hivyo karen ikabaki katika jinbo la Nai- robi. Kati ya mwaka 1960 ua

1964, kanisa, nyumba ya parokian nyumba ya masista vilijeagwa. Pia shule ya msingi ya St. Mary ilian- zistwa wakati huu.

\* Tangu mwaka 1980, vi- gango vy a Ngundu, Dagor- etti, Bulbul, na Langata, vil- iondolewa kutoka kwenya parokia hii ya Karen.

\*Mwaka 1990, makanisa ya Karinde na Mutuni yali- jengwa. Na hivi ndiyo vi-

gango (outstations) kuu za Parokia yetu.

- Bado tuna kazi kubwa mbele yetu ya kujenga jumuihiya ina- ya kikristu. Na hii itafanywa sisi wenyewe kwa uloya na ushirikiano, kama tulivyoweza kujenga ukumbi wetu huu.

- Daima tukumbuke kuwa "U- ni nguvu, na ulengano ni udha- Hivyo basi tunwombe Mungu wetu azidi kuibariki parokia ya

MASOMO

**Somo la kwanza wisdom 9: 13-18**

What man indeed can know the intentions of God? Who can divine the will of the Lord? The reasonings of mortals are unsure and our intentions unstable; for a perishable body presses down the soul, and this tent of clay weighs down the emerging mind. It is hard enough for us to work out what is on earth, laborious to know what lies within our reach; who, men, can discover what is in the heavens? As for your intention, what could have earned it, had you not granted Wisdom and sent your Holy Spirit from above? Thus have the paths of those on earth been straightened and men been taught what releases you, and saved, by wisdom.

**Responsorial Psalm**

**Lord you have been our refuge from one generation to the next.**

**Somo la Pili Filemon 9-10, 12-17**

Paulo mzee na sasa mfungwa wa Kristo Yesu pia nakusifi kwa ajili ya mtoto wangu niliyezana katika vifungo vyangu, yaani, Onesimo; niliye mtuma kwako, yeye mwenyewe, maana ni moyu wangu hasa; ambaye nimi malitaka akae kwangu, apate kunitumikia hadala yako katika vifungo vya Injili. Lakini sikutaka kutenda jambo lolote isipakuwa kwa shauri lako ili kwamba wema wako usiwe kama kwa lazima, bali kwa hiari. Maana, labda ndiyo sababu alitengwa nawe kwa muda, ili uwe naye tena milele; tokea sasa, si kama mtumwa, bali zaidi ya mtumwa, nilugu mpendwa; kwangu mimi sana; na kwaku wewe zaidi sana. Katika mwili na katika Bwana. Basi kama ukionona mimi kuwa mshiriki nawe, mpokee buyu kama nimi mwenyewe.

Great crowd accompanied Jesus on his way and turned and spoke to them. "If any man comes after me without hating his father, mother, wife, children, brother, sisters, yes and his own life too can not be my disciple. Anyone who does not carry his cross he cannot be my disciple. "And indeed, which of you here, intending to build a tower would not first sit down and work out the cost to see if he had enough to complete it. Otherwise, if he laid the foundation and then found himself unable to finish the work, the onlookers would all start making fun of him saying, 'Here is a man who started to build a tower and was unable to finish.' Or again, what king marching to war against another king would not first sit down and consider whether with ten thousand he could stand up to the other who advanced against him with twenty thousand? If not, he would send envoys to sue for peace. So in the same way, none of you can be my disciple unless he gives up all his possessions."

**Injili Luka 14: 25-33**

**BAADHI YA NYIMBO ZA KIGELEZA**

Praise to the Lord, the Almighty the king of creation. Oh my soul praise him for he is your health and salvation. All you who hear, now to his altar draw near, join in profound adoration

Praise to the Lord, let us offer our gift at his altar. Let not our sins and transgressions now cause us to falter. Christ the High Priest, bids us all join in his feast, victims with him on the altar

Praise to the Lord who will prosper our work and defend us, surely his goodness and mercy here daily attend us. Ponder anew, all the Almighty can do, he who with love will befriend us.

Praise to the Lord, Oh let all that is in us adore Him. All that has life and breath come now, with praises before him, let the Amen, sound from his people again, now as we worship before him

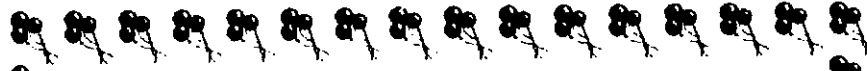
The Lord is my Shepherd, I'll not want, Maketh me down to lie, in pastures green, he leadeth me, the quiet waters by.

My soul he doth restore again, and me to walk doth make, within the paths of righteousness, ev'n for his own Name's sake.

Yea tho' I walk in death's dark vale, yet will I fear no ill. For thou art with me, and thy rod and staff comfort still

My table thou hast furnished in presence of my foes, My head thou dost with oil anoint, And my cup overflows

Goodness and mercy all my life shall surely follow me. And in God's house forever more, my dwelling place shall be



**SIKUKUU YA PAROKIA NA UFUNGUZI WA UKUMBI, HUU NDIO UTARATIBU WETU**

**NYIMBO**

\*MWANZO: 2-13 (Swahili), # 31— English.

\*MISA: 1- 7,

\*KULETA BIBLIA: Nitatangaza neno lake Bwana kwa mataifa mbalimbali oh x2  
Uganda—tuimbe na kumsifu Mungu (Sacred Heart Sisters)  
Tanzania ..... Kenya, ..... Somalia...Tuimbe na kumsifu Bw.

\*SOMO I Wisdom 9:(13- 18 ; SOMO II Philemon: 9-10, 12-17 (Swahili)

\*MAOMBI: 1) Karinde—Kswahili— Kumshukuru Mungu  
2) Karen— English— Kuombea Parokia  
3) Mutulni—Swahili— Kuombea Familia  
4) Religious— English— Kuombea mitu katika Parokia

MATOLEO: # 63, # 5-8 (Swahili) or # 5 - 7 ,

KULETA MATOLEO (Youth)

• Mungu Muumba (wakutoka sadaka safi, Ee Baba poka x2  
Sadaka, Ee Baba poka x2 Tunakutoka sadaka safi x2

MAGEUZO : 1-2 (Swahili) : OUR FATHER: Rejoke in the Lord

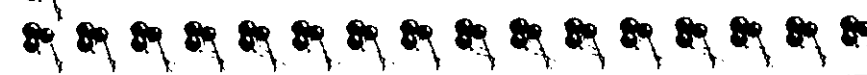
• AMANI: Tunaomba amani:

• COMMUNION: # 80, # 8-23 (Swahili) # 77

• KUTOKA: # 8 - 33 (Swahili)

• HOTUBA: VIBURUDISHO: KUKATA KEKI

*KAJIBU NI SANAANA!*



**APPENDIX II**

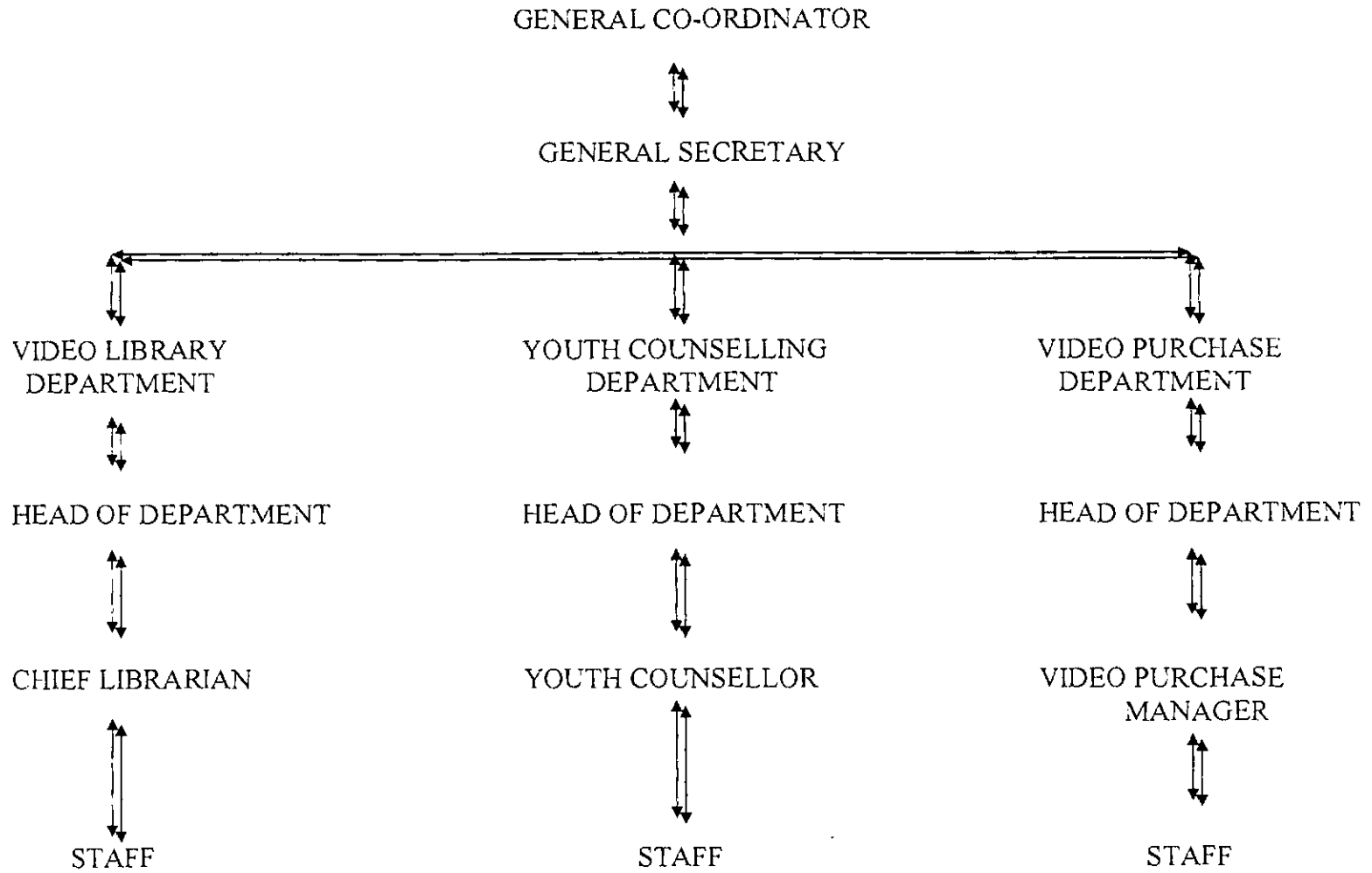
**YOUTH'S PROGRAMME FOR YEAR 2001**

| <b>DATE</b>      | <b>ACTIVITY</b>                  | <b>VENUE</b>                      | <b>PERSONS IN CHARGE</b>              |
|------------------|----------------------------------|-----------------------------------|---------------------------------------|
| 11 March         | Visiting<br>Outstation           | Mutuini                           | Wambui/Munene/Mburu                   |
| 25 March         | Visiting<br>Outstation           | Karinde                           | Wambui/Munene/Mburu                   |
| 1 April          | Talk/Seminar                     | Catholic Church<br>Karen/M. I. C. | Marist Brothers                       |
| 8 April          | Games                            | M. I. C. /De La<br>Salle          | Patroness/Officials                   |
| 15 April         | Practise for Youth<br>Mass       | Catholic Church<br>Karen          | Youth Group                           |
| 22 April         | Visitors                         | Catholic Church<br>Karen          | Mbiinda/Partoness/Officials           |
| 29 April         | Youth Mass at<br>Parish Level    | DBYES                             | Youth Group                           |
| 6 May            | Seminar                          | Catholic Church<br>Karen          | Alice from Grace College              |
| 13 May           | Talk/Seminar                     | Catholic Church<br>Karen/M. I. C. | Marist Brothers                       |
| 20 May           | Video Watching                   | Catholic Church<br>Karen          | Patrouess/officials                   |
| 27 May           | Games                            | M. I. C. /De La<br>Salle          | Patroness/Officials                   |
| 3 June           | Socialisation                    | Catholic Church<br>Karen          | Youth Group                           |
| 10 June          | Retreat and<br>Recollection      | Resurrections<br>Gardens          | Parish Priest/Patroness/<br>Officials |
| 17 June          | Talk/Seminar                     | Catholic Church<br>Karen          | Catechist                             |
| 1 July           | Talk/Seminar                     | Catholic Church<br>Karen/M. I. C. | Marist Brothers                       |
| <b>July</b>      |                                  |                                   |                                       |
| 5 August         | Video Watching/<br>Socialisation | Catholic Church<br>Karen          | Youth Group                           |
| 12 August        | Games                            | M. I. C. /De La<br>Salle          | Patroness/Officials                   |
| 19 August        | Picnic                           | 14 Falls - Thika                  | Parish Priest/<br>Patroness/Officials |
| 26 August        | Debate                           | Catholic Church<br>Karen          | Patroness/Officials                   |
| <b>September</b> |                                  |                                   |                                       |
| 7 October        | Seminar                          | Catholic Church<br>Karen          |                                       |
| 14 October       | Talk/Seminar                     | Catholic Church<br>Karen/M. I. C. | Marist Brothers                       |

## APPENDIX II

|             |  |                                    |   |
|-------------|--|------------------------------------|---|
| 21 October  | Seminar  | Catholic Church<br>Karen           | Parish Priest<br>/Patroness/Officials   |
| 28 October  | Video Watching   | Catholic Church<br>Karen           | Patroness/Officials                     |
| 4 November  | Priest's Day   | Catholic Church<br>Karen           | Parish Priest/<br>Patroness/Youth Group |
| 11 November | Socialisation  | Catholic Church<br>Karen           | Youth Group                             |
| 18 November | Talk/Seminar   | Catholic Church<br>Karen/ M. I. C. | Marist Brothers                         |
| 25 November | Youth Official's<br>Bash   |                                    | Parish Priest/<br>Patroness/Officials   |
| 9 December  | Youth Officials<br>Elections   | Catholic Church<br>Karen           | Youth Group                             |
| 16 December | Handing over to<br>the Newly<br>Elected Officials<br>& Year End Bash | Catholic Church<br>Karen           | Parish Priest/<br>Patroness/Youth Group |

KAYOMP MANAGEMENT STRUCTURE



**KAYOMP TENTATIVE BUDGET**  
(CURRENT EXCHANGE RATE 1US\$ =78 Ksh)

| ITEM/PARTICULARS   | YEAR ONE       | YEAR TWO       | YEAR THREE    | YEAR FOUR     | TOTAL          |
|--|----------------|----------------|---------------|---------------|----------------|
| MEETINGS: with project officer Deenary youth chaplain and project team | 3,000          | 3,000          | 2,500         | 2,500         | 11,000         |
| RENOVATIONS  |                |                |               |               |                |
| Rent   | 5,000          | 5,000          | 5,000         | 5,000         | 20,000         |
| Furniture  | 60,000         |                |               |               | 60,000         |
| <b>EQUIPMENT</b>   |                |                |               |               |                |
| Stationary   | 5,000          | 4,000          | 2,000         | 2,000         | 13,000         |
| Other accessories  | 5,000          | 5,000          | 5,000         | 5,000         | 20,000         |
| <b>STAFFING</b>  |                |                |               |               |                |
| Laying down work description/organisation                              | 8,000          |                |               |               | 8,000          |
| Salaries   | 60,000         | 60,000         | 60,000        | 60,000        | 240,000        |
| Training counsellors   | 70,000         | 70,000         |               |               | 140,000        |
| <b>VIDEO PURCHASE</b>  |                |                |               |               |                |
| Selection costs (transport)  | 5,000          |                | 3,000         |               | 8,000          |
| Purchase @500 Ksh.   |                | 10,000         | 10,000        | 10,000        | 30,000         |
| Distribution   |                | 3,000          | 2,000         | 3,000         | 8,000          |
| EVALUATION   | 2,000          | 2,000          | 2,000         | 3,000         | 9,000          |
| ADVERTISING  | 2,000          | 2,000          | 1,000         | 1,000         | 6,000          |
| <b>SUBTOTAL</b>  | <b>225,000</b> | <b>164,000</b> | <b>92,500</b> | <b>91,500</b> | <b>573,000</b> |
| <b>LOCAL CONTRIBUTION</b>  |                |                |               |               |                |
| Hall and offices   | 200,000        |                |               |               | 200,000        |
| VCR  | 8,000          |                |               |               | 8,000          |
| Public Adress System   | 10,000         |                |               |               | 10,000         |
| Monitor  | 12,000         |                |               |               | 12,000         |
| <b>SUBTOTAL</b>  | <b>230,000</b> |                |               |               | <b>230,000</b> |
| <b>CONTINGENCY</b>   |                |                |               |               |                |
| Running costs  | 3,000          | 3,000          | 3,000         | 4,000         | 13,000         |
| Electricity bills  | 5,000          | 6,000          | 6,000         | 6,000         | 23,000         |
| <b>SUBTOTAL</b>  | <b>8,000</b>   | <b>9,000</b>   | <b>9,000</b>  | <b>10,000</b> | <b>36,000</b>  |

NET BUDGET  
IN KENYAN SHILLINGS  
IN US DOLLARS

463,000  
5,936

173,000  
2,218

101,500  
1,301

101,500  
1,301

839,000  
10,756

## APPENDIX V

### QUESTIONNAIRE

Dear friends, I thank you for accepting to participate in this research study we are conducting on the media use. In answering the questions, keep in mind that there are no right or wrong answers: your opinion is what matters. Every information given will be treated with great confidentiality. Be sincere in your answers because the information you give will help us and other young people like you to understand the world of the youth. Please, don't write your name in the questionnaire.

#### MASS MEDIA

In the following questions, tick the appropriate answer.

1. We have a family Television Yes ..... No .....
2. At home there is no TV set (tick only if there isn't) .....
3. Who chooses the programs which you watch?  
Myself ..... My Parents ..... My elder brothers and sisters ..... My friends.....
4. I have my personal Television Yes ..... No .....
5. We have a family Radio Yes ..... No .....
6. At home there is no Radio set (tick only if there isn't) .....
7. Who chooses the programs which you listen to?  
Myself ..... My parents ..... My elder brothers and sisters ..... My friends .....
8. I have a personal Radio Yes ..... No .....
9. We have a family Video Player Yes ..... No .....
10. At home there is no video player (tick only if there isn't) .....
11. I have my personal Video Player Yes ..... No .....
12. Who chooses the Videos that you watch?  
Myself ..... My parents ..... My elder brothers and sisters..... My friends .....
13. My parents encourage me to interact with other young people Yes ..... No .....
14. My teachers encourage me to interact with other young people Yes ..... No.....

## APPENDIX V

Write the time you spend on average doing the following activities and the number where applicable. To make your answer easier, let us refer to the PAST WEEK.

- How much time did you spend watching television last week? ..... hours.
- How much time did you spend listening to radio last week? ..... hours.
- How much time did you spend using the Internet last week? ..... hours.
- How much time did you spend reading books last week? ..... hours.
- How much time did you spend reading novels last week? .....hours.
- How much time did you spend reading newspapers last week? .....hours.
- How much time did you spend watching videos last week? .....hours.
- How much time did you spend reading magazines last week? .....hours.
- How many videos did you watch at home in the last month? .....
- How many movies did you watch in a theater in the last month? .....

**Arrange the following TV CHANNELS according to the frequency you tune to them.  
( you may add any channels not included in this list)**

ation Television, KTN, Family Television, Stellevision, KBC Television, Channel O, Metro Television.

4

7

5

8

6

9

**Arrange the following RADIO STATIONS according to the number of hours you tune to them. (You may add any station not included in this list)**

BC, KISS FM , FAMILY FM, KBC CENTRAL STATION, BBC, CAPITAL FM, KAMEME FM , CITIZEN

M.

4

7

5

8

6

9

**APPENDIX V**

**List the MAGAZINES that you read more or less on a regular basis in order of priority according to your interest:**

4  
5  
6

4

**read the magazines for (tick)**

Curiosity ..... Entertainment ..... Relaxation ..... Education .....

Other .....

**List the TV PROGRAMS that you watch more or less on a regular basis in order of priority according to your interest.**

5  
6  
7  
8

**watch the programs for (tick)**

Curiosity ..... Entertainment ..... Relaxation ..... Education .....

Other .....

**List the NEWSPAPERS that you read more or less on a regular basis in order of priority according to your interest.**

5  
6  
7  
8

**read the newspapers for (tick)**

Curiosity ..... Entertainment ..... Relaxation.....Education .....

## APPENDIX V

ther.....

**Make a rough estimate of the time you dedicate to the following activities every week. If the time is less than an hour, please specify.**

1. Sleeping .....hours.
2. At school (if still in school) .....hours.
3. At work (if working) .....hours.
4. Playing/hobbies .....hours.
5. Religious duties .....hours.
6. With age-mates (peers) .....hours.
7. Listening to music .....hours.

**The following are some of the reasons why youths use the various types of mass media. Read them ALL and Tick only the 5 most important for you.**

1. I use mass media to keep up with the modern world (style & fashion) .....
2. I use mass media to look for models who can inspire my life .....
3. I use mass media to look for ways of keeping fit and beautiful .....
4. I use mass media to look for answers to my problems .....
5. I use mass media to look for job opportunities .....
6. I use mass media to air my views on life issues .....
7. I use mass media to learn about other lifestyles .....
8. I use mass media to know what's going on in my country .....
9. I use mass media to relax .....

Other .....

**Here are a few opinions youths make about their beliefs, attitudes and behaviours with regard to different areas of their lives. Circle YES if you Agree, NO if you disagree, or ? if you have no particular opinion.**

1. Sex is a special gift to be kept wrapped until marriage YES NO ?

## APPENDIX V

|  |     |    |   |
|--|-----|----|---|
| I believe what's mine is mine and I have a right to do what I like with it     | YES | NO | ? |
| If you don't have lots of money, you cannot consider yourself successful       | YES | NO | ? |
| When I go for a party, my main worry is what clothes to wear                   | YES | NO | ? |
| I would consider using cosmetics to make my skin light                         | YES | NO | ? |
| To have sex with many partners makes me happy                                  | YES | NO | ? |
| It is their own fault if people are poor                                       | YES | NO | ? |
| Safe sex is the answer to AIDS (HIV) and unwanted pregnancies.                 | YES | NO | ? |
| It is better to have plenty of money than to have plenty friends               | YES | NO | ? |
| 10. I try to encourage my friends to live by christian values and morals       | YES | NO | ? |
| 11. I enjoy watching church programs on TV and reading religious books         | YES | NO | ? |
| 12. I don't really feel the need of God in my life at this stage               | YES | NO | ? |
| 13. I want to be strong and defeat everybody                                   | YES | NO | ? |
| 14. When I pray to God, I mainly pray for material things                      | YES | NO | ? |
| 15. I believe that life is sharing the gifts we have                           | YES | NO | ? |
| 16. I would date only those who are really beautiful                           | YES | NO | ? |
| 17. I often tune to radio stations which give advice on relationship           | YES | NO | ? |
| 18. I am committed to my religion and I defend it whenever others criticise it | YES | NO | ? |
| 19. I enjoy watching action films (where there is fighting and killing)        | YES | NO | ? |

**The following are some attitudes youths have about life. Please express your agreement or disagreement to these statements by circling the appropriate number.**

**(1 strongly agree, 2 agree, 3 not agree, 4 disagree, 5 strongly disagree.)**

Happy life is ...

|  |   |   |   |   |   |
|--|---|---|---|---|---|
| 1. Having all the money I need             | 1 | 2 | 3 | 4 | 5 |
| 2. Dating the most beautiful person        | 1 | 2 | 3 | 4 | 5 |
| 3. Ability to speak in different languages | 1 | 2 | 3 | 4 | 5 |

**APPENDIX V**

|   |   |   |   |   |   |
|---|---|---|---|---|---|
| Ability to talk about each other                      | 1 | 2 | 3 | 4 | 5 |
| Having a mobile phone                                 | 1 | 2 | 3 | 4 | 5 |
| Having the opportunity to study abroad                | 1 | 2 | 3 | 4 | 5 |
| Living in a peaceful country                          | 1 | 2 | 3 | 4 | 5 |
| Becoming a great musician like Brenda or Shaggy       | 1 | 2 | 3 | 4 | 5 |
| Becoming a great actor like Siti in Tausi             | 1 | 2 | 3 | 4 | 5 |
| 10. Becoming a powerful politician                    | 1 | 2 | 3 | 4 | 5 |
| 11. Being always in the latest fashion                | 1 | 2 | 3 | 4 | 5 |
| 12. Having the ability to develop my talents          | 1 | 2 | 3 | 4 | 5 |
| 13. Learning a good profession like (write down)..... | 1 | 2 | 3 | 4 | 5 |
| 14. Building a family with the person I love          | 1 | 2 | 3 | 4 | 5 |
| 15. Being honest and committed to the common good     | 1 | 2 | 3 | 4 | 5 |
| 16. Having the freedom to do what I like              | 1 | 2 | 3 | 4 | 5 |
| 17. Being accepted by my family and by my friends     | 1 | 2 | 3 | 4 | 5 |
| 18. Being able to act responsibly                     | 1 | 2 | 3 | 4 | 5 |

**By circling the appropriate number, indicate how satisfied you are with the following:  
(5=Always, 4=Almost Always, 3=Some of the time, 2=Hardly, 1=Never)**

|  |   |   |   |   |   |
|--|---|---|---|---|---|
| 1. I am satisfied that I can turn to my family for help when something is troubling me.                              | 5 | 4 | 3 | 2 | 1 |
| 2. I am satisfied that I can sit with my family and crack jokes.   | 5 | 4 | 3 | 2 | 1 |
| 3. I am satisfied with the way my family expresses affection and responds to emotions such as anger, sorrow or love. | 5 | 4 | 3 | 2 | 1 |
| 4. I am satisfied to be a member of my family.   | 5 | 4 | 3 | 2 | 1 |

## APPENDIX V

|  |   |   |   |   |   |
|--|---|---|---|---|---|
| I enjoy the school I attend.   | 5 | 4 | 3 | 2 | 1 |
| I am satisfied that my family allows me to mix freely with my friends. | 5 | 4 | 3 | 2 | 1 |
| I like my job.   | 5 | 4 | 3 | 2 | 1 |
| I am happy to be the person I am.                                      | 5 | 4 | 3 | 2 | 1 |
| I am satisfied with my religion.                                       | 5 | 4 | 3 | 2 | 1 |

In the following table, fill in the program or programs you like most where applicable, the place and the time you watch or listen to them, with who and the benefit you get from the program(s).

| Medium            | Which program(s): list them down. | Time (tick) | Where: name the venue | With who: name the companions. | Why you like the program |
|-------------------|-----------------------------------|-------------|-----------------------|--------------------------------|--------------------------|
| <b>Television</b> |                                   | Morning     |                       |                                |                          |
|                   |                                   | Afternoon   |                       |                                |                          |
|                   |                                   | Evening     |                       |                                |                          |
|                   |                                   | Night       |                       |                                |                          |
| <b>Radio</b>      |                                   | Morning     |                       |                                |                          |
|                   |                                   | Afternoon   |                       |                                |                          |
|                   |                                   | Evening     |                       |                                |                          |
|                   |                                   | Night       |                       |                                |                          |
| <b>Internet</b>   |                                   |             |                       |                                |                          |
|                   |                                   |             |                       |                                |                          |

## APPENDIX V

### PERSONAL INFORMATION

**In the following questions, please tick only what applies to you.**

My sex is Male ..... Female .....

I live in:

Karinde ..... Mutuini ..... Karen Center ..... Marist .....

Others (specify).....

I am still in school: Yes ..... No.....

Specify the class in which you are

Standard .....Form .....College (Year) .....University (Year) .....

I am looking for a job: Yes ..... No.....

I am unemployed: Yes ..... No .....

My father is: (tick the appropriate answer)

- A university graduate
- A College graduate
- A Secondary School graduate
- A Primary School graduate

My mother is: (tick the appropriate answer)

- University graduate
- A College graduate
- A Secondary School graduate
- A Primary School graduate

My father is (tick the appropriate answer)

- A permanently employed worker
- A Casual worker

**APPENDIX V**

- A self-employed worker

My mother is (tick the appropriate answer)

- A permanently employed worker
- A casual worker
- A self-employed worker

**Please fill in the answers to the following questions**

1. My age is ..... years.

2. I work in (Specify the job if working) .....

**Please write your last answer**

My dream is \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

***Thank you for your participation!***