

TANGAZA COLLEGE
CATHOLIC UNIVERSITY OF EASTERN AFRICA

INSTITUTE OF SOCIAL COMMUNICATIONS

CHURCH IN THE MEDIA EPOCH
*(ASPECIAL REFERENCE TO THE YOUTHS OF ST. VINCENT-
DAGORETI PARISH-NAIROBI)*

BY

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DECLARATION


I the under signed declare that this long essay is my original work attained through my personal reading, scientific research method and critical reflection. It has never been submitted to any other College or University for academic credit. All sources have been cited in full and acknowledged.

Signed 

Name of Student: Fredrick Odhiambo Owuor OFM.

Date 04/12/04

This long essay has been submitted for examination with my approval as moderator.

Signed 

Name of moderator: Rev. Fr. Maurice Kigame Lugutu

Date 04/12/04

DEDICATION

This thesis is dedicated to Kotonglo's family, to my dear parents Joseph Owour Otonglo, Jane Oguta and Florence Aloo who nurtured and taught me the basics and the essentials of life. Special to me and those I can't forget are my two sisters Roselyn and Teresa who left us and are now with God. May the Lord rest their souls in peace. Also to my fellow Friars and the youths of St. Vincent-Dagoreti Parish.

I also dedicate this thesis to all people of good will both alive and dead who have journeyed with me selflessly in the intellectual spheres.

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Thirdly, thanks too to Tangaza College, the professors, lecturers and workers who have played a big role in my theological studies. A great deal of appreciation goes to Fr. Maurice Kigame Lugutu who kindly accepted to be my moderator who stood by my side to see that a good work is done. Many thanks indeed to the Social Communications Department especially to the head of the faculty Sr. Paola Moggi CMS and Ms Esther Kamweru who were of great assistance in working out the outline of this work.

Lastly, special thanks to the youths of Dagoreti Parish (St. Vincent) for their support and generosity in handling well the questionnaires, which have contributed to the success of this work.

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PREFACE

{a} The goal of my Study:

We come from an age that relies on media for better living or its opposite. In this case study I would like to sample in a concrete way the effect of this reliability on media relating it to our Christian morality with a special focus on the youths living in Nairobi{Dagoreti Parish}. Down the past ages the Church has been on the lookout on media effects and this is why the Church up to our time has a stand on what media ought to be.

{b} **Hypothesis:** *To check in whether media has a positive effect or negative repercussion on our Christian morality especially among the youths.*

Most of the Churchgoers especially the youths are faced with the influence {power} of the media that has the ability to shape and give a new identity to their lives. But first of all I would like to pose a question: what type of society do we hail from? This is important in coming into terms or understanding why Churchgoers and especially the youths have a task before them. From our standpoint, our society is a liberal one; this dates back to the end of the eighteenth century whereby a system of thought based on theory of economics, which is in support of the development of capitalism, was adapted.¹

¹ Coates,D. {ed} *'Traditions of Thought,' in Society and Social Science.* (Herder and Herder, New York, 1990.) 253.

The liberalism theory sees the society as composed of 'rational individuals in pursuit of their self-interest.' This is the nature of our society and the media centers around it. If it is true that media has an impact that leads to alteration of behaviour, attitudes, or actions, the Church then may be required to adapt new ways of evangelization to suit the Christians in this situation.

{c} **Methodology:**

[i]. In this work I will quantitatively use a pastoral approach basing my arguments from our present reality of Nairobi Diocese. Basically, this work has a theological touch thus, reflection on Church's teaching will be of great necessity here. A further praxis or recommendation will be discussed at length. It follows then that my point of departure is insertion taking into account our present media issues and effects.

[ii]. *Sources:* Observations and interviews.

[iii]. *Secondary data:* Libraries: Tangaza College, Catholic University of Easter Africa, The Franciscan OFM-Langata.

[iv]. *The run-up:* This work is divided into three chapters having a general introduction and a general conclusion.

GENERAL INTRODUCTION

The Church and morality in the media epoch is an after thought of my own observation based on the media effects on the Church goes especially the youths in Nairobi diocese-Dagoreti Parish. In this presentation we will firstly give a theological outlook of the Church as a perfect communication and as a model. As the Church in the 21st century is faced with lots of challenges and seductions of the media, we are going to unveil some of these difficulties. It is also important to know what media really is, I will therefore define it and in brief its impact on education, culture, leisure and information.

Since our concern is based on Christian morality, we will define what morality is and the relationship between the media and the youths as far as morality is concerned. Knowing that media is power as we have seen in the preface, we will discuss its influence on people's choice and change that comes with it. Despite the challenges of the 21st century, the Church has still strived to meet the needs of her faithful in the 21st century, not forgetting all the challenges put forth by the new communication technologies. In the same way we will also discuss in brief the place of the minister of the word of God. However, things can only be put to check through laws therefore censorship and morality will be discussed at length with a special reference to laws in Kenya and whether they really work or not.

Finally, we will present the church's stand pertaining to mass communication and how it is a tool to foster faith and promote cultures, which are necessary for Christian growth especially the youths basing the discussions on the Church's documents. Last but not least we will give proposals and recommendations.

1.0 CHAPTER ONE: CHURCH AND THE MEDIA.

Introduction

In this chapter we will discuss the Church as a communication: her definition, the Church in the 21st century; we will also define the term “media” and its impact on the Church especially on the areas of education, culture, leisure and information.

1.1 Church (as communication)

The Greek word *ekklesia* refers to a building in which the Christians meet for worship; however, it refers to an official assembly of the people. The New Testament takes it to mean the community of worshippers or the body of Christ.¹

Church as communication takes its model from God’s own self-revelation. Rhaner expresses this central principle by means of the formula, which he borrows from the Eastern tradition: **God the Father communicates Himself to us through the Son and in the Holy Spirit.** He holds that the economic Trinity is the self-communication *of the Father*. Secondly; *through the Son* is understood primarily as self-revelation and self-offering of the Father. Thirdly; *in the Holy Spirit* is understood as acceptance and “givenness” of the Father through the Son. This divine self-giving is mediated by the Son and of the Holy Spirit. The *Son* is the self-communication of the Father and the “absolute bringer of salvation.”²

The gift of the Father through the Son,.... in which he communicates himself *to us* in immediate proximity and through which he causes us to accept this self-communication,

¹ John L. MCKenzie, S.J., *Dictionary of the Bible*. (Macmillan Publishers, New York, 1965.) 133ff.

² K. Barth, *Church Dogmatics, I: The Doctrine of the Word of God*, (T and F Clark, Edimburg, 1975.) 295 ff.

is the “*spirit*” of the Father and the Son. As a self-communication of God he is God as given in love and powerful in us in love that makes us a people of God and the Church. Hence he possesses the one and same essence as the Father, he is God, yet distinct from Father and Son. He is the bond and the connecting link that unites everybody and everything and turns God and the created universe into one great symphony of universal love and communion.³ God is love and a life in community of love and thus, his love is active. It is a bustling, thrusting activity that reaches out to embrace and enfold others. The communication of love as part of the very life of God in the Trinity that is also central to God’s purpose as creator and redeemer is of central importance to Church’s mission. Above all, God in the mystery of redemption communicates and demonstrates his love by sending Jesus who was ‘born in the likeness of men.’ The Church therefore is a community of those who believe in Christ as God’s communicator. The Church is called to live out the unlimited communication of God’s love bringing reconciliation and wholeness to the World. And thus, there is no Church without communication.⁴

1.2 The Church in the 21st Century

“Modernism” means the attempt to come to terms-with art, poetry, religion, or anything else-with the modern world; the world is supported by what I call the “five pillars” of modernity. Viewed from this angle, the “modern” World is (or was, depending on how far gone one thinks it is) constituted by 1}. Sovereign national states as the legally defined units of the global political system; 2}. Science based on technology as

³ Ibid., p. 295.

⁴ Tierney M., *The Media*, (Veritas Publications: Dublin, 1988.) 49ff.

the “modern” world’s principle source of its images of life and its possibilities; 3}. Bureaucratic rationalism as its major mode of organizing and administering human thought and activity; 4}. The quest for profit maximization, in both capitalist and allegedly socialist countries, as its means of motivating work and distributing goods and services; and 5}. The securization and trivialization of religion and the harnessing of the spiritual for patently profane purposes, as its most characteristic attitude toward the holy.⁵

However, looking at the church in the 21st century bombarded by the effects of ‘modernity’ especially in our urban places, it is therefore difficult to isolate it from secular events and this is because the Church functions within the world.⁶ Generally our constitutional independence here in Kenya did not automatically earn us economic freedom. The settlements ensured economic ties with our colonial masters. For sure these ties have not enabled Kenya to break off our economic dependence on our former colonizers but has enhanced it as we become poorer, our masters get richer as we fuel them with raw materials {mineral and agricultural} in exchange of machinery and processed goods sold back to us at increased prices. Church as an institution is a product of the modern missionary enterprise; it has kept the ties with their founding countries in Europe and North America. The church in Kenya has adjusted to the new leadership that replaced the colonial administration. In cooperation with the government it provides services that were formerly given by the colonizers especially education and hospitalization.⁷ Above all else, clash of religions, disparate poverty, Aids pandemic, horrific numbers of street children, pressures on our traditional morality by the media,

⁵ Harvey Cox, *Religion in the Secular City*, (Simon and Schuster Publishers, New York, 1984) 181.

⁶ Flannery Austin, *Lumen Gentium*, Vatican Council II Document, (Costello Publishing Company, New York, 1984) 903ff.

⁷ J.N.K Mugambi, *African Christian Theology*, (East African Education Ltd, Nairobi-Kenya, 1992) 35.

problems of temporary and unstable jobs and lack of training for the jobs that are there, has been the cause of the problems experienced by the church in this century. Catching up with the new realities especially here in Nairobi has been a force to reckon with by the Church. According to modernity therefore human beings must be autonomous freeing themselves from God and their traditions, it is the non-necessity of God for achievement of human progress. Contrary to this thought system; God is ever present as the source of social order.⁸ As Stewart Hoover states in his book that modernity has not lived up to many of its promises of social, political, or cultural liberation. He says that there is only one promise that it has fulfilled: the disenchantment of the World. According to him modernity has drained off the sense of sacred as it rationalizes the World. The reduction of values into mere instrumental efficiency has left the World without magic and without mystery. He says that it is the profound loss of awe and fearful reverence that pervades contemporary cultures. He states that in most of the people with particularity to those who have drunk in the rationality of formal education, the disappearance of the holy has changed the way they perceive the World.⁹ Danniell Bell, a sociologist predicts the end of utopian thinking and has argued that the real problem with modernity is a kind of crisis of Spiritual vision. According to him these have buried our old foundations of culture and the new one has turned out to be illusory. This is why we cant understand what it means for the young of our times to live dizzy pace of today or live under the influence of drugs.¹⁰ It is real to our situation too where the youths do not understand the background nor the reason to which the illusory seductive visual media are meant for. They have not understood that it is a big business only at the expense of their cultural degradation.

⁸Rene Latourelle, *Fundamental Theology*, (ed) (Crossroad Publishing company, U.S.A. 1994) 724.

⁹ Stewart M. Hoover., *Rethinking Media Religion and Culture*, (Sage Publications, U.S.A. 1997) 102ff.

¹⁰ Bell, D., *La Europa del Siglo XXI* In *Clares de razon Practica*, Madrid (1994)No. 44.

1.3 Media

Media comes from the noun *medium*, which means, "a channel; means, instrument or an intermediate agency." It is the plural of *medium* and a means of communication that reach a large number of people such as television, newspapers, and radio.¹¹

1.3.1 **The impact of Media on the growing Church.**

The media at large is almost impossible to miss in modern society, in one way or another it affects the attitudes that many uphold. It can affect our beliefs by either reinforcing them or showing us something that may cause us to think again and change our convictions; in this way it is obvious to see already how media affects our lives. The reason for such an influence is because it is constantly commenting on the environment that surrounds us for example; news stories that sway our opinions are of human concern ones such as the suffering of people involved in famine stricken part of Kenya, or even the miracle babies' saga. It actually appears to me that the more closer to home geographically the stories are the more people take interest and the more these stories affect their lives, for example when Kenyan truck drivers were taken hostages in Iraq most Kenyans took keen interest in their plight. Therefore the mass media influences our lives positively or negatively. It is because of this that it is frequently criticized for distortion, slander and even making things up. Well, as we talk of the Church in the World, it suffers the same effects of mass media.

¹¹ Cf. Collins, *English Dictionary*. (Herper Collins Publishers, Repr Edit., Glasgow, 1998) 966.

Scholar. bring to our awareness that the media have different effects on different types of people and with different results.¹² Most youths are bombarded by the media explosion especially visual media, which has influenced their *behavior patterns*. For example most youths smoke cigars because their movie models do so or play sex because it is made to appear normal. Another thing is violence, which is usually shown as a struggle out of which one emerges the tyrant they have been made to believe that all smokers or sex lovers or violent people make great people in life. They have failed to understand that movies are meant for sale and they can only do so by placing scenes of sex, violence and tyranny of which they know people love to watch or read about. Most youths will think that this is directly applicable to life. The use of the phrase 'video nasties' relates to videos available for rent or buy that are either violent or of sexual nature, the danger of material like this is that it can incite copycat crimes.* For example, the ram-raids or car crimes. If leisure time is spent watching materials such as these then, in the end our values or beliefs system must be altered considerably in one way or the other. We often define (1.3.1.1) culture as, values, or other frame works of reference by which we make sense of our experiences. Mass media are centrally involved in the production of modern culture. As Pope John Paul II says that "media centers have failed to give due consideration to the priorities and problems to the developing nations or respect their cultural make-up, therefore they impose a distorted vision of life and of man, thus they fail to respond to the demands of true development."¹³ The synod fathers also had a feeling just as we hold today that there is an "intrusiveness of the mass media," deploring

¹² Shirley Biagi, *Media Impact*, (Wadsworth Publishing Company, California State University, Sacramento, 1999.) 269ff.

* Copycat crime refers to a phenomenon that some times occurs when a news item about crime presents itself as interesting to a certain group of people who then go out and copy the crime.

¹³ Cf. John Paul II, Encyclical Letter *Sollicitudo Rei Socialis* (30th December 1987), 22:AAS 80(1988), 539.

strong media influence on African nations.¹⁴ As the saying goes “truth liberates when it is communicated,” positively speaking media as held by World Communication Congress of 1989,¹⁵ should be geared towards the development of community. Therefore communication should liberate. As christians we believe that only truth can stand all tests. Apart from this there can be no true communication in an atmosphere of oppression nor can there be real freedom where there is no freedom of expression. It is my conviction therefore that truthful information builds, liberates and fosters unity.

According to Media ecology, the total human environment is made up of two interlocking spheres: nature and the human-made environment of culture, energized by communication. These environments can only be protected and cultivated by local, regional and international efforts. Issues of our time such as militarism, racism, apartheid, sexism, and the debt burden here in Kenya, the consumerism of the few and misery of the many threaten both natural and the cultural environment.¹⁶ (1.3.1.2) To change this, media has a decisive role to play in educating the masses, giving voice to the human victim. Communication technology also has contributed to the creation of a unified world - the so-called global village giving strength to the universal Church. The new technologies have offered opportunities and empowered the human family. However, my concern is with media as a platform for education, awareness building whereby (1.3.1.3) information is not merely an essential factor of the process. Actually information is power, it is also a commodity to be bought and sold.¹⁷ We may call the whole

¹⁴ Cf. *Ecclesia in Africa*, Apostolic Exhortation “On the Church in Africa and its evangelizing Mission towards the year 2000” September 14, 1995

¹⁵ Michael, T., “*Truth Liberates when it is Communicated*”, *Communication Issues for 1990s*, (April, 1990) 4-5.

¹⁶ *Ibid.*, p. 4ff.

¹⁷ Martin Tierney, *op cit.*, 45ff.

evolution of communications as we often do as development, modernization, 'generation gap', 'culture shock', or technological displacement. As we witness, when these changes occur relationships are usually destroyed and this has given in to the formation of new groups of interest. Thus, the old cultural systems have been rendered ineffective.

Taking a general look at Dagoreti, one immediately comes into a confrontation with the aftermath of the effects of mass media, which is currently the major architect of our dominant source of symbols, ritual and myths. This is evident too in my survey as forty-seven youths out of fifty youths rely on radios, television, and cinema for entertainment and as source of information. This says a lot, their lives are steered by the programmes of the media and this is where they get their symbols, rituals and myths that guide daily lives. As a matter of information, most of the videos watched in the third World countries like here in Kenya and particularly in Nairobi (Dagoreti Parish), are usually imported from the west with western contents of culture and view to life. Actually, looking closely media production, media texts and media reception are like a series of interlinked circuits. What is produced is influenced by cultural values; how the texts are formed and represented is influenced in same way and the readings of the texts is also subject to both abstract and particular cultural viewpoints.¹⁸ There is a great need for religious education, which will take into account the degree to which the young people are subjected to other singers singing different songs. If this be the case then as viewed by my survey, our cultures are confronted by these new acquired symbols from the west. As we shall see later in this work, it has led to culture erosion with a distortion of information. And to the faithful in the Church, James McDonnell and Frances Trampiets in their book illustrates

¹⁸Pope V. "What do we mean by mass media" and "modern culture" (2002)http://www.litnotes.co.uk/mass_media.htm, 9/1 2004, 1-3.

how the Church is trying in our present times to combat the alienation and self-centered individualism that is prevalent in our modern culture with images and narratives that portray our mutual interdependence and the value of Christian community.¹⁹

¹⁹Cf. James McDonnell and Frances Frampiets, *Communicating Faith in Technological age*, (St. Paul's Publication, London, 1989) 164.

2.0 CHAPTER TWO: MEDIA AND CHRISTIAN MORALITY:

Introduction

In this chapter we are going to see how media and morality are linked together. But firstly, we will define the terms: Christian morality and we will proceed to discuss the media influence in relation to the youths basing the conclusions on the case study (Dagoreti Parish). And taking the case study as our point of departure, we will discuss the media effects on the youths of Dagoreti and its environs. As it is commonly known that media is a powerful tool, we will discuss its positive and negative influences towards changes we envisage in youths especially in the case study. Amidst all these stands the minister of the word whose role we will discuss in relation to media culture of our time. Finally, we will expound on censorship issue whether it really works linking it to our Christian morality.

2.1 Christian Morality:

According to Komonchak when trying to define the term 'Christian morality' we are immediately confronted with the problem of determining the meaning of the expression. He says that it can mean the actual morality of Christians as a distinguishable group in the society or it may refer to the official teaching of Christian Churches.²⁰ However, for many religious people, morality and religion are the same or inseparable for obvious reasons that morality is part of religion or for the simple fact that religion is their morality. Actually looking through the lens of non-religious the two are separable. They

²⁰J. A. Komonchak-M. Colin-D. A. Lane ed., *The Dictionary of Theology*, (Theological Publications India, Bangalore, 1996) 676ff.

hold that religion may be immoral and morality in such a case is non-religious. But it must be noted that, morality has been influenced by religion in our history and so too religion has been influenced by morality. e.g., in Plato's criticisms of Classical Greek theology and later in Christian ones.²¹ By definition morality refers to the quality of being moral, and may also mean conformity, or degree of conformity, to conventional standards of moral conduct.²²

When we talk about morality our authentic focus is the people. Primary focus of genuine Christian morality is people: it questions systems about the effects they have on people. In the same way we must take into account the effects of mass media on morality and this we must test from various angles. Here our concern, of course, is the moral quality of the material communicated by the media and the purpose of that communication. This leads us to pose questions such as: what ideas does media broadcast to us? In the case of advertising and entertainment, what more do the media press upon us (the people) by means of subtle persuasion? In a nutshell authentic morality focuses on the people to produce persons: it is a process that requires freedom as an indispensable climate and a love that is more than all loves as its standard. In this case therefore, we are investigating the effect of the media of mass communication on authentic morality, particularly on the transformation of people into persons.²³ Youths in Dagoreti use media for various reasons.

²¹Macquarrie, J.- Childress, J. (ed) *New Dictionary of Christian Ethics*, (Westminster Press Ltd, USA, 1986) 400ff.

²²J.M Sinclair, *Collins English Dictionary*, Harper Collins Publishers, England, 1998)1010.

²³ Cf. Kyle Haselden, *Morality and the Mass Media*, (Broadman Press, USA, 1968) 44ff.

The following bar graph reflects the findings in percentages:

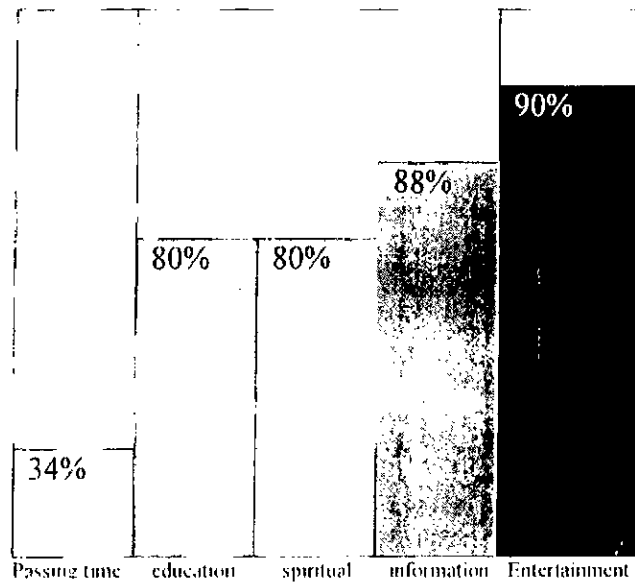


Diagram 1

A bigger percentage of youths use it for entertainment, some use it too for information, others for spiritual matters and education while some minority use it just to pass time. So many hours are spent with these favorites (at least 10 hours a week). And this tells us a story, it simply means that they have ten hours of media manipulation. Entertainment is a loved hobby for 90% of the youths. It is actually a phenomenon already studied by media presenters and this leaves them vulnerable to exploitation.

Among the favorites the youths of Dagoreti spend most of their time and money on movies and music. News viewing and culture of reading for information is quite minimal in their daily lives. Movies and music offer youths an opportunity to identify themselves with a vast range of actors and actresses of choice. In this way it is an answer to their problem of identity.

The following bar graph reflects the use in percentage:

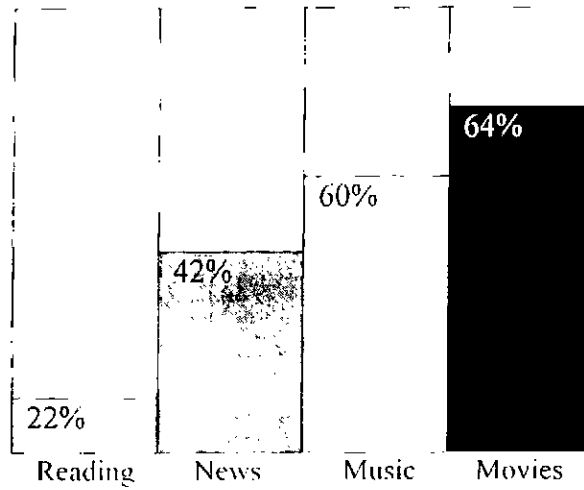


Diagram 2.

90% of the youths agreed that media answers to some of their needs which vary from emotional to physical ones such as feeling relaxed after a preferred movie. Surprisingly, most of them are in possession of radios, CD players, and few of them have personal televisions and internet access. All {100%} agreed that they have access to media. If this is the case then it is no shock at all to see youths dressed, behave and speak the way they do just because of that commonality of media culture. They have fallen captives to the media and everything that comes is absorbed. Violence has been copied in the process of imitation of the actors and actresses. According to Surgeon General's studies, television violence increases actual violence and acceptance of violence in children and in youths. Other studies have also shown that children who watch a great deal of television are more cynical than are children who watch it less.²⁴ While these media are very educative and informative, they can also be a source of disorderly living among the youths.

²⁴ Cf. Ben Bagdikian., *The Media Monopoly*. (Beacon Press, Boston, Massachusetts, 1983) 185.

2.1.1 The Media and Youths:

It has been proved that nowhere is the impact of mass media felt so strongly as in the lives of the young people. "Kids are big business, and big business needs youngsters compliant, vulnerable and hooked on their fads, fashions and addictions" says forefront media critic, *Ralph Nader*. The *Fortune* magazine of May, 1994 called teenagers "the most global market of all." This magazine brought to light a startling fact that teenagers and young people between 20-25 years of age surprisingly have the same tastes in all the major cities of the World.²⁵ We can say that it is a point in time that we study youth culture prevalent in our cities especially in Nairobi (Dagoreti) in order to realize where the young people get the inspiration for their life style, dress codes, patterns of behaviour and jargon. The youths are, in truth the target of most mass media campaigns and this is clear in television, radio programmes, films, advertisements and songs or music which target them respectively. We may pose questions such as: why them?

According to this survey, there has been a realization that between the age of 13-23 the youths seem to struggle with the problem of *identity* which usually physical, emotional, intellectual and spiritual. These moments of transition tend to come unaware. This period as scrutinized in the survey are marked by moments of search, questions, doubt, exploration, curiosity and adventure which may transcend the social set standards. It all centers on recognition fueled by peer pressure. Thus, this search for identity or recognition leads to the imitation of *models* that they view, read, and hears about. According to this survey quite a big percentage of youths identify themselves with actors

²⁵ Peter Gonsalves SDB., *Exercises in Media Education*. (Don Bosco Communications, Matunga, Mumbai-400 019, India. 1999)187ff.

and actresses in the media they use. Why ape or copy movie actors? According to this case study, it all counts to the issue of *freedom*. All youths especially in Dagoreti seek freedom from the World "created by adults"- the World of rules.

Therefore most of them prefer having their own set agendas with a strong drive of independence and a desire or crave for an atmosphere of freedom accompanied room for experimentation. Youths become very inconsistent in their behavior, scheduled life ceases, priorities made are quickly forgotten, and for them rules are there to be broken so that they can reach their destiny of freedom. Media has the centre part in the creation of this inconsistency for example the crazy cloth fashions promoted by the World of business make them daring as they try to be unique in order to be recognized. They want to be free to dress the way they want and not as dictated by cultures which are to them mere measuring rods that ought to be thwarted.

In the media, areas of romantic affection are usually capitalized upon. Since those who set the media agenda know very well that youths are a transitional group, of which sex is part of the whole, sex and love are interchangeably used. Media depicts love and sex as commodities that can be put on and off at one's own like.

Thus, fidelity or self-control is non-existent in their vocabulary. For the youths this is freedom at its best.

The Church in keeping a watchful alert holds that the media can be used to block community by injuring the good of the person through imposing on the people false distractive values, hostility, conflict, and demonizing others. Neoliberalism has evaded a big portion of our lives, which is centered, solely on economic conception of man. Here profit and law of the market are held important at the expense of human dignity. In this

way as the Church points out, that the media has been used to build and sustain economic systems which serve acquisitiveness and greed.²⁶

According to the survey, it is true that most youths like movies and watching television programmes. Generally speaking their entertainment comes from the media. They admitted too that media answers some of their needs and therefore feel entertained and thoroughly relaxed by them. Some get emotionally carried as some characters in the stories or movies relate to their own struggles, aspirations, desires and dislikes. By act of identification these watchers gather a better grip on the solutions to their problems, and fulfill some of their dreams and plans. The youths of Dagoreti and its environs come from middle class families where life is at times tough depending on their economic situation. Movies are in high demand by youths of this place, and as the survey depicts, they use the media for entertainment. *Jacob and Leela* in their book holds that media has a sensorial impact on people. They state that we come from a busy World and from morning to evening we are bogged down with issues to tackle and cope with for example mad rush of competition for success and fame leaves us with very little time for human relationships. Our shared human experiences are thus reduced to nothing or very minimal. Given these conditions, media fills the void and provides an escape, release, and a mental massage. It provides an occasion for us to cry, laugh or participate in the emotions of inert characters, thus we start to think and feel with them.²⁷ Most youths seek this type of escape and even some young adults because it thrills and refreshes them from current traumas and problems at least for the time being.

²⁶ Pontifical Council for social communication., *Ethics in Communication*, (Pauline Publications Africa, Nairobi, 2000) 12ff.

²⁷ Cf. Jacob Srampickal and Leela Joseph., *Media Education*, (St Paul Press, Mumbai, 2002) 44.

However, entertainment is necessary but a balance will be quite important. We have to check out too on the mass media persuasion. This is where the advertisement falls or the consumerism comes in with cloth styles, foodstuffs and the likes. Of course those who set the media agendas have youths as their target while on the other side few people may know the media techniques on persuasion. The following are some mass persuasion techniques used by communicators as held by Peter Gonsalves in his book:²⁸

a). *Catch the leader:*

Social psychologists hold that it is easier to change the attitudes of small groups of people than those of a single individual. For example; Gang and cliques give the adolescent important social contacts, status, security, acceptance, freedom and above all a sense of belonging. All these values surpass the personal value or self-esteem or one's heritage. Therefore the best way to seek a change in a group is to seek out the gang leader and first influence the person. When the leader changes, then they will change. Youths in Dagoireti are no exception to this as they try to imitate musicians of whom some are used by different companies to promote their goods. Thus, even in Kenya a recent example is that of the so-called national dress.

The company responsible first fitted the politicians with this attire and everyone else gets a grab of the dress sooner or later.

²⁸ Cf. Peter Gonsalves, SDB., *Media Education*, (Don Bosco Communications, Matunga, Mumbai, 400 019, India, 1999) 47ff.

b}. *Change of the Environment*

This technique is geared towards changing of the people by altering the environs of their abode. For example; those with satellite dish in their homes have a different conversation, life style, attitude from those without. They seem to come from another world and may appear different from those around them who don't have the access to such facilities.

c}. *Grab the Audience attention:*

Since media is a big industry everyone who brings and advert seeks to be more robust or outstanding than their allies. All aim at capturing the eye or ear in such a way that it sticks and be remembered. For example; the use of sexually stimulating visuals in films and advertisements is a case in point. Youths being a vulnerable group usually fall prey and are easily won by this technique.

d}. *Prepare a Receptive Mind:*

If the message is unfamiliar, the communicators (senders) will always first build up a receptive frame of mind in their audiences. For example; bill boards, leaflets and posters are usually a preparation or initiation to unfamiliar idea or commodity.

e}. *Appeal to the Crowd:*

People are always more suggestible in crowds, when their individual credulity tends to sink to the lowest common denominator, and secondly there is good evidence that arousal

of any strong emotion may make the individual more suggestible. For example; political speeches often will excite the audience because of their nature.

f}. *Appeal to Authority:*

Most of us at a certain point in life underwent the conditioning of submission to either a powerful parent or parent-substitute which makes us peculiarly prone to listen to, or to ape the so called "best people": models, actors, heroes, politicians or any successful achiever we watch or read about.

g}. *Confirm prejudice:*

All of us would not like our prejudice or stereotypes challenged. Media programmers therefore will usually give back to their audiences what they would like to hear, see, read or think. This is why you will find people biased in favor of the simple story rather than those that are complex in nature. People will prefer stories that confirm their predictions and prejudices about events, issues, persons; they want to identify an enemy to blame for their frustrations, they want to belong to a group ('us') with the implication that those they are prejudiced against ('them') do not belong.

This is a rather comprehensive summary of the techniques used by the media senders to us which are basically set to lure or persuade us to take an action by buying or staying tuned. In conclusion, ignorance is one of the reasons why the youths fall victims of the media. Apart from this there are also economic reasons that may lead them to seek an escape or fill the void within themselves. It therefore follows that some basic knowledge about the media will help especially knowing the fact that media sees people as purely

consumers. This is why the poor and marginalized are often sidelined by the media, simply because they have no purchasing power. Therefore media education or critical evaluation is the new imperative for us all and the youths in particular and especially in this information age.²⁹ The content of this evaluation should have; awareness of how media works, an analysis of how it is manipulated and for what ends? What effects does it have on the youths and the society at large? This is why it is unfortunate that in this mad race, human dignity is usually sacrificed or ignored as women or children are reduced to tools of advertisement at the expense of profit making.³⁰ When we talk then of morality, it encompasses many things although quite often immorality has been only limited to sexual perversity, it may mean anything that is contrary to the dignity of the human person. For example; fraud, insincerity, cheating, bribery, disloyalty, revenge and cruelty are equally immoral. The media effects have led to these and the effects are visible among the youths and young adults (especially in Dagoreti) where fast things are preferred that have lead to robberies with violence- a violation to our African values. Media instills in people false needs that might be beyond them to attain luring many to violence in attaining these 'needs.' Thus, a close consideration of our cultural values will help us; hospitality as opposed to cruelty, faithfulness as opposed to infidelity, community as opposed to individualism and spirituality as opposed to violence and self-trust as given to us in the media. Otherwise what we are undergoing at the moment is culture erosion.³¹

²⁹ Ibid., p. 54

³⁰ Jacob Syrampickal and Leela Joseph, *Media Education*. (St. Paul Press, Mumbai, 2002) 44ff.

³¹ Pontifical Council for Social Communications, *Ethics in Communications*, (Pauline Publications Africa, Nairobi, 2000)14ff.

2.1.2 The Minister of the Word and the Media:

Marrie and *Corrine* in their book *Pentecost* have stated strongly that education and training in communications should be an integral part of the formation of pastoral workers and especially the priests. They hold that ; “in today’s World strongly influenced by the media, the Church personnel require at least a working grasp of the impact which new information technologies and mass media are having upon individuals and the society at large.”³² However, the minister be prepared to work with the “information-rich” as well and the “information-poor.” They should know how to invite people into a dialogue , avoiding a style of communication which suggests manipulation, domination, or even a personal gain. They suggest that those to be involved in active media work should acquire professional skills together with doctrinal and spiritual formation.³³ Since the Church forms part of the larger World community, the mass media provides the context for the Church’s ministry. Therefore the religious communicators need to draw their language from the media as well as using this same language to communicate their message to the people. *Marrie* and *Corrine* stress that now, more than ever before, the Church needs radical changes with regards to communication.

The vitality of the Church depends on its ability to adapt and promote the “Good News” it is called to proclaim in the form and style of today’s communication.³⁴

³² Cf. Marie Judith Hereford, FSP and Currine Thomas FSP., *Pentecost-(Anew Babel, A new Pentecost)-Communicating the Gospel in a Mass Mediated Culture*, (Pauline Books and Media Publishers, Boston, 1997) 69ff. Also cf. <http://www.pauline.org>

³³ *Ibid.*, 69.

³⁴ *Ibid.*, 70.

“The Church sees these media as a gifts of God, which in accordance with his providential design, unites men in brotherhood and so help them to cooperate with his plan for their salvation.” As the Spirit helped the prophets of old to see the divine plan in the signs of their times, so today the Spirit helps the Church interpret the signs of our times and carry out its prophetic tasks, among which the study, evaluation, and right use of communications technology and the media of communications are now fundamental.”³⁵

In pastoral perspective there are two versions about the concept of evangelization: a). human development and evangelization are two separate tasks, b). Social work is an integral part of evangelization. We often realize that the communication work of those who maintain the latter version is characterized by great efforts in training of recipients, those to whom communication is directed. Pope Paul VI , in the pastoral instruction *Communio et Progressio*, touches too on this pastoral attitude when it points out that “recipients” will generally play an active part if they correctly interpret communication, judge and evaluate them according to their source and context, if they are gathered with care and critical spirit, if-when necessary-they compliment information received with information obtained from other sources, and if they do not hesitate to show openly the acceptance, reservations or disapproval.³⁶ What is needed is active criticism, for which the faithful must be trained. Great stress is put on critical training. To conclude, the minister of the Church must undergo training so that in their pastoral encounter with

³⁵ Franz-Josef Eilers, SVD., *Church and Social Communications – Basic Documents*, (Divine Word Publications, Manila, 1997)*Aetatis Novae Article 22*.

³⁶ Austin Flannery, O.P., *Vatican Council: The Concilio and Past Conciliar Documents*, vol 1. (Costello Publishing Company, New York, 1984) no. 82, pg. 320ff.

people they may help others to have critical minds with regard to the media dissemination.³⁷

2.1.3 Censorship and Morality:

The term 'institution' is derived from sociology and refers to the underlying principles and values according to which many social and cultural practices are organized and coordinated.³⁸ In the following discussion we are going to focus on a practice that is important to media as institution. It comprises regulations, which seek to constrain, in either voluntary or a legal framework, both the content and business practices of media businesses. Although regulation and regulatory bodies are exceptionally rather dry issues it is important to know the effects they can have. What follows is not exhaustive survey, but it covers the important areas of our discussion. Censorship then is a system of preliminary vetting of content before publication or broadcasting. The censor gives permission to disseminate the publication or news broadcast only after monitoring and possibly suppressing some parts that do not meet requirements set out by the body to whom the censor reports.

In Kenya when talking about censorship in the media industry one might be tempted to think of the government's struggle to keep media under control for political reasons.³⁹ A lot of time has been spent in the fight between government and the media which has

³⁷ Cf. Philip Lee., *Communication for All*, (Daystar Press, New York, 1985) 96ff

³⁸ O' Sullivan, Tim, John Hartley., (ed) *Key Concepts in Communication and Cultural Studies*, (Routledge, New York, 1994) 35ff.

³⁹ cf. The Kenya Human Rights Commission, *Shackled Messengers-the Media in Multiparty Kenya*, (Nairobi, Kenya, 1997)1ff.

been seeking to free itself from state control. One reason why it has been so is that media in Kenya has been used to popularize the one party-state (Kanu) and without it things would have been different. With the wake of multiparty system of governance, the phase of media industry has changed a great deal. There has been a change and freedom of press is on the lead. However, people have closed their eyes to other effects with this new freedom. There has been lots of junk media material in circulation because people have concentrated much on politics at the expense of ethical issues that affect our society to the present moment. This is contrary to other western countries where everything that is to be disseminated have to go through thorough censorship. Thus, we have in circulation tapes that purely advocated violence, immorality and the likes. Since 1992 when Kenya attained a multiparty system of governance, there has been a break on monopoly of the media industry to a free and liberal one. However, even though the media is independent or there exists freedom of speech and the likes, censorship is still necessary to safe guard the rights of children, youths, women and above all just to keep things in check. By doing so we will also be safe-guarding our culture from erosion.⁴⁰ Apart from this as the Church points out in *Ethics in the internet*, pornography, hate sites, attack on religious and ethnic groups⁴¹ whom media has focused on negatively by seeing them only in terms hunger, drought and insecurity and very little coverage on their productive activities. All these calls for censorship in the media industry.⁴² Unfortunately media hawkers have taken the advantage and have targeted the vulnerable youths who don't know the

⁴⁰ Cf. Human Rights Commission and Article 19., *Media Censorship in a Plural Context-A Report of Kenya Broadcasting Corporation*, (Nairobi-Kenya-1998) 1ff.

⁴¹ Cf. Pontifical Council for Social Communications . *The Church and Internet and Ethics in Internet.*, (Pauline Publications Africa, Nairobi, 2002) 11ff.

⁴² Cf. Fredrich-Ebert., *Media Culture and Performance in Kenya*,(East African Media Institute Publishers, Nairobi, 2000) 125ff.

gymnastics of the media industry. Actually, anti-pornography pressure groups do agree that violent pornography teaches people to connect sex with violence and above all it fuels discrimination against women.

The proliferation of pornographic materials harms the society in general and especially the children and in most places it has been termed as an anti-social behavior therefore regulation or censorship is quite necessary.⁴³

In conclusion, censorship helps control the media for a healthy viewing or readership and safe-guards people's rights by preventing media markets from pressurizing and exploiting their audiences.

⁴³ Cf. Alison Alexander and Jarice Harrison., (ed) *Taking Sides*. (Brown and Benchmark Publishers, USA, 1997) 190ff.

3.0 CHAPTER THREE MASS COMMUNICATIONS AND THE CHURCH'S STAND

Introduction

The following chapter enumerates the link that exists between mass communication with faith and culture. We will firstly define the terms "faith" and "culture." Secondly, we will discuss the Church's teaching on mass communications. We will only limit ourselves to few selected documents concerning these areas discussed. Thirdly we will see some recommendations and proposals following the experienced challenges by the Church in the 21st Century and as discussed in this work. Finally, a final conclusion will be drawn to sum up what has been discussed.

3.1 Faith

Faith means belief in God and acceptance of his revelation as true. According to Karl Rahner and Herbert, faith in its widest sense means freely accepting what a person says because of one's confidence in that person. It therefore entails a relationship between persons which stands or falls with the credibility of the person who is believed. However, they say that here it is God himself who is believed. God whom one believes and in whom one believes, provided that he makes himself known through revelation. God's disclosure appeals to all dimensions of man so as to order them all to God (this is self-communication). This ordering lays claim to all man's subsequent life: in the whole

process he is a lover and man's surpassing, final goal, in whom is the perfect fulfillment of all hope.⁴⁴

In the Scriptures: the term "faith" is derived from Middle English *faith* and the Latin *fides* (trust). "faith" translates the Greek noun *pistis* as used in the Septuagint and the New Testament. The verb *pisteuein* in Greek means "to believe." It traces its roots to two verbs in Hebrew Scriptures, *emet* which means "to be firm, solid" and thus "true." Faith here is a personal relationship with God in whose strength and absolute sureness we can literally stake our lives and being. It is something to be relied upon to be true in terms of its trustworthy and being faithful.⁴⁵ Faith then is not reducible to a particular act; it entails our whole way of life, it is a basic orientation of the whole person that includes intellect, will and emotions. It is a call from God to be faithful in love as God is faithful.⁴⁶

Going back to the spirit of change which is marked by constant change and ever technological efficiency, it is not easy to reconcile these with our Christian faith or gospel. These opposites are quite clear in our culture that values and celebrates change, diversity, movement, technical advance and of course creation of wealth. These are opposed to the Christian journey of faith that finds a value in poverty, helplessness, art, prayer and stability. In this complex situation marked by persistent provision of consumer goods, the gospel asks for a prayerful dependence and a detachment spirit.⁴⁷ This prayerful atmosphere helps to see and hear beyond and through the sights and sounds we often don't give attention. Even though pressured by commercialization, in form of

⁴⁴ Cf. Karl Rahner, Herbert Vorgrimler., *Theological Dictionary*, (Herder and Herder, New York, 1968)165ff.

⁴⁵ Michael Downey., *Dictionary of Catholic Spirituality*, (Theological Publications in India, Bangalore, 1995)379ff.

⁴⁶ Richard McBrien., *Encyclopedia of Catholicism*, (Herper Collins Publishers, New York, 1995)512 ff.

⁴⁷ Cf. James McDonnell and Frances Trampiers , *Communicating Faith in a Technological Age*, (St. Paul Publications, England, 1989) 26 ff

advertisements, programmes and demands to either produce or consume, both as senders and as recipients of messages, we will discover sounds and images that portray the dignity and beauty of natural World and above all of the human person.⁴⁸ Actually according to professor Mbiti, faith or belief in an African perspective originates in the realization of our own limitations.⁴⁹ In African societies it is believed that morals were given to them by God right from the beginning. Morals, as Mbiti holds, deals with conducts of the human person which is twofold; a personal conduct which concerns the life of an individual, and social conduct which is basically the conduct of the individual within the group or community or nation at large. Here there is great emphasis on social conduct because of our African view which states that the individual exists only because others exist.⁵⁰ Therefore the moral conduct of the youths is something that concerns the whole of our setup-it is both social and spiritual.

3.2 Culture

Whenever we come across the term “culture”, quite often we get tempted to think primarily of fine arts, literature and philosophy and similar areas of human interests. However, this is only an elitist understanding of culture which is only according to our classical training. Culture instead is the total manner in which human society responds to an environment. It encompasses customs characterizing a social group; social heredity of particular community of people, norms, values, beliefs, their actions and relationships, laws, language, ritual, traditions and institutions, song, equipments, living habits, dance,

⁴⁸ Ibid., p. 26 ff.

⁴⁹ John S. Mbiti., *Introduction to African Religion*. (Heinemann Publications, Nairobi, 1987) 40 ff.

⁵⁰ Ibid., p. 175 ff.

feasts and religion.⁵¹ At this juncture it is appropriate to pose a question: Is there any relationship between communication and culture? As the definition states, culture being the total manner in which a community or society responds to an environment, it should be clear that there is an unbreakable link between culture and communication. Thus, without communication there can be no culture, simply because there would be no predictable behaviour between the members of the society and therefore human relations will be non-existent. Therefore it follows that social groups, political organizations, principles of descent, religion, authority etc-all of these will not be there for the simple fact that there is need for meanings to be agreed upon through sharing of these elements of culture in a given group of society.⁵² In the realm of the scriptures God's self-revelation and the human response (as we have seen in chapter one) are usually depicted in terms of communications, in the whole process the cultural aspect is usually conspicuous. This is clearly shown in cases where God used the knowledge, experience and cultural background of the writers as vehicles of his revelation to the people of a given language, culture and time. A case in point is Jesus who uses symbols, metaphors, words that are familiar to those he is addressing for example the fishermen and the shepherds. He demonstrates a verbal flexibility and sensitivity to people's environment.⁵³ Culture then is a complex of factors that make a person what he/she is as an individual and as a member of a community. Basically, it is acquired after birth and through it one

⁵¹ Paul G. Hiebert defines culture "as the integrated system of learned patterns of behaviour, ideas and products characteristic of a society." And for Eugene Nida "culture is "all non-material traits which are passed on from one generation to another. They are both transmitted by the society, not by genes - Cf. Eddie Gibbs., *I Believe in Church Growth*. (Herder and Stoughton, London, 1981) 88.

⁵² Social Communications Departments- AMFCA and IMBISA., *Communications, Culture and Community*. (Pauline Publications Africa, Nairobi, Kenya*) 15 ff.

⁵³ *Ibid.*, p. 19 ff.

inserts him/herself into the larger society.⁵⁴ As the saying goes “*you must change with the times unless you are big enough to change the times.*” Anonymous. Culture by its very nature is dynamic, it changes and it adjusts, sometimes successfully, some times less so. And as we know, just as it in any organism, there is normally a tendency to persist, to remain what they are. The changes we see or we witness or even participate in are normal because cultures constantly change since the individual of the society-the architects of culture-are constantly modifying their “plan for successful living,” constantly seeking to improve their underlying code of behaviour in relation to their experience and their ever-changing physical, social environment.⁵⁵ This is what the youths are currently undergoing, blames may come up as we try to resist the change but how elastic are we to stretch?

With the wake of media explosion, there has been lots of exposure to different living styles of which we read, view or hear about. As organisms prone to change or in search of self-improvement, there has been a response. To the conservatives, it is culture erosion while on the other hand the liberals see it as a human development. But as a Church we can not take chances with issues that pertain to morals. The Church through all the ages has come up with standards relating to change especially those that influence people through the media. The following documents serve to show the Church’s view pertaining to media explosion.

⁵⁴ Arch Bishop Thomas Menamparampil., *The Challenge of Cultures*, (St. Pauls Publications, Bandra, 1996) 9 ff.

⁵⁵ Louis J. Luzbetak, SVD., *The Church and Cultures*, (Orbis Books Publishers, New York, 1988) 292 ff.

3.3 Selected Church Documents on Communications

3.3.1 *Aetatis Novae- 1992 (no.18)*

It holds that education and training in communications should form an integral part of the formation for pastoral workers and priests. There are several distinct elements and aspects to the education and training which are necessary. For example our World of today which is strongly influenced by the media, the Church personnel, require a working grasp of the impact, which new information technologies and mass media are having upon individuals and the society. This document stresses that the personnel must be prepared to minister to both the “information-rich” and to the “information-poor.” They need to know how to invite others into dialogue, avoiding styles of communication that suggest domination, manipulation or personal gain. And for those who are to be involved in the media work for the Church, they need to acquire professional skills in media together doctrinal and spiritual formation.⁵⁶

3.3.2 *Inter Mirifica – 1963 (no. 16)*

“The wise use of mass media of social communication (press, radio, Television, films), which are so accessible to all ages and levels of culture, depends on proper habits of reading, listening and viewing being taught to different categories of users. Hence methods of media education, especially when designed for young people, should be encouraged, developed and oriented according to Christian moral principles. This should be done in Catholic schools at all levels...”⁵⁷

⁵⁶ Cf. Franz Eilers., *Church and Social Communications*, (Divine Word Publishers, Manila, 1997.) 130 ff.

⁵⁷ *Ibid.*, p. 55 ff.

3.3.3 *Communio et Progressio* 1971 (nos. 110, 113, 67)

The Church considers that one of her most important tasks is to provide the means for educating recipients of the media in Christian principles. Catholic schools and organizations can not ignore the urgent duty they have in this field. This document maintains that it is never too early to start encouraging in children artistic taste, a keen critical faculty, and a sense of personal responsibility based on sound morality. This sort of training must be given a regular place in school curricula. Thus it must be given systematically at every stage of education.⁵⁸

3.3.4 *Redemptoris Missio* – 1990 (no. 37)

The first areopagus of modern age is the whole communication, which unifying humanity and turning it into what is known as “global village.” The means of social communications have become so important as to be for many the chief means of information and education, of guidance and inspiration in their behaviour as individuals, families and within the society at large. In particular the younger generation is growing up in a World conditioned by the mass media. To some degree perhaps, this areopagus has been neglected. Generally, preference have 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 on a secondary way.

Involvement in the mass media, is not meant merely to strengthen the preaching of the gospel. There is a deeper reality involved here: since the very evangelization of the

⁵⁸ Ibid., p. 98 ff.

modern culture depends to a great extent on the influence of the media, it is not enough to use the media simply to spread the Christian message and the Church's authentic teaching. It is also necessary to integrate that message into the "new culture" created by modern communications. This is a complex issue, since the "new culture" originates not just from whatever content is eventually expressed, but from the very fact that there exist new ways of communicating, with new languages, new techniques and new psychology. Pope Paul VI said, that "the split between the gospel and culture is undoubtedly the tragedy of our time (*Evangelii Nuntiandi*, 20) and the field of communications confirms this judgment."⁵⁹

⁵⁹ Ibid., p. 326.

3.4 Recommendations

Media influence is an issue that we can not afford shunning or avoiding. However, in a World of “modernism” where profit maximization forms the bigger part of the media, secularism has eventually dawned in our society. Values that we formerly held as dear are currently facing erosion. The very religious elements that are at the core of our Christian belief are slowly being overlooked by the so-called secular World. Youths being part of this dynamic and changing World are caught up in its fringes. There is a call to re-visit our African values through the instrumentality of development media which will prioritize on the African elements.

With the slow but steady disappearance of sacredness to life, we must read the signs of time and this obliges us to adopt *new trends of evangelization* in approach of our society and youths in particular. We should now venture into the realms of mass communications. Youths spend most of their time with the media and so it will be proper to find ways of presenting our message in a manner that they will respond to. This then calls for an *alternative media* that is free from all forms of manipulation. *Censorship* is an issue to address especially here in Kenya where everything that comes is absorbed without screening. The government has a role *creating laws* that will safeguard the human person. Thus rights of the young are frequently violated. Apart from this there is a need to *create media awareness*; letting youths know how it works and its goals, they should know as well that they are always a target. Otherwise blind following of the media will only lead to self-destruction. Lastly, having a personal stand accompanied by faith will have and enduring fruits.

General Conclusion

The Church and morality in the media epoch offers to us a vast panorama of our Church in the 21st century. Church as communication as we have seen takes its model from God's self-revelation (Trinity) which takes place of course in the community of believers (body of Christ). This basically formed the point of our departure of communications.

The Church in the 21st Century has been facing lots of challenges; modernism with all its aftermath of profit maximization and secularization that has led to trivialization of religion. Of course as we have discussed it has a big impact on the youths as we have discussed in this work. Only a few people are aware of the media effects or its operations and most youths are mere victims of it. Media programmers have youths as their target because of their vulnerability; they take advantage over their transitory development that appeals to identity; in persons, groups or even things that makes them robust and outstanding in their search.

With lots of pressures exerted on the people especially pertaining to the advertisements, entertainments and the likes, most youths (people) have been left limping in faith as media answers to some of their needs. Even though with the media we can now communicate in a rapid way from all corners of the World making it a global village, there are also some setbacks that has come with the media explosion. The behaviour patterns of the youths as the survey has shown are in question as there is a drastic change. Most of the things that come to them through the media seem to appeal and worth trying out. Watching violent and pornographic movies or surfing through the Net for the nasty sites has abused leisure time. Besides this, youths as we have discussed, don't know that

movies are all about money making, the movie producers make them for sale and target their audiences' emotions or appeal to their passions.

Cultural erosion has been the general cry; we have become more influenced by Western cultures from where most of movies and programmes we watch and read come from. Because of such influences the youths have a kind of utopian or distorted vision of life as opposed to the reality. Most of them have big dreams while the reality of things seems quite different from their World view. Because of such effects, groups of interests have emerged, for example: the young or youths have their likes and the oldies have theirs too. This has been the cause of break down in the relationships without converging points.

However as Catholics, the Church expects from her faithful a specific way of life, this is the area of morality. As already discussed, media has a very strong effect in determining the moral standards of people. The survey proves that youths turn violent and immoral depending on what they watch or read about. If much time is spent with nasty and violent movies then the out come is violence and immorality. As we have seen too, the Church detests such materials and calls for guidance and censorship on the use of these means of communications. It is therefore necessary to know the media techniques used to influence people so that blind aping is put to an end.

Church personnel in a modernized age have faced challenges; lack of knowledge on communications has led to rejection of some Church ministers or other forms of difficulties in the pastoral field. For this reason, there is a need to know how to pass their ideas (homilies etc.) in order to capture their audiences or answer to their needs. Secondly, they need the knowledge of media techniques employed to trap the audiences.

This can help in the conscientization of the people to know when they are being forced or manipulated by media. And as already discussed they should be ready to work with the “information-rich” as well as “information-poor” because we can't assume that everybody has access to the means of communication especially here in Kenya. As we all know, when dealing with an audience, the approach is very important because if they are not attentive then there is no communication and the minister may be talking to himself or herself. Therefore it follows that the training of the Church ministers in communications is of vital necessity for them to be of help to others-the Church affirms this.

For a sound morality as we have discussed, censorship must be in operation from both levels; Church as well as the government. Usually these are institutions that regulate and constrain the media contents. In a country like ours where the government had monopolized the media for along time and the issue of censorship had been non-existent. This is why we still don't have well defined laws safeguarding the rights of children and women from the exploitation by the media. And again this is why we have junk materials on the screens and in circulation as we have discussed at length.

Lastly, as we have discussed, mass communication is closely linked to culture and faith. It is actually through communication that culture and faith are fostered or passed down to us. Faith as we know is the belief in God and a communication between God and man. Modernity as things stand now is at loggerheads with faith simply because modernity advocates materialism while faith demands its opposite; detachment and the likes as we have discussed in chapter three of this work.

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A sample of the questionnaire used in the research

Hypothesis: *Youths (especially Catholics) in Nairobi Diocese are not aware of the media effects.*

[A SAMPLE QUESTIONNAIRE WITH INTENDED CLUSTERS].

QUESTIONNAIRE:

Values:

1. Does respect count to you especially to the elders?
Yes _____ No _____
2. Do parents hold a special place in your life?
Yes _____ No _____
3. Are parents only intruders? Yes _____ No _____
4. How old are you? (*Please tick your range*)
13-19 _____
20-26 _____
5. What is your sex? Male _____ Female _____

SOCIO-ECONOMIC CLUSTER:

6. Where do you stay here in Nairobi? (*Please write the name of the place*) _____

MEDIA EXPOSURE:

7. Do you have access to Media? Yes _____ No _____
8. If yes please number them according to how you use them:
Radio _____
TV _____
Video _____
Cinema _____
Internet _____
Specify others _____
9. How many hours do you spend with the Media in a Week?
1-10 hours _____
11-20 hours _____
21-23 hours _____
Above 23 hours _____
10. What is your favourite media?
Why? _____
11. Does media answer some of your needs? Yes _____ No _____

12. Do you own a personal Radio/TV/Internet access/ CD player/ Video? Yes ___ No ___ If yes specify _____

13. I use the media for: (*You can tick more than one*)

- (i) Information ___
- (ii) Spiritual nourishment ___
- (iii) Entertainment ___
- (iv) Education ___
- (v) Passing time ___
- (vi) Others Specify _____

14. Do you believe in every thing you see and hear in the Media?

Yes ___ No ___

15. What programmes do you like most?

Music ___ News ___ Movies ___ Reading ___

CULTURE:

16. What determines your way of dressing? (*Please tick one*)

- (i) Media and Fashion ___
- (i) Culture ___
- (ii) Own choices without influence ___

17. What type of dressing do you prefer? (*Please tick according to your sex*)

Ladies:

- Long trousers ___
- Skirts and blouses ___
- A full dress ___

Men:

- Buggy clothes ___
- Suits ___
- Tight T-shirts and Jeans ___

18. Do you love being like the movie actors/actresses?

Yes ___ No ___

19. Does life have meaning without the media?

Yes ___ No ___

20. Should media "truth" be applied in life? Yes ___ No ___

21. Do you have a role model? Yes ___ No ___

If yes why? _____