

**INSTITUTE OF SOCIAL COMMUNICATION**

**TANGAZA COLLEGE**

**THE CATHOLIC UNIVERSITY OF EASTERN AFRICA**

**(CUEA)**

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**USE OF VIDEO AS A TOOL OF EVANGELIZATION AMONG  
YOUTH BETWEEN AGES 15-20 IN KERUGOYA PARISH.**

**MODERATOR**

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**A Full Scale Project Submitted in Partial Fulfillment of the Requirements for the Bachelor of Arts  
in Social Communication.**

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## 1.1 STUDENTS DECLARATION

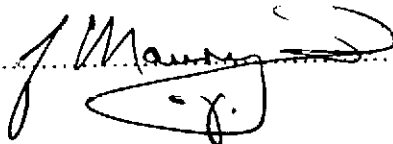
I the undersigned, declare that this project is the product of my original work achieved through personal readings, research, observation and reflection. It is submitted in partial fulfillment of the requirements for the Bachelor of Arts degree in Social Communication. It has never been submitted to any institute of higher study for academic credit; college or university. All sources have been cited in full and acknowledged.

Signed..........

Name of student: **Sr. Gladys Karimi Ndege**

Date.....25.05.2010.....

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

Signed..........

Name of the supervisor: **Fr. Maurice Schepers**

Date.....25.05.2010.....

## **1.2 DEDICATION**

To my mother Anncieta, my brothers and sisters and sisters of Emmanuel for their  
love and encouragement.

**AND**

Fr. Charles Kinyua and all my Friends for their inspiration and support.

### 1.3 ACKNOWLEDGEMENTS

Many people have contributed to this work that it is impossible to cite everyone by name. The opportunity to work with the many valued research minded scholars has provided much raw material which has been instrumental in the realization of this project. I thank them most sincerely. I want to sincerely acknowledge Fr. Maurice Schepers, for his constant support, valued advice and encouragement in the writing of this project.

It is through communicating and sharing of ideas and case study observations over the last three years that I have come up with this work. Therefore many of the Tangaza lecturers and supporting staff contributed either directly or indirectly to this study.

Many academic colleagues and friends have influenced my thinking over the past three years. In particular I want to mention all my Lecturers and my colleagues in class. These and many others have influenced my thinking and hence, contributed indirectly to the content of this project. However entire responsibility over the content lies on me.

# GENERAL INTRODUCTION

...It is hard for Christians to hope for heaven in a culture wherein immediate gratification is the norm, or to understand what Holiness of life could be in a culture idolizing conspicuous consumption and material possessions. To believe in heaven and hope for eternal life requires participation in a practice or practices that are not immediately gratifying...to seek Holiness requires participating in practices that shape one's desire not to consume and to have 'things' but to love God and one's neighbor as one self. The means are knowing how to engage in those patterns of actions and attitudes that seek the goals and carry the vision; mere knowing that cannot suffice, mere notional belief will not do.<sup>1</sup>

In earlier work, the researcher considered how TV has influenced the spiritual growth of young people in Kerugoya Parish. In my conclusion, I made the following recommendation;

...Since media makes an impact through creating a gaze that interprets the world, the researcher feels that the Christian messages programmed should communicate a gaze that interprets the world and that corresponds to the gospel rather than just using the media to offer religious information narrowly. This may be in the form of drama and probably talk shows accompanied by gospel music, which may involve individuals of different age groups, starting from children to adults. This is because visuals have great impact as one is able to easily absorb the message and relate it with one's own experience. They also help activate quick thinking rather than just listening and that's why TV has more influence than radio.

This is likely to hook the interest of youth unlike when the program content entails preaching only as it is the situation currently in most of our TV channels. This does not attract most young people at all....<sup>2</sup>

This is the researcher's departure point, that to help young people rediscover the value of their spiritual life we must use what they hold dear and that which they value more in their social life.

In this era of digital communication, a majority of youth have embraced media as their key means of socialization to the effect that they hardly pay attention

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<sup>1</sup> THILEY T. (2000: 78)

<sup>2</sup> Long Essay, 55

to other life educators such as parents, teachers, church leaders, and even their own peers. This has brought a lot of misunderstanding among the elders and the youth hence losing most of our young people to the secular world with nobody to mind their life. They have become independent.

To this effect, the researcher will explore how historically young people in Kerugoya Parish have handled their spiritual life amidst the secular world and how they have been able to stand firm in their faith without wavering. Another concern of this paper is how better they can revive their initial commitment to the Church, deepen their faith, and focus on developing themselves as integral human beings.

Many of the youth have lost hope in life due to social problems and have engaged in drugs, commercial sex, and robbery and even in cults like "Mungiki". Therefore what the researcher means here is that Kerugoya youth have to adopt a way of life that will sustain their spiritual vigor, within both the family and the Church.

As a religious educator and media practitioner, the researcher wants her teaching and learning among the youth in Kerugoya to be promoted through video. It's a form of learning that is deeply participatory. I want to use a model that highlights an adaptive understanding of knowing how, as it is reflected in the Gospel passages of Jesus amidst groups of different people by using video stories that involve young people in their different crises and show how their problems can be solved without compromising their spiritual life.

This model evokes questions for discussions whereby at the end all become knowers, teachers and learners thus transformative. The researcher has a great challenge to make this dream come true.

## **MOTIVATION OF THE STUDY**

I had been assigned in Kerugoya Catholic Parish for three years for Pastoral reasons that required my being with young people in the parish. During this time, I realized how it is difficult to hook the young people into the Church as they are so much pre-occupied with secular world. It was very difficult for me and other youth leaders to integrate parish youth into a group and however much we tried, most of them always left the group after a short period.

I realized that even those who remained in the group were not very dedicated and this was revealed through unsolemnized marriages among them meaning that the value of the Sacrament of Matrimony is not appreciated. Fornication and teenage pregnancies is on the increase, abortions, alcoholism from illicit brews and worse still the pervasive influence of the Mungiki cult, all combined to make for a huge pastoral challenge.

The youth of Kerugoya also need to deal with a legacy of defeat. A majority of them have adopted the idea that even if you study hard, you can never go far or succeed in life, because a large number of those ahead of them have failed to get well paying jobs after their high level education and this has discouraged the younger ones in their education.

## **HYPOTHESIS**

1. The spirituality of the young people in Kerugoya Parish is quite wanting.
2. Video is a powerful tool for Evangelization.

## **STATEMENT OF PROBLEM**

A majority of young people in Kerugoya parish seem to have become so immersed in the world that spiritual matters are far from their minds and hearts. This reveals that something needs to be done to reawaken their spiritual life.

## **OBJECTIVES OF THE STUDY**

- To highlight the alienation of the youth from their parents.
- To set out the right approach to change the attitude of young people towards spiritual matters.
- To motivate young people into believing in themselves.
- To help young people integrate their day to day life with spirituality.
- To help young people to be critical about the events that surrounds them.

## **ORGANISATION OF THE PAPER**

There are two phases in this study. The first one is research, and the second synthetic analysis. The research includes a literature review and data gathering and will take quite a big piece of the paper. The second phase, synthetic analysis attempts to integrate the sociological analysis of the topic and field research in a bid to weave together all the materials in order to come up with a work that is coherent and convincing.

The work contains three chapters of text excluding the introductory part which will give a brief note that concerns the whole chapter. Since each chapter will be treated independently, then each one will have its own conclusion. Chapter one attempts to give a sociological analysis of the topic and a detailed literature review. Chapter two will focus on issues pertaining to field research against the background of the relevant communication theories. Chapter three will focus on the elaboration of the communication strategy coupled with the details on the implementation of the proposed communication project.

## **RESEARCH METHODOLOGY.**

Two methods will be used to collect data during the research. Field, information will be gathered through oral interviews with youth leaders and the youth themselves. Data will also be collected through questionnaires that will be distributed young people in different local churches in Kerugoya Parish. These questionnaires will target both male and female youth. The researcher will also consult the Parish Priest and the Priest concerned with the youth.

## **ISSUES ADRESSED**

- Youth and the Church
- Social Responsibility
- Media and the Youth
- Youth and Modernity
- Youth and Traditional African set up.

## DEFINITION OF TERMS

- **Youth** generally youth is a transitional period in human physiological and psychological development from childhood to adulthood. This period ranges between 11 and 24 years of age.<sup>3</sup>
- **Evangelization** is the entire work of the church in proclaiming the reign of God. (Mark 1:15). Three broad categories can be discerned:
  - a) Evangelism which is proclamation of the Gospel to the “unchurched” sections of culture.
  - b) Missionary activity which involves cross cultural proclamation of the Gospel.
  - c) Pastoral activity which is nourishing and deepening of the gospel among those who are already committed to it.<sup>4</sup>
- **Mass media** - a term used to denote a section of the Media specifically envisioned and designed to reach a very large audience such as the population of a nation state. It was coined in the 1920s with the advent of nationwide radio networks, mass-circulation newspapers and magazines, although mass media like books and manuscripts were present before the term became common. The term, Public Media, has a similar meaning: it is the sum of the public mass distributors of news and entertainment across media such as newspapers, television, radio, which may require union

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<sup>3</sup> KAMARA, E. K. (2005) *Gender, Youth Sexuality and HIV/AIDS*. AMECEA Gaba Publications. 1

<sup>4</sup> HAYES, M. A. (2004) *Mission and Evangelization: The Cardinal's Agenda for a new Papacy*. Burn and Oates London, 65

membership in some large markets. The concept of mass media is complicated by a recent development whereby individuals now have the access to potential exposure on a scale comparable to what was previously restricted to a select group of mass media producers. These internet media can include:

- o Television
- o Personal web pages
- o Message boards
- o Pod casts
- o Blogs
- o Video hosting services.<sup>5</sup>

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<sup>5</sup> <http://freepress.net/node/41272>

## 1.0 CHAPTER 1

### 1.1 Preamble

.....media and Church are distinct, bounded, separate realities. Although they are related to each other, they nevertheless exist as two separate worlds. We are encountering religious experience in every day media culture, and it is in this Media Culture that our religious symbols and myths are alive. It is in Media culture that we create our understanding of who we are, who God is and how we should live. Whether watching a TV soap Opera, audiences gather to encounter God in parables of good and evil.<sup>6</sup>

This paper seeks to present an overview of the social aspects of the youth today in their different ways of socialization and how this integration of their spiritual life can be promoted amidst the contemporary society through video as a channel or medium of communication.

Chapter one examines how the youth can be helped to live as integrated persons in their different social settings that include Home, Society, School and Church.

With this in mind, the chapter will focus on how young people can cultivate their Christianity through living holy lives and deepening their faith through church teachings on social issues and receiving the sacraments. This will be put into the context of socialization in traditional society where religion was incorporated in their everyday activities.

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<sup>6</sup> GRETCHEN, H. (1996), 147

## 1.2 Literature Review

### *Introductory Remarks*

Literature review involves the synthetic identification, location and analysis of documents containing information related to the research problem being investigated. It helps determine what has been done already related to the research problem being studied. Therefore in this section I will review the works of; Gretchen (1996), Larsen (1985), Amecea (1999), Vitathara (2002), Kamara (2005), Wachira (1995), and the Catholic Compendium of Catechesis.

Media technology has become part and parcel of our daily environment and is in fact the material with which we form and inform our habits, relationships, conversation and identities. In terms of our Church life, shared media experiences provide the symbolic material for our imagination and the construction of our religious identity.<sup>7</sup>

A majority of our youth today are deeply absorbed in the media world that, their identity is derived from being up-to-date with modern technology. Otherwise they are deemed by peers to be “old fashioned”. This has brought a lot of conflicts between this young generation and the elderly. Shared values no longer exist between the two generations and this has brought about pop culture that has really torn apart our indigenous cultures and traditional values.

Religious values have been abandoned by majority of our youth and instead they have immersed themselves to the secular world and this has brought about a lot

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<sup>7</sup> Ibid

of immorality in the society since the sense of responsibility as Christians has been washed away through what media is feeding them.

Sex and violence have become popular topics in our media today and this has attracted a large number of young people who are still seeking their identity to the effect that they take media products as Gospel truth.

The media are seen as a mirror of world and society, a quite faithful reflection of what is happening. But the angle and direction of the mirror is directed by the owners of media, therefore we are not free to see what we want.<sup>8</sup>

This is a good barrier which indicates that the media can prevent us from seeing the whole reality and giving a false view of the world. In this sense, the researcher wants to sensitize Kerugoya youth on issues that affect their daily life and how to cope with them without compromising their Christianity, and live as integrated persons as they acquire information and meaning about reality observation and experience in their social institutions that include Family, School and Church.

### 1.3 Education in holiness

As Larsen says, holiness is the purpose of all religion. It is making the transcendent touchable again and proclaims the fact that because God is, I am. It is not a matter of him over there and me here but of us together.<sup>9</sup> If we want to seek God in our life, we must seek to do what pleases him most and we can only know this if we are close to him and experience his presence.

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<sup>8</sup> IMBISA AND AMECEA (1999)  
<sup>9</sup> LARSEN, P. (1985)

It is in close relationships that we are able to know the likes and dislikes of our friends. The same applies to our relationship with God. God is all holy and if we want to be holy we must love and know him that he may become part of us.

As Jesus said in the Gospel of John 10:10, "I have come that you may have life and have it more abundantly", Holiness is the act of embracing life with all what it has to offer. If to grow as a human being means to take responsibility for one's own life, then that too in part is the meaning of Holiness.

Larsen (1985) concurs that holiness cannot be understood apart from the fact that it is a process, a coming from and a moving towards. It is never a goal that is reached. No one is ever holy in the sense that he/she has finally made it; we all live by hope.

It is a continuous journey that we all share including temptations be they within and without. These temptations grow as we advance in our spiritual life and we must struggle with them with a lot of courage.

As young people, we have many problems/struggles that surround us as we seek our identity and freedom and we start identifying selves with certain role models. At times there is total rebellion against authority and so peer influence is dominant. Despite this identity crisis, freedom is essential as we strive for holiness. But we may ask our selves; what is freedom? Larsen (1985) asserts that freedom is not defined as doing what you are able to do, but rather by the frequency with which you accomplish what you know you should do. It is not just I choose, but I choose rightly.

Therefore we may say that, freedom is not a matter of doing but of being. Thus self awareness and self acceptance are of paramount importance. Knowing my

dark side and light side helps me to know my inner being. My actions can only reflect the state of my inner self, which helps me judge my relationship with God and other people.

Accepting self and embracing my weak points as a young person promotes growth towards maturity. We cannot grow in maturity and therefore holiness if we are not also growing in freedom. There is pain in surrendering what we hold dear be it behavior or objective attachments, but we all need to let go of that which holds us or hinders us from growing spiritually. To be free in doing the will of God we must be willing to bear the pain involved. One who is not willing to accept the pain of life is also unable to embrace the joy that life offers.

In search of holiness, an integrated faith is needed; there cannot be two separate lives on one side the so called spiritual life, with its values and demands, and on the other side secular life, which is a life in a family, at work, in social relationship, in the responsibilities of public life and in culture. Every area of our lives as different as they are enters into the plan of God and must be an occasion for a continuous exercise of Faith, Hope and Charity.<sup>10</sup>

#### **1.4 An integrated young person**

An integrated person is one whose life has had or has a positive impact in areas of spirituality, psychologically, intellectually, emotionally and socially. This is not acquired overnight but only gradually as one interacts with other people and tries to be in touch with his /her surroundings.

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<sup>10</sup> VITATHARA, T. and M.B. (2002), 41

Youth is a transition period characterized by physical changes and such factors as mental/cognitive, psychological, emotional and spiritual re-awakening.<sup>11</sup> Although changes are experienced in all aspects of human growth, some are more conspicuous. To have a better understanding of social behavior among the youth, it is essential to have a general knowledge on human developmental stages.

### ***Stages in human development***

- **Physiologically**, both girls and boys grow big and tall and also their physical or body organs develop. For instance girls develop breasts, enlarged hips while boys develop bigger muscles, enlarged penis and deep voice.

Due to these physiological changes, which are most sexual, both girls and boys become aware of their transition to adulthood, thus they begin to imagine that they ready to indulge in sexual activities. They also experience mental re-awakening of personal independence from people in authority. These adolescents become rebellious and prefer to be independent to make personal decisions.

- **Emotionally** young people may experience various emotional changes such as attraction to the opposite sex. They may feel overconfident or to the other extreme quite shy.

- **Spiritually** young people begin to ask themselves the ultimate questions of human existence, namely: where did I come from? what is my purpose in life? What is my ultimate destiny? They also become critical about the meaning of life.

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<sup>11</sup> KAMARA (2005), 2

During this stage, the foregoing changes are not experienced in isolation from one another but are mixed in together. Adolescents are likely to rebel against authority because they are emotionally disturbed. But this emotional disturbance may be the result of psychological and spiritual awakening, heightened by physiological changes.<sup>12</sup>

An integrated young person is one who is able to live responsibly and positively in the social structures of the family/home, school, church and society at large. These are the agents of socialization that play a big role in preparing the youth to become full fledged members of society.

### **1.5 Family as an agent of socialization**

The family is the first agent of socialization for any human person and on this account, parental guidance is of paramount importance. This entails advice parents give to their children on different significant issues, about life. They educate their children on issues that affect their lives, and are supposed to be their role models.

Echoing the church's injunction in the baptismal rite, Wachira (1995, 23) says that the parents are the first teachers the young look up to, while the home is the basic school of humanity. Much of what forms and shapes the child is taught at home.

Parental guidance is very necessary for a growing young person. Young people may feel grown up and mature enough to make important decisions in their own lives. They may also develop a habit of arguing and disagreeing with their

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<sup>12</sup> KAMARA, E. K. (2005), 2

parents on such matters. That is why they need keen observation at this point in their lives. The youth need skills and guidance to help them process information helpful for their formation, so that they can make positive and healthy choices in life.

Wachira (1995, 43) observes that, a young person looks for recognition and independence; he wants to be seen as an individual not just one of the family members. He develops a higher degree of reasoning; he becomes logical and argumentative and wants to feel that he belongs. At this time of life, he/she needs the understanding and loving guidance of his/her, parents in this process of self the discovery.

The researcher feels that the parents must prepare their children to make choices in life, so that they may easily find a place in society where they can contribute, by using their talents and potentials in service. A young person with this foundation is in a better position to grow up morally and socially integrated.

Despite the fact that parents try to give their best, we cannot rule out the fact that they might not always be right. They may at some point induce negative values in the youth and in this case the young person is entitled to ask for help from significant others.

## **1.6 School as an agent of socialization**

School education is a system that offers or teaches new values and a new world view. Unlike the African traditional informal learning, the modern education system is formal and broadens the scope of seeing things or experiences around us, thus shaping the young people.

Though an important agent of socialization, the school is another challenge to young people. Vitathara (2002, 41) concurs that education has the capacity to reach to the core of the youth's personality. The Book of Proverbs 22:6 says "Start a boy on the right road, and even in old age he will not leave it." The young need to be educated well.

I commend our government for introducing the idea of free education such that all, rich and poor, have equal chances of basic formal education. However this has affected learning environment in most of our public schools in that they are over populated with pupils to the effect that one class has about forty or more children. The teachers do not have enough time for individual pupils such that some of them have fallen by the wayside wasted.

In addition, the curriculum covered tells our youth that they can only work in the office. It is not promoting innovation per se, and this limits the young people a lot.

In connection with our system of education, lack of authentic leadership is another challenge facing the youth in the society. Young people have lacked adult models, the rampant corruption and injustices among the leaders only add to the gloom.

In their period of indecision and doubt the young people are incited by the people in power to agitate, strike, boycott and kill. This has affected their education negatively as a majority of them drop out of school and give in to exploitation by politically motivated people. Even in Kerugoya, which is in the heart of Murang'a Diocese, some young people have been influenced to drop their education and have joined the Mungiki sect. (Sunday Nation, 1st Nov, 2009, II).

The researcher therefore feels that the current system of education in its self does not adequately help the young people decipher these decisive elements in the society.

### **1.7 Church as an agent of socialization.**

The church is one of the major agents of development and the largest organization of people. It does more than any other institution in reaching out to all communities of people in Kenya, irrespective of their social-economic status.<sup>13</sup>

The key role of the church is to evangelize and she does this when she seeks to convert, solely through the grace of God both personal and collective consciences of the people, the activities in which they engage in and their lives.

When one talks about religion and church, one perceives that many young people have the impression that this is a sector in their life in which they have got involved without wanting it. They found themselves in an environment of believers in a christian context, which was imposed on them from outside by the social set up and for which they have not opted. One of the major functions of the church is to provide spiritual and moral guidance to the faithful. Generally church is a community of faithful, and it is in this community that we gain spiritual knowledge. The church's role is to lead people to salvation. It should address spiritual needs of the youth and of all.

Evangelization of young people has its importance not just for personal salvation of each one but for the future of the church. Young people more than often

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<sup>13</sup> KAMARA. E. K. (2005).84

follow the religion of their parents, and therefore they are at a risk of failing in their religious beliefs if their parents are not faithful Christians.

Yes, it is said that families create the atmosphere where children learn their fundamental identities, but the parents too learn their identity and are socialized from the Church. This they pass on to their children and therefore we can conclude that our true identity is learned from experience in the Church and the life of Church.

Unfortunately, with the current crisis in the Catholic Church, a majority of young people are losing hope in the Church and as such their faith is declining day by day, to the effect that going for Sunday worship is no longer a value and respect for clergy has deteriorated. With this in mind, I concur with Kamara (2002, 96) in that to be relevant to the needs of the youth, the church should understand the situation by addressing the youth's frustrations, fears, dreams and hopes. The Church has to play the role of Good Samaritan and come to the aid of the youth and all those who are marginalized in the society by offering them liberation and salvation.

Comparing the situation of young people in the contemporary society today to the situation of the man who fell among thieves in the biblical story of the Good Samaritan (cf Luke 10: 29-37), the church is challenged to liberate and give hope to the youth, so that they see their future promising and bright.

The church should also integrate the young people into the ordinary church programme for practical purposes through youth groups by organizing celebration of liturgy in such a way that they feel accepted and have a sense of belonging in the Church

As an agent of socialization, the church should provide forums in which all the youth can be educated on responsible living in the contemporary society. Seminars and work shops that reach out to all youth should be held at all levels more frequently.

## **1.8 Youth and media**

Today's world is in the midst of a communication revolution, where values, convictions and attitudes in the society are greatly influenced by the popular mass culture ideals of the media regardless of age, race or sex. Television in particular has enormous influence on practically every aspect of life, including the church, which has turned to using mass media not as a luxury but as a very important aspect of her life and mission.<sup>14</sup>

Mass media in the lives of young people breaks several popular myths of media impact on patterns of their behavior, beliefs and attitudes. To that effect, the researcher concurs with Gonsalves (187) in his work when he states that, nowhere is the impact of the mass media felt so strongly as in the lives of the young people. But, the fact that youth are most influenced by mass media is no accident. They are, in truth, the target of most mass media campaigns. Films, advertisement, songs and many TV and radio programmes are produced with youth in focus.

There are several reasons why young people are so prone to media influence. As stated earlier, it is in adolescence that the youth seek identity and therefore they undergo very upsetting changes at various levels of their personality: physically, intellectually, emotionally and spirituality.

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<sup>14</sup> Long Eregu 24

This youthful period is of exploring, questioning and doubting issues in life that bring about successes and failures. Curiosity and adventure therefore sometimes cross the boundaries of socially acceptable limits. Most of the time this search for identity is coupled with the need for recognition. The young person fully accepts the peer group in exchange for total acceptance by them while parental recognition is not welcome and at times, is outright rejected. This search for recognition and identity makes the young people want to imitate media celebrities and models, and ape their lifestyles. Here is where the media come in as their best friend. ,

The media offer youth instant substitute-identities. Hence the popularity of the media is rooted in the fact that they tell young people's stories, use their myths and symbols and metaphors, create their kind of music, and create characters that they can easily identify with.<sup>15</sup>

Search for freedom is another thorny issue that affects the youth as they encounter the real world they begin to disown their allegiance to a world created by adults in the society around them and desire a world of their own making. This drive for independence and making their own agenda in meeting their own objectives can become an obsession that makes them more rebellious to their parents, teachers and any authority direct in their life. ,

Sex is another problem to the youth which is caused by the natural biological changes that they experience in their bodies, mind and spirit and is often accepted with a sense of awe, curiosity and excitement.

Already insecure with their identity, young people experience greater confusion in the areas of sex as the media tend to bring out the issue of sex as of

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<sup>15</sup> VITATHARA, T. ,and M.B (2002), 215

paramount importance in the life of human beings where infatuation is called love. and sex and love are thought to be interchangeable. This misleads the young people and due to curiosity and excitement involved majority of them tend to engage themselves in pre-marital sex which sometimes lead to teenage pregnancies, abortions, illegitimate children and STI's.

Though very much socialized by media, Young people are selective in their choices of programmes, they use them as a form of play and relaxation and enjoyment, as well as means of maintaining their individual and group/social identity. However we may assert that media influences the youth in isolation, but in fact the young people influence the media and the media in turn influence them so their interaction is mutual. The producers will always research on what young people want and do during their leisure and this is what they reflect in the programmes hence the noticeable influence.

As Vitathara (2002) continues to say, There is need to assist young people to talk about the media and to analyze it so that this leads to a greater understanding of how they work and function, who controls them, who supports their growing power and strength, their relationship with government and the corporate world. A critical and positive approach to the media will make them more responsible and accountable to the people, and will facilitate greater participation of the people in constructing the messages sent by media.

## **1.9 Youth and the sacraments**

The Catholic Church in its mission of evangelization has instituted Holy Sacraments as the visible signs of the presence of Christ in the Church. As such

every one of the Catholic Faithful has an obligation of ensuring that he/she partakes in the sacramental life. To that effect, the Catholic Church advocates a catechesis whereby every individual attends lessons concerning Catholic Faith in preparation for the sacramental life.

The Catholic Church recognizes that the sacraments function in three distinct ways:

- Initiation: Baptism, Confirmation and Holy Eucharist.
- Healing: Penance and Anointing of the sick.
- Building the church as a social entity: Holy Orders and Matrimony.

Among the different classes of sacraments, four are immediately applicable to youth in their faith formation but the rest also follow as they advance in their various vocations. These are:

- The Sacrament of Baptism which takes away original sin, all personal sins and all punishment due to sin. It makes the baptized person a participant in the divine life of the Trinity through sanctifying grace, the grace of justification which incorporates one into Christ and to his church.
- The Sacrament of Confirmation also called Chrismation, confirms and strengthens Baptismal Grace. It involves anointing with chrism oil. The effect is a special outpouring of the Holy Spirit like that of Pentecost. This produces growth in the grace of Baptism.
- The Eucharist is the very sacrifice of the body and blood of Jesus Christ which is instituted to perpetuate the sacrifice of the cross

throughout the ages until his return in glory. Eucharist is the source and summit of all Christian life. Through the Eucharist, the sanctifying action of God in our regard and our worship of him reach their high point. It contains the whole spiritual good of the Church.<sup>16</sup>

In its concern and value for the family and religious vocations, the Catholic Church has always shown keen interest and concern for Christian families. This is because she knows that vocations flourish best in homes imbued by Gospel values. As such the Church has insisted on parents enrolling their children for catechesis whereby by the children are able to have a clear background of the catholic Faith. This is so in Kerugoya Catholic Parish where young children from the age of nine and above are enrolled every year for Catechesis through which the young have been able to partake in various sacraments.

However, despite the two to three years of catechesis, young people seem to have little appreciation for sacramental life. Through active participation and informal interviews, the researcher realized some challenges or barriers to the faith and commitment of young people in their sacramental life.

Poor family background has had an immense negative influence on the spiritual life of young people in that the parents have shown little concern on church issues. For instance they no longer value Sunday services and allocate less time for church due to their busy schedules of work at home or in their businesses. Seeing this the youth tend to follow in the footsteps of their parents, therefore taking their

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<sup>16</sup> CATHOLIC COMPEDIUM (2006). 88

catechism lessons for granted and as an activity that has very little influence in their life.

Peer pressure among the young people has also been of great influence in church issues. The youth tend to follow what their mates are with question. They don't want to appear different from others lest they be termed as outdated fools. If they choose to leave the church and go to other things, they go as a group and those who are firm are isolated to the effect that they sometime end up to be very lonely in the community.

Lack of role models in the church is another social issue that has discouraged a majority of the youth from going to Church and from sacramental life. As a socializing institution, the church is a community in which people learn from each other and guide each other. Unfortunately our young people have lost hope in a majority of church leaders who are supposed to lead and be good models but are living in pretence behind church bars. Some church leaders who aspire to be members of the parliament request the youth to help them mobilize fellow young people so that they may get many voters, and if they don't confer they are denied chances of jobs in the community. These have really demotivated the young people to the effect that they have alienated themselves from Church activities.

The fact that some of our priests have neglected their duties and ventured into personal businesses has left the young people to question their faith and lose the meaning of following Christ fully. Some of our local catechists are untrained and are expected to pass the knowledge which they themselves do not have.

The same ministers of the sacraments though a small number, are sometimes involved in social evils, for instance, bribes, and this has discouraged the youth in

the church and instead they have chosen to remain at home instead of attending mass. In addition to this the scripture has turned out to be of little value. They no longer consider the bible as important but boring and not interesting to read.

To sum up, commercial media have depicted church as an institution in crisis and only feature it when there are controversial issues, thus presenting as if it were it just like any other institution in society that is not perfect and unique in anyway. The same media has created the reality that society is so much on material things to the effect that young people think that it is the norm.

Despite the many challenges in the Church and around young people, the researcher feels that the young people should be helped to understand that integrating sacramental life in their existence helps generate values that will promote both individual and a social growth.

However it's a great challenge to be a fully responsible Christian with our human limitations, but we should always remember that God's grace is sufficient for us and with him every thing is possible. He promised to be with us till the end of the world so they should not lose hope. (Mt 28:4)

In view of the real needs of the youth, the church should expand its baptism and confirmation catechesis to include social life skills with specific teachings affirming the quality of good life in the society. This will transform sinful social structure and construct a just and humane society.

### **1.10 African traditional values and modernity**

The researcher will take "value" in this context as something of worth, something that is held important or significant in the lives of particular group of people.



parents and therefore they go out to seek company from the peers who have also been socialized in different ways.

This is in contrast with the African traditional society whereby children belonged not to parents alone but to the community at large. Young people would get moral support from community elders and from all grownups in the community.

Another great value in traditional African society was respect for the elderly, particularly one's parents, grand parents, community elders and the community members at large. Together with this value, special respect was accorded to ancestors and the living dead. This has taken another turn in the modern African society.

Respect for old by young people is rare. Our modern society is teaching young people that all people are equal. This has been confirmed by the fact that our parents and grand parents are falling into the patterns of behavior which are not morally acceptable for instance, drug trafficking, sexual immorality, and various forms of corruption, to the effect that young people have lost trust in them and look at them not as models but trouble makers.

This is in contrast with our elders in African traditional societies who used to be teachers, models and pillars of the community.

Religion was another important value among the Africans. They believed that for one to be, he/ she had to be religious. (Mbiti J. S. 1969, 1) speaks of Africans as "notoriously religious" meaning that religion permeated African's life. One would not draw any distinction or draw a line between their secular life and religion. This is not so with the modern society where there is a radical distinction between the secular and the religious, the natural and the supernatural.

This has created boundaries between secular world and religion to the effect that people and especially young people are choosing one or the other. It is either religion or secular life. There is no integration of both which would help much in creating harmony in the society.

Work was also a moral value generally offered for the sake of the community at large. In modern society, individualism has taken front space such that people are being misused and put under inhumane conditions to promote the warfare of the few. This is creating a lot of social discord.

### *1.11 Concluding remarks*

As the saying goes by Chinese, a life long journey starts with a single step, so in the formation of the young people in our society. It is not very easy to go back into the roots of our African values as it was in traditional society. This is due to many changes that have occurred in our contemporary society, to some degree the result of globalization that has come as a "steam Roller" wiping away our culture and introducing new technologies and ways of life.

However, we cannot simply accept the fact that our societies are becoming worse day by day. On the contrary we have to do something to restore human dignity and even more to retrieve our moral and religious values that will help shape our lives. In this respect young people seem to be the most in danger and therefore a lot has to be done to shape their future as a way of shaping and saving the tomorrow of our country.

## **2.0 Chapter II**

### **2.1 Introduction**

Sometimes when we try to change a pattern or trend in life, the whole situation seems to get worse for a while, but this is a sign that the situation is beginning to move and we need to move on. However to succeed in transforming a society we have to see, judge and then act. That's why research is of paramount importance so as to avoid assumptions that may lead to destruction instead of construction.

This chapter therefore contains the research findings that will be used in the rest of the paper to quantify and prove the hypothesis right or wrong. My main objectives as I set out for the research was to help young people integrate their day to day life with spirituality and to set out the right approach to change the attitude of young people towards spiritual matters.

The sampling criterion was purposive sampling. A particular target group was chosen from research field. To make the research successful, the researcher distributed 150 questionnaires but only collected back 140 of which all of them were valid. She also carried out in-depth interviews with a group of young people.

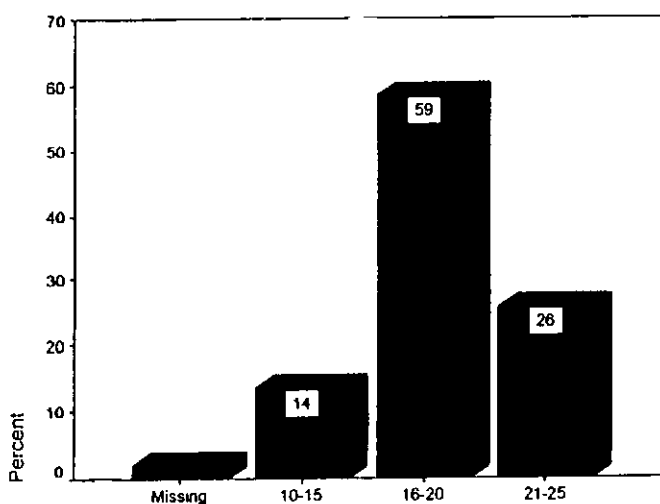
## 2.2 RESEARCH FINDINGS

### *Profile of Respondents.*

#### 2.2.1 Distribution of Respondents by Age

Bar graph 1 below shows how respondents were distributed by age. Of all the respondents 59 % fell between the ages 16-20 years. 26 % were between ages 21-25. A distant third is the group between 10-15 years. This group formed 14% of all the respondents. From the above outcome, we conclude that the respondents were all youth. This was our target audience

Bar Graph 1

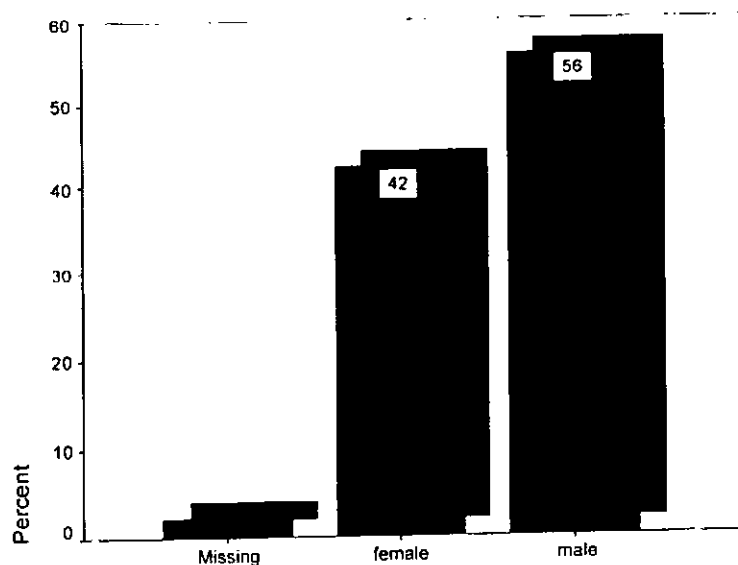


Distribution of Respondents by Age

## 2.2.2 Distribution of Respondents on basis of Gender

Bar graph II shows how respondents were distributed by gender. 56 % of the respondents were men while 42% were women. The fact that there were more men respondents than women is an indicator that young men are more in the church youth groups than young women. The research was conducted among youth groups on a Sunday after Mass and that suggests that at least young men of Kerugoya are more committed to church activities than young women. With this finding, we can therefore conclude that if the social trends in Kerugoya need to be changed through young people, the target group would be men.

**Bar graph II**

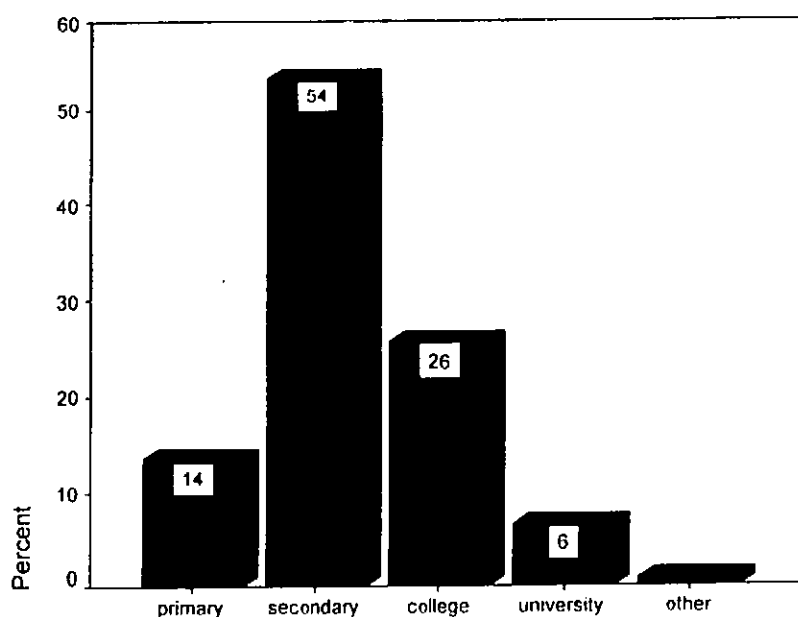


Distribution of Respondents by Gender

## 2.2.3 Distribution of Respondents on the basis of their Level of Education

Bar Graph III below shows that a majority of the respondents are secondary school students, accounting for 54% of the total number of respondents. The second highest group was that of college students all accounting for 26% of the total number of respondents 14% are primary school pupils while 6% are university students. We can draw from the above data that the respondents were a literate lot. The implication of these finding is that, these people are in a position to think independently about their lives and possibly embrace any guidance to improve socially and spiritually if given a chance. It is no wonder then that they still have a spark of spirituality in them. Education is the key to success and therefore, a literate population is able to look at life, issues, critically and act appropriately.

**Bar Graph III**



Distribution of Respondents by Education

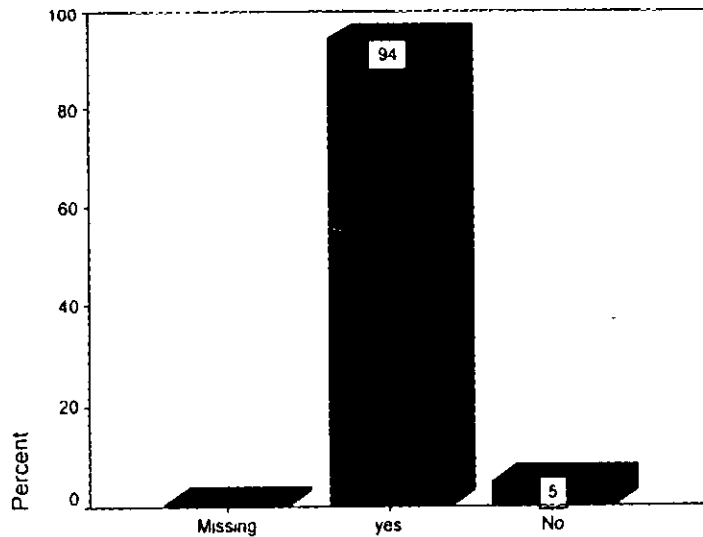
Our working hypothesis was that Video is a powerful tool for Evangelization. The finding below is making it clearer.

**Table 1**

**Distribution of Respondents by Access to Video**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	126	90.0	90.6	90.6
	no	13	9.3	9.4	100.0
	Total	139	99.3	100.0	
Missing	System	1	.7		
<b>Total</b>		<b>140</b>	<b>100.0</b>		

The results are 90% of respondents say that they have access to video while only 9.3 % said no. **Bar Graph IV** below answers the second question.



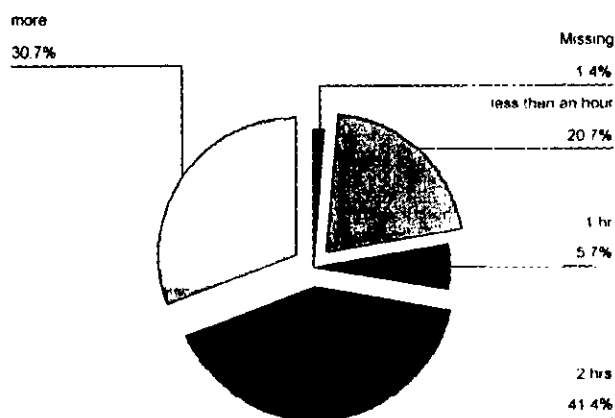
Distribution of Respondents by video as means of effective communication

94% of the respondents believe that video is indeed an effective tool of communication. 5% of the respondents however think otherwise. As indicated above, the researcher did this research at the church grounds after Mass. Therefore, if video is to be used to educate young people on integrating their life spiritually, then it is of great importance to know how long in terms of hours they spend at the church grounds and the appropriate day. Pie Chart 1 below seeks to answer the first question.

#### **2.2.4 Distribution of respondents on the basis of the hours they spend at church grounds**

A large percentage of respondents (41.4%) spend at least an average of two hours at the church grounds meaning that within the two hours the youth are available for any spiritual input given a chance. 30.7% spend more than two hours, 20.7% less than one hour, and 5.7% spend only one hour. This indicates that the

researcher has a good chance and time to educate Kerugoya parish youth given that a good number are available for more than one hour. This implies that if a program is produced on matters concerning spiritual growth for an integral life for Kerugoya parish youth on Sundays, they can have enough time to watch. Video as a medium of communication has an advantage over radio and print in that, it combines both senses.



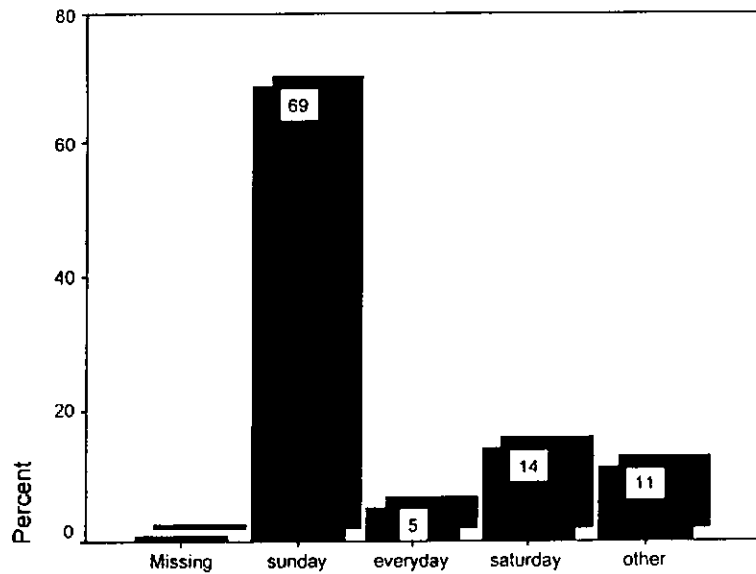
The second question was on when is the appropriate day to meet the youth. Bar graph IV below answers that question.

**2.2.5 Distribution of Respondents on the basis how often they go to church.**

Bar Graph IV below shows how the respondents were distributed by patterns of going to church. 69% go to church on Sunday while a paltry 14 % go on Saturdays, 11% do not have specific days but go depending on situation and events that arise. 5% attend Mass everyday. With these findings we can then conclude that

the best day to meet Kerugoya youth for any input is on Sunday, since that is the day in which majority of them are available and present in the church grounds.

**Bar Graph V**



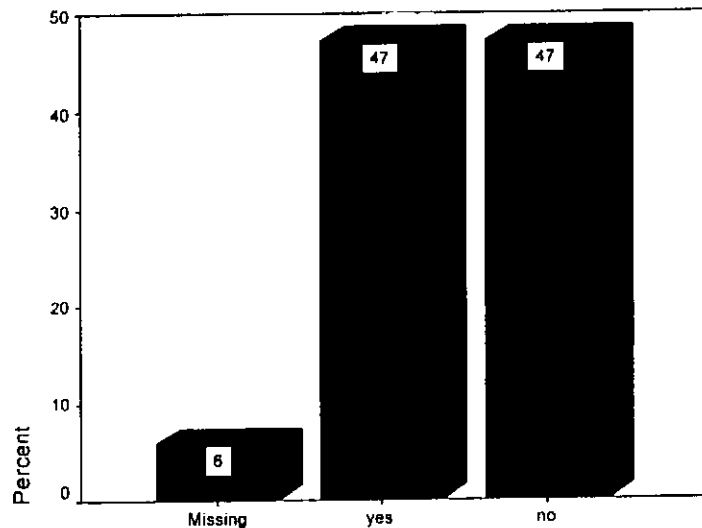
Distribution of Respondents by often they go to church.

### 2.2.6 Distribution of Respondents on the basis of their preference to , watching religious based videos.

Video as an alternative means of evangelization among the youth seem to be the best method to communicate with the young people as the bar graph V below illustrates on their preference for religious videos. 47% of the respondents expressed their preference for the religious content while on the other hand half of the number 47% expressed a no. this shows that even if half a number did not prefer religious

video, there is hope of making an impact as Bar graph VI below illustrates on the respondents feelings about Christian based programs.

**Bar Graph VI**

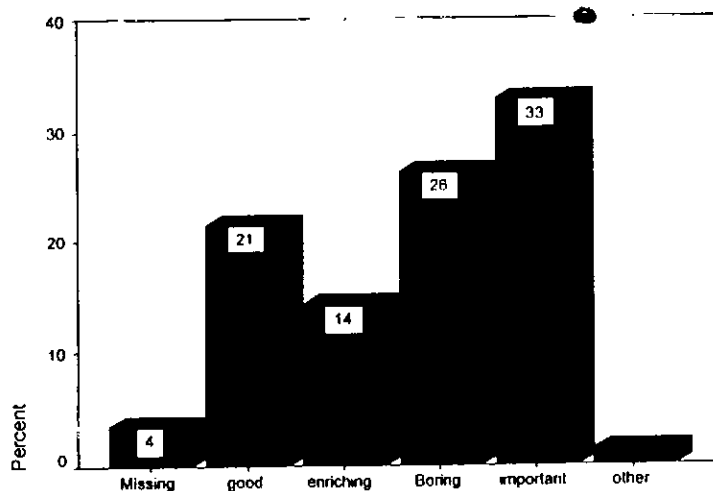


Distribution of Respondents by like in watching religious video

### **2.2.7 Distribution of Respondents on the basis of how they feel about Christian programs aired on TV.**

A large number of respondents 33% felt that Christian programs are important, 21% felt that they are good, 26% felt that they are boring while 14% said that they are enriching.

**Bar graph VII**



Distribution of Respondents by how they feel about christian program on

What is very clear now is that a majority of Kerugoya young people have a heart for Christian programs aired on TV, and that through the programs they can easily mold their life. Using this knowledge then, the researcher would want to establish how video can be used to enhance their spiritual growth. But the basic question here is, how often do these people watch video? and if they do, do they believe that media has a role to play in religion? Table II below answers the second question.

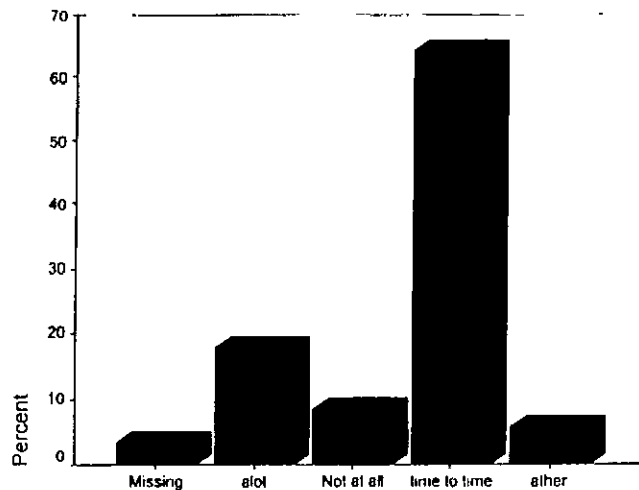
**Table II**

**Distribution of Respondents by role of media in Religion**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	114	81.4	81.4	81.4
	No	26	18.6	18.6	100.0
	Total	140	100.0	100.0	

It's very clear that 81.4% of respondents says that media has a role to play in religion while 18.6% said no.

Asked how often they watch video, 64% said that they watch from time to time meaning that given a chance they can be available to watch video any time. they don't have a specific time or they are not so much into video. 18% of the respondents watch video a lot. This suggests that they have deep passion for video. On the other hand 9% don't watch video at all. Others gave different views such as they watch video when they are idle or in company of friends. Bar graph VIII below illustrates this: **Bar Graph VIII**



Distribution of Respondents by how often they watch Video

### **2.2.8 Distribution of respondents on the basis of those with whom they share their problems.**

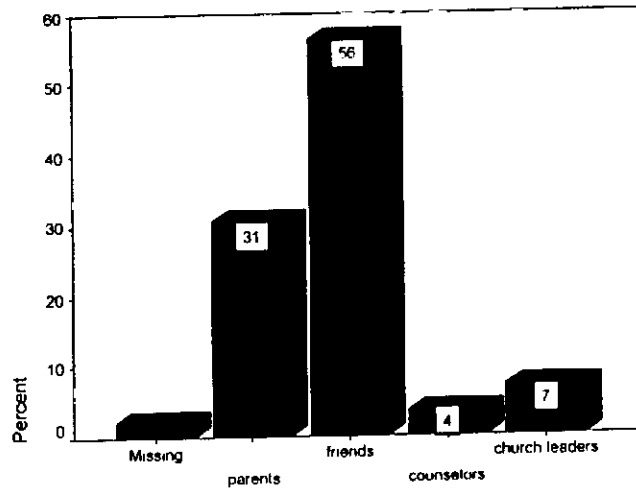
Having observed the trend of early teenage marriages and school drop outs among the youth of Kerugoya parish, the researcher wanted to know how young

people resolve their problems or where they seek counsel to deal with their everyday difficulties in life. Bar graph VIII below answers to this question.

56% of the respondents rush to their friends when in trouble, 31% go to their parents, and 7% resolves their problems through church leaders while 4% go to counselors. With this information the researcher feels that peer pressure has been of great influence among young people in Kerugoya, to the effect that very few of them really seek to share their difficulties with their parents. This could be due to generation gap and influence from our contemporary society.

Therefore using this information the researcher would want to educate young people as a group to help generate common ideas that will help them as they share and mutually relate with each other.

**Bar graph IX**



Distribution of Respondents by who they share problems with

### 2.2.9 Distribution of respondents on the question if TV has improved their spiritual life.

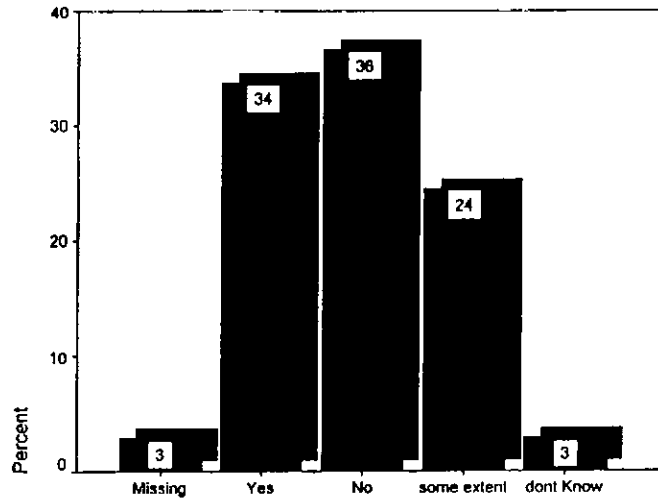
Given that 33% of the respondents find religious programs important and 26% as boring as per bar graph VI above, the researcher feels that the method of presentation may be the problem hence not appealing to the young people to the effect that the programs do not have much impact on their spiritual growth.

Having asked the respondents whether TV has helped them grow spiritually, the researcher got this feedback as illustrated though bar graph X below. 36% said no, 34% said yes, 24% said to some extent, while 3% of the respondents did not know whether they had been influenced spiritually by TV.

The information gathered will guide the researcher to know on what techniques and type of video to use in educating educate young people, what will appeal to their interests and what gives a focus to their lives and more so what will help them identify selves with the characters.

The researcher has chosen to use video dramas that have been acted by young people as her teaching aid.

**Bar graph X**



Distribution of Respondents by TV and their spiritual life

The fact that TV remains the favorite means of communication among young people, the program producers have a major role to air what is of merit to this niche audience. Otherwise they end up failing in their role of social responsibility.

### **2.3 APPLICATION OF COMMUNICATION THEORY IN RESEARCH FOR SOCIAL CHANGE.**

## **Defining Theory**

Basically, a theory is an abstract system of concepts which has indications of the relationships among the concepts that helps us understand the phenomenon<sup>18</sup>. It can also be defined as a process of developing ideas that can allow us to explain how and why events occur.<sup>19</sup>

### **2.3.1 Goals of Theory**

Every theory has a goal. In this study paper, the researcher is going to use some goals that will help us understand the findings we got from the field, after which we will be able to make informed conclusion whether video can be a good tool for evangelization among young people in Kerugoya parish.

Basically goals of theory include explaining, understanding, and predicting issues regarding social change. With this we are able to explain issues because of the concepts and their relationships specified in a theory and also because of theoretical reasoning and predict something based on the patterns suggested by a theory. Finally, we are able to effect social change or empowerment through theoretical inquiry.

Several claims have been made about TV/video as the most powerful socialization tool and how it has imparted great influence in the life of young people. Therefore mass media theories helps us understand how video affects and influences people in a whole range of spheres of their life which may include the political, economical, psychological, spiritually and social sectors.

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<sup>18</sup> WEST, R. TURNER, H. (2000, 38.)

<sup>19</sup> *ibid* 37

The media can teach norms and values by way of symbolic reward and punishment for different kinds of behavior as represented in the media. An alternative view is that it is a learning process whereby we all learn how to behave in certain situations and the expectations which go with a given role or status in society. Thus the media are continually offering pictures of life and models of behavior in advance of actual experience. (McQuail 2005: 494)<sup>20</sup>

Thus the Mass Media Effects Theories are meant to explain the way, television/video affects people's attitudes, opinions, and transmits culture. The formulaic aspects of content found in mass media and the way this content and the visual or artistic aspects of the media can carry and generate meaning.<sup>21</sup>

The researcher chose to use agenda setting theory since it is through the media that people get to know issues and think about them.

### **2.3.2 Agenda Setting Theory**

Agenda setting is the process by which the mass media 'tell' members of society what to think about, what to discuss with family members, friends, colleagues, etc. its originators are two US scholars of communication, M.E. McCombs and D. Shaw, who published the first scholarly article on the subject in 1972.<sup>22</sup>

In the research done they focused on two elements: awareness and information. Investigating the agenda-setting function of the mass media, they

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<sup>20</sup> <http://en.wikipedia.org/wiki/Socialization>

<sup>21</sup> A.A. BERGER, p21.

<sup>22</sup> ROSENGREN, K. E., 145

attempted to assess the relationship between what voters in one community said were important issues and the actual content of the media messages used during the campaign. McCombs and Shaw concluded that the mass media exerted a significant influence on what voters considered to be the major issues of the campaign.

### **Core Assumptions and Statements**

*Core:* Agenda-setting is the creation of public awareness and concern of salient issues by the news media. Two basis assumptions underlie most research on agenda-setting:

- The press and the media do not reflect reality; they filter and shape it.
- Media concentration on a few issues and subjects leads the public to perceive those issues as more important than other issues.

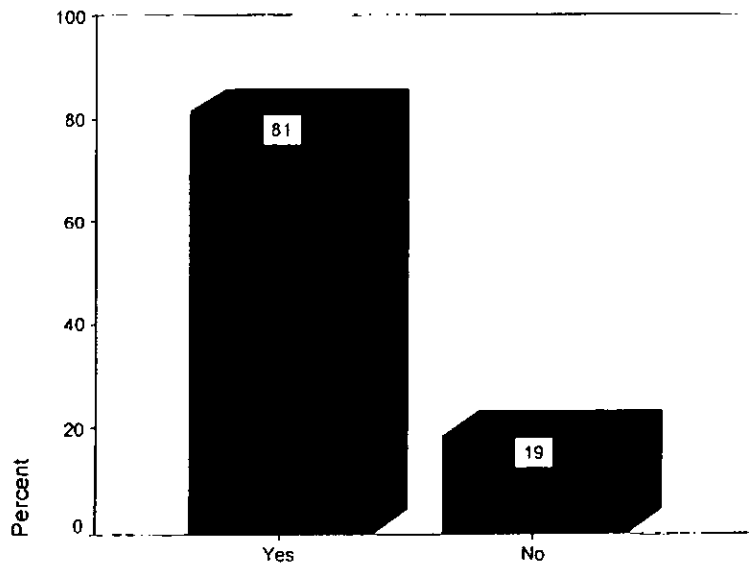
One of the most critical aspects in the concept of an agenda-setting role of mass communication is the time frame for this phenomenon. In addition, different media have different agenda-setting potential. Agenda-setting theory seems quite appropriate to help us understand the pervasive role of the media<sup>23</sup>.

### **2.3.3 Explanation of Theory**

Agenda setting theory says that the media does not tell us what to think but tells us what to think about. If the media highlights an issue, then people get to know about the issue and 'unless an issue is addressed by the media it remains unimportant'. This explains why a majority of respondents felt that media has role to play in religion. Bar graph XI illustrates this;

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<sup>23</sup>MCQUAH, & WINDAHL, (1993)



Distribution of Respondents by role of media in Religion

81% of the respondents felt strongly that media has a role to play in religion. This gives us an insight that young people have faith in what media has to offer and is therefore deemed as truth. The fact that 47 % have an interest with religious video shows that the respondents feel that media can improve their spiritual life and that media can tell them what is best for them. The researcher has a feeling that the only challenge here could be how well the message is coined.

When asked whether video is an effective means of communication, 94% said yes. I therefore confidently assert that video can be an effective tool for spiritual and social development of young people in Kerugoya.

With the above finding, I am certainly sure young people in Kerugoya are video consumers and therefore, using this theory as my benchmark these young people can be told what to think about.

The researcher wants to come up with a social agenda depicting a delinquent youth vs a well integrated young person highlighting possible consequences of both lives, to help young people to make informed choices in life.

I am convinced that if this agenda is repeated to youth several times in their meetings, am sure they will be in position to open up and create a forum to critique their current way of life and choose what is best for them.

### **2.3.4 Self Interpretation of Agenda Setting Theory**

According to this theory, more often than not people with similar media exposure tend to behave alike and influence each other in prioritizing similar issues although not fully. This is supported by the findings in Graph VII above whereby inclusively 68% of the respondents had a positive feeling about religious programs aired on TV. In connection to that, 69% of the respondents as per Graph IV above go to church on Sundays. This proves the theory true that similar media exposure produces similar mindset.

In addition to information derived from the questionnaires, the researcher conducted in-depth interviews with a group of young people from the same parish and got the following information;

*A Majority of teenage girls are involved in early marriages in that region due to family frustrations and difficulties as well as lack of education and teenage pregnancies. Upon delving into issues that contributed to early marriages, they said that; 'soap operas aired on TV have influenced the girls on issues pertaining to sexual relationships that have ended up to marriage. No wonder the least percentage of respondents 42% were female. In this case the agenda theory still applies as the*

media has glorified sex so much to the effect that young women perceive it as reality.

However I stand to critique the theory since it comes from a scientific point of view not considering psychological make up of a human person as I realized that 59% of the respondents range between ages 16-20 years old as per graph 1; this being a period of self discovery in stages of growth thus having common ideas and preferences also ours, our behavior is some times affected by the physical environment, emotional state and our needs at hand. Hence agenda setting theory cannot be very applicable when it comes to human behavior.

## **2.4 Conclusion**

Given the analysis of the findings in this chapter, we realize the importance of carrying out research on issues of interest before drawing any recommendation or conclusions. For any social change to mature and be effective, the subjects must be ranked first in the study in order to make informed decisions.

I appreciate that young people felt that video is an effective means of communication thus giving the researcher a chance to reach them through this tool. This is encouraging as they added that media has a role in religion as this will be very easy for the researcher to communicate her message.

## **3.0 Chapter 111**

### **3.1 Introduction**

For any transformation to take place in a given society, knowledge and information are essential, and as such they help people to successfully respond to the opportunities and challenges of social, economic and technological changes. However, for them to have any impact they must effectively be communicated to people.

As the saying goes knowledge is power, so is my conviction too that people will only respond positively to change if and when they are well informed and are ready for change. Mass media technologies are currently being used as the way to inform, educate, entertain and meet other needs of people. This is the reason as to why this paper adopts the use of video as a medium of evangelization in education in a bid to empower the youth of Kerugoya spiritually.

Evangelization through the media has been used to supplement the work of pastors, parents and teachers in classrooms in the teaching of scripture and other issues of life, but it's only well designed programs that are integrated with other educational content that have had positive impact on the lives of people. This no doubt qualifies media as essential tool for education and evangelization.

### **3.2 Youth Evangelization for Development**

In every human society be it traditional or modern, the youth are viewed as the backbone of the society. They are the ones to take over the various responsibilities of running the society when the older generations retire. This is the

primary reason why every society takes a keen interest to ensure that the youth are adequately prepared for their future roles to sustain the communities.

A majority of educated young people have shown a lot of enthusiasm in their work thus promising a bright future as individuals and the society at large. To this effect they have served as a source of motivation to their followers to work hard. However, a common trend today in most of our towns and villages is the emergence of groups of idle youth who assemble in the morning to chat and waste time, sitting down and may be sharing drugs such as cigarettes, bang or beer without any work and disperse late at night on a daily basis. Given this situation we have to ask; is it that these youth have nothing to do or has the society failed?

Getui and Theuri (2002) argue that unemployment is currently a major concern for the youth. They continue to say that unlike in the past days, education is no longer a ticket to a job even among university graduates. Poverty and unemployment have become a vicious cycle for most young people.<sup>24</sup>

Due to desperation young people have ended up engaging in destructive activities like drug consumption, crime and commercial sex. To curb this and promote development in the lives of young people, a lot has to be done to help them discover their potentiality and their self worth.

Eade (2003, 13) defines development as the process by which vulnerabilities are reduced and capacities are increased. It is about people becoming empowered to bring about positive changes in their lives, about personal growth together with public action.<sup>25</sup> On the other hand, development is the movement of society from a state perceived to be low to a state perceived to be higher politically, socially, economically,

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<sup>24</sup> GETUI, M. N AND THEURI, M. M (2002) 137

<sup>25</sup> EADE, B. (2003) 13

culturally and religiously. In other words, when a community develops, it grows. It does not necessarily mean getting bigger or getting richer. It means getting more complex and stronger.

For any development, whether of people or in people to take shape, people must have the will to own the ideas and work together. Bennaars (1993) refers to participatory development which is conceived as an active process, whereby the participants reflect, decide and act as conscious subjects, as human persons. They accordingly take the initiative themselves, guided by their own thinking and using their own means.<sup>26</sup>

Participation means bringing people together for a common purpose. Participatory development helps people to come out of that life of quiet desperation, encouraging broad participation in the decision making process, it strives to encourage diverse people to take an active role in shaping the economic atmosphere prevalent in their respective localities. In the modern understanding of the concept of participatory development, emphasis is put on community-based participation.

As a community of God's people the church plays a role in evangelizing and transforming the lives of people to shape the society. To evangelize means to live the gospel, to uphold true values, to build community and work for the transformation of the society. Hence evangelization has been considered from different perspectives within the church as another form of development.

Alumuku (2006) says that evangelization necessarily calls for positive change. At the spiritual level, this change is *metanoia*, or conversion. It is an effect which occurs when a person has found the message of truth preached to him and which challenges,

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<sup>26</sup> BENNAARS, G. A, (1993) 89

him to change and progress.<sup>27</sup> For successful action towards social change, several aspects or areas need to be focused on as key subjects.

- **Human person-** as beings created in God's image, we carry in us divine attributes of intellectual knowledge and love. This means that we offer each other total respect and acknowledge the human dignity in each of us. As such the Church's social teachings is directed to the human person on his/ her capacity as beloved of God.

- **The common good-** this encompasses all our social activities as we strive to do every thing for the common good of every one. Common good consists in respect for the rights and duties of the human person. This calls upon the defence of this human rights and duties.

- **Property and wealth-** the social doctrine of the church has always stressed on sharing the common good. God loves a cheerful giver so on this account we must be disposed to use whatever we have for the service of each other.

- **The dignity of work-** when God created us, he commanded us to rule the world and subdue the earth thus giving us the chance to be his co-creators. In accord with this God wills that the human person should engage in work an activity which encompasses all those human efforts which aim at improved conditions of life. Work provides for the sustenance of persons. Hence its importance.

As youth educators and evangelizers, we ought to incorporate the

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<sup>27</sup> ALUMUKU, P. (2006) 100

gospel message with the conviction that young people can be self reliant, and discourage dependency so as to challenge them be innovative and take initiative in building the society. Information and empowerment is what is needed.

I therefore have a feeling that vocational training would be of great help to the young people as it prepares them to enter and participate in the job market. Vocational training raises the chances of finding work and therefore reduces poverty through a regular income. This gives young people a chance to discover their potentiality and realise their worth as human beings as they discover that God had a purpose for them and therefore faith and hope creates confidence which will motivate the onward movement in all ventures of life. Faith in God gives us insight which we may refer to as vision or dream.

Effective use of media and in particular video as the most preferred channel of communication can effectively promote development among the youth if the programming is well suited to attract their attention.

### **3.3 Video as a Tool of Evangelization (Televangelism)**

Televangelism is the use of television to communicate the Christian faith. On the other hand, a televangelist is a Christian minister who devotes a large portion of his or her ministry to television broadcasting.

Christianity has always emphasized preaching the gospel to the whole world. As such this continues to be the mission of the church. Historically this mission was achieved by sending missionaries to various parts of the world to proclaim the gospel as well as to distribute Bibles and Christian literature. With the invention of radio in 1920s,

some Christians used radio as a powerful new tool for evangelization through Christian based programs.

Radio programs were seen as up-to-date activity by traditional missionaries, enabling vast numbers of Christians to be reached at a relatively low cost and also enabling Christianity to reach where the missionaries could not go. The aim of Christian radio was both convert people to Christianity and to provide teaching and support to believers.

Due to advancement of technology and growth in the media, Christian radio has enabled the birth of televangelism. As the power of the television continues to count more than other means of socialization as we saw in the response from Kerugoya youth, TV/ video has emerged as partner with the church to proclaim the gospel. This has enabled a large number of gospel ministers to partner with media houses so as to purchase air time to air their programs. This is a common trend in our TV today in various channels whereby several preachers have at least an hour to preach.

Family TV is currently the widespread 24 hr gospel station in which programming is orientated to spreading the good news through the bible and individual testimonies.

As for the research done earlier on in the long essay, a majority of young people said that their interest in Christian programs is more centered on the entertainment provided by music. This poses a challenge to our programming of Christian programs and that's why the researcher wants to try a drama based program that would help entertain the youth and still deliver the gospel message that leads to transformation. This is because mass media makes the information available which is supplementary to personal experience and offers message from which the audience can select freely

according to their needs, attitudes, expectations, experiences and the actual situation of their life.

As Tilley (2000) puts it, the mass media capacity to give stature, enhance charisma and widen horizons has helped produce religious superstars within the modern society. The appearances of the preacher and his church members as shown on TV must be well edited to reflect not only the message being preached but also the demands of TV such that the images used should clearly advertise the message for social change.<sup>28</sup>

Media and in a special way TV/Video are largely influencing the public and so in the wider public sphere monitoring is important, because what is received through the media also shapes public culture, morality and in particular the future, aspirations of young people.

Why are we concerned with monitoring? The researcher has noted that there is a trend in our TV Christian programming whereby the ministers of the word are showing forth the well off Christians as converts who have succeeded in life materially due to their faith. The idea here is that televangelists must be a visible symbol of Gods blessing and not a sign of materialistic life that promise temporal satisfaction. Other wise the unfortunate development here is that realities centered on life on the ground for a common man are downplayed by the triumphalistic images depicted on the screen to the effect that a majority of young people feel that the message is not meant for them but for the rich.

This has been a critic to our Christian programming which is also expressed through the message that people must give or sow a seed in order to be blessed.

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<sup>28</sup> TILLY.T (2000)68

Some of our televangelists are asking for money in-order to pray for someone. The result ends up being that we are paying for material blessings. At the end the poor, outcasts, marginalized who are actually at the centre of the ministry of the lord Jesus Christ tend to be ignored because they are not seen as good images or symbols of the gospel prosperity.

However, many of the locally produced video films are popular because they give expression to local issues and local perspectives in realistic forms. This enables the viewers to recognize the content as their own, rather than located in a foreign sphere. If they become more content driven and less reliant on corporate interests, the televangelists might even get greater recognition and advance social change.

The power of media to penetrate deep into human consciousness is enormous and this poses a challenge for development in our TV age today to generate in young people a two fold capacity whereby we need to help them find a moral ground to stand on.

If the media particularly TV are so important, the church cannot ignore this channel. In the encyclical *Redemptoris Mission* (Nos37/38) Pope John Paul II made very remarkable statements about the Catholic faith and the media. He called the media, the first "Areopagus of modern times". He was referring to the story of St Paul in the book of Acts 17:22. The Aeropagus of Athens was a market place or religious forum where ideas on religion were exchanged. Thus the Pope recognized the media, particularly TV/ Video as the modern day market place where ideas are exchanged.

Thus for evangelization to completely ignore the media and go full steam ahead with the already existing traditional pastoral approaches is equivalent to

ignoring that which God has given freely for the well being of the society, as we affirm that, video/TV can be used to offer the public first hand information about faith and the church.

The pastoral instruction, *Communio et progressio*, is regarded as one of the most positive church documents on social communication. It sets the tone of using the media in sharing the Catholic faith and sees the media as a gift of God which unites all people in one common brotherhood and sisterhood.

On this account TV programmes, video and film dramas on Christian faith can contribute immensely to the evangelization of people and in particular the youth. This is because the youth are known to be very knowledgeable about the uses of various media products. Nevertheless there is merit in the fact that the interpersonal aspect of evangelization will always be necessary and important as long as evangelization is taking place. This is why Pope John Paul II refers to *Evangelii Nuntiandi* when he says that the first means of Evangelization is the witness of an authentic life.<sup>29</sup>

On the basis of the data as analyzed in chapter 11, the researcher affirms that a majority of young people in Kerugoya parish can benefit from televangelism, as 94% felt that video is an effective means for communication and 81% confirmed that media has a role in religion. This explains why 47% of the respondents expressed a preference for religiously based programs. With this in mind we conclude that video as a tool for evangelization among the young people would be successful.

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<sup>29</sup> *Evangelii Nuntiandi* 7

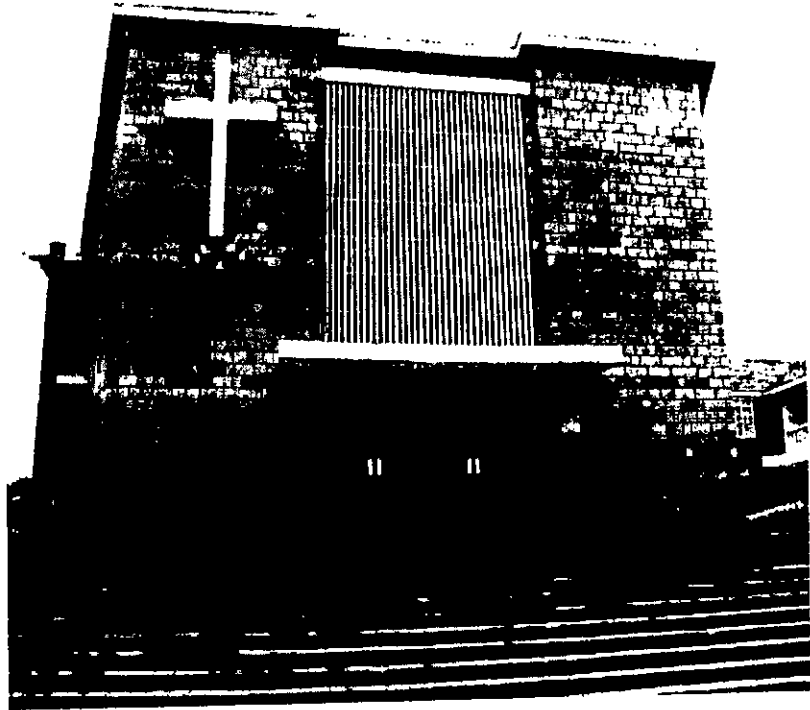


Figure 1 : KERUGOYA CATHOLIC PARISH CHURCH

### 3.4 ACTION PLAN.

Basically to achieve the goal, the researcher wants to come up with a short video show in form of a drama that will be 45-60 minutes long. The drama will highlight problems faced by young people in life and how they can solve them through various aspects of life that include parental advice, spiritual counseling, and education and peer counseling. This will be followed by a seminar on peer counseling to all local church youth leaders so that they can be in position to facilitate future youth meetings for their social growth. The seminar will take place after the video shows in the particular zones.

Given that 56% of the respondents rush to their friends when in trouble, 31% go to their parents, and 7% resolves their problems through church leaders while 4% go to counselors I want to confirm the importance of listening and challenging one another so that they may feel that the success of one person is the success of the society as whole. This is because a majority of them seem to believe and open to their friends than anybody else.

About the area of spiritual growth, the researcher will guide them on how to rank God first in their life by ensuring that they are able to sacrifice some time for prayer every day and always invite God into their daily activities including their studies. I will depict the life of youth whose life is integrated spiritually and that of those who do not believe in the gospel. With this the researcher feels that feel the youth will be able to understand that God is very close to them and therefore they should not be victims of losing hope easily but attach the self to him who understands their problems.

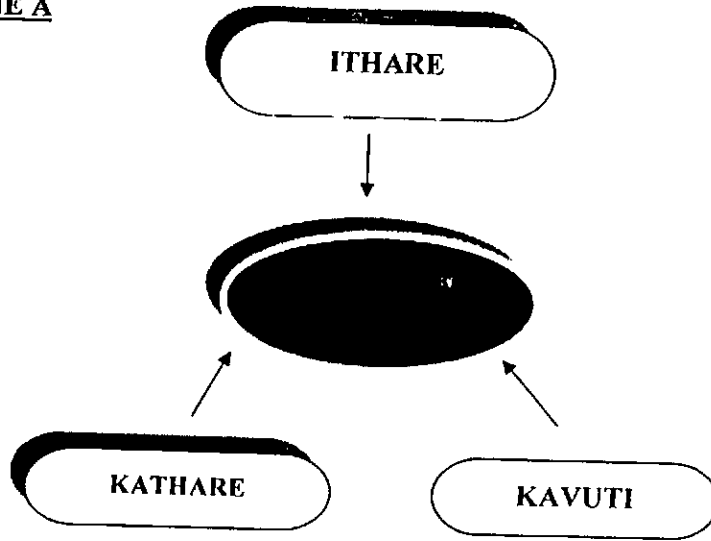
In this short drama, I will use those young people in Kerugoya who are fairing well in life as examples. This will also include their real life experiences that are relevant to the teaching as at that time. By being facilitators to each other, young people are helped to own lessons learnt as it draws local example. Although most of young people in Kerugoya have gone through basic education, I will use Kiswahili language for my project to be effective since a majority understand it.

### **3.5 Methodology of Implementation**

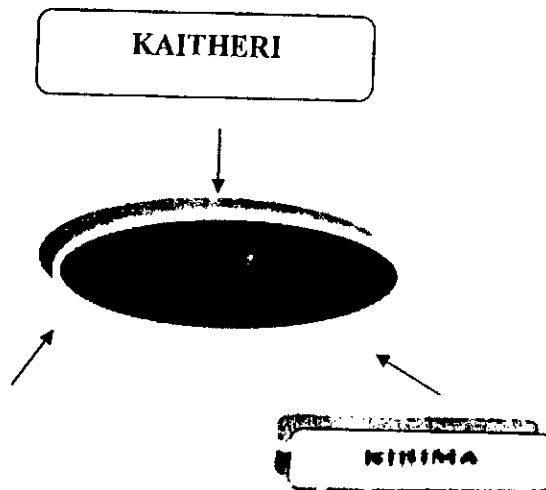
Below is a graphic representation of Kerugoya Catholic parish showing how the parish is divided into different zones that are comprised of

different local churches that are sixteen in number. I decided to use the same geographical zonal boundaries to reach the young people easily.

ZONE A

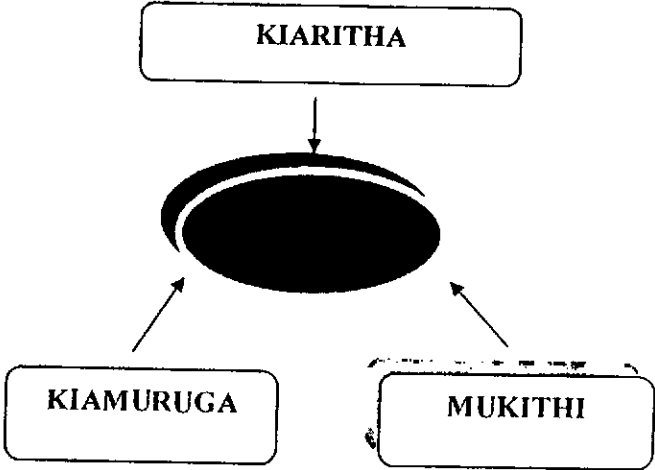


ZONE B

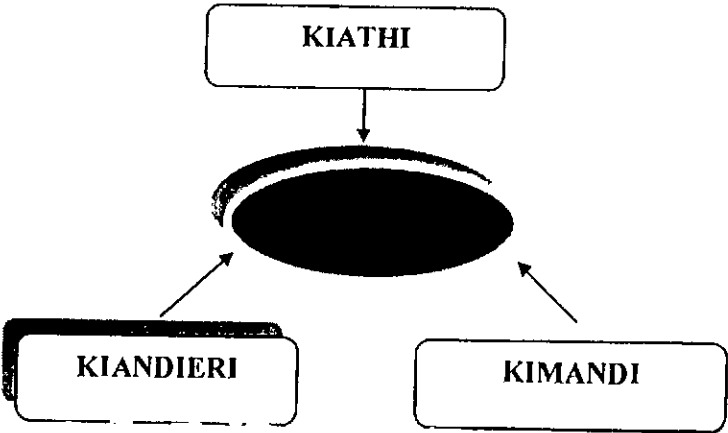


**MUKINDURI**

ZONE C



ZONE D



The local church placed at the middle will serve as the zone centre where the other three local churches will assemble for the show. This is because they have power supply and have large social hall enough to house a large number of young

people with an added advantage of been placed at a strategic place where all can easily reach. This will be cost effective getting a large crowd together at one time.

However most of the local churches are well networked by tarmac / weather roads and some of them have electricity or generator. Therefore with a one hour video show, coupled with group discussions and celebration of Mass, I will manage to capture the attention of young people and spend quality time with them for learning.

A majority of young people said that they visit church grounds on Sunday and therefore this is the best day to meet them. The researcher will schedule her workshops to start at around 9:00 am and finish before 5:00 pm. This is to ensure that youth are able to get back home before dark. Youth leaders will be invited for the seminar on the Sunday after the last zone is covered. In total my project will cover a period of 5 weeks. And this will be repeated yearly.

The project will be divided into two parts: *implementation stage* and the *evaluation stage* that will take place after one year. For the latter the researcher will use youth leaders to get from them any notable impact from the workshops held in relation to behavioral change among the youth.

Below is the graphic description different local church and time frame for the project.

<b>ZONE A</b>			
<b>LOCAL CHURCH</b>	<b>NO. ACTIVE YOUTH MEMBERS</b>	<b>TOTAL HRS NEEDED</b>	<b><u>DAY SCHEDULED:</u></b>
• ITHARE	25	9:00am-5:00pm	

• KAVUTI	20	-	SUNDAY
• KATHARE	30	-	
• KIANG'OMBE	35	-	
<b>TOTAL</b>	<b>110</b>	<b>8hrs</b>	

**ZONE B**

LOCAL CHURCH	NO. ACTIVE YOUTH MEMBERS	TOTAL HRS NEEDED	DAY SCHEDULED:
• NGARU	40	9:00am-5:00pm	SUNDAY
• KAITHERI	20	-	
• MUKINDURI	15	-	
• KARIMA	15	-	
<b>TOTAL</b>	<b>90</b>	<b>8hrs</b>	

**ZONE C**

LOCAL CHURCH	NO. ACTIVE YOUTH MEMBERS	TOTAL HRS NEEDED	DAY SCHEDULED:
• KIARITHA	35	9:00am-5:00pm	SUNDAY
• KIAMURUGA	20	-	
• MUKITHI	20	-	
• KIBINGO	15	-	
<b>TOTAL</b>	<b>90</b>	<b>8hrs</b>	

**ZONE D**

LOCAL CHURCH	NO. ACTIVE YOUTH	TOTAL HRS	DAY
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	MEMBERS	NEEDED	SCHEDULED:
• KIATHI	15	9:00am-5:00pm	SUNDAY
• KERUGOYA	40	-	
• KIMANDI	30	-	
• KIANDIERI	30	-	
TOTAL	105	8hrs	

### 3.6 PROPOSED BUDGET

BUDGET			
ITEM	QUANTITY	QUALITY	COST
Shooting & editing	N/A	N/A	12,000
Hired projector and screen	1	N/A	15,000
Fuel	10ltrs per day*5 days. Each ltr is 79 ksh	petrol	3,950
Laptop	1	Compaq	54,000
Miscellaneous	N/A	N/A	5,000
Stationery			1,000
<b>Total</b>			<b>90,600 Ksh</b>

### 3.7 Financing the project

Due to the fact that the researcher has been working with the youth in Kerugoya parish in the past and that am a religious sister in Muran'ga diocese, she plans to partner with the parish youth coordinator and the parish priest in Kerugoya

for funding and support. If this fails, she will sell the idea to the diocesan youth office for funding.

### **3.8 Challenges that I am likely to face.**

- Lack of proper cooperation from the youth

### **3.9 Expected change/ outcome**

- Empowerment of young men through group education and seminars because the findings of the research showed that more young men than women are involved in church youth groups.
- That young people of Kerugoya will believe in the right spiritual guidance for a better tomorrow.
- Young people will learn to manage their daily stress without indulging in immorality for consolation.
- That the young people in Kerugoya will have confidence in their ability to make a significant difference in their lives now and for future.
- Social change in relation to reduction in crime and immorality in Kerugoya community.

### **4.0 Recommendations**

- The researcher suggests further research be done on parental guidance among Kerugoya parish parents.
- The church should be keen on evangelizing to young children and youth. This is because much focus has been to adults.

#### **4.1 General conclusion**

There can be no development or transformation without communication. Although oral communication has been the best means of communicating Christian message among the Christians as Jesus demonstrated during his ministry, we cannot rule out that media are slowly venturing into religious world thus being a key factor that cannot be left out in our contemporary society.

Young people have been mentioned as heavy consumers of media products and as such are prone to great influence from this new technology. It is very clear that in our world today we are living in a global village which has been activated by media. We are sharing a common culture that is really determining our way of thinking and doing things. To this effect we note that for fast and concrete change to take place, information has to be passed on to the target audience and be repeated often for the ideas to sink and have an effect / impact.

Evangelizing through media is on the rise as many ministers of the church have found the power of media as influential and is able to reach a great number of people without many limitations. We see that moral, intellectual and religious conversions stand as the ultimate conditions of effectively receiving the Christian message since the audience approaches the message with particular intentions and expectations. This motivation determines what impact the message will have on an

individual. After receiving the message, we internalize it and rationalize it, which then leads us to act on the message, i.e., we judge and act on the message.

Keeping in mind that our divergent experiences bring different understanding, the message also touches us in different ways, though we are hearing the same words. Hence, the message may deliver or fail to deliver the desired impact. For instance, the intellectually converted person will be attuned to the message as delivered by someone who clearly distinguishes levels of consciousness: attention to the word, inquiry as to its meaning, its truth value and the invitation to praxis. Morally converted persons will want to know how to apply the gospel message.

The common condition, however, is religious conversion, that change of heart which is God's doing, who disposes all things, gently and mightily. Ultimately, therefore, the fruit of the Christian message will depend on full cooperation with that undeserved gift.

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## 6.0 APPENDIX 1

### Questionnaire

Tangaza College

Catholic University of Eastern Africa

Research on the use of video as tool for Evangelization

Dear Friend,

I am carrying out a study on the use of Video as a tool for evangelization In Kerugoya parish. I therefore request for your kind and honest response. There is no right or wrong answer, what matters is your opinion. Your responses will be used for academic purposes only; and can only be used for other purposes with your permission. I sincerely thank you for sparing time to complete this questionnaire.

#### Section one

1. How old are you? (Tick in the appropriate box)

- 10-15     16-20     21-25

2. Which gender are you? (Tick in the appropriate box)

- Female     Male

3. Level of education? (Tick in the appropriate box)

- Primary     Secondary     College     University

- Postgraduate     Other \_\_\_\_\_

#### Section two

4. Do you have access to video? (Tick in the appropriate box)

- Yes     No

5. How often do you watch Video? (Tick in the appropriate box)

A lot     Not at all     From time to time

Other \_\_\_\_\_

**Section three**

7. Do you think video can be an effective means of communication?

Yes                       No

8. Do you think media have a role to play in religion?

Yes                       No

9. Has TV improved your spiritual life in any way? (Tick in the appropriate box)

Yes     No     To some extent     I don't know

Other \_\_\_\_\_

10. Do you like watching religious based videos? (Tick where applicable)

Yes                       No

Why?

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11. How many hours do you spend at the church grounds

Less than one hour

1hr

2hrs

More (specify).....

12. How often do you go to church? (Tick in the appropriate box)

Sunday     everyday     Saturdays

Other \_\_\_\_\_

13. What is your parent's opinion on the content of videos that you watch? (Number 1, 2, 3 in order of priority)

It is misleading the youth     It is entertaining     It influences youth's behavior

It is educative     Other \_\_\_\_\_

14. Does the use of video affect your relationship with your parents or guardian? (Tick in the appropriate box)

Yes     No     To some extent     Not really

other \_\_\_\_\_

15. When you have problems, whom do you find it easy to talk to? (Number 1, 2, 3 in order of priority)

Parents     Friends     Counselors     Church leaders

Other \_\_\_\_\_

16. What do you think about Christian programs aired on television? (Number 1, 2, 3, 4 in order of priority)

Good     enriching     It boring     important

Other \_\_\_\_\_

7.0 APPENDIX 2



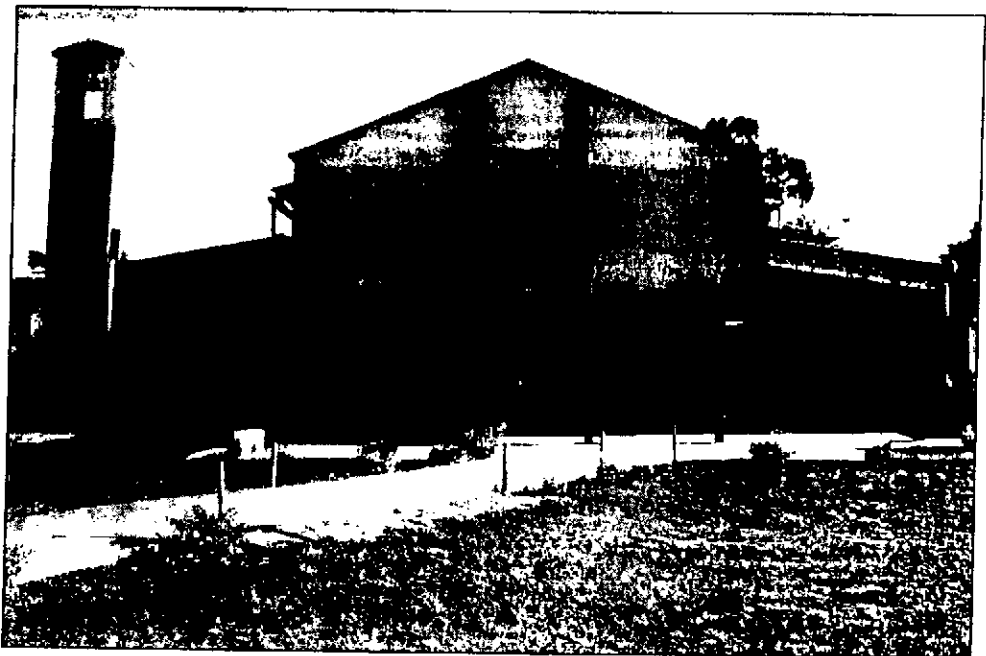
KERUGOYA PARISH YOUTH IN A WORKSHOP HELD IN ONE OF THE LOCAL CHURCH.



YOUTH IN KERUGOYA PARISH IN AN OFFATORY DANCE DURING PARISH MASS.



YOUTH MUSIC EXTRAVAGANZA DURING YOUTH DAY IN KERUGOYA PARISH



ONE OF KERUGOYA PARISH LOCAL CHURCH WHERE THE SHOW WILL TAKE PLACE