



MAKERERE

UNIVERSITY

**THE IMPACT OF MASS MEDIA ON THE MORALITY OF THE
YOUTHS IN KYABAKUZA PARISH IN LIGHT OF *MIRANDA*
*PRORSUS***

BY

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DECLARATION

I **Luswata Julius**, hereby declare that this paper is my original work arrived at through intensive study. All other ideas that are found in this work have been duly acknowledged in the footnote and bibliography.

Signature



LUSWATA JULIUS

Date

05/10/2018

DEDICATION

In loving memory of Theresa Nalusiba,
a grand mum of extraordinary love and warm hospitality, a dear friend,
Who, in death as in life, remains a cheerful beacon of hope.

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LIST OF ABBREVIATIONS

No. Number

pg. Page

pp. pages

Cf. confer

Ltd. Limited

Co. Company

AAS *Act Apostolica Sedis*

Ed. Editor

Vol. Volume

AMECEA: Association of Member Episcopal Conferences for Eastern Africa (Eritrea, Sudan, Ethiopia, Uganda, Kenya, Tanzania, Malawi and Zambia).

SECAM: Symposium of Episcopal Conferences of Africa and Madagascar.

IMBISA: Inter-regional Meeting of Bishops of Southern Africa (Angola, Botswana, Mozambique, Namibia Lesotho, Sao Tome and principal South Africa, Swaziland and Zimbabwe)

PCSC. Pontifical Council for Social Communication.

NSDA. National Service Delivery Survey

USCCB. USCCB United States Conference of Catholic Bishops

ABSTRACT

Kyabakuza Parish is a growing town with a big population of the youths. It is in this same period of its growth that we see a vibrant development in Mass media. And there is a remarkable decline in morality among the youths. Therefore our research was to establish a thesis that Mass Media has an impact on the morality of the youths and that the Church has the capacity to curb the negatives of mass media and uplift the positives.

Mass media is a term denoting that section of the media specifically designed to reach a very large audience and these may include print or electronic media such as: Newspapers, Magazines, television, radio, internet, smartphones and social apps.

God gave man the power to subdue the earth, man uses his knowledge and wisdom to advance in technology like in the means of social communication. This dawn of the new era comes along with many advantages and at the same time with disadvantages. These in one way or the other may bring a negative impact on the morality of those who perceive the message. The Church has a duty to safeguard against the errors that may come along with the new advancement in technology. The Church should not only use media for evangelization but should evangelize it first.

In our research findings, we discovered the fact that Mass Media has got an impact on the morality of the youth; it has a positive impact, and a negative impact if not properly used, and also there are other factors that affect the morality of the youths like urbanization and that the Church as a mother has a role to play in evangelizing media. Mass media has a positive impact on the morality of the youth, however anybody can be manipulated by the powers of mass media: shows, Series, films, books, magazines, music, smartphones, which often portray violence and immoral behaviors. The youths are the group mostly influenced. Their lifestyle is mostly influenced and modelled after media personalities, it is highly believed that Mass media is greatly responsible for the behavioral changes among the youths, this not an assertion or a hasty generalization, but an observation .And the Church as a mother is called upon to utilize media to spread the Gospel of Christ, and at the same time evangelized it, such that its aim conforms to that of the Church The Church has a duty to safe guard against the errors that may come along with the new advancement in technology.

CHAPTER ONE: GENERAL INTRODUCTION

1.0 Introduction

This chapter lays down the foundation of the research thesis and it includes the background of the study, statement of the problem, objectives of the study both general and specific objectives, research questions, scope, significance of the study, conceptual framework and explanation of key terms.

1.1 Background of the study

Kyabakuzza Parish is a growing town with a big population of the youths. It is in this same period of its growth that we see a vibrant development in Mass media. There is a transition from analog technology of Motion pictures, Television and Radio which Pope Pius XII looked at critically in his Encyclical *Miranda Prorsus* to a new digital technology of the internet age.

This age is characterized with the use of different Apps of social Media as a means of communication and these may include; Facebook, WhatsApp, Viber, Skype, Linked, Twitter, 2go, BBM, IMO, YouTube, Google+, Palm Chart, Instagram, Word Press, Blog spot and so many others and even more to come due to evolution.

The content shared using these Apps includes; words, image, videos and audios, unfortunately what is shared is more of pornographic material and this lowers down the morality of the youth. Today especially in Kyabakuzza, the youths from their childhood have grown up in this environmental of new technology and are at home in a digital world and this exposes them to a lot of material that can damage their innocence. There are indicators of the decline in molarity, perhaps because of the direct exposure to media. Media can be good if put to good use and hazardous if misused.

(*Miranda Prorsus*, No. 26). The youths use media as they wish: the television shows, the radio programs, the newspapers, the movies they watch; all these have an impact of their lives and molarity. They improper use of these means of communication is a great menace on the molarity of the youths.

In February 2014, the president signed a law that threatened to limit media freedom. The anti-pornography Act defines pornography in broad terms and set up a nine member pornography control committee with wide latitude to determine what amount of pornographic material is consumed by people. The committee is also empowered to set up surveillance measures through the installation of software in mobile telephones, computers and television sets that will allow detection and suppression of pornography.

(<http://freedomhouse.org/report/freedompress/2015/uganda>. Retrieved on 29/Sept/2016) but still, it seems the law was not enacted.

[...], the Church recognizes that media, if properly utilized, can be of great service to mankind, since they greatly contribute to men and women's entertainment and instruction as well as to

the spread of the kingdom. The Church recognizes also that human beings can employ these media contrary to the plan of the Creator. Indeed, the Church experiences material grief at the harm often done to society by their evil use. It is an inherent right of the Church to have at its disposal and to employ any of the media in so far as they are necessary or useful for the instruction of Christians and its effort for the welfare of the soul. It is the duty of pastors to instruct and guide the faithful so that they, with the help of the same media may further the salvation and perfection of themselves and the entire human family. The laity especially, must strive to instill a human Christian Spirit into those media, so that they may fully measure up to the great expectation of mankind to God's design. (*Inter Mirifici*, No.1)

Pius XII, looks at the fact that a human being endowed with free will can easily abuse the gifts of media given by God to man, through man's use of his intelligence to commit and multiply evil and thus man associating himself with God's enemy the prince of darkness. (*Miranda Proorsus*, No.44)

Much has been said about media but less has been put into action to help the youths use media appropriately to benefit their moral and spiritual life; otherwise the Church as a mother has a role to play in evangelizing the means of social communication (media) in order to help the youths to use them appropriately in a mature and guided way.

1.2 Statement of the Problem

Given the blossoming means of social communication, especially the coming of the internet age which eased access to any material of one's interest of research and the gradual development of Kyabakuzza into a town, there is an improper use of the social communication and it is a threat to morality. Mass Media comes at time, when the youths are not properly groomed well, to quench their thirst of inquisitiveness. There is a remarkable decline in the morality of the youths in Kyabakuzza Parish. The youths enjoy pornography using their smartphones through downloads, sharing nudes pictures and videos, audios and literature. They use internet to connect easily with sugar mummies and daddies across the country and enjoy sex both heterosexual and homosexual, coming people, theft, gossiping and lying. The youths look at this as an ideal and the way to go. Yet, this has led to the decline in the morality of the youths which is a threat to the community and their spiritual life, due to the present-day media super waves and modern technology particularly social media Apps (Facebook, Twitter, WhatsApp, and many others) and also magazines, Newspapers. To a great extent there is a decline in morality.

Ideally, natural law is written at everyone's heart. Under normal circumstances every individual is expected to be morally upright, and this is achieved not at the old age, but it is groomed from childhood, if at all a child is not brought up properly in morals, then a challenge arises. Mass Media is made in order to spread up communication, provide employment opportunities but not to bring about moral disorder. The Church welcomed Mass Media, not only with great joy, but also with a motherly care and watchfulness, having in mind to protect her children from every danger, as they set out on this new path of progress. This watchful care springs from the mission she has received from the Divine Saviour Himself; for, as is clear to all, these new forms of art

exercise very great influence on the manner of thinking and acting of individuals and of every group of men. (*Miranda Prorsus*, No.4)

Therefore, in order to counteract the negative impact of media on the molarity of the youth, the Church has no better task than evangelizing these means of social communication, to safeguard the morals and spiritual life of the youths and also safeguard the community. This can be achieved when the principles laid down by the Church especially in *Miranda Prorsus* and *Inter Mirifici* (a decree on social communication) are put in action.

1.3 Objectives

1.3.1 General Objectives

- ❖ To establish a thesis that Mass Media has an impact on the molarity of the youths and that the Church has the capacity to curb the negatives of mass media and uplift the positives.

1.3.2 specific objectives

- ❖ To understand what Mass Media is all about.
- ❖ To examine the reasons and define the frequency of the use of social media.
- ❖ To determine the impact of Mass Media on the molarity of the youths.
- ❖ To suggest ways how the Church evangelize media for proper use by the youths.

1.4 Research Question

- What is Mass Media all about?
- How much time do the youths spend on social media? And why?
- Is there an impact of Mass media on the molarity of the youths?
- Hoe best can the Church evangelize Mass Media?

1.5 Scope

1.5.1 Geographical Scope

Geographically, the study is confined to Kyabakuza Parish, a developing town along Masaka-Mbarara Road, two kilometers from Masaka Town in Maska Diocese. This study is conducted among the youths. It has five outstations and borders with Kimaanyas Parish, Nkoni Parish, and Buyoga Parish.

1.5.2 Thematic Scope

This research study is under the field of Pastoral Theology. The media understudy include television, radio, motion pictures, internet, Newspapers, social media Apps (Facebook, Google, YouTube, WhatsApp Skype, Viber, IMO, BBM, 2go, Instagram, which) exist to provide communication among people regardless of distance, making it open to share information. The scope is delimited to the impact of these means of social communication to the molarity of the youths of Kyabakuza Parish with the view to represent other youths in all Parishes in Maska Diocese and Uganda at large.

1.5.3 Temporal Scope

This research study cover a period from the issuance of the document *Miranda Prorsus* (1957) up to 2019. It looks at how Mass Media has made an Impact on the youth from the middle of the 20th century up to the beginning of the 21st century where media is very close to people.

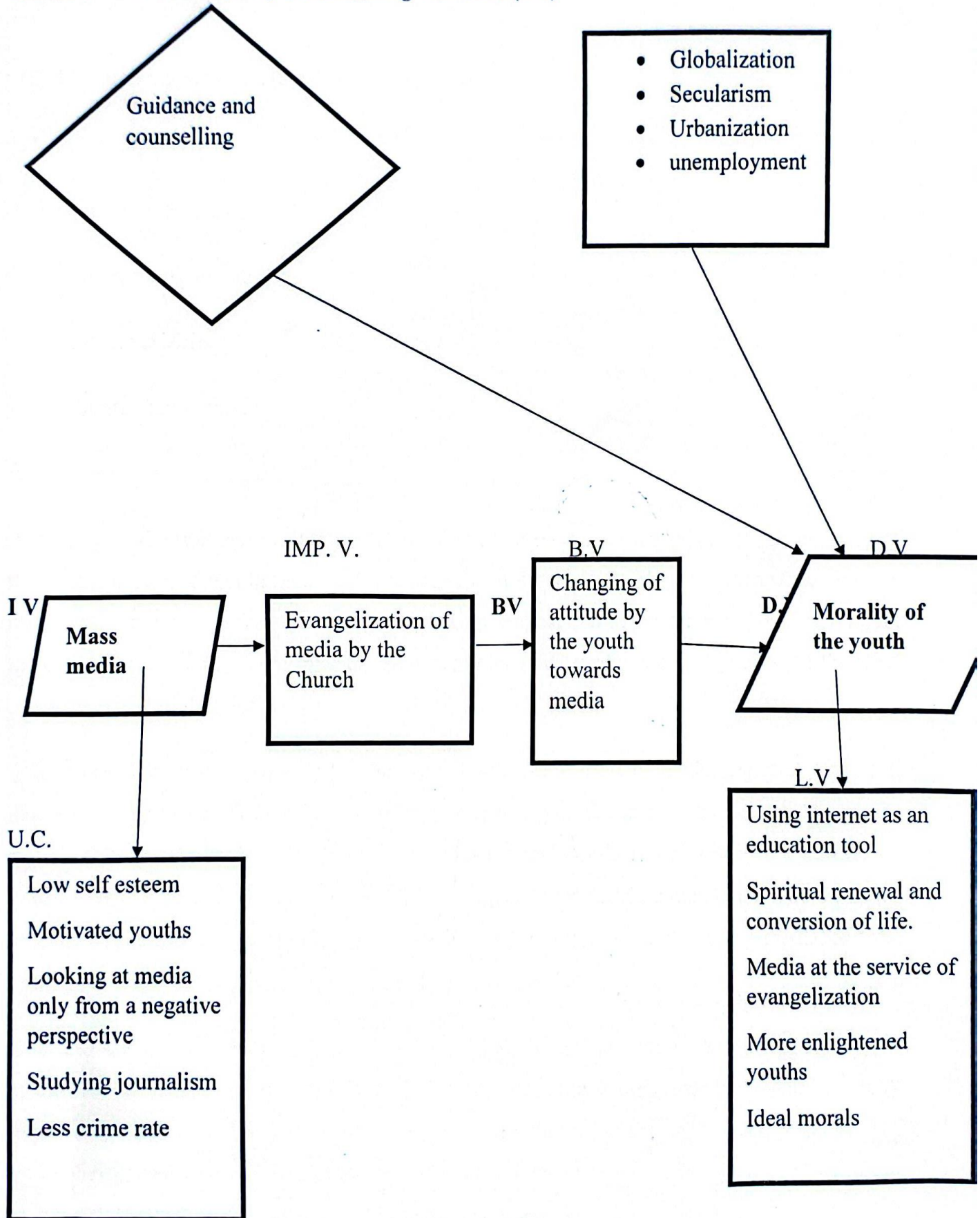
1.6 Significance of the Study

This study is not only carried out for the purpose of accomplishing the requirement for the partial fulfillment of the award of a Master's Degree in Religious and Theological studies, but shall also be of significance; in increasing the number of literature available on the impact of Mass Media on the molarity of the youths. This would open doors to further studies, as it will enhance the peoples' scope of knowledge. It will unfold certain areas that may demand the attention of other researchers and students to carry out further studies in order to combat the negative impact of Mass Media on the youths since new forms of Mass Media come up on board every day.

The research intends to highlight the best way possible of using media and this will help the youths to grow morally and spiritually, and it will be a manual for the youths' chaplains to deal with the youths and their behaviour towards the proper use of media.

1.7 Conceptual Framework

Alternative Variable (A.V) Constraining Variables(CV)



IV = Independent Variable

D.V = Dependent Variable

IMP.V = Implementing Variable

B.V = Bridging Variable

A.V = Alternative Variable

C.V = Constraining Variable

L.V = Latent Variable

U.C = Unintended Variable

Explanation

According to the framework, it is postulated that Mass Media has an impact on the morality of the youths in Kyabakuzza Parish, but for proper use of the media by the youths, the Church has a role to play in evangelizing the media, because the impact can be negative or positive. Without the change of mentality from their usual perceptions about media, we may fail to get the ideal morals and spiritual life of the youth.

The alternative strategy of helping the youths with the impact of media especially when it imparts a negative imprint on the youths is by employing guidance and counselling, to tune the minds of the youths in the right direction. If mass media is well evangelized by the Church was expect positive values from the youths like using internet as an educational tool, spiritual renewal and conversion, ideal morals, youths evangelizing fellow youths using media, and the youths becoming enlightened by the positive values of media.

And also unexpected outcome may be realized like low self-esteem of the youths, looking at media from a negative perspective only, less crime rate, the youths may be inspired to study journalism. There are also factors which impede the Church from trying to realize the goal of evangelizing media in order to get an ideal youth grounded morality and spiritually and these include; Globalisation, Secularism, Urbanisation and Unemployment.

1.8 Definition of Operational Key Terms

Mass Media

According to the Americans Heritage Dictionary 5th edition, Mass Media is defined as a web and mobile-based technology that supports interactive dialogue and produces substantial and pervasive changes to communication between organisations, communities and individuals. Communication media in general; all communications media that reach a large audience, especially television,

radio, and newspapers. In this research paper, mass media includes the new apps used in social communication.

Molarity

The word moral comes from the Latin word “*mos* and *moralitas*” which means custom or practice. (Thomas, 1995). Molarity in this case would refer to the regularity with which man acts. And *ipso facto* regularity requires a rule or norm whereby morals are measures for man’s actions. However, it is God who establishes the absolute norm which is revealed to man by the light of human reason or in what is commonly termed as the natural law. Morality is the critical look at human conduct, insofar as it is freely subordinated to the ideal of what is right and fitting, in light of Christian faith and reason, considering the guidelines of human nature and must follow them to attain his ultimate end. In this study molarity will be used to refer to the acceptable behavior in right of Christian faith and reason.

Youth

The concept of a youth according to the American Heritage dictionary 5th edition is time between childhood and maturity. In the context of my research a youth is an individual between the age of 18 and 35; this group includes people, who are college students at any institution of higher education, seeking full time employment, working full time, married, not yet married, parents, single parent, divorced, widow/widowers e.t.c

Parish

Is a certain community of Christ’s faithful stably established within a particular Church, whose pastoral care, is entrusted to a Parish Priest as its proper pastor (Code of Canon Law 1983, Can 515).

Diocese

A portion of the people of God, which is entrusted to the Bishop to be nurtured by him, with the cooperative of the presbyters in such a way that, remaining close to pastor and gathered by him through the gospel and the Eucharist in the Holy Spirit, it constitutes a particular Church (Code of Canon Law 1983, Can 369).

Conclusion

This chapter has highlighted key aspects that set the study on a move. It has indicated that there is increase in immorality among the youths. It is highly believed that Mass Media is highly responsible. Strategies have been laid out, but somehow not a success. The research intends to find the best way possible to utilize media and uplift the moral behavior of the youths.

CHAPTER TWO: LITERATURE REVIEW

2.0 INTRODUCTION

“Among the wonderful technological discoveries which men of talent, especially in the present era, have made with God’s help, the Church welcomes and promotes with special interest those which have a most direct relation to men’s minds and which have uncovered new avenues of communicating most readily; news, views and teachings of every sort. The most important of these inventions are those media which, such as the press, movies, radio, television and the like, can, of their very nature, reach and influence not only individuals, but the very masses and the whole of human society, and thus can rightly be called the media of social communication.” (*Inter Mirifica*, No.2)

Currently there is progress in Mass Media of communication are so many and at every moment there is progress in these means. These include: Internet, Newspapers and Magazines, Facebook, Twitter, WhatsApp, YouTube, Instagram, Viber and LinkedIn, etc. The modern means of social communication offer man of today a great round table; with the means of Mass Media the youths are able to participate in a world-wide exchange in search of brotherhood and cooperation. (Spadaro, pg.9). It is not surprising that this should be so, for Mass Media means are at the disposal of all and are channels for that very dialogue which they themselves stimulate.

The torrent of information and opinion pouring these channels makes every man a partner in the business of the human race. This interchange creates the proper conditions for that mutual and sympathetic understanding which leads to universal progress. The swift advancement in the means of social communication tear down the barriers that time and space has erected among men. A mass of information is continually on the move to and from all parts of the world.

As a result, men can learn what goes on and how other men live. Teaching at all levels has been boosted by the use of these aids. These means of Mass Media play their part in eliminating illiteracy and in providing both basic and further education. This chapter looks at what mass media is all about, the forms of mass media, the Church’s teaching on mass media and morality, the youths and the media, the impact of mass media on the morality of the youths, and the evangelization of Mass Media.

2.1 Mass Media

Mass Media refers to communication devices, which can be used to communicate and interact with a large number of audiences in different languages. Be in the pictorial message of the early ages, or the high-technology media that are available today (McKee, M and Tapp, J, 2013).

It is a term denoting that section of the media specially designed to reach a very large audience (typically at least as large as the whole population of nation-state). Today including not only radio and television, which tend to be limited to the local or national level, but also the internet, which is global. It was coined in the 1920s, with the advent of nation-wide radio networks, mass-circulation newspapers and magazines, especially in the United States of America.

According to Kitzman (2011), Social Media is “a group of internet-based applications that are built on the ideological foundation of web 2.0, which allow the creation and exchange of user generated content.” As Mass Media was present centuries before the term became common. Today the World is in the hands of the people, because of high level of technology especially the apps of social media used on smartphones have taken communication to another level (McLuhan, 2013).

The mass media audience has been viewed by some as forming a “mass society” with special characteristics, notably atomization or lack of social connections, which render it especially susceptible to the influence of modern mass media techniques of persuasion such a advertising and propaganda. Mass media can be one of the hardest forms of media within to decipher what is true and what is not. Given that mass media penetrates the whole of society, its reach and influence is immense. Therefore, the responsibility of those participating in this type of communication is also influential, as the future direction of human society could well be guided by the mass media.

2.1.1 Forms of Mass Media

According to Levison, Mass Media has been categorized into two: print media and electronic media, and for this research, basing on its content scope, in print media we shall consider a newspapers and magazines. And in electronic media we shall consider Television, Radio, Motion pictures, Internet and Social Media App (Levison, 1998).

2.1.1.1 Print Media

Print media encompasses mass communication through printed material. It includes newspapers, magazines, booklets and brochures, house magazines, periodicals, direct mailers, books and many others. (Bookman and Feinin studies, 2008). With the advancement of technology and the internet age, the print media continues to be important aspect in life today, however the youths are not so much interested in reading newspapers which can uplift their life style. It is unfortunate that the youths of today are so much interested in newspaper and magazines that are pornographic in nature which lowers down the morality of those who consume such material.

2.1.1.1.1 Newspapers

Newspapers enjoyed the position of the most preferred medium to reach a wider audience until electronic communication emerged on the media scene. In the early days, newspapers were the only medium that masses at large depended on for daily news. A newspaper carries all kinds of communication related to a variety of topics like politics, socialism, current affairs, entertainment, finance, stocks e.t.c. It also includes topics which are in lighter vein like cartoons, crosswords, Sudoku, movie reviews, book reviews, puzzles e.t.c

This captivates the imagination and interests of readers from all age groups. Newspapers are an important platform of mass communication as they reach every nook and corner of the world where electronic media fails to reach. It plays a pivotal role in providing authentic firsthand information, building opinions, updating the knowledge of the reader, and serves as a good platform for advertisers to promote their products. However, with the emergence of internet, which updates information every second and is just a click away, the popularity of newspapers has reduced.

2.1.1.1.2 Magazines

Magazines are another type of popular culture print media. They usually cater for a specific type of audience looking for information based on a particular subject. Magazines cover a plethora of topics like current affairs, entertainment, travel, e.t.c. Magazines like TIME and Reader's Digest include information which is all-pervasive. The frequency of magazines can be weekly, fortnightly, bi-monthly, quarterly, half-yearly.

2.1.1.2 Electronic Media

Electronic Media is the kind of media which requires the user to utilize an electric connection to access it. It is also known as 'Broadcast Media'. It includes television, radio, and new-age media like Internet, Computers and Smartphones.

2.1.1.2.1 Television

Television appeals both the auditory and visual senses, and hence is an important communication device as it beholds the attention of the audience. For many people, it is impossible to imagine a life without their television sets, be it the daily news or even the soap operas. Television become an advertising hub where advertisers are ready to spend huge amounts for add of few seconds., especially for programs with high viewership. It is a popular means of communication which provides both information and entertainment.

It is worth nothing that television has taken tremendous steps forward and gradually, it is being used by many. The Church welcomes it with high hopes but also with serious anxiety and appreciates all the advantages that spring from it. It also foresees and points to dangers and the excesses of those who misuse it. Television and motion pictures have characteristics that are in common; pictures of the movement and excitement of life are presented to the eyes and ears, television shares, in a sense, in the nature and special power of sound broadcasting for it is directed towards men in their own homes rather than in theaters.

By the art of television, it is possible for the spectators to grasp, by the eye and ear, events far away at the very moment at which they are taking place and thus to be drawn on, as it were to away at the very moment at which they are taking place and thus to be drawn on, as it were to take an active role in them; a sense of immediacy has increased very much by the home surroundings. It gives pleasure within the family circle and it contributes greatly to the religious life.

2.1.1.2.2 Radio

The radio has a powerful function, which is to enlighten and instruct men, and to direct their minds and hearts towards higher and spiritual good; since it is cheap, it is desirable for men to listen to other men to obtain knowledge of events happening far away and to share in aspects of the social and cultural life of others. Radio programs have a great contribution they can make on sound education. The radio is not restricted by space and time, radio as a means of communication is such that it is, as it were detached from and unrestricted by conditions of place and time which block or delay all other methods of communication between men.

On a kind of winged flight much swifter than sound waves, with the speed of light. It passes in a moment over all frontier and delivers the news committed to it (McDonnell, pgs. 16-18). This gives radio the capacity of enlightening and instructing humanity in an unhindered and nearly limitless way. From this respect *Communio et progressio* claims that through rapid technological advances social communication tear down the barriers that time and space have erected between men.

While stretching out all news and information to everyone on earth, live transmissions break through all political and cultural frontiers reaching all human beings in their homes. Radio has yet another potential which truly has the power to bring the creative transformation of the world. This is the ability to foster unity among nations. This is something which can be achieved through well-organised radio programming aimed at fostering communion among nations and amongst people with different cultural background living in close proximity to each other (*Communio et progression, No.2*).

Radio Maria has played a great role in new evangelization basic, fundamental Church teachings through this mainstream media. However, the challenge remains on how to capture the attention of the youth who do not pay attention to mainstream media such as radio. Therefore, it appears that social media, which young people use constantly can be used to interact with them and advance their faith by sharing what is happening in their world of faith. The young and vibrant Church in Africa is growing with more Churchgoers than in the West. However, this population is older.

The challenge is how to engage the youth who are becoming less and less interested in the Church. Because they spend a lot of time online using social media. This study aims at exploring the reality of how Mass Media might contribute to the morality of the youth by encouraging young people to participate in their faith through this modern medium. This has been facilitated by the changes of communication in the 21st century, which focus heavily on online communication (Dipio, 2013, pg.1). Mass media is emerging as a most vital tool of different kinds of communication, which is equipped with ability to share information, mold opinion, connecting individuals and communities and tools of active participation (Bala, 2014, pg.2).

2.1.1.2.3 Motion Pictures

The motion pictures are remarkably effective medium in conveying drama and especially in the evocation of motion. The art of motion pictures exceedingly complex, requiring contributions from nearly all other arts as well as countless technical skills. The motion pictures came into existence in 1890's with the aim of spreading pornography in order to destroy the outlook of the Church, but it has turned to be having some positive values, because of its capacity to expose the ideas and discoveries of the time.

And motion pictures can be a worthy instrument by which men can be guided towards salvation, raised to higher things and become really better, and this can be assured by producing and distributing films which can win approval.

2.1.1.2.4 Internet and Smartphones

This is the most important device of the new age media. The discovery of internet can be called the biggest invention in mass media. In earlier days, news used to reach people only with the morning newspaper. But today, live updates reach us simultaneously as the events unfold. With the advent of internet, we are now enjoying the benefits of high technology mass media, which is not only faster than the old school mass media, but also has widespread range.

Mobile phones, computers and internet are often referred to as the new-age media. Internet has opened up several new opportunities for mass communication which include email, websites, podcasts, e-forums, e-books, blogging, Internet TV, and many others which are booming today. Internet has also started social networking sites which have redefined mass communication all together. Sites like Facebook, WhatsApp, Twitter, and YouTube have made communication to the masses all the more entertaining, interesting and easier.

Smartphones have become a boon to mankind. It has made communication possible at any time, and from anywhere. Now days, a smart device like a mobile phone is not only used for interaction, but also for other technical utilities like operating pumps from remote locations, etc. You can also get alerts of your monetary transactions on a mobile phone. About a decade ago, who would have thought of having internet on mobiles? Today, we can stay in touch with the whole world via internet on our mobile phones. It is true that social media is mediated communication that differs from face-to-face communication, not by being less meaningful, but enabling other forms of disclosing practices, hence having an influence on the character of social ties and networks (Luders, 2009, pg.202). faith is a new social tie, and with it the youth can build networks with each other. Therefore, today there is a new dimension that has the potential to reshape personal spiritually, particularly among the younger generation. The advent of the internet and, more recently, social media have significantly changed personal habits. The first and last thing most people do every day is check their smartphones. When they want to know any answer to a question, they “google it” (Mfumbusa, 2014, par.5). Scrolling through Facebook, Instagram and Twitter feeds has become a fixture of leisure activity. Millennials use these outlets also when it comes to their faith experiences and practices (Barna group, 2013, par.1)

2.2 The Church’s Teaching on Mass Media and Morality

God gave man the power to subdue the earth; man uses his knowledge and wisdom to advance in technology like the means of social communication. This dawn of the new era comes along with many advantages and at the same time with disadvantages which in one way or the other may bring a negative impact on the morality of those who perceive the message. The Church has a duty to safe guard against the errors that may come along with the new advancement in technology Pope Pius XII clearly state that

“The time when these arts came into use, the Church welcomed them, not only with great joy, but also with a motherly care and watchfulness, having in

mind to protect her children from every danger as they set out on this new path of progress. This watchful care springs from the mission she has received from the Divine Savior Himself; for as is clear to all these new forms of art exercise very great influence on the manner of thinking and acting of individuals and of every group of men” (Miranda prorsus, Nos.4-5)

God is the supremacy of all goodness, and out of His goodness out pours His gifts to men, the object of His special loving care, gifts of which some are for assisting man in his earthly life, and others for his spiritual growth. From the beginning of time, it has been a human natural and normal tendency to share with others the treasures of his mind by means of symbols whereby he often tries to develop a more perfect means of expressing his material problems, from drawings and inscriptions of the most ancient times down to the latest technical devices. All instruments of human communication inevitably have as their aim, the lofty purpose of revealing men as in some way the assistants of God (Apostolic letter, pp 216-217).

The Archangel Gabriel who brought to human race the long desired news of man’s redemption, heavenly patron of the arts by which men can employ electrical forces to transcribe words at a very great speed to other distances, can hold conversation from places widely apart, send messages by wireless, and view pictures of objects and events brought before them as if they were immediate spectators, though they are in fact far away.

Looking at the honorable and lofty purpose to which these technical skills should be directed, it is amazing that at times these same arts sometimes become the means and, as it were, paths leading to evil. Evil does not proceed from God, who is complete and absolute good (Fagothey, pg.18). Neither does it come from the techniques themselves which are His precious gifts. It is from the fact that man is endowed with a free will that can abuse those gifts namely; by committing and multiplying evil and thus associating himself with God’s enemy, the prince of darkness.

Shows must be suited and adapted to the degree of intelligence of each age, the strength of their emotional and imaginative response and the condition of their morals. It takes on a very crucial importance because sound radio and television shows, since they easily penetrate right into the domestic circle, threaten to undermine the protective barriers by which the education of the young must be kept safe and sound until such time as advancing age gives the necessary strength to enable us overcome the buffeting of the world.

Entertainment exposes the innocence of the youths to dangers of immorality so easily. It is a grave obligation of the youths to check and control that natural and unrestrained eagerness to see and hear anything. And they must keep their mind free from immodesty and earthly pleasures and direct them to higher things.

Among the wonderful technological discoveries which men of talent, especially in the present era, have made with God’s help, the Church welcomes and promotes with special interest those which have a most direct relation to men’s minds and which have uncovered new avenues of communicating most readily news, views and teachings of every sort. The most important of these inventions are those media which, such as the press, movies, radio, television and the like, can, of

their very nature, reach and influence not only individuals, but the very masses and the whole of human society, and thus can rightly be called the media of social communication. The Church recognizes that these media, if properly utilized, can be of great service to mankind, since they greatly contribute to men's entertainment and instruction as well as to the spread and support of the kingdom of God. The Church recognizes, too, that men can employ these media contrary to the plan of the creator and their own loss. Indeed, the Church experiences maternal grief at the harm all too often done to society by their evil use (*Inter Mirifica*, No.1-2)

In the past century, advancing technical skill in the field of business frequently had this result: machines, which ought to serve men, when brought into use, rather reduced them to a state of slavery and caused grievous harm. Likewise today, unless the mounting development of technical skill, applied to the diffusion of pictures, sounds and ideas, is subjected to the sweet yoke of the law of Christ, it can be the source of countless evils, which appear to be all the more serious, because not only material forces but also the mind are unhappily enslaved, and man's inventions are, to that extent, deprived of those advantages which, in the design of God's providence, ought to be their primary purpose.

Consequently, since the Church has daily pondered with ever greater anxiety, the essential nature of this problem and has considered the salutary benefits – so far as films are concerned which has yielded to the petitions of the Bishops and those laymen who make a study of these arts, *Miranda prorsus* gives directives and instructions with regard to both sound broadcasting and television, Pius XII desire to impress upon the Church leaders, committed to the care of each one, and should be protected against any errors and harm from whatever source, which the use of the arts of Mass Media under discussion can introduce-with serious risk -to the practices of Christian life.

Inter Mirifica has found a climate that makes it even more relevant and applicable than when it was first promulgated. The principle and warnings outlined in this document apply most aptly to the new social media that could not have been remotely imagined back in the early 1960s. it is both prophetic and providential. The instruments of social communication have a potential of promoting either good or evil. This is all too apparent with the new vehicles of communication that became a common place in the present culture, like the internet, Facebook, WhatsApp among others.

If Catholics are to be of service to the means of communication and to act so that these may serve humanity's ends, it goes without saying that it is in spiritual sphere that the Church can best help. The Church hopes that, as a result of her spiritual contribution, the basic nature of social communication will be more clearly appreciated. The Church hopes too, that the dignity of the human person, both communicator and recipient, will be better understood and respected.

In this way this social interplay that makes neighbors of men can led to true communion. Bishops, Priests, Religious and Laity, all in their own ways, have a clear duty to contribute to Christian education in this field. They must make this contribution with the social teaching of the Church in mind. They will of their own accord keep in touch with the latest developments in communications so as to be well informed themselves. Otherwise they will lack that familiarity with the media which their actual use requires. Working with professional communicators, they will be wise to

go more deeply into the problems presented by communicating through the media and to exchange their experiences and ideas.

Vatican II the use of social media has its beginnings from the documents of Vatican II, (*Inter Mirifica* 1963, chapter II, and section B, pg.333), Decree on the Media Regarding Social Communications which made it clear that Catholic programs should be promoted in such a way that listeners and viewers can be brought to share the life of the Church and learn religious truth. The synod fathers insisted the signs of the time be read.

The signs of the time in the 21st century are the use of interactive media, which includes many forms of social media. In paying attention to the signs of the time, the Church in Masaka Diocese especially in Masaka in Kyabakuzza Parish is encouraged to use social media to reach and influence young people in ways more comfortable and most responsive to them. Vatican II council in this document *Inter Mirifica* has urged the Church to use tools that will touch man's spirit and which open new venues of communication for all kinds of news, ideas, and of orientations. Among these are the press, cinema, radio, television and others of a similar nature.

These are rightly called "the means of social communication." (Lucas, 2012, pg.167). The demand in the 21st century is to use social media to evangelize and share our faith. In this case, the Church recognizes that these media, if properly utilized, can be of great service to mankind, since they greatly contribute to men's entertainment and instruction as well as to the spread and support of the kingdom (Paul VI, 1963, p.1). The Catholic Church is obliged to preach the Gospel and announce the Good News of Salvation with the help of social communication and to instruct men in their proper use.

The knowledge should be an integral part of their ordinary education. Indeed, without this knowledge an effective apostolate is impossible in a society which is increasingly conditioned by the media. It is also desirable that Priests and Religious understand how public opinion and popular attitudes come into being so that they can suit both the situation and the people of their time. They can find the media of great help in their effort to announce the Word of God to modern men.

Many changes, however, have been for the worse. Along with old abuses, new violations of human dignity and rights and of Christian values and ideals have occurred. Here, too, the media bear part of the responsibility. The communications media are involved because, as the Second Vatican Council stated, if it is true that "they bring valuable assistance to the human race," it is equally certain" that individuals can use these means [of communication] in a manner contrary to the commandments of the Creator and can convert them into instruments of evil" (Pontifical Council for Social Communications, 3-4).

Among the alarming developments of these years has been the widespread increase of pornography and wanton violence in the media. Books and magazines, recordings, the cinema, the theater, television, videocassettes, advertising displays and even telecommunications frequently offer a

representation of violent behavior or of permissiveness in sexual activity that reaches the point of being openly pornographic and morally offensive.

As reflections of the dark side of a human nature marred by sin, pornography and the exaltation of violence are age-old realities of the human condition. In the past quarter century, however, they have taken on new dimensions and have become serious social problems. At a time of widespread and unfortunate confusion about moral norms, the communications media have made pornography and violence accessible to a vastly expanded audience, including young people and even children, and a problem which at one time was confined mainly to wealthy countries has now begun, via the communications media, to corrupt moral values in developing nations.

Parents must re-double their efforts to provide for the sound moral formation of children and youth. This includes inculcation of healthy attitudes toward human sexuality based on respect for the dignity of every person as a child of God, on the virtue of chastity and on the practice of self-discipline. A well-ordered family life in which the parents are obviously faithful and committed to each other and to their children provides the best school for the formation of sound moral values. Today, too, children and young people must be taught how to be discriminating, informed consumers of media. Parents, in particular, influence their children through the example they give in this matter; parental passivity or self-indulgence in regard to media teach false and damaging lessons to the youth. Of particular importance to young people is the example their parents give of true love and tenderness in marriage and of readiness to discuss matters of concern to their children in a loving and gentle manner. It must not be forgotten that, in matters of human formation, “more is obtained by reasoned explanation than by prohibition.” (Ethics in Internet, No.11)

For all the good which they do and are capable of doing, mass media, “which can be such effective instruments of unity and understanding, can also sometimes be the vehicles of a deformed outlook on life, on the family, on religion and on morality an outlook that does not respect the true dignity and destiny of the human person. It is imperative that media respect and contribute to that integral development of the person which embraces “the cultural, transcendent and religious dimensions of man and society.”

One also finds source of certain attachment individuals and social problems in the replacement of human interaction by media use and intense attachment to fictitious media characters. Media, after all, cannot take the place of immediate personal contact and interaction among family members and friends. But the solution to this difficulty also may lie largely in the media: through their use in ways dialogue groups, discussions of films and broadcasts which stimulate interpersonal communication rather than substituting for it (*Aetatis Novae*, 7).

The Catechism of the Catholic Church, emphasizes that the information provided by Media is at the service of the common good and that the society has a right to information based on truth, freedom, justice and solidarity (CCC, no.2494). The proper exercise of this right demands that this content of the communication be true and within limits set by justice and charity. It should be communicated honestly and properly. This means that in gathering and publication of news, the moral law and the legitimate rights and dignity of man should be upheld. The means of

communication can give rise to certain passivity among users, making them less than vigilant consumers of what is presented; users should practice moderation and discipline in their approach to mass media.

The code of canon law especially title IV of book three, talks of the instruments of social communication and books in particular, in reference to Can. 823.

In order to preserve the integrity of the truths of faith and morals, the pastors of the Church have a duty and right to be watchful so that no harm is done to that faith and morals of the Christian faithful through writings or the use of the instruments of social communication

This code specifies three sets of rights and duties assigned to the Bishops: to be vigilant lest harm come to the faithful through writings or the use of mass media; to demand that writings by the faithful on faith or morals be submitted to the judgment before publication (*Miranda Prorusus*, no.126) and to reprove writings which harm faith and morals, all the rights and duties are bestowed in the interest of preserving the integrity of truth (Corriden, pg.978)

The Development Communication Sunday was established by Paul VI after the second Vatican Council in order to draw attention to the vast and complex phenomenon of modern social communication. On various occasions, the Popes have insisted that the Church must use mass media because the world looks for education, guidance, spirituality, and role models therein (Dipio, 2013, pg.1)

The Church has always used regular habits and practices designed to help people worship. These habitual practices-such as prayers, scriptural reading, Sabath observance, gathering every Sunday and more, had been part of the Church throughout the centuries (Barna group, 2013, par.3). Pope John Paul II on World Day of communication of the year 2005, published an apostolic letter “The Rapid Development to those responsible for Communication” affirming the importance of mass media for the Church’s mission. The use of techniques and technologies of contemporary communications is an integral part of its mission in the third millennium (Lucas, 2012, pg.158). The Church can use social media to encourage respect, dialogue, and honest relationships; in other words, true friendship. On the 43rd World Communication Day in 2009, Pope Benedict XVI articulated that for the Church to fulfil her mission requires the use of social media as a powerful means of evangelization and to consider the Church’s role in providing a Christian perspective on digital literacy (USCCB, 2014, pg.3). For the World Communication Day 2011, Pope Benedict XVI addressed the phenomena of the internet and social media, stating the new technologies are not only changing the way we communicate, but communication itself, so much so that it could be said that we are living through a period of vast cultural transformation.

This demands a serious reflection on the significance of communication in the digital age (Lucas, 2012, pg. 158-159). Pope Francis wrote in the 48th Communication Day message: “The revolution taking place in communications media and in information technologies represents a great thrilling challenge; may we respond to that challenge with fresh energy and imagination as we seek to share with others the beauty of God” (USCCB, 2014, pg.2). A recent development in the Church was

made by Pope Benedict XVI, showing the importance of media in evangelization when he blessed social networking, stating; “I would like social networking sites to invite Christians, confidently and with an informed responsible creativity, to join the network of relationships which the digital era has made possible” (Graham, 2011, pg.21).

In the Pope’s words. It is a network of relationships. Archbishop Socrates, the president of the Catholic Bishops’ conference of the Philippines, urges the youth to use social media to evangelize (Pelone, 2014). He calls on the youths to use “social media” in evangelizing their fellow people. He called it “online evangelization.” In his words he said: “We are encouraging the youth to become online missionaries, bringing morality, apostolic zeal and their faith in Jesus Christ as they use social media” (Pelone, 2014). The rationale for this is that social media has a means of connecting people across cultures, time zones and languages (Williams, 2015, pg.375). Social media is fundamentally changing how people communicate. Our Church cannot ignore it. In fact, it is our responsibility as Catholics to bring the Church’s teaching into what Benedict XVI called the “digital continent” (USCCB, 2014, pg.2). The Vatican’s chief media strategist is of the opinion that the Catholic Church cannot ignore the opportunities for evangelization which the internet offers (Christian century, 2014).

Unless the Church engages social media, he said, “We will end up talking to ourselves.” This is clear among the youths, for if we ignore social media, we will hardly catch up with the youth; instead we will be talking to ourselves. Although encouraged, the Church at first did not welcome the use of social media. Some parishes even banned the use of it; but others use it for the betterment of the Church, such as noting or announcing the upcoming events. Even Pope Benedict XVI had his own Youtube channel to connect with young Catholics (Schlumpf, 2011, pg.114). Hardly known for the speed with which it adopts modern technology, the Church is slowly but surely joining the masses on social networking sites like Facebook, Myspace and Twitter. There are now more social network accounts, and thousands belong to Catholic clergy, sisters, parishes, schools, publications and organisations (Schlumpf, 2011, pg.1). With this encouragement, the Church may use the advantage of the social media to deal with issues of faith among the youths.

The pastoral letter, “Go Tell Everyone,” begins by acknowledging that “we live in an age where the media dominates almost every aspect of society” (Pastoral letter, 2006). Digital communication is simple and inexpensive. Everyone can now be a publisher and information can be transmitted literally anywhere and instantaneously (Lucas, 2012, pg.162). The recent development on social media in the Church was Pope Francis launching his Franciscus Instagram account. To mark his third anniversary as Pope, Francis extended social media reach on Instagram with the caption “pray for me.” Pope Francis expanded his social media presence by joining Instagram, launching the new account with a picture of himself kneeling in worship next to the caption “pray for me.” Pope Francis is already a well-established social media user, tweeting regularly under the handle @pontifex to more than 27 million followers across several accounts in different languages. Upon launching an Instagram page, the Pope gained 1 million followers in under 12 hours. This is a good message that the Church has to capitalize on the use of social media for effective communication

and especially engaging the youth in their faith in knowing what the Pope does for the entire Church (Pope Francis, 2016).

2.3 The Usage of Mass Media by the Youths

The mainstream of social services and accessibility are predominantly enjoyed by the youths (Alabi, 2013). He posits that the growing explosion of social media especially network sites comes as an observation of internet addiction and social network addiction as a network on the internet could potentially be a cause for concern, especially considering the amount of time youths spend on social media. It is noted in the National service delivery report from the statistics house of Uganda, that 30.1% of the cause of moral decadence in the central parts of Uganda is caused by media influence by the youth (NSDS, 2015, pg.250)

It is clearly articulated in the article on media in the Magazine Uganda at 50, that most of the youths have become obsessed with the internet world besides using it for moral, academic and spiritual up bring, the youths have been so much hooked up tenaciously and this led to new behavioral patterns and even results into internet addiction. The internet with its convenient communication options and the World Wide Web, and other social media provide remote access to other people and abundant information in all areas of interest. It is an environment that could be abused by virtually anyone, regardless of their interest in technology and is used for entertainment by a large community. This is stressed much in the journal, African Ecclesial Review, Vol.57 that youths should be careful when approaching Media, they can easily press buttons, which can ruin their morality (No.3).

Boyd and Nielsen, 2006 reports that the top social networking sites developed with the passage of time and its numbers of users increased from 46.8 to 68.8 million. This rating reveals the important information about how new generation with each other. Those who make use of the media of communications, especially the young, should take steps to accustom themselves to moderation and self-control in their regard. They should, moreover, endeavor to happen their understanding of what they see, hear or read. They should discuss these matters with their teachers and experts, and learn to pass judgments on them. Parents should guard carefully publications and other things of this sort, which may be morally harmful, enter their homes or affect their children under other circumstances (Paul VI, 1963, pg.3)

2.4 The impact of Mass Media on the Morality of the Youth

Many authors have pointed out the positive and negative impact of the communications' media on the contemporary world especially of the youths. Many have praised the contribution these media have made to the development of society and others have lamented the great evils escalated by the media. The encyclical *Miranda Prorsus* state:

Just as every great advantages can arise from the wonderful advances which have been made in our day, in technical knowledge concerning motion pictures, radio and television, so too can very great dangers. For these new instruments which are within almost everyone's grasp introduce a most powerful influence into men's

minds, both because they can flood them with light, raise them to nobility, adorn them beauty, and because they can disfigure them by dimming their luster, dishonor them by the process of corruption, and make them subject to uncontrolled passions, according as the subjects presented to the senses in these shows are praiseworthy or reprehensible (Miranda Prorsus, Nos. 26-27)

And also the Pontifical Council for Social Communication articulated that “The Great good and great evil come from the use people make of the social media.” The council goes on to explain that with the advent of modern information technology, the media have become more persuasive and fathers and doctors of the Church and religious wisdom of the ages. It is a remarkable capacity to overcome distance isolation, bringing people into contact with like-minded persons of goodwill who join in virtual communities of faith to encourage and support one another (The Church and internet, No.6).

The SECAM bishops cited out the media’s influence on the thinking, choices and options individuals and communities make. “In fact, it is no exaggeration to assert that the communications media are constantly, if at times imperceptibly, modifying and shaping the culture and moral habits and attitudes of peoples” (Phillipart M. ed. 1992).

2.4.1 The positive impact mass on the Molarity of the Youths

In *Miranda Prorsus* of Pius XII, he looks at the invention of the new means of social communication of great importance and he clearly articulates that some of them increase and multiply the strength and power of men; others improve their conditions of life; while others and particularly concerning the mind reach masses of the people themselves, either directly or indirect or through the pictures and sounds they produce, and convey to them in a form easy to understand the news, thoughts and usages of every nation, and by these means provide, as it were, food for the mind especially during hours of rest and recreation (*Miranda Prorsus*, No.2)

Mass Media offer important benefits and advantages from a religious perspective “they carry news and information about religious events, ideas and personalities; they serve as tools for evangelization and catechesis.” It is through such tools, that the morality of individual youth is modelled. Day in and day out, they provide inspiration, encouragement and opportunity for worship to persons confined to their homes or to institutions (Ethics in communication, No.11). Radio Maria, provides weekly catechesis on the Bible that involves Bible sharing and questions directed to the scripture specialists. Bishops and Priests are often invited to address issues of faith on various occasions to enrich the benefits of the faithful.

Mass media can foster prosperity and peace, intellectual and aesthetic growth, mutual understanding among people and nations on a global scale. It can also help men and women in their age-old search for self-understanding (Ethics in Internet, No.18).

But over and above these, there also are benefits more or less peculiar to the internet. It offers the youths direct and immediate access to religious and spiritual resources, great libraries and museums and place of worship, the teaching documents of the Magisterium, the writings of the

fathers and doctors of the Church and religious wisdom of the ages. It is a remarkable capacity to overcome distance isolation, bringing people into contact with like-minded persons of goodwill who join in virtual communities of faith to encourage and support one another (The Church and internet, No.6).

The Church as a teacher of the doctrine which leads to salvation and has all that is necessary for the attainment of happiness, is exercising an inviolable right when she teaches what has been committed to her by divine command. The Public officials ought to recognize this sacred right, with the result that she should be given ready access to those arts by which she may spread truth and virtue.

The state and the citizens have a right as far as it is for the common good of human society and as far as the Church is to use these technical discoveries for the salvation of souls. The Church encourages and supports everything which truly concerns a fuller enrichment of the mind for she is the patron and foster mother of human knowledge and the noble arts. Therefore, she cannot permit the violation of those principles and laws which direct man in his path to God, his final end. The freedom of communication implies that individuals and groups must be free to seek out and spread information. It also means that they should have free access to media. The proper use of Mass Media is a sign of maturity and self-control and a sign of a morally upright person.

Beyond the Church, the secular society has made use of the media, to instill some sense of morality in the youths. This is well articulated in this statement: “The various means of social communication have an ever-growing role to play in the vast field of human education. In particular, they have been used to impact sex education to the youths, in a bid to create awareness about sensitive sexual issues that may be counterproductive in their lives. It must be noted that this type of education has helped a lot in shaping the moral life of the youths. (New Media, pg.31)

Pope John Paul on the world communication day of 2005 puts it clear that the modern means of communication offer means for fostering harmony and bridge people, breaking the fatal cycle of violence, reprisal and fresh violence that is wide spread today. He continues to assert that the so called entertainment media offer special opportunities for the communication of hope through stories which encourage, through models which inspire and through shared experiences which console and comfort. Mass media can indeed comfort the afflicted and renew hope (John Paul, 1985).

The swift advances of the means of social communication tear down the barriers that time and space have erected between men. They can make for greater understanding and closer unity. A mass of information is continually on the move to and from all parts of the world, as a result, men can learn what goes on and how men live. Teaching at all levels has benefited by the use of these aids.

These mass media play their part in eliminating illiteracy and in providing both basic and further education. They can, very effectively, help in developing countries to achieve progress and

freedom. They can establish a measure of universal equality in which all men, whatever their place in society can enjoy the delights of culture and leisure. They enrich man's minds. They help them to keep in touch with reality by providing the sights and sounds which are the very stuff of life. They bring far away times and places within their grasp. And when illiteracy is rife and this is not in touch with recent developments in modern ways of life. (*Communio et progressio*,no.20)

In our time today much has been said about the urgency of the Evangelization considering that evangelisation is characteristic of the changing circumstances and condition facing the church in her call to proclaim and live the Gospel today (*Apostolicum Actuositatem*,no.3)

Miranda Prorsus encourages the use of these technical inventions as a tool for evangelisation because they cover a wide area and the parishioners of kyabakuza are so much connected to these inventions so if they are used as tools for Evangelization, many people will be evangelized and still these technical arts don't only cater for recreation and leisure, they are also said to aid the mental and spiritual growth of an individual person. The people of Kyabakuza love listening to the radio even in the working hours, if programmes are arranged on radios about the faith of the Christians, they can reach people at every corner of the parish.

2.4.2 The Negative Impact of Mass media on the Morality of the youths.

Man is created with free will and he can use his will as he wishes to, for the good or the worse (*Dignitatis humanae*,1965).The second Vatican council stated ,if it is true that “ they bring Valuable assistance to the human race,” it is equally certain “that individuals can use these means(off communication) in a manner contrary to the commandments of the creator and can convert them into instruments of evil” (Pornography and Violence in the Communications media,no4.).

Mass media have become contaminated with dark and sinful content. More often these media have become efficient tools for sexual perversion. Pornographic content continues to bombard the hearts and mind especially of the youth and children who unfortunately represent those who have the best grasp of this technology. In fact, the misuse of these instruments of social human debauchery. The decree on social communication, appeals to the youths to learn moderation and discipline in their use of media, to understand fully what they see, hear, read and to discuss them with their teachers and experts and it reminds the parents of their duty to see that entertainment and publications which might endanger faith and morals do not enter their houses and that their children are not exposed to them (Hillier,2014).

Bansikira C.(2002) attributed the decline of moral formation of the youths today and the immoral behaviour in society to the influence of the media. He asserted that such influence is detrimental not only to the individual, but also to the society at large.

Shorter and Onyanha (1997, pg.73) lamented: “There is deplorable influence of dirty literature on the youths”. Such literature is in form of magazines which are expressly pornographic, locally produced, cheap to buy and readily available to any buyer. The result is sexual promiscuity in

society; they further articulate that those who live under the spell of media lead vicarious shadow lives. Soap operas and serials provide them with a shadow family and with friends and neighbours to replace the flesh and blood people next door. The age of the advancement in media has so much favoured individualism people do not mind much about others.

Oladejo Faniran in his article “evangelizing the media” commented that Mass media propagate a materialistic and individualistic culture; the spirit of craving for more materialism and consumerism. He added that they promote violence, competition and conflict, likewise the Catholic bishops of West Africa under CERAO, noted: “unfortunately, the films have become wicked weapon aimed at debasing and corrupting the urban populations” (Phillipart M.ed.1992).

The bishops went on to explain that eroticism and violence are two main themes of cinema today; that the cinema promotes escapism and irresponsibility since its content is so artificial. The impact of the media on the people is growing stronger each passing day. The western style of secularism has invaded our society and it is to a great extent promoted through the media of phenomenon that is usually associated with Africa; however, in view of the globalization process, of the power of the media and the rapidity of urbanisation, it would be surprising if it is not already on the horizon.

Shorter and Onyancha in their book “Secularism in Africa” pointed out “that television has adopted the society forming role, which Christianity once enjoyed. They cited out the television’s capitalistic and materialistic cultures, which have substituted religion. The television has led to the long term eroding effects of consumerism and promoted a society but on dissatisfaction and craving.

The Pontifical council for social communication pointed out the fact that at the very deep level, the world of media seems indifferent or even hostile to the Christian faith and morality. This is partly because, the media culture is so deeply imbued with a typically post-modern sense that the only absolute truth is that, there are no absolute truths or that if they were, they would be inaccessible to human reason and therefore irrelevant. Yet Pius XII, articulates that the main purpose of mess media should be to serve truth an virtue and also perfecting human life morals (*Miranda Prorsus,no.75.*)

In modern technology there is a deviation of the modern means of communication through commercialization for monetary gains. It is not surprising that important aspects and values of human communication have been compromised, abused and even destroyed. Many people have been alarmed by the destructive aspect which the modern means of communication have. With the present effects of mass media may lead to the unconditional surrender of critical faculties and an unthinking conformation. These concerns are genuine.

There is enough evidence that indicates that the culture of the modern media has really affected society today. This is evident in Africa, especially in the urban areas where we see a reproduction of media culture in the life style of the people. We see people imitating the western cultures in the way they use language, dress and in what they eat. This reality shows that the human person is being shaped today by these means of communication.

By superficially, oversimplifying important matters or by presenting pornography and sadistic violence that corrodes human relationships, mass media exploits individuals especially women, young and the youths and it undermines marriage and family life; the cultural values are washed away.

Mass media leads to the ignoring or marginalising religious ideas and experience, or by treating religion with contempt, or by favouring religious views that conform to secular tests (Ethics in communication, no.18).

In advertising it can be tasteful and in conformity with high morals standards, and occasionally even morally uplifting, but it also can be vulgar and morally degrading. Frequently it deliberately appeals to motives such as: envy, status seeking and lust. Frequently it advertisers consciously seek to shock and titillate by exploiting content of a morbid, perverse, pornographic nature.

“As a reflection of the dark side of human nature by sin, pornography and the exaltation of violence are age-old realities of the human dimensions have become serious social problems. At a time of wide spread and unfortunate confusion about moral norms, the communication media have made pornography and violence accessible to a vastly expanded audience, including young people and even children, and a problem which at one time was confined mainly to wealthier countries has now began, via the communication media, to corrupt moral values in developing nations” (PCSC, Pornography and violence in communication media ,no. 16,1989).

We note, too, certain special problems relating to advertising that treat of religion or pertain to specific issues with moral dimension. In case of the sort, commercial advertisers sometimes include religious themes or use religious images or personage to sell products. It is possible to do this tastefully, acceptable ways, but the practice is obnoxious and offensive when it involves exploiting religion or treating it flippantly.

In case of the second sort, advertising sometimes is used to promote products and inculcate attitudes and forms of behaviour contrary to moral norms. This is the case, for instance, with the advertising of contraceptives, abortifacients and products harmful to health, and with government-sponsored advertising campaigns for artificial birth control, so-called “safe-sex”, and similar practices. (Ethics in advertising, no.13)

The media that is easily accessible to even small children exposes them to things they need not know and will not understand. Innocence is being lost at an early age. Kids can be greatly affected by these social networking sites if they are allowed to use them. The reason is that sometimes people share videos on social media that contain violence and sex, which can damage the behaviour of kids and teenagers. It puts the negative impact on overall society as these kids and teenagers involve themselves in crime related activities.

The negative psychological effects of media are seen in terms of media changing the people’s outlook on life. Media have changed the cultural and moral values of society.

A majority of the audience believe in what is depicted by the media. Youngsters and children often tend to mix the reel and the real world under the influence of mass media. Media also affects physical well-being of individuals to a certain extent. People spending hours in front of a television or surfing the internet tend to suffer from eye problems and obesity. Long hours of media exposure add to the sedentary nature of one's lifestyle.

Mass media or network leads to addiction. Spending countless hours on the social media sites can divert the focus and attention from a particular task. It lowers the motivational level of the people, especially of the teenagers and students. They mainly rely on technology and the internet instead of learning the practical knowledge.

2.5 Evangelization of Mass media.

Pope Paul VI said that the church “ would feel guilty before the Lord if it failed to use the media for evangelization”(Evangeli Nuntiandi, no. 45). John Paul II, has called the media “the first Areopagus of the Modern age”, and declare that it is “not enough to use mass media simply to spread the Christian message and the Church's authentic teaching. It is also necessary to integrate that message into the new culture created by modern communication (Redemptoris Mission, no 37). It is not enough to evangelise through the media: the media themselves are in need of being evangelized. Thus John Paul II noted that “Modern mass media are not only instruments of communication, but also a word to be evangelized” (Ecclesiae in Africa,no.124). He added that every Christian must ensure that the communications media are a vehicle of evangelization.

The Pontifical council for the means of Mass Communication also pointed out the need for deeper involvement of the church in the media world in order to evangelize it. This, the Church can do effectively by being actively concerned with the secular media and with the shaping of media policy. Christians must strive to make their voice heard in all the media and they go beyond giving church news alone. The Church should support the media artist and the development of an anthropology and theology of communication.

The church needs to be increasingly present in the media so as to make not only a tool for the spread of the gospel but also educating the African people to reconcile with truth and the reconciliation in truth and the promotion of justice and peace.(*Africae Munus*, no. 145) .

Shorter and Onyancha, pointed out that ultimately the Christians need to evangelize the media, in order to ensure that Christian principles influence the profession itself and that change of communication media is an important condition for stemming the tide of consumerism and secularism in Africa and in the world. They further articulate that as media continue to exercise their present secularistic and consumeristic influence on the society, religion will continue to be relegated to private-subjective sphere. Regaining control over the mass media is a step towards ordering the Gospel status of the public truth.

The Bishops of Africa summarised the whole issue: thus “it is our firm conviction that there is an urgent need in these means of need to evangelize at the service of the means of communication by ensuring the presence of Christians and Christian values in them and to put them at the service of the Gospel (SECAM,1990)

The Pontifical council for social Communication noted that “ for the Church, involvement in media related activities, including advertising, is today necessary part of a comprehensive pastoral strategy (Aetatis Novae,NNS.20-21,1992).

This includes both the Church’s own media-Catholic press and publishing, television, and radio broadcasting, film and audiovisual production, and the rest, and also her participation in secular media. The media can and should be instruments in the Church’s program of re-evangelisation and new evangelization in the contemporary world. While much remains to be done, many positive efforts of this kind already are underway with reference to advertising itself. Pope Paul VI once said that it is desirable that Catholic institutions “follow with constant attention the development of the modern techniques of advertising ... know how to make opportune use of them in order to ‘spread the Gospel message in a manner which answers the expectations and needs of the contemporary man(*World communication day,1977*).

Pope Francis’s social media expert, Monsignor Paul Tighe, urges the Catholic Church to use social media to make the atmosphere online a positive place where people can deepen their relationships with one another. Monsignor Paul Tighe is the secretary to the Pontifical council for social Communication of the Vatican. What he essentially implies is that the church should evangelize through media. In his words “the Catholics should give internet a ‘soul’. Speaking to an audience of the Catholic educators, clergy and staff Garland stated that the digital world is a reality not a fad and urged the catholic educators to be part of that world.

According to Monsignor Paul Tighe, “If the Church in some way is not present in the digital world, we are going to be absent from experience and from the lives of many people... if we withdraw then we are leaving it to the bullies.”

Integrating technology and understanding the digital landscape is new mission territory for the Church. Our task is to understand these resources better and find ways to create what Pope Francis calls a culture

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

After the detailed exploration of the approaches and understanding of *Mass media and its impact on the molarity of the youth* by the various people and several Church documents referred to above in chapter two, and after identifying the gap in both knowledge and practice, we now present the methodology to be employed: the design and strategy of the study, the location, the sampling techniques, the tools of data collection and the techniques of data analysis and interpretation.

3.2 Research Design

The paradigm of this research was basically qualitative. This is because we were examining the quality of molarity the youths can yield from mass media. This will basically examine the quality of the impact of mass media on the molarity of the youths. This was done through determining their level of active use of Mass media and the way it makes an impact on their molarity. Determining the effectiveness of the Church and how it evangelizes media and utilize it to reach to all corners on their daily lives and it is basically a qualitative venture. The type of data that was collected was majorly qualitative. However, the indicators of those qualities are quantifiable. Therefore, the quantitative paradigm came in by direct combination and integration. This was mainly used in the phase of data analysis and presentation. Figures and diagrams were employed to give statistical analysis of some of the data collected, quantitative techniques were used in analysing the data using statistical functions like percentages, charts, graphs and tables. These methods were used for purpose of drawing valid conclusions from the findings.

The preferred strategy was a survey design because it allowed thorough investigation and systematic collection of information in a wide range of cases and also it permits in depth investigation into a particular case. In this particular case, the impact of mass media on the molarity of the youth in Kyabakuza Parish is so similar to that of the remaining parishes not only in Masaka Diocese but throughout the whole of Uganda that, by indication the findings can be conveniently generalized. A survey research design was used because the study was intended to select respondents across different sub-parishes of Kyabakuza Parish, with the purpose of soliciting their opinions and analysing them for comparison.

3.3 Study Procedure

Once the proposal, interview guide and questionnaire are approved, the researcher obtained a letter from the Dean of Studies introducing him to the authorities in Kyabakuza Parish. The researcher then proceeds to make contacts and bookings for interviews. Focused group discussions schedules that helped him observe how youths were using media and how it had made an imprint on their molarity. Among those he met for interviews were: The Parish Priest and curates of Kyabakuza and the youth chaplain of the parish, the youth leaders from each of the outstations, and some secondary school students. Besides those who live in the sample area, there was interviewing of the diocesan, the priest in charge of communications in the diocese, managers and presenters on TVs and radio Stations. Then the copies of the questionnaire were dispatched and the interview

and focused group discussion schedules made; the research materials were bought, followed by training of the research assistants. All were ready for data collection to be launched into.

3.4 geographical Area and Population

Our area of study is an ecclesiastical demarcation. It is a parish comprising of five sub-parishes. It is one of the 55 parishes that make up the Catholic Diocese of Masaka. Besides the fact the researcher comes from one of the sub parishes that make up this parish. The area itself is a unique one in that it is a growing town with the majority of youths witnessing the blossoming means of communication. And also in making a comparison with the youths of the past in matters of morality who lived in an environment when this place was still rural and the only common means of communication was radio and television for a few who could manage with the youths of today who share information using videos, audios and pictures very fast and efficient.

Geographically, it is only 2 kilometers from Masaka town along Mbarara road. It is strategically located and it is a stopover of buses and trailers from Rwanda, Kabale and Mbarara. Its very fast growth into a town, and the common use of the means of communication made in an ideal place for the researcher to examine the phenomenon under study. Moreover, it was easy for the researcher to access.

The population of the area is a mixed bag of many different tribes. This is so, because in the past many people from the Western parts of Uganda migrated to these areas to look for jobs and so many of them came to stay. The majority are Baganda, and this is the original tribe in the area to which all want to identify themselves. Banyakore, Bakiga also still want to be identified by their tribes but others such as the Banyarwanda and other migrants cannot easily be recognized. Therefore, we treat the subject of our study as an area predominantly of the Baganda and any reference to cultural and traditional norms connected the Ganda culture.

Table 1: The table below shows the estimate number of Christians in the sub-parishes that make Kyabakuza

Sub-parish	Population
Kisoso	400
Kyamabale	356
Buda	350
Kabukolwa	345
Kyabakuza	600
Total	2051

Source: *Home to home visitation records in Parish Library*

3.5 Sampling Procedures

Given the limitations in time and resources, the researcher was not able to interview each and every youth in Kyabakuza Parish and neither will all youths be reached through questionnaires, observation or focus group discussions. We employed a purposive/judgmental sampling technique since the study basically focused on a known and desired goal that was finding out the impact of mass on the morality of the youths. In order to balance up the picture and to draw a comparative phenomenon, we also examined the grown people especially the parents since they also use mass media and the youths themselves come from home. For this case, random purposive sampling was employed to determine who is to be used as sample for the sake of representation of a big majority that may not be approached or may not be ready to reveal the required information.

3.6 Sample Size

As regards the sample size, samples of youths from the 5 sub parishes that make up Kyabakuza Parish were taken, that is, Kyabakuza, Kisosso and Kabukolwa, Buda and Kyamabale and St. Jude Senior Secondary School. The Parish Priest was the first source and his co-worker the curate. From each of these sub parishes, the youth leaders are to be interviewed individually. In the process of collecting data, special priority was accorded to the youths. From each of the Kyabakuza 150, Kisosso 50, Kyamabale 70, Kabukolwa 80, Buda 40 youths will be targeted, and some grown up individuals from all the sub-parishes, students from St. Jude Secondary School but for them they will be among the 50 of Kisosso Sub-Parish, because that is where the school is located. The total sample size, therefore is set to be 390.

3.7 Data Collection Procedure

3.7.1 Technique

There were two types of data for this study: primary data obtained from the field and secondary data obtained from what other researchers and authors have written down on this topic or similar topics that are related to this study. this constituted the library as part of the study and this will mainly help the researcher in building up of the background of the study as well as tracing a theoretical framework. Library work involves recording of notes, content analysis, tape and film listening and analysis of documents which includes statistical compilation and manipulations, reference and abstract guides, content analysis.

3.7.2 Instruments/Tools Used

As regards the collection of primary data, we employed 5 tools of data collection, that is, questionnaires, interviews focused group discussion and library study. This was done complementally with integration in that data that was attained is not handled separately or depending on the tool that was used in collecting it. Rather, it was put together as raw data and then put in order for analysis. The researcher employed more research instruments in order to minimize the disadvantages that can arise from any of them, because each research instrument has got its own limitation.

3.7.2.1 Interview

This was the main tool of obtaining data from the target groups. The researcher visited each of the sub-parishes to be in touch with the Priests, the youths and some elderly people. The youths were interviewed from each sub-parish. This meant that an interview was drawn to meet the respondents. The Parish Priest and the other Priest were met in their respective offices individually. The youths were found in their respective outstations and the presenters at their place of work. This denotes that the interviews were conducted in various modes. There are structured ones especially those with the Priests and the leaders of the youths and the radio and TV presenters. However, it was not radically done. There was flexibility in whatever was answered in that whenever time allowed, one answer would provoke another question which were also of great use for the researcher yet they were not foreseen. Therefore, the interviews were structured, unstructured and semi-structured. That depended on the situation and mood of the respondent. The researcher used an electronic gadget to record the proceedings of the interviews since he never wanted to miss out some important issues as he was jotting down the points. This was done with the permission of the respondents.

3.7.2.2 Questionnaire

This tool was reserved only for those who were literate. Specifically, questionnaire copies were sent to the following categories of people: Priests at Kyabakuza Parish, the youth leaders, and the radio and the TV presenters, to students at St. Jude Senior Secondary School and other youths who are able to read and write.

3.7.2.3 observation

This was another key instrument for collecting data for this study. The researcher looked at the youths and observed what they were sharing on their social media apps what they read, the researcher joined WhatsApp and Facebook groups to see what they were sharing with others more so, as the researcher was conducting the interviews, he also observed even the facial expression of respondents, whether it was superficial or it was the deep conviction of the respondent. The entire body language communicated a lot to the researcher. This observation was structured in the sense that a pre-defined observation list will be used. So, the same aspect of the use of the means of social communication and its impact on the molarity of the youths was targeted in each group of the youths. It was more or less clandestine, as the respondents were not to know that during the interviews the researcher was looking around for something else. Some indicators of the impact of mass media, was that the youths were surfing using their phones even during the interviews.

3.7.2.4 Focused Group Discussion

The researcher selected a group of 8 students from A-level, and 8 from O-level and 8 members of the youth executive at the parish, select from them, and a moderator. The topics to be discussed was decided by the researcher beforehand. The researcher provided a list of predetermined open-ended questions. The researcher included this tool because it produces a lot of information quickly. And it is good for identifying and exploring ideas or opinions for the community.

3.7.2.5 Library Study

Some of the information I used in this research was a fruit of thorough reading of books, journals, periodicals and extra-material in the library. I have not read the whole of the books but concentrated more on those sections that contain mass media especially the Church documents. This helped me link up my research to what others have written.

3.8 Data Quality Control

3.8.1 Interview

The validity of the interviews was ensured by means of pertinent questions on the interview guide. Colleagues and supervisors helped to check pertinence/ as for the reliability, the use of probe questions helped a lot. Moreover, the researcher tried to ask questions that he had already asked to see if the answers were the same. If they were different then he called the attention of the respondents to that. Then the questions were asked again and the truth was pressed for. In naturalistic setting it is never possible to be fully sure that the right answer has been given.

3.8.2 Questionnaire

The questionnaire was pre-tested by giving them to some colleagues and supervisor. They helped to assess whether the questions were clear or vague or need more clarity. They also helped in verifying whether the answers to the open-ended questions follow logically. The targeted people to answer the questionnaire verified before they were served with the copies. All these helped the researcher to update the questionnaires. The researcher ensured that the questions asked were not that personal so that the respondents are not skeptical in answering them. Every major question was open ended to give enough freedom to the respondents to express their ideas well. For this matter, enough space for answering and explanation was provided.

3.8.3 Observation

The observation was done by the researcher himself and note down what he saw in order not to forget. He visited the youths in their different outstations to see how they were using the means of mass media. And observed what kind of impact it had made on their morality.

3.8.4 Library Study

get useful information has also contacted some experts in the field of mass media who gave him suggestions on the books to read. In order to get only the information, he wanted, he read only the chapters that had or were related to the topic of mass media. This helped him to get only the useful data for his topic.

3.8.5 Focused Group Discussion

The researcher selected discussants of the same academic background. Same age and gender, also trained the group moderators and the secretaries such that the information got was analyzed easily.

3.9 Data Presentation, Analysis and Interpretation

At the end of every single day of the interviews, and data on tapes were transcribed. The origins of the data were established, that is, after receiving all the raw from the field, including answers from the questionnaire respondents, interview respondents, from the Library and from the observations made and focused group discussions, and a data base was created and edited. Then the raw data sources were corrected and clarified, after which data files were created. The ideal types or theoretical categories were created that provided a structure for analysis. Then the data was manually coded into code categories for easy analysis.

The researcher analysed the data that was collected using the qualitative and quantitative methods. Qualitative data was analysed thematically basing on the variables identified in the research objectives. Quantitative data was analysed using descriptive statistics that included percentages, frequency tables, graphs, pie charts. Interpretations and analysis was done concurrently for this matter.

CONCLUSION

In this chapter, the methodology has been presented. This included the design and strategy, which was a survey in the area of research. The tools of data collection, the process of data organization, analysis and presentation were also elaborated. In the following chapter, the proceedings of this process were presented and analysis done, with due interpretations, thus highlighting the central point of the contribution of this study to both theory and practice.

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

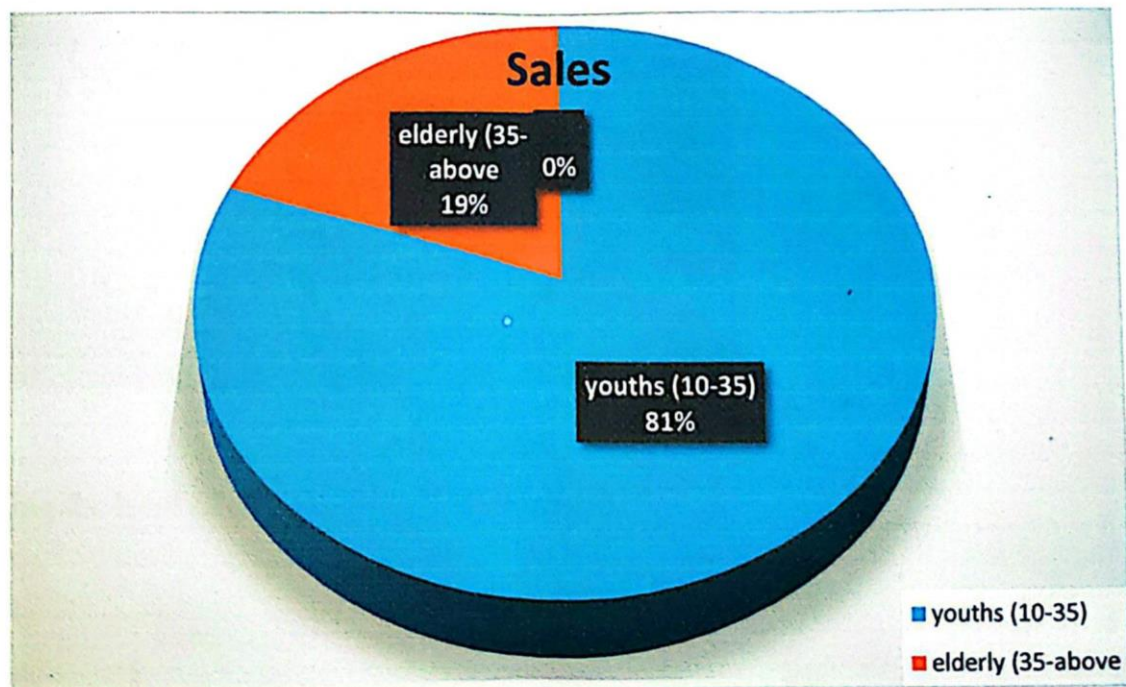
4.1 Introduction

In this Chapter, presentation and analysis of the research findings from the people of Kyabakuzza Parish are dealt with. The research questions and methods of collecting data were directly linked to the general and specific objectives of the research as presented in the first chapter, this was done in order to avoid working outside the topic.

4.2 Categories of Respondents

The study mainly focused on self-administered, questionnaires, oral interview and focused group discussion. Two categories of respondents were considered and these included youths from the age of (10-35) and also some elderly people from the age of 36 and above. A total of 390 respondents was used to collect the information that satisfactorily helped in achieving the research objectives according to the judgments of the researcher.

Chart 1: Categories of Respondents



As indicated in Chart 1, above 300 (81%) respondents was the biggest percentage of the youths between (10-35) years of age, probably because they are so much obsessed with Mass Media especially the internet and its applications (apps), they are in the inquisitive age, of asking where can we find this and that and how can one reach it, they want to use every app, to find out

what lies hidden in it and the internet is almost free, accessing pornographic websites is easy. 90 (19%) were elderly people, above 35 years of age. The research was intended for the youths, but also the elderly were considered because they also use these means of Mass media, and are directly concerned with shaping the morality of the young, like the youth chaplain of Kyabakuza Parish.

These two categories of respondents were found to know about the decline in morality, because of the misuse of mass media, the elderly people were able to compare the situation in the early 80's when Kyabakuza was still a small village, when there was no much exposure to mass media, and today, when Kyabakuza is growing into a town and also more exposed to Mass Media.

4.3 The Level of Education of the Respondents

Chart 2: The level of education of the Respondents

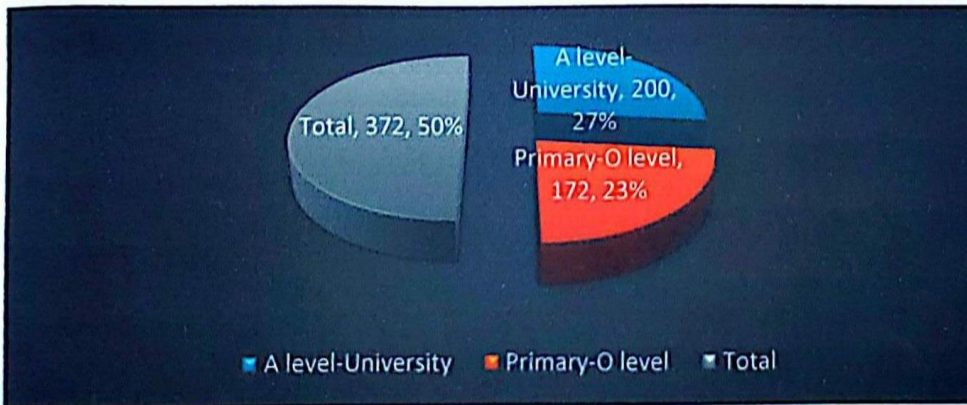


Table 2: Showing the level of education of the respondents

Category	Frequency	Percentage
Primary-O level	200	54
A level- University	190	46
Total	390	100

As indicated by the table and the Chart above, the level of education, has been categorized into two (from primary-O level) and (from A level-University) purposely because respondents never wanted to expose to the researcher their level of education especially the women that is why the researcher had to group it into two categories, primary-Olevel 200(54%) took part in this research project and A level-University 172 (46%), the respondents whose education level was between primary and O level where more than those between A level and university, simply because of their simplicity and availability to answer questions. And all the two categories in the education of respondents showed the researcher that they were much aware of the Mass media and its impact on their morality.

4.4 Selection and presentation of respondents, questionnaires and interviews

The table below indicates respondents who were chosen and how they were distributed with questionnaires and oral interviews by the researcher.

Table 3: Showing groups of respondents and the number of distributed questionnaires

Out stations	No. of questionnaires given out	Percentage
Kyabakuza	150	38.5
Kisosso	50	13
Kyamabale	70	18
Kabukolwa	80	20.5
Budda	40	10
Total	390	100

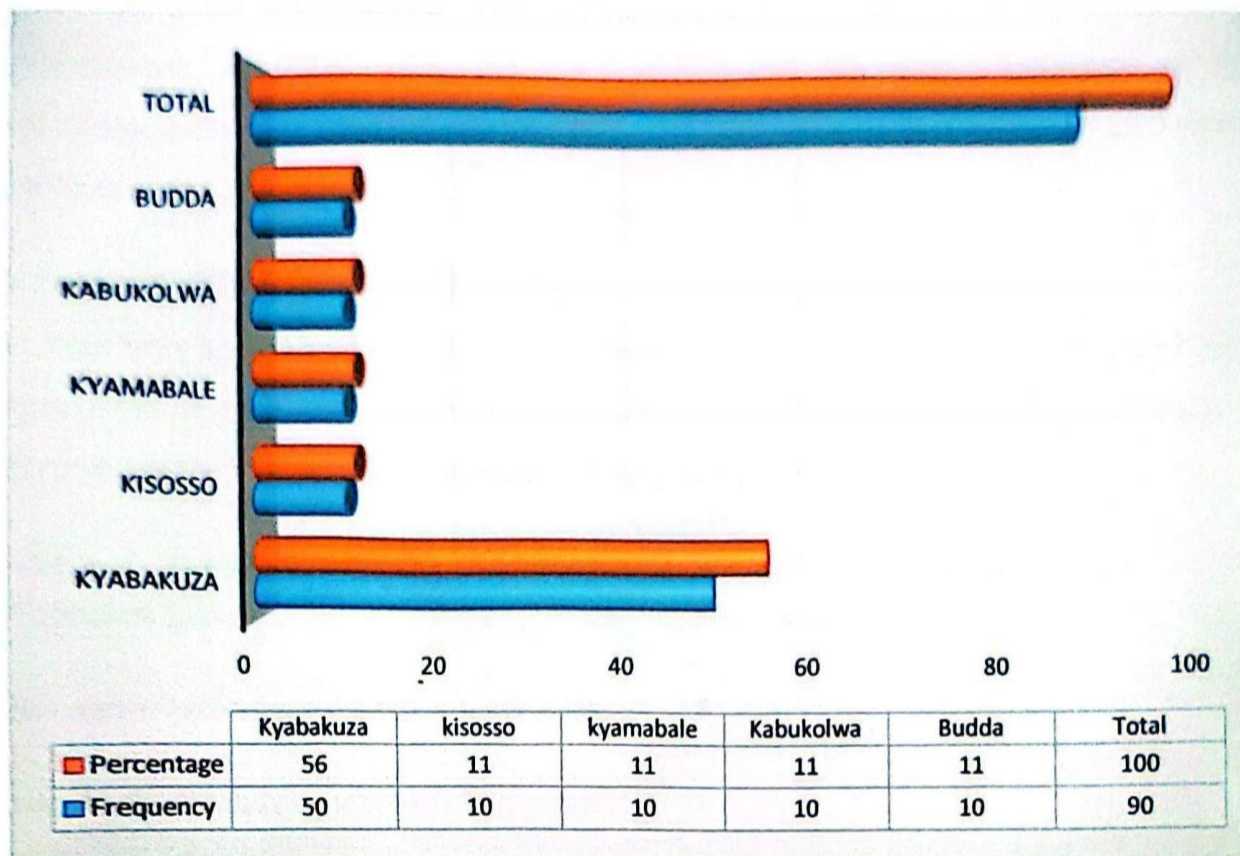
As indicated in the table above, 150 (38.5%)questionnaires were distributed in Kyabakuza sub-parish, 50(13%) were distributed in Kisosso Sub-Parish, 70 (18%) were distributed in Kyamabale Sub-Parish, 80 (20.5%) were distributed in Kabukolwa Sub-Parish, 40 (10%) were distributed in Budda, Many questionnaires were distributed in Kyabakuza Parish because the people of Kyabakuza were found to be informed and literate enough to handle the demands of the questionnaires and they were at the center where the researcher was carrying out the research.

Table: 4 Shows how questionnaires were returned and answered.

Out stations	Returned questionnaires	(%)	Fully answered	Half answered	Lost
Kyabakuza	140	93	135	5	10
Kisosso	30	60	30	0	20
Kyamabale	60	86	58	2	10
Kabukolwa	50	63	49	1	30
Budda	20	50	20	-	20
total	300		317	8	90

Considering Table 3. Which indicates the number Out of the 150 questionnaires that were distributed in Kyabaukuza, 140(93%) returned, of which 135 were fully answered, and 5 were half answered, and 10 were lost. Kisosso was given 50 questionnaires 30 (60%) was returned, all were fully answered and 20 was lost. Kyamabale was given 70 questionnaires, 60 (86%) was returned of which 58 were fully answered, and 2 were half answered, and 10 were lost. Kabukolwa was given 80 questionnaires, 50 (63%) was returned, of which 49 were fully answered and 1 was half answered and ten were lost. Budda was given 40 questionnaires, 20 (50%) was returned and all were fully answered. Out of the 390 questionnaires that were give out to the five outstations that make up Kyabakuza Parish, 300 were returned, of which 317 were fully answered, 8 half answered and 90 were totally lost.

Graph: 1 Respondents and interviews carried out



In addition to the 390 questionnaires distributed in the outstations, the researcher conducted 50 successful oral interviews himself and employed 5 research assistants, one from each outstation and each conducted 10 successfully. The graph above indicates the way interviews were carried out in the outstations, Kyabakuza 50 (56%), Kisosso 10 (11%), Kyamabale (11%), Kabukolwa 10 (11%), and Budda 10 (11%). A total number of respondents from the interviews was 90, Kyabakuza had the highest number of interview respondents simply because many people were found on their places of work, and they were more welcoming, compared to other members from the rest of the outstations

Table 5: Showing total number of respondents used for this study

Options	Frequency	Percentage
Respondents from questionnaires	300	77
Respondents from interviews	90	23
Total	390	100

The graph and table above show the total number of respondents of both questionnaire and interviews, the total number from both research tools was 390 out of which 300 (77%) respondents answered using the questionnaire and 90 were interviewed orally, more questionnaires were used because they save a lot time and easy to analyze and give more time to reflect on the answers given.

4.5 FOCUSED GROUP DISCUSSION

It was very a good tool in collecting information in the field, the research formed 3 groups of 8 members in each group, two from St. Jude Senior Secondary school Kyabakuza, and one formed at the Parish which comprised of the youth leaders.

Table 6: A table showing the way how groups were selected for the discussions

Selected group	No. youths per group
St. Jude secondary school A level students	8
St. Jude secondary school O level students	8
Kyabakuza Parish Youth executive	8
Total	24

The table above shows how respondents in a focused group discussion were selected, the researcher selected two groups from St. Jude Secondary school, 8 students from Alevel, and 8 from O level and 8 from the youths executive of the Parish, the researcher did this purposely to consider the level of education and the age of respondents, within a few hours they had done a good job for the researcher.

4.6 .5 Presentation of research findings from the field

QUESTIONS FROM SECTION A OF THE QUESTIONNAIRE AND INTERVIEW

Q.1 Has Mass Media today contributed to morality of an individual?

Chart 3: Showing whether Mass Media has contributed to morality of an individual person.

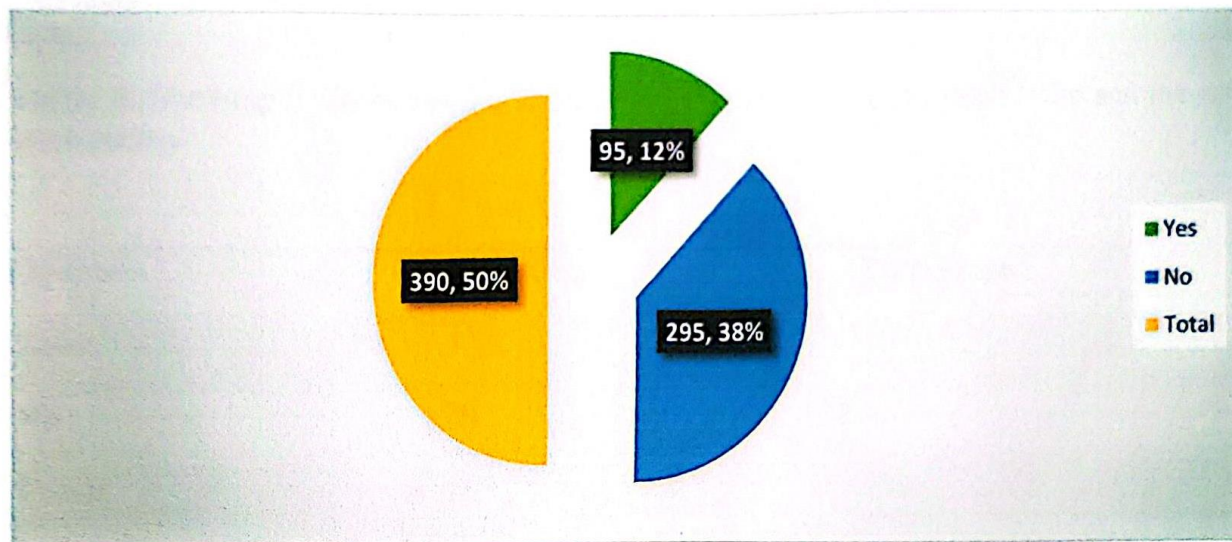


Table7: showing whether Mass Media has contributed to morality of an individual person

Options	Frequency	Percentage
Yes	95	24
No	295	76
Total	390	100

The Chart and table above, show whether Mass Media has contributed to morality of an individual, out of 390 respondents 95 (24%) said yes, to the question, and 295(76%) said no, this is an indicator that people are aware that somehow Mass Media if put to a right use has a contribution to the morality of an individual, it shapes the thinking of an individual. It opens up the mind of an individual to know more about himself in relation to others, and it is a tool for evangelization a pipe line through which the word of God can reach people, and the word of God shapes greatly, the morality of an individual. 295 out of 390 said that Mass Media does not contribute to the Morality of an individual person, looking at the current situation in Kyabakuzza,

People have some point to highlight, looking at the way people behave, there is an increase in theft, prostitution, lying, sharing and surfing of pornographic material, Mass Media speeds such things, basing on such arguments many people say Mass Media cannot contribute to the morality of an individual person.

Q. 2 Is there a relation between Mass Media and the growing immorality in Kyabakuzza Parish?

Table 8: Showing findings whether there is a relationship between Mass Media and the growing immorality

Options	Frequency	Percentage
Yes	370	95
No	20	5
Total	390	100

The table indicate that out of 390 respondents 370 (95%) articulated that it is true that Mass Media has a relationship with the growing immorality. Respondents were able to compare, the trends, when Mass Media was limited to Radios, Television and a few newspapers, the degree of morality was so high among the individual persons. But today when internet is on smartphones of almost every individual, youths are easily accelerated to use it negatively. It is easy and cheap to surf what you want, pornographic material is easily accessed, people are doing whatever they wants, sharing pics and videos using WhatsApp, IMO, viber, even they have reached an extent of sending live videos exposing their nudity, using Web Cameras, Skype, even smart phones. this is what the youths consider as their life style and the way to go, if you don't do such you are considered to be backward. 20(5%) out 390, said no, to the question whether there is a relationship between Mass Media and the growing immorality in Kyabakuzza parish, saying that for the immorality has been promoted mainly because of the growing town, claiming that as the town grows, even immorality grows, and also the improper upbringing of children, children sleep with parents in single rooms, giving them a lot of

freedom to watch whatever they wish on television in form of music, videos, such make them vulnerable to immorality.

Q.3 what extent has the growth of Kyabakuza into a town and the advancement in technology affected the morality of the youth today

Chart 4: showing the extent, how the growth of Kyabakuza and the advancement in technology affected the morality of the youth today.

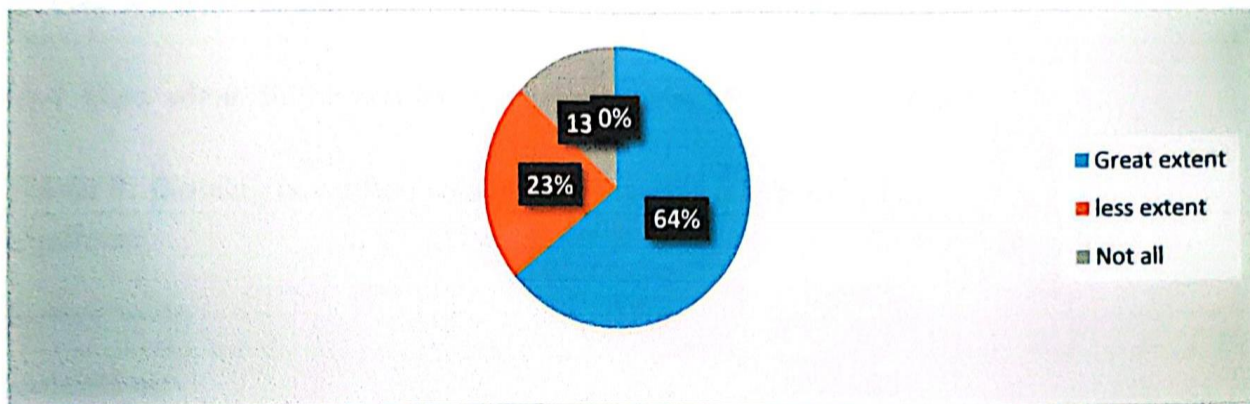


Table 8: showing extent, how the growth of Kyabakuza and the advancement in technology affected the morality of the youth today.

Options	Frequency	Percentage
Great extent	250	64
Less extent	90	23
Not at all	50	13
Total	390	100

The Chart and table above, indicate the extent of immorality and its relationship with the growth of Kyabakuza into a town and the advancement in technology. Out of 390, respondents 250(64%) acknowledged that the advancement of Kyabakuza and the advancement in technology in Mass Media to a great extent have a relationship with the growing immorality. The youths actually noted that these two variables are to be blamed for the ongoing immorality in Kyabakuza, that at times lay grounds for them to be immoral though at times it may not be

their wish, but because of their availability they find themselves doing the contrary to their moral conscience. 90(23%) insisted that to less extent the relationship is there but there are also other factors which need to be looked at, like unemployment, the youths are so idle and an idle mind is a devil's workshop. 50(13%) said not really these two variables cannot be blamed for the growth of immorality in Kyabakuzi, because, it is their source of income and live hood. people who listen and to programs that are nourishing them spiritually feel that the advancement in technology of Mass Media make them close to the reality, the earth becomes a global village.

Q.4 How often do the youths' use the means of Mass media a day?

Table 9: showing how often youths use the means of Mass Media

Options	Frequency	Percentage
Every time	280	71
sometimes	100	26
rarely	10	3
Total	390	100

The table above show how often youths use the means of Mass Media, 280(71%) acknowledged that every time, the youths are using, Mass Media, since, they can hold a smartphone which in it contain many means of Mass Media, like a radio, social media apps, video clips from YouTube, TV stations can also be accessed using internet, so the world is so close to them, and they want to be connected all the time, chatting with friends all over the World, even with friends they have never met before, the community of the youths is summarized on phone, they rarely think of the neighbors, but treasure much Facebook friends and many other apps, the spirit of community living is dying out. 100 (26%), said that the youths use the means of Mass Media, for some time, because of poverty, they cannot load on megabits(mbs) on their phones, to access social apps, so they use it once in a while. 10 (3%) said that the youths rarely use Mass Media, when it comes to reading many youths are not interested, and since newspapers are sold they rarely have access to them, even in school libraries, where they are provided free of charge, the youth are interested in reading a few pages like full woman, in Daily Monitor some

do not have smartphone to enjoy social network apps and it makes it had for them to access, TVs also became expensive, since there was a shift from analog to digital which requires monthly subscription, so the option that remains is only a radio that can cheaply be accessed and what they listen to is only music the rest is trash for them.

5. Which of these is the most used means of mass media?

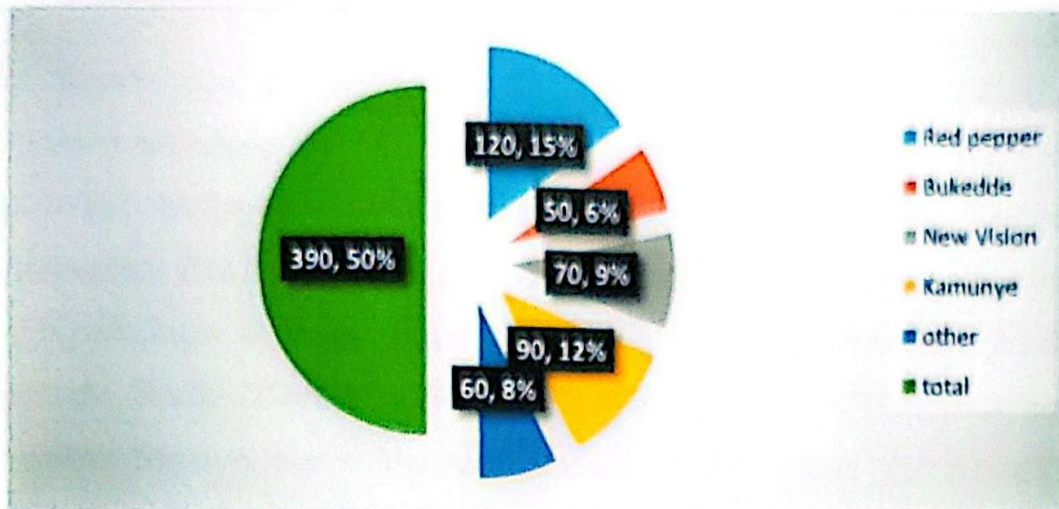
Table 10: Shows the most used means of mass media

Options	Frequency	Percentage
Newspapers	36	9
Radio	100	26
Social app	180	46
TVs	74	19
total	390	100

The table above show the most used means of mass media; Newspaper 36(9%) out of 390 respondents acknowledged that the youths use newspapers, though they are more interested in Newspapers, which entice them. They contains sexual stories like hyena and girls you must meet before you die in Red pappers, *Abanoonya* (the single and searching on Bukedde,Tv) they rarely read newspapers which analyse issues. Radio 100(26%), say that most of the youths use radio, because they are cheaply acquired and easy to maintain, but the most interesting programs are listening to music and sports, and late programs with contains vulgar talks. Social app, 180(46%) was chosen as the most used mean of Mass Media, because these apps sum up all other means, in as far as enjoyment is concerned, you can watch videos live, send and receive audio messages, access friends from all corners of the world, but these apps are good as far as you use them well, but if not properly used they are tools for immorality. TVs 74 (19%), respondents acknowledged that TVs are the most used means of Mass Media, but today TVs are more expensive because of the issues of digital migration, which requires monthly subscription, make it had for some youths to use TVs.

Q.6 which of these Newspapers is commonly read by the youths

Chart 5: showing the most commonly read Newspaper by the youths



The Chart above show the commonly most read Newspaper Red pepper 120(31%) is the most read Newspaper, the youths enjoys it so much because of its sexual and romantic language especially in its stories, and the language is so attractive, it force the reader to read it more attentively. Bukedde 50(13%), Bukedde is read by some youths, because it cheap and written in the language which is common to all the youths, but also because it contains interesting parts like *abanonya* (*Lovers searching for one another*) and *senga* (aunt advising on bed issues). New Vision 70 (18%). Kamunye90 (23%) it is the second most read Newspaper, it contain vulgar language which sound so well in the ears of the youths, so it attracts them to read it. Others 60(15%), there many other newspapers which the youths read, but rarely does it contribute to moral upbringing of the youths.

PART B

8. What is Mass Media for you?

Mukasa Joseph and Kato Joseph, defined Mass Media as a means of communication that covers a wider area, it penetrates the society and influences it. Respondents showed that Mass Media is not a new thing to deal with, it has just evolved from drumming to broadcasting and beyond, drumming was intended to passing on information to the people around the village, but today you can pass on information even to a person in another continent.This is a great achievement in

technology as Mubiru John elaborated, every moment the world becomes closer and closer to individual persons, man has used the wisdom given to him by God.

9. Identify some of the common forms of Mass Media today

In Kyabakuzza Parish there are various forms of Mass Media accessed by people, NamatovuTeddy, Naluwuge, Mulindwa and Kafeerolisted the following Print Media which included Newspapers and Magazines, Bukedde, Red pepper, Kamunye, New vision and Magazines like Agafaayo diocesan News report magazine, these are commonly used by people in Kyabakuzza town. Kayongo and Kasirye and Tumusiime explained Electronic media, to include, Radio (Buddu, Bukedde, CBS, Equator, Voice of Kitabaza, Impact fm, Mbabule fm, Capital, SSanyu, Radio Maria, Sapientia and many other). Television (Bukedde, UBC, NBS, BBS, Star TV, ABS, EWTN, WBS and many others), Motion pictures in form of films, social media apps, internet based application built on the ideology of a web. And these include, Facebook, twitter, Instagram, WhatsApp, Skype, snap chat, YouTube, Hip chat, Google-, Baddo, Tango, IMO, Wayn, LinkedIn and many other apps. All these forms of Mass of Mass are at the disposal of the youths, if properly used it can benefit them a lot, but, they are not well utilized they can be disastrous to the ones using them.

10 Is there any impact media can impact on the morality of the youth? If yes what is it?

Almost all respondents, acknowledged that Mass Media has an impact on the morality youth especially in this generation were the youths wish to make their homes a global village with every connection, but one of the respondents Kasule Ivan acknowledged that this impact can be both positive and negative considering the fact all we see in the Mass Media arena is product of man, under the guidance of God, and man in his nature is endowed with a free will, to choose between the good and the bad, so we cannot look mass media from a negative point of view.

The following were considered as the positive impact of Mass media on the morality of the youths as articulated by Kangave, Mugerwa, Kakinda, Namulindwa and Kimbugwe:

- ❖ Mass media has improved on the faith of the youths in Kyabakuzza parish, youths have formed WhatsApp groups and share the word of God and reflections of the daily readings, and they invite them always to shape their lives according to the teaching of the Gospel.

- ❖ Mass Media improves the mind and life of the youths, since it provides employment opportunities to them, which make them health and feel comfortable, and a health mind lives in a health body, and it gives them peace of the mind and a peaceful mind always tends towards the good.
- ❖ Mass Media is a tool for evangelization, in such a time were the ministers of the word are to look for the flock, one of the targets through which the youths can be enriched is using different forms of Mass Media, like forming WhatsApp groups for sharing the word of God, this neutralize the sharing of pornographic literature, photos and videos, giving programs on radios and televisions which enrich the souls of the youths, since the youths enjoy listening and watching and all that watched and listened to sticks to the mind of the one who consumes the information
- ❖ Mass Media tears down the barriers erected between space and time, it helps the youths and individuals overcome the prejudices and misconception they have towards others, they foster the charism of living in relation to the neighbor,

The negative impact of mass media on the morality of the youths, Nakate, ssebuufu, kiseka, kimuli and Kato gives the following.

- ❖ Mass Media is contaminated with dark and sinful content, which makes the youths vulnerable to immorality, Magezi John an elder articulated that the youths of the past were the cream of the villages simply because, things could expose their minds to such contaminated and sinful content was not there, contents could be given to them in bits but today one just logs in and all is given without evening considering the age.
- ❖ Mass Media has somehow led to moral decadence among the youths through exchange of nude pictures, videos, and literature, this lowers down Christian values, like marriage, many youths no longer respect Christian marriage since they can get the satisfaction from the internet.
- ❖ Mass Media especially social media apps promote an individualistic culture, people spend match of their time on media without considering others, with is not morally upright, in our generally understanding of a person in African context, “Iam because we are, and because we are therefore Iam” is watered down.

- ❖ Mass Media cultivates the culture of imitation of western culture, which leads to washing away of our own traditional values, people copy the styles of dressing and paste them here, like whites put on short skirts and shorts during summer, but we find people here also dressing them, and there is no need for such since the climate is a bit stable.
- ❖ Mass Media tools cultivate the culture of lying, which is against the eighth commandment, on phones, in newspapers, on radios and TVs, people just give information any how without proper investigation of the truth in the statements that are being aired out.
- ❖ Mass Media may lead to addiction
- ❖ The dirty literature affects the mind of the consumer of such material.
- ❖ Watching certain programs may encourage irresponsible sexual behavior among the youths
- ❖ There is a relationship between watching violent television programming and an increase in violent behavior by youths

11. Is there any form of mass media that was initiated by Church and can be accessed in Kyabakuzi, if any what is it? And how often do the youth use it?

Respondents here somehow failed to tell whether there are some form of mass media which was initiated by the Church and can be accessed in Kyabakuzi, but a few respondent like 20 out of 390 were able to recognize some, like Radio Maria, Radio Sapientia, EWTN, on DSTV, Agafaayo Diocesan Monthly Magazine, and Munno newspaper, these forms Mass Media, are not some used by before, very few people benefit from, Radio Maria, is good and it has nourishing programs but the presenters, do not draw much the attention of the listeners and such situations force the listeners to turn to other radio stations which are more appealing, EWTN (Eternal World Television Network), is very nice and enriching in spiritual matters, the researcher wishes that at least every Christian should have access to it, but it can be accessed on Dstv, which is rarely used in Masaka, and the other limitation is that it is in foreign language. The magazine lacks publicity. The youths rarely use these means of Mass Media, because they do not appeal to them so much though the spirit for spiritual renewal and moral formation may be available. Fr John Baptist, in charge of the youth in the Parish told the

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researcher that it is unfortunately that the other radio presenters spice up well their programs to draw the attention of the listeners, but ours, are not attractive at all.

12. How best can the Church evangelize Mass Media?

Respondents gave their views on how the Church can evangelize Mass Media, Namuddu said that the Church should get so much involved, in media and lead other media houses by example, it should start new forms of Mass Media like Televisions, radios, Bulletins, that attract the attention of the listeners, that invite them to take action in defending the moral values. And if they take part in Mass Media arena they can get a platform to give their views about the proper use of Mass Media and they will be able to give the truth to the people about the Church and the current affairs in the country and outside.

Kasekende Fred said that the Church leaders needs to train experts, in Mass Media, this will help the Church, to speak always with authority because they will be with well trained personnel and this will, enable the Church authority to take part in making laws that govern Media Houses and Social media. And the best way to evangelize Mass Media is by using Media itself.

13 Why are the youths so much obsessed with Mass Media today?

The youths are so much obsessed by Mass Media very true Ndaula Charles confessed this, looking at the youths and actually not only youths but even the life style of the elderly today, they so much Mass Media oriented, every moment checking their phones, whether the network is ok and calculating the megabits remaining, the communal relationship is reduced to a mere smartphone, in homes today, people are in a digital world, some on their phone other on TV. The youths are so obsessed because such means of communication give them apparent joy amidst the stress because of unemployment, family breakups, lack of parental care, and death of beloved one. Mass Media seem to answer many questions the youth have in life like questions concerning sexuality, in the past an individual was instructed according to age but today they discover much of the things on their own. The youths want to hear a language that is vulgar in nature, and if such is not in the programs, they consider it boring, many programs on radios and TVs of this nature, so youths want to watch and listen to such programs, like be my date on

NTV, Kalondoozi on ABS TVs, songs like Bend over, they are so attractive to the youth but they lower the morality of the youths.

CONCLUSION

In this chapter the researcher has presented the research findings from the field, in particular the researcher presented the views of respondents on the impact of Mass Media on the morality of the youths. The researcher used the same questions for the three research instruments he used; Questionnaire, interview, and focused group discussion. The analysis and presentation of data indicate that indeed the respondents were aware of the growing immorality in Kyabakuza. The researcher was able to find out the fact that mass media has got an impact on the morality of the youth; it has a positive however, a negative impact also develops if not properly used, and also there are other factors that affect the morality of the youths like urbanization and that the Church as a mother has a role to play in evangelizing media.

CHAPTER FIVE: DISCUSSION OF THE FINDINGS

5.1 Introduction

In this chapter the researcher presents a summary of the major findings from the field following the general and specific objectives on which data collection was based. It also contains discussions of the data collected from the field as it is presented in chapter four in relation to the literature review.

5.2 Summary of Major Findings

- From the field findings, the respondents, showed that they know Mass Media and they defined it as a means of communication that covers a wider area.
- Mass Media has got different forms and these include:; Print Media, and this includes: Newspapers and magazines, Electronic Media which includes radio, Tvs, motion pictures in form of films., the internet based applications built on a web (social media apps).
- It was found out that the youths use Mass Media, every time especially the social apps because of, searching for pornography, new friends, idleness and |unemployment.
- Mass Media has got an impact on the morality of the youths, this impact is both positive and negative, positively
- Positively, youths improve their faith by sharing the word of God on their whats App forums,It improves the mind and life of the youths, employment opportunities, it is a tool for evangelization and the gospel shapes the morality of the youths, it tears down the barriers erected between space and time and it has helped in overcoming prejudices people had before Mass Media become common.
- Negatively Mass Media has imprinted an impact on the morality of the youth, the youths have not remained the same, Mass Media is at many times contaminated with dark and sinful content which makes the youths vulnerable to immorality, moral decadence, due sharing of pornographic material, it promotes an individualistic culture which is contrary to the general understanding of a person living in relation to others, it cultivates the culture of unnecessary imitation of western culture which is a bit contrary to our

culture. It leads to addiction, promotes lying, it encourages irresponsible sexual behaviors.

- The Church as a mothers, is called upon to guard her children well from all attacks of her children from immorality, and this can be done when it evangelizes Mass Media and make use of it to make the Gospel message of Christ reach every corner of the world. The priests are invited to join WhatsApp forums of the youths to try to supervise what is shared is good for their spiritual growth.

5.3 Discussion of the Major findings

5.3.1 Understanding of Mass Media

McKee, M and Tapp J., 2013 defined Mass Media as communication devices which can be used to communication devices which can be used to communicate and interact with large a number of audiences indifferent languages, the people of Kyabakuzza Parish all the 390 respondents had the concept of Mass Media within their minds and setup, it was a common term to them, Kato Joseph defined Mass Media as the means of communication that covers a wider area. The means of communication have evolved from the simple clapping of hands and drumming that would cover a short distance to a more advanced level of sms, and calling, Mass media has removed the barriers erected between space and time, one in Uganda can talk with another in USA, in just a blink of an eye.

There is much advancement in technology a marvel in our eyes. Pius XII acknowledged in his encyclical *Miranda Prorsus* No.1 that those very remarkable technical invention which are the boast of the men of our generation though they spring from human intelligence and industry, are nevertheless the gifts of God, Our creator from whom all good gifts proceed: for he has not only brought forth creatures, but sustains and fosters them once created. It is worth noting that the hand of God in the Mass Media is visibly present and he has mission for it. World today is in the hands of the people because communication has been over simplified and taken to another level, just on their smartphones people can access everything their wish.

However there is a lot of information coming on scene and it is quite difficult to decipher what is true and what is not. However if the information given is not absolutely true, it is against the will of God, as Pius XII elaborated in *Miranda Prorsus*, No.70, that Mass Media's major aim is to serve truth and virtue, they are to be at the service of truth in such a way that the bonds

between people may become yet closer; that they may assist each other in crisis. Mass Media being at the service of truth demands not only that all refrain from error from lies from deceit of all kinds but also that they shun everything that can encourage a manner of living and acting which is false, imperfect or harmful to another party.

These forms of Mass Media must strive to the spreading of the Gospel, a gift of God, whom all good gifts proceed and instill into the minds of the youths that Christian truth which alone can provide the strength from above to mass of men, aided by which they may be able with calmness and courage to overcome the crises and endure the several trials of the age in which we now live. They should not only serve the truth, but also the perfecting of human life and morals.

5.3.1.1 Forms of Mass Media.

Kyabakuza being strategically located on the Masaka-Mbarara road, makes it be in position of accessing all forms of Mass Media, even the network is always available, and Namatovu Teddy was able to identify the different forms of Mass Media as Print Media and Electronic Media.

Print Media focuses on communication through printed material as (Bookman and Feinin studies, 2008) noted. This research in line with print media focuses much on newspapers and magazines. Looking back in the early 90's the glance comes to the glories of Newspapers like Munno and Magazines like Musizi, one would wonder, what happened, it used to be the mouth piece of the Church in the central ecclesiastical province.

Today we can only look at the old published ones, they have tried to reprint *Munno* but it cannot catch up with the demands of the current situations, yet considering the past, when such were on market the technology was not so much as it is today. In Kyabakuza Newspapers reach every angel of the place among them are; Bukedde, Red pepper, Kamunye, New vision, daily monitor, Observer, Onion, these newspapers especially Red pepper, Kamunye, Onion can display pictures, pornographic literature, which can be relevant for private use to people of age for our case at the age of 18 and worse still is that some are written in the local language at times red pepper is written in English and it conceals the meaning.

The owners of the papers think and believe that the more they are sexually attractive the more they widen the market. At many times when bypass the streets and make a glance at some

papers, I ask myself whether these papers are censored and whether they follow the ethical code of Media in Uganda which is well written in these words.

The Press and Journalists Statute 1995 provides for a disciplinary committee that hears complaints, allegations of professional misconduct, and other inquiries. As a reference point for responsible practice, the Statute presents in clear language a nine-point code of conduct which addresses such issues as disclosure of sources of information, accepting bribes, denying a person a legitimate claim of right to reply to a statement, separating opinion from factual news, correcting any damage done through factual error, and discouraging the dissemination of information designed to promote or having the effect of promoting tribalism, racism or any other form of discrimination. (<http://www.pressreference.com/SwUr/Uganda.html#ixzz4skHg8mJ9>).

It seems the council is just ceremonial, it cannot attend to its duties otherwise some papers may be functional now, the operational license could withdraw already to safe guard our moral values.

Electronic media, is a form that requires the user to utilize an electric connection to access it, it focus mainly on the transmission of images and sounds and it includes Television, motion pictures, radio, new age media like internet, computer and smartphones. In Kyabakuzza, many forms of electronic media can be accessed; television, radio and smartphones have become so common, almost 90% have them and on them is internet based apps built on a web, these have become so common and they have somehow simplified communication and easy access to information.

Television and motion pictures, share much in common, they present to the eyes and ears with those spectators are able to grasp by the eye and eye the event far away at the very moment they are taking place, a sense of immediacy has increased very much by the home surroundings, it gives pleasure within the family circles and it contributes greatly to the spiritual life of the individuals, youths have a variety to watch like Bukedde, UBC, NTV, BBS, EWTN (Eternal World Television Network) based in USA, found by mother Angelica, broadcasts religious programs which are a source of spiritual nourishment, though it can only be viewed by a few

people who can afford it, Many soups on on Dstv, Go Tv, Star times, though the youths just watch whatever they wish without proper guidance, Pius XII in *Miranda Prorsus* (103) desired that whatever is watched must be suited and adapted to the degree of intelligence of each age, the strength of their emotional and imaginative response and the condition of their morals. This indeed assumes a very great importance because the motion pictures and television shows, since they easily penetrate right into the domestic circle, threaten to undermine the protective barriers by which the education of the youths must be kept safe and sound until such times as advancing age gives the necessary strength to enable them overcome the buffetings of the world.

It is ethical to withdraw the youths and the young from shows that are unsuited to their age, because more than physiological and psychological disturbances arise from them, such dangers must be guarded against which affect the morals of the youths and which unless turned aside and forbidden in due season can greatly or has greatly contributed to an overthrow of human society itself. In the guise of entertainment the innocence of the youths can be exposed to danger, the youths should keep their mind free from immodesty and earthly pleasure and direct it to higher things.

Radio, it is a system of communication using electromagnetic waves propagated through space, Kyabakuzza is parish blessed with receiving many radio channels and they can be accessed with ease. Kayongo and Kasirye gave a list of radio stations accessed in Kyabakuzza and articulated that radio is the best for them because it is relatively cheap and affordable, and it can reach a wider area, and it does not affect working schedules, one can work while listening, through radio programs one can nourish or destroy his or her soul. *Miranda prorsus* (184) encourages parish priests to warn their flocks that they are forbidden by Divine law to listen to radio programs which are dangerous to their faith and morals, and the youths should be on their guard and instill religious principles with regard to the use of radio sets installed in the homes and it is still the duty of the bishop to call on the faithful to refrain from listening to stations which are known to broadcast defense of matters formally opposed to the Catholic faith.

Radio Maria has done a recommendable job on evangelization, however it does not attract the attention of the youths so quickly, and the Church in Masaka diocese is challenged because it

has on radio station which is of its own, and so it some difficult to guide and evangelize the youths on other radio stations which have got different objectives.

Internet and smartphones, computers, today are regarded as the greatest and modern invention in the Mass Media arena, it is the best of its kind, it has made the world a global village, in the hands of the people, the internet has opened up several opportunities for mass communication through e-mails, websites, e-books, the smartphone and computers have come as a blessing to mankind, they have made communication so possible at any moment of the day.

Now days using a smartphone you can download internet or social media apps, which are built on the ideology of a web, like WhatsApp, Viber, IMO, Palm chart, YouTube, these are the common terms used today, if you don't have one you are considered backward, and not fit for this generation. These apps can be a meeting point for youths to discuss development issues, and also a tool for evangelization where people can meet and discuss matters of faith. It is a challenge today that these apps speed up information, you can send and receive anything whether you like it or not, it weakens the moral stand of the youths through pornographic literature and videos, like the nudes photos and a video clips of Desire Luzinda and was all over the media, because of the speed in which information every corner of the world, these apps are so good but if not properly used can damage the moral conscience of an individual.

5.3.2 Usage of Mass Media by the youths

Today these two terms youth and media seem to be synonymous, out of the 390 responds 290 acknowledged that every time youths use Mass Media others call it 24/7 meaning twenty four hours in a week. It has become part of them, and it has become internet addiction, youths cannot do away with, and this has increased accidents on the roads because every moment people are surfing, even in spiritual activities.

According to NSDS, 2015 it clearly states moral decadence in the youth is influenced by Mass Medias, besides using Mass Media for moral, academic and spiritual upbringing, they use it to send nude pictures, pornographic videos, pornographic audios and literatures and it is the same issue they want to read in papers magazines and watch on television and listen on radios, it is amazing but true, that such material give them joy and they can't do away with. The

smartphones of the youths even elders inclusive contain pornographic movies and nude in their galleries. Youths attribute their being obsessed to various factors, like unemployment, lack of parental care, and lack of parental love and proper guidance by the parents, since they leave them with house girls and house boys and grow in their hands, these are the fruits of it, they only find their consolation on watching and listening to any material that come their way at an early age, so they are gloomed that, and it becomes their way of way and they reach an extent of viewing things as normal.

The youths should discuss these matters with their teachers and experts, and learn to pass sound judgments on them. Parents should guard carefully publications and other things of this sort, which may be morally harmful, enter their homes or affect their children under other circumstances, if this is done it can speak more to the youths from heart, to change their way of life and consider themselves moral human beings.

Social media is an ever changing platform that gives countless possibilities for every person to take charge of their communication. It has been created for the people and creative freedom allows them to do whatever they want on their accounts. Some people owe their fame to social media, not only is it about connecting with your friends, but now it has turned to push entertainment and political agendas. In the recent past, social media has become more resourceful and users are now using this platform as a way to practice citizen journalism thus you do not have to wait for the newspapers, radio stations or even television stations for newsbeats because uploads of events are made as and when they unfold. Michael Nyitegeka, an IT consultant and social media enthusiast says Ugandans are catching on fast with the social media trends. This has been largely driven by the increased access to devices such as mobile phones and computers and also internet connectivity. The demographics in the country also contribute a lot to the increased use of social media. "The youth make up the majority of the population in Uganda right now, and they are more interested in using social media.

This has also forced some of the older generation to pick interest in using social media Social media, however, like many other media platforms is infiltrated with vice, with the increased leaked nude pictures and pushing of questionable lifestyles, it leaves the younger generation more exposed to such.

According to the 2013/2014 Postal, Broadcasting and Telecommunication annual report released by the Uganda Communications Commission, mobile subscription currently stands at 19 million and the number of Internet users in the country stands at 8.5million users up from 2.8 million users registered five years ago. Nantongo disused with the researcher of facebookism, whatsAppism, these are terms indicating wasting time by browsing the Face book or WhatsApp or checking one's own profile on it, or spending the whole day on the face book or WhatsApp. It may mean putting off everything and talking to the people on face book or hanging in front of the computer or on a smartphone waiting for notifications. It can be a form of avoiding work and many more things. It is also used as a sexual move between partners. It leads to dependency and in itself, designates a negative use of Face book and WhatsApp. This dependence on such apps needs intervention from parents and formators. It requires an intervention to make the addicted person understand that life exists outside these apps. In some cases it may need the intervention of a professional facilitator. In other cases it may be enough the presence of real friends' and family who with patient love will help their fellow users come home to reality.

5.3.3 Contribution of the Church on Mass Media and morality

People in Kyabakuza Parish out of 390 respondents 290 acknowledged that the Church as contributed greatly towards proper use of Mass media and using it to edify the morality of the youth, Nakandi acknowledged that the priests always talk about it in their homilies and encourage the youths to always carefully use Mass Media through the eyes of faith, that is when they will help them live a morally upright life, and also the programs they give on radios help the youths to check their moral behavior, and the youth chaplain encourages the youths to use the tools of Mass Media for their academic and spiritual edification and Nakasagga Annet acknowledged that if at all people were not religious the issues of immorality will be at the extremes

The Church welcomes with great honor and joy the tools of Mass Media, because it appreciates that something of great importance can that come out of using Mass Media, but welcomes it with a motherly care and watchfulness, having in mind to protect her children from every danger as they as they set out on this new path of progress (*Miranda prorsus*, No.4). this motherly watchfulness springs the mission she received from the Divine Savior Himself; for as

clear to all, these new forms of Mass Media exercise very great influence on the manner of thinking and acting of individuals and of every group of men.

The Church as a mother does not neglect Mass Media as such, it has got a platform for addressing issues concerning morality. The as a mother has wrote extensively on this topic concerning Mass Media and the best approach to it, in its many documents, like *Miranda prorsus*, *Inter Mirifica* one of the documents of Vatican Council II, in chapter two of this document, it articulates that the Catholic programs should be promoted in such a way that listeners and viewers can be brought to share the life of the Church and learn religious truth, the signs of the time must be read.

The Church always encourage Those who make use of the media of communications, especially the young, should take steps to accustom themselves to moderation and self-control in their regard. They should, moreover, endeavor to deepen their understanding of what they see, hear or read. They should discuss these matters with their teachers and experts, and learn to pass sound judgments on them. Parents should guard carefully publications and other things of this sort, which may be morally harmful, enter their homes or affect their children under other circumstances (Paul VI, 1963, p. 3). Nakayiza acknowledges the fact that the Church has been in the front line to alert and guide people in this complex and difficult field of communication she says that

To mark the 20th anniversary of the post-Vatican II, Pastoral instruction on social communications, communion et progression (communion and progress), the pontifical council for social communication in early 1992 published an updated pastoral instruction called *Aetatis Novae* (a new era). It still stands as the Church's most recent most comprehensive overview of modern media.

Under the heading “ Media at the service of Ecclesial communion ,” *Aetatis Novae* stresses the importance of the effective internal communication in building and sustaining community in the Church's credibility and effectiveness, but more fundamentally, it is one of the ways of realizing in a concrete manner the Church's character as communion among the members of the community of persons who make up the Church, there is a radical equality in dignity and mission which arises from baptism and underlies hierarchical structure and diversity of office

and function and this equality necessarily will express itself in an honest and respectful sharing of information and opinion

Pope Benedict XVI, said that he would like social networking sites to invite Christians, confidently and with an informed and responsible creativity to join network of relationships which the digital era has made, in the African Review journal, the Church still advises the youths to be careful when approaching media, because they press buttons, which can ruin their morality, the Church always makes its agonizing cry and warns the uses, about the harm that may arise from the misuse of Mass Media.

5.3.3 Impact of Mass Media on the morality of the Youths

When one uses Mass Media he doesn't remain the same, almost 99% of the respondents acknowledged that Mass Media has an impact on the morality of the youth, Pope Pius XII noted that the inventions of mass media, some increase and multiply the strength and power of men; others improve their conditions of life; while others and these particularly concern the mind-reach the mass of the people themselves, either directly or through the pictures and sounds they produce and convey to them in form a form easy to understand the news, thoughts and usages of every nation, and by these means provide, as it were, food for the mind especially during the hours of rest and recreation, these means of communication reaches the in depth of the mind, and it makes an impact on it, whatever form of information be it video or audio.

Mass Media, from its tools can arise wonderful advances and so too can great dangers arise, the possession of new tools of mass media which are within almost every youths' grasp introduce a most powerful influence into the youths 'minds both because they flood them with light, raise them to nobility, adorn them with beauty, and because they can disfigure them by dimming their luster, dishonor them by the process of corruption, and make them subject to uncontrolled passions, according as the subject to uncontrolled passions according as the subjects presented to the senses and the mind. The media that is easily accessible to even small children exposes them to things they need not know and will not understand. Innocence is being lost at an early age. Kids can be greatly affected by these social networking sites if they are allowed to use them. The reason is that sometimes people share photos on social media that contains violence and sex, which can damage the behavior of kids and teenagers/ youths. It put the negative

impact on overall society as these kids and teenagers involve themselves in crime related activities.

The negative psychological effects of media are seen in terms of media changing the people's outlook on life. Media have changed the cultural and moral values of society. Mass Media can make an impact both positively and negatively on the moral life of the youths.

5.3.4 Evangelization of Mass Media

Evangelization of Mass Media at first confused the respondents somehow, because they were used to evangelization of people, and some were asking themselves how objects can be evangelized. With the advent of the internet, the Church has found herself in the midst of a technological revolution, the biggest communication shift since the advent of the printing press. These new technologies are at the disposal of the Church to use them for evangelization, but the first task is to evangelize these means Mass Media, the Church with other religious bodies, should have a visible, active presence on the internet (*Ethics in Internet*, No. 18).

The Church does seek to be of help by indicating ethical and moral criteria which are relevant to the process criteria which are found in both Christian and human values (*Aetatis Novae*, No 12). These means of Mass Media can be used as pipes through which the word of God reach, but these pipes need to be purified to be worth of making the Gospel of Christ reach the ends of the earth. Paul VI once noted in his Encyclical *Evangelii Nuntiandi*, No.45 that the Church would be guilty before the Lord if it fails to use media for evangelization and Johnpaul II still emphasized that Mass Media is not only a tool for evangelization but a world to evangelize.

The responds from Kyabakuza Parish were at last able to appreciate, what it means to evangelize Mass Media, and suggested the possible way how it can effectively be done. Namuddu and Nsamba suggested that the Church should own its Mass media tools, so as to lead others by example, if it sets the ideal others can learn from it, for example if it opens up a Tv station, to direct people concerning matters of faith and ensuring the presence of Christian values and putting it at the service of the Gospel. Gaining control of the mass media is a step towards ordering the Gospel status of the public truth. Kasekende advised that in order to achieve this the Church has to train experts in the field of communication, they will be able to

represent the Church in forming regulation guiding Mass Media tools, and it will also help in ensuring that the Christian principles influence the profession itself and that change of heart take place among mass media elite.

5.3.5 Limitation of the findings

This study was carried out in Kyabakuza Parish, a small portion of Masaka diocese, the findings and conclusions are applicable to Kyabakuza Parish, however there may be similarities with other Parishes, be it in town or village because the youths of this generation seem to be the same.

Out of 2051 Catholic, from the five outstation that make up Kyabakuza Parish, 390 responded positively. The researcher therefore fears that this sample group may not be enough to draw conclusions for the whole of Kyabakuza Parish and Masaka diocese.

The study had its principle focus on the impact of Mass Media on the morality of the youths, however there may be other factors which can bring about an impact on the morality of the youths, a further research therefore is called for, into other factors which can bring about an impact on the morality of the youths.

The research acknowledges the fact that every moment there is advancement in technology in as far as mass media is concerned, and therefore the research has not exhausted the research topic, it is open for further research considering the trends and situations in which the Church is and how the youths approach Mass Media

Conclusion

This chapter has dealt with the discussion of the findings of chapter four in relation which the literature review and the limitation of the study, Mass Media is widely understood even by the people of Kyabakuza, they were able to articulate its definition as a means of communication which covers a wider area and the tools for communication range print media to electronic media. Mass media has a positive impact on the morality of the youth, however anybody can be manipulated by the powers of mass media: shows. Series, films, books, magazines, music, smartphones, which often portray violence and immoral behaviors. The youths are the group

mostly influenced. Their lifestyle is mostly influenced and modelled after media personalities, it is highly believed that Mass media is greatly responsible for the behavioral changes among the youths, this not an assertion or a hasty generalization, but an observation and a by the people in Kyabakuzi. And the Church as a mother is called upon to utilize media to spread the Gospel of Christ, and at the same time evangelized it, such that its aim conforms to that of the Church.

CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

6.1 Conclusions

Having gone through the research findings, the researcher came up with conclusions and recommendations which can be of help in combating the negative impact of Mass Media on the morality of the youths and paving way for the positive impact of Mass Media on the morality of the youths, making the youths grow morally as integrated persons, based on the conclusions, he obtained from the study. Such recommendations remain a challenge to church leaders, pastoral personnel, catechists and educators, Catholic universities and institutions, parents, the youths and the government agencies. In addition to findings and suggestions from chapter four of this research presentation, the conclusions and recommendations presented will help those institutions and persons to examine on how immorality that spring up from the improper use of Mass Media can be reduced or terminated and they will assist other people who may wish to carry out a similar topic at length to appreciate the apparent situation to see how specific endorsements can be addressed to all pertinent issues raised by the study for the best.

The following are the conclusions drawn from the research

- ❖ The study findings indicated that the people of Kyabakuza Parish are well informed about Mass Media and the way it evolves at every moment. They appreciate the fact that mass media has contributed to the morality of an individual, being a tool through which the word of God can reach the ends of the parish and beyond, people are nourished spiritually, thus shaping their lives according to the moral standard.
- ❖ The study further highlighted, the fact that Mass Media in some way or the other is to be blamed for the changes in behaviour for the worst among the youths, since it expose to the innocence of the youths material which is contaminated with dark and sinful content which make the youths vulnerable to immorality since it makes them subjects to uncontrolled passions, according as the subjects presented to the senses.
- ❖ The study findings indicated that, immorality among the youths, is well grounded in the improper upbringing of the children like giving them unnecessary freedom , sleeping in single rooms with parents which make children and youths inquisitive of what is going on behind the curtains, Mass Media comes in as a catalyst, to already a spoilt mind. Proper upbringing of children is necessary for building a morally upright person.

- ❖ The study findings sought to examine the impact of Mass Media on the morality of the youths in Kyabakuzza Parish, in the process, the researcher discovered that urbanization of Kyabakuzza has also greatly affected the morality of the youths, and unemployment make them idle and the consolation is found in Mass media tools especially the social apps, these easily connect up people, even for negative things, people have started WhatsApp groups for sharing all sorts nude pictures, videos and vulgar literature.
- ❖ The more there is advancement in technology of the tools of Mass Media the more the youths are likely to be vulnerable to immorality, because it creates room to do things which were not thought of before, the smartphones came in place, with apps like messenger, WhatsApp, Imo and many others, the issue of sexual videos leaking up was unheard of, but today it is the order of the day, youths take selfies and send to their loved ones
- ❖ The study findings indicated that the youths, the youths are addicted to the internet they cannot do away without it, every moment they are checking on their phones, to see the new messages and notifications, and this takes much of their working time, and this has also zero down the community spirit, it leads to an individualistic culture of the I and my phone the rest I don't care.
- ❖ The study findings indicate that the youths enjoying surfing using the social media apps, than any other tool of Mass Media, because it shows what the youths wants to see more easily with just a simple login. And pornographic literature, audio and video attract much the attention of the youths, for tools of printed media it so much used unless it red pepper and Kamunye and some sexual magazines, the church can use also audio, video clips and movies to spread the gospel to the youths, since they enjoy watching and listening.
- ❖ The study findings indicated that Mass Media, improves the minds and life of the youths, it increases and multiply the strength and power of the youths, improve their conditions of life, while others and particularly concern the mind-reach the mass of the people themselves, either directly or through the pictures and sounds they produce, and convey to them in a form easy to understand the news, thoughts and usages of every nation, and by these means provide, as it were food for the mind especially during the hours of rest and recreation.

- ❖ The study findings indicated that Mass Media can be a best tool for evangelization to the youth of this generation, going to them is the best option, form WhatsApp group for sharing the word of God, Catholic programs especially on radio and tvs can reach the youths were they are, even at work places.
- ❖ The study findings indicated there is no Catholic Television station found by the Church from the whole of Uganda, the radio stations we have radio Maria and Sapientia for the case of the central region, are also not so much vibrant to attract the attention of the listeners, the newspaper, Munno is not so common for people to read it. This is a challenge to the Church, which is called upon to evangelize people using the means of mass media, the Catholic Church in Uganda needs a TV station of its own, it will be a big platform form it to preach the gospel and make the Church now to others, what it does and what it believes in.
- ❖ The study findings indicated that the Church welcomes the Mass Media tool not only with great joy, but also with a motherly care and watchfulness, having in mind to protect her children from every danger as they set out on this new path of progress. The Church has done something though more efforts are needed.

6.2 Recommendations

It is important, too, that people at all levels of the Church use Mass Media creatively to meet their responsibilities and help fulfill the Church's mission. Hanging back timidly from fear of technology or for some other reason is not acceptable, in view of the very many positive possibilities of Mass Media. "Methods of facilitating communication and dialogue among her own members can strengthen the bonds of unity between them. Immediate access to information makes it possible for [the Church] to deepen her dialogue with the contemporary world. The Church can more readily inform the world of her beliefs and explain the reasons for her stance on any given issue or event. She can hear more clearly the voice of public opinion, and enter into a continuous discussion with the world around her, thus involving herself more immediately in the common search for solutions to humanity's many pressing problems especially the issue immorality".

Below are some of the recommendations which can help in improving on the negative impact of mass media on the morality of the youth and give way to the positives to flourish, and help the youths grow into morally upright individuals.

6.2.1 To Church leaders:

People in leadership positions in all sectors of the Church need to understand Mass media, apply this understanding in formulating pastoral plans for social communications together with concrete policies and programs in this area, and make appropriate use of Mass media. Where necessary, they should receive media education themselves; in fact, “the Church would be well served if more of those who hold offices and perform functions in her name received communication training”.

The Church leaders are advised to join these tools of communication and find out the best way to talk to the youths, of the way to approach Mass Media and use it for creating platforms that can lead to their spiritual growth.

This applies to the Internet as well as to the other tools of Mass media. Church leaders are obliged to use “the full potential of the ‘computer age’ to serve the human and transcendent vocation of every person, and thus to give glory to the Father from whom all good things come”. They ought to employ this remarkable technology in many different aspects of the Church's mission, while also exploring opportunities for ecumenical and interreligious cooperation in its use.

A special aspect of the Internet, as tool of Mass Media, as we have seen, concerns the sometimes confusing proliferation of unofficial web sites labeled ‘Catholic’. A system of voluntary certification at the local and national levels under the supervision of representatives of the Magisterium might be helpful in regard to material of a specifically doctrinal or catechetical nature. The idea is not to impose censorship but to offer Internet users a reliable guide to what expresses the authentic position of the Church.

The Uganda Episcopal Conference, should start up a Television station, in this generation of advancement in Mass Media technology is at its peak, if it cannot do it, it can suggest to the AMECEA region, this can be of greater use for the Church and if dioceses can start their own tv

station so much the better, if a tv station fails at least a radio station, this can help in reaching the corners of the AMECEA region, Uganda and the dioceses as well, this gives them an open platform to address the youths on how to profitably use Mass Media.

6.2.2 To pastoral personnel.

Miranda Prorus (No. 170) articulates clearly that Priests, deacons, religious, and lay pastoral workers should have media education to increase their understanding of the impact of social communications on individual youths and society and help them acquire a manner of communicating that speaks to the sensibilities and interests of people in a media culture. Today this clearly includes training regarding the Internet, and other mass media tools including how to use it in their work. They can also profit from websites offering theological updating and pastoral suggestions. This is also much more encouraged by *Aetatis novae* (NN.23-24)

As for Church personnel directly involved in Mass media, it hardly needs saying that they must have professional training. But they also need doctrinal and spiritual formation, since in order to witness to Christ it is necessary to encounter him oneself and foster a personal relationship with him through prayer, the Eucharist and sacramental reconciliation, reading and reflection on God's word, the study of Christian doctrine, and service to others, if one is well ground in that then they can help the youths look for the best in mass media.

The priests and deacons, in exercising their duty of preaching and in a special way the youth chaplains should openly talk about the advantages and disadvantages from the use of Mass Media tools such they are aware of the dangers that are involved especially on their behavior.

6.2.4 Catholic universities, colleges, schools, and educational programs at all levels

The Pastoral Instruction *Communio et Progressio*(107) spoke of the “urgent duty” of Catholic schools to train communicators and recipients of social communications in relevant Christian principles. The same message has been repeated many times. In the age of the Internet, with its enormous outreach and impact, the need is more urgent than ever. **These institutions should** provide courses for various groups “seminarians, priests, religious brothers and sisters, and lay leaders, teachers, parents, and students” as well as more advanced training in communications technology, management, ethics, and policy issues for individuals preparing for professional media work or decision-making roles, including those who work in social communications for

the Church. Furthermore, I commend the issues and questions mentioned above to the attention of scholars and researchers in relevant disciplines in Catholic institutions of higher learning.

I recommend scholars to do more research on this research topic of the impact of Mass Media on the morality of the youths. I have not fully exhausted it, because moment new apps of communication are developed every day.

6.2.5 To parents.

For the sake of their children, as well as for their own sakes, parents must “learn and practice the skills of discerning viewers and listeners and readers, acting as models of prudent use of media in the home” (ethics in communication, No.25). [As far as the Internet is concerned, children and youths often are more familiar with it than their parents are, but parents still are seriously obliged to guide and supervise their children in its use. If this means learning more about the Mass Media tools than they have up to now, that will be for their benefit

Parental supervision should include making sure that filtering technology is used in computers available to children when that is financially and technically feasible, in order to protect them as much as possible from pornography, sexual predators, and other threats. Unsupervised exposure to the Internet should not be allowed. Parents and children should dialogue together about what is seen and experienced in cyberspace; sharing with other families who have the same values and concerns will also be helpful. The fundamental parental duty here is to help children become discriminating, responsible Internet users and other Mass Media tools and not addicts of them, neglecting contact with their peers and with nature itself.

6.2.6 To children and the youths.

Mass Media is a door opening on a glamorous and exciting world with a powerful formative influence; but not everything on the other side of the door is safe and wholesome and true. “Children and the youths should be open to formation regarding media, resisting the easy path of uncritical passivity, peer pressure, and commercial exploitation”.(Ethics in communication, No.25) The young owe it to themselves and to their parents and families and friends, their pastors and teachers, and ultimately to God to use Mass Media tools well.

The Mass media tools places in the grasp of young people at an unusually early age an immense capacity for doing good and doing harm, to themselves and others. It can enrich their lives beyond the dreams of earlier generations and empower them to enrich others' lives in turn. It also can plunge them into consumerism, pornographic and violent fantasy, and pathological isolation.

Youths, as has often been said, are the future of society and the Church. Good use of the tools of Mass Media can help prepare them for their responsibilities in both. But this will not happen automatically. These Mass Media tools are not merely a medium of entertainment and consumer gratification. It is a tool for accomplishing useful work, and the young must learn to see it and use it as such. In cyberspace, at least as much as anywhere else, they may be called on to go against the tide, practice counter-culturalism, and even suffer persecution for the sake of what is true and good.

6.2.8 To Government agencies

The government of Uganda ought to do something in as far as the use of Mass Media tools is concerned, through the ministry of ethics and Uganda communication commission, the films to watched should be classified, judgement has to be passed on each film according to rules of Christian morality. The commissions should see to it that the Media houses, take an oath against pornography before they are given working license, and the Uganda communication commission has the capacity to control what is surfed using the internet , it should go on to do it.

6.2.7 To all persons of good will.

Finally, then, the researcher would suggest some virtues that need to be cultivated by everyone who wants to make good use of Mass Media tools their exercise should be based upon and guided by a realistic appraisal of its contents. Prudence is necessary in order to clearly see the implications the potential for good and evil in this new medium and to respond creatively to its challenges and opportunities. Justice is needed, especially justice in working to close the digital divide, the gap between the information-rich and the information-poor in today's world. This requires a commitment to the international common good, no less than the "globalization of solidarity" (*Ethics in Internet*, NN. 10, 17). Fortitude, courage, is necessary. This means standing

up for truth in the face of religious and moral relativism, for altruism and generosity in the face of individualistic consumerism, for decency in the face of sensuality and sin. And temperance is needed a self-disciplined approach to this remarkable technological instrument, the Internet ,Television, radio, newspapers and social media apps, so as to use it wisely and only for good.

6.3 GENERAL CONCLUSION

The research study aimed at establishing a thesis that Mass Media has an impact on the morality of the youths and that the Church has the capacity to curb the negatives of Mass Media and uplift the positives. All this has been done through exposing what Mass Media is all about, it's positive and negative impact on the morality of the youths, the reason behind the frequent use Mass Media tools, and how best the Church can evangelize Media, for its proper use.

Mass media is a term denoting that section of the media specifically designed to reach a very large audience and these may include print or electronic media and these may include: Newspapers, Magazines, television, radio, internet, smartphones and social apps.

God gave man the power to subdue the earth, man uses his knowledge and wisdom to advance in technology like in the means of Mass Media this dawn of the new era comes along with many advantages and at the same time with disadvantages. These in one way or the other may bring a negative impact on the morality of those who perceive the message. The Church has a duty to safe guard against the errors that may come along with the new advancement in technology. The Church should not only use media for evangelization but should evangelize it first.

The research findings from the field, in particular the researcher presented the views of respondents on the impact of Mass Media on the morality of the youths. The analysis and presentation of data indicated that indeed the respondents were aware of the growing immorality in Kyabakuzi. The researcher was able to find out the fact that mass media has got an impact on the morality of the youth; it has a positive however, a negative impact also develops if not properly used, and also there are other factors that affect the morality of the youths like urbanization, unemployment which the youths bored. The Church as a mother has a role to play in evangelizing media. Mass media has a positive impact on the morality of the youth, however anybody can be manipulated by the powers of mass media: shows. Series, films, books, magazines, music, smartphones, which often portray violence and immoral behaviors.

The youths are the group mostly influenced. Their lifestyle is mostly influenced and modelled after media personalities, it is highly believed that Mass media is greatly responsible for the behavioral changes among the youths, this not an assertion or a hasty generalization, but an observation and a by the people in Kyabakuzza. The Church as a mother is called upon to utilize media to spread the Gospel of Christ, and at the same time evangelized it, such that its aim conforms to that of the Church.

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APPENDIX I: LETTER FROM THE DEAN OF STUDIES

ST. MARY'S NATIONAL SEMINARY GGABA

P O Box 1871
KAMPALA
Uganda



Tel: +256-414 268844 Fax: 510926

Email: ggabanationals@yahoo.com

Or: ggabanats03@yahoo.com

Date: 6th December 2016

OFFICE OF THE DEAN OF STUDIES

TO WHOM IT MAY CONCERN

Dear Sir/Madam

RE: FIELD RESEARCH

This is to certify that LUSWATA Julius is carrying out academic research on the topic: "*The Impact of Mass Media on the Morality of the Youth in Kyabakuzza Parish in light of Miranda Prorsus*", in partial fulfilment for the award of Masters of Arts Degree in Religious and Theological Studies of Makerere University to which we are affiliated.

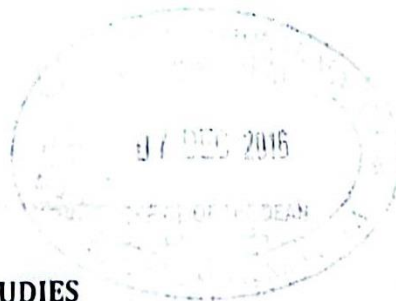
This work is purely academic and will be held with utmost professional confidentiality it deserves unless otherwise indicated.

Please do accord him the necessary assistance and any queries in this regard can be addressed to our office provided above.

Thank you for your assistance,

Sincerely yours in services

Fr. Darius Magunda
ASSOCIATE DEAN OF STUDIES



APPENDIX II: QUESTIONNAIRE

ST. MARY'S NATIONAL SEMINARY, GGABA
(AFFILIATE INSTITUTE TO MAKERERE UNIVERSITY)
P.O BOX 1871, KAMPALA-UGANDA

Dear respondent,

RE: RESEARCH QUESTIONNAIRE

My name is **Luswata Julius**, a student from the above mentioned institution. I am carrying out a research on the topic. ***THE IMPACT OF MASS MEDIA ON THE MORALITY OF THE YOUTH IN KYABAKUZA PARISH IN LIGHT OF MIRANDA PRORSUS***

The purpose of this letter is to ask you kindly to avail me with the answers to the questions in this questionnaire. Your answers will avail me the information I need to carry out this task to meet the requirements for the award of the **Master's Degree in Religious and Theological Studies of Makerere University, Kampala (MRTS)**.

Confidentiality wherever requested for and wherever deemed necessary is assured.

Thank you in advance and may God bless you.

RESPONDENTS DETAILS

In this part concerning age and level of education you tick the bracket where you belong

NAME: _____.

AGE BRACKET: A (10-18) B (19-27) C (28-36) D (37-Above)

LEVEL OF EDUCATION: A (PRIMARY-O LEVEL) B (A LEVEL – UNIVERSITY)

WORK STATUS _____.

PLACE OF RESIDENCE.

PART A

INSTRUCTIONS: Tick the appropriate answer

1. Has Mass media today contributed to the morality of an individual person?

YES

NO

2. Is there a relationship between mass media and the growing immorality in Kyabakuzza Parish?

YES

NO

3. To what extent has the growth of Kyabakuzza into a town and the advancement in technology affected the morality of the youth today?

Great extent

less extent

Not at all

4. How often do the youths' use the means of social media a day?

Every time

sometime

rarely

5. Which of these is the most used means of mass media?

Newspapers

radio

Tv

social apps

others

6. Which of these Newspapers is commonly read by the youths?

Red pepper

Bukedde

New vision

kamunye

others

7. Which of these social media are commonly used by the youths?

Whatsapp

facebook messenger

Imo

Viber

others

PART B (Fill in the gaps provided)

8. What is Mass media for you?

•

•

•

9. Identify some of the common forms of mass media today?

•

•

•

10. Is there any impact media can impart on the morality of the youth? If yes what is it?

•

•

•

11. Is there any form of mass media that was initiated by Church and can be accessed in Kyabakuza, if any what is it? And how often do the youth use it?

•

•

12. How best can the Church evangelize Mass media?

⤵

⤵

13. Why are the youth so much obsessed with Mass Media today?

⤵

⤵

⤵

14. What kind of information do the youth share especially when using social media?

⤵

⤵

⤵

15. Today information moves very fast; how often is this information truthful?

⤵

⤵

END

Thank you very much

APPENDIX III INTERVIEW GUIDE

1. Has mass media today, contributed to the morality of an individual?
2. Is there any relationship between mass media and the growing immorality in Kyabakuza Parish?
3. To what extent has the growth of Kyabakuza into a town and the advancement in technology affected morality of the youth today?
4. How often do the youths use the means of social media a day?
5. What are the most common means of mass media used by the youth?
6. Which newspapers are commonly used by the youth?
7. Which social media app are commonly used by the youths?
8. What is mass media for you?
9. Identify some of the common forms of mass media today?
10. Is there any impact media has imparted on the morality of the youths, and if yes what are they?
11. Is there any form of mass media that was initiated by the Church? If there is any is it accessible in Kyabakuza?
12. How best can the Church utilize media for moral guidance of the youth?
13. Is it possible for the Church the Church to evangelize mass media, and how best can it do it?
14. Why are the youth so much obsessed with Mass media today?
15. What kind of information do the youths share when using social media?
16. How first the transmission of information is today, and how truthful is it?

APPENDIX IV: FOCUSED GROUP DISCUSSION GUIDE

1. Why are the youths so much obsessed with Mass Media?
2. How often do the youths spend on social media
3. Mass media is to be blamed for the decline in morality of the youth discuss
4. Is there any positive impact of Media on the morality of the youth?
5. Mass media is a threat to the morality of the youth discuss
6. How often do people watch Catholic programs on EWTN
7. How has the Church in Masaka diocese utilized media to communicate the Gospel to the youth?
8. How best can the Church evangelize Mass media for its proper use?

APPENDIX V: LIST OF INFORMANTS

NO	NAMES	SEX	OCCUPATION
1	MUKASA JOSEPH	M	TEACHER
2	KATO JOSEPH	M	RADIO PRESENTER
3	MUBIRU JOHN	M	RADIO PRESENTER
4	NAMATOVU TEDDY	M	SHOP ATTENDANT
5	NALUWUGE FLORENCE	F	NURSE
6	MULINDWA JUDE	M	STUDENT
7	KAFEERO STEVEN	M	BUSINESS MAN
8	KAYONGO RONALD	M	TEACHER
9	KASIRYE DAVID	M	STUDENT
10	TUMUSIIME JAMES	M	SOCIAL WORKER
11	KASULE HENRY	M	ACCOUNTANT
12	KANGAVE JIMMY	M	MEDICAL DOCTOR
13	MUGERWA JULIUS	M	LAB-TECHNICIAN
14	KAKINDA HERMAN	M	CARPENTER
15	NAMULINDWA WINNIE	F	RECEPTIONIST
16	KIMBUGWE CONRAD	M	BANKER
17	NAKATE CATHY	F	SECRETARY
18	SSEBUUFU ANTHONY	M	MECHANIC
19	KISEKA TIMOTH	M	RADIO PRESENTER
20	KIMULI TOM	M	FARMER

21	KATO PAUL	M	STUDENT
22	JOHNBAPTIST SSENYONDO	M	PRIEST
23	NAMUDDU TEO	F	STUDENT
24	KASEKENDE FRED	M	MARKET VENDOR
25	NDAWULA CHARLES	M	TEACHER
26	NYITEGEKA MICHAEL	M	IT SPECISLIST
27	NANTONGO MAX	F	STUDENT
28	NAKASAGGA A	F	LECTURER
29	NAKANDI PEACE	F	TUTOR
30	NAKAYIZI PHINE	F	CASHIER
31	KIZITO JAMES	M	COBBLER
32	LUWAGA EVARISTO	M	FARMER
33	KATABAZI JOSEPH	M	TEACHER
34	KAZIBWE JAMES	M	STUDNT
35	KAZIBWE TONNY	M	TAILOR
36	KABIITO JOSEPH	M	FARMER
37	MATOVU FRANK	M	COUNSSELOR
38	KISEGERWA ALOYSIUS	M	PHOTO GRAPHER
39	LWANGA HRNRY	M	SHOP KEEPER
40	KILINYA JOHN	M	BUSINESS MAN
41	SSENNONO JOHN	M	SHOP KEEPER
42	KIZITO JOSEPH	M	FARMER

43	KYABAGGU ANDREW	M	HOTEL MANAGER
44	KYAMBADDE SIMON	M	FARMER
45	KYAGULANNYI MOSES	M	SHOP ATTENDANT
46	NAKALANZI JANE	F	TEACHER
47	BWOGI PATRICK	M	TEACHER
48	KAKUMBA VINCENT	M	RADIO PRESENTER
49	LUBOWA MATHIAS	M	FARMER
50	LUBUULWA FRANCIS	M	POLICE MAN
51	LUKYAMUZI GONZAGA	M	MARKET VENDOR
52	LUSIBA GEORGE	M	MEDICAL ASSISTANT
53	MUKISA JOHN	M	RETAILER
54	MAGEMBE ADRIAN	M	HEAD TEACHER
55	MUKASA JOSEPH	M	SURVEYOR
56	MUTUNZI JOSEPH	M	ELECTRICIAN
57	MATOVU TONNY	M	SHOP ATTENDANT
58	MAYAMBALA MARTIN	M	SHOP ATTENDANT
59	MAYANJA CLEMENT	F	FARMER
60	MAYANJA GODFREY	M	BRICK LAYER
61	NAMUGERA NICHOLAS	M	STUDENT
62	MAYIGA JOHNMARY	M	STUDENT
63	MBUGA DENIS	M	TEACHER
64	MIGADDE ROBERT	M	RETAILER

65	MPAGI JOSEPH	M	STUDENT
66	MUGAMBE JOY	M	FARMER
67	MUGERA GERALD	M	TEACHER
68	MUGUMYA ALEX	M	WELDER
69	MUKASA JOHN	M	TEACHER
70	MULEMA GONZAGA	M	SHOP ATTENDANT
71	MULIIRA ALOYSIUS	M	FARMER
72	MULINDWA BEN	M	STUDENT
73	MUUWAYA GODFFREY	M	WAITER
74	MUWAYA GODFREY	M	POLICE OFFICER
75	MUWONGE TADDEO	M	TEACHER
76	MUWONGE TONNY	M	STUDENT
77	MUWULYA RICHARD	M	STUDENT
78	MUWULYA RICHARD	M	STUDENT
79	MWOGESI MOSES	M	STUDENT
80	NAKASSI JACENTAH	F	HOUSE WIFE
81	NABBANJA MAGGIE	F	HOUSE WIFE
82	NABISERE ROSE	F	TEACHER
83	NABUKKERA FRANCISCA	F	HOUSE WIFE
84	NABUNJE SUSAN	F	COUNSELLOR
85	NABUUSO FLORENCE	F	TEACHER
86	NAJJEERO MATILDA	F	PEASANT FARMER

87	NAJJEMBA BERNADETTE	F	PEASANT FARMER
88	NAKAANA GYAVIIRA	F	HOUSE WIFE
89	NAKABUGO OLIVER	F	HOUSE WIFE
90	NAKABUGO OLIVER	F	WAITRESS
91	NAKACHWA ROSE	F	HOUSE WIFE
92	NAKAJUBI DIANA	F	SECRETARY
93	NAKANDI JANE	F	FARMER
94	NAKASEETA FLORENCE	F	MARKET VENDOR
95	NAKASEETA FLORENCE	F	TEACHER
96	NAKAWOOZA MARY	F	RETAILER
97	NAKAWUKA CHRISTINE	F	SECRETARY
98	NAKAWUKA PASSY	F	TEACHER
99	NAKAWUKA VICTOR	F	WAITRESS
100	NAKAYENGA BETTY	F	TEACHER
101	KINTU RAPHAEL	M	STUDENT
102	MUSOKE NOAH	M	SOCIAL WORKER
103	WASSWA THOMAS	M	BODABODA CYCLIST
104	MWESIGWA JOHN	M	TEACHER
106	SSEKIKUBO DAVID	M	FARMER
107	SSERUYANGE THOMAS	M	MARKET VENDOR
108	MUTESA MOSES	M	MARKET VENDOR
109	KABALI MATIA	M	HEALTHY WORKER
110	SSEKITOLEEKO GERALD	M	BODABODA CYCLIST
111	MWESIGWA GERALD	M	TEACHER
112	MUHANGI ANDREW	M	ACCOUNTANT
113	ISINGOMA PETER	M	STUDENT

114 MUWONGE MICHAEL	M	ENGINEER
115 NASASIRA FRANCIS	M	ENGINEER
116 MUGEMA JOHN	M	FARMER
117 TEBUKOZA RAPHAEL	M	TEACHER
118 MUKASA PETER	M	TEACHER
119 MUGISHA GREGORY	M	STUDENT
120 SUNDAY JOHN	M	STUDENT
121 MBABAZI ANDREW	M	STUDENT
122 KIIZA DEOGRATIAS	M	TEACHER
123 KABIITO BEN	M	STUDENT
124 LUBEGA NICHOLAS	M	STUDENT
125 MUSOKE THOMAS	M	BODABODA CYCLIST
126 MWESIGWA RICHARD	M	MECHANIC
127 LUKWAGO LEONARD	M	PLUMBER
128 KAJUBI JAMES	M	TECHNICIAN
129 SSALI CHARLES	M	STUDENT
130 MUGISHA JOHN BOSCO	M	TEACHER
131 BACURANA WILLIAM	M	MARKET VENDOR
132 MONDAY SIMON	M	FARMER
132 BAGUMA RICHARD	M	CATECHIST
133 SSEBUGWAHO STEPHEN	M	HEALTH WORKER
134 KITONE JOHN	M	TEACHER
135 SSENYANGE JOHN BOSCO	M	CATECHIST
136 KUGONZA FRED	M	RWEBIGAAGA
147 MUGONYI ANDREW	M	TEACHER
148 KASAIJA JULIUS	M	MARKET VENDOR
150 BIZIBU JOHN	M	MARKET VENDOR
151 BANOBERE JOHN	M	FARMER
152 KYALISIIMA GORETTI	F	TEACHER
152 NABISIKA JANE	F	STUDENT
153 TUSHABE JOACHIM	F	STUDENT

154 NABUKEERA JOAN	F	HOUSEWIFE
155 MWERE INNOCENT	F	MARKET VENDOR
156 NAKIRIJJJA BRENDAH	F	SHOP ATTENDANT
157 NNANONO NOELINE	F	TEACHER
157 NAYEBARE ANNET	F	TEACHER
158 NAKABIRYE JOANITA	F	STUDENT
159 NAWANTE GYAVIIRA	F	STUDENT
160 NAMUBIRU PHENNY	F	STUDENT
161 NALWANGA VERONICA	F	STUDENT
163 NASAKA JANE	F	NURSE
164 NAMUGANGA ANGELLA	F	TEACHER
165 NAKASUMBA TEOPISTA	F	TEACHER
166 NAMUWONGE IRENE	F	SHOP ATTENDANT
167 NAKACWA MARGRET	F	FARMER
168 NAGAI OLIVE	F	FARMER
169 NAIGA LEOCARDIA	F	TAILOR
170 KYOSIMIIRE CLAIRE	F	HOUSEWIFE
171 MBABAZI NARUKENGE	F	STUDENT
172 NABAGEREKA ROSE	F	SOCIAL WORKER
173 NAKU CHRISTINE	F	NURSE
174 BUSINGE JANE	F	SOCIAL WORKER
175 KEMIGISA IRENE	F	TEACHER
176 KUSEMERERWA MARIA	F	TEACHER
177 KANSIIME IMMACULATE	F	SOCIAL WORKER
178 AGANYIRA DOREEN	F	SALES PERSON
179 TAYEBWA MAUREEN	F	SHOP ATTENDANT
180 KYALISIIMA SCOVIA	F	SOCIAL WORKER
181 NABIGAAGA CHRISTINE	F	FARMER
182 NAWAJJE MARY	F	STUDENT
183 BIRUNGI TEDDY	F	SOCIAL WORKER
184 KULABABO MONICA	F	FARMER

185 BAGEYA NOE	F	TEACHER
186 TUMUSIIME STELLA	F	TEACHER
187 AHIMBISIBWE JANET	F	NURSE
188 KYALIKUNDA GAUDA	F	STUDENT
189 KARUNGI BRENDA	F	TEACHER
190 NAKALYANGO PROSSY	F	STUDENT
191 NASSALI JULIET	F	STUDENT
192 NAMATA GRACE	F	SOCIAL WORKER
193 NAKABALI DOREEN	F	FARMER
194 NABUGUZI DOROTHY	F	SHOP ATTENDANT
195 NATUKUNDA NOELINE	F	FARMER
196 KUNIHIRA ALINAITWE	F	HOUSEWIFE
197 NNAKYANJA TEDDY	F	NURSE
198 NAMANYA ANGELLA	F	TEACHER
199 NALUYOBYA CAROLINE	F	HAIR STYLIST
200 NANYONGA DAISSY	F	SHOP ATTENDANT
201 MBABAZI VICTORIA	F	FARMER
202 NAGAWA JANE	F	NURSE
203 NANDAWULA PERCY	F	STUDENT
209 NUMUWAYA BETTY	F	NURSE
210 NAMPEERA OLIVA	F	NURSE
211 NABUKEERA HARRIET	F	ACCOUNTANT
212 NALUBEGA GRACE	F	TEACHER
213 NALUBEGA PRISCA	F	FARMER
214 BABIRYE SYLVIA	F	HAIR STYLIST
215 NAYIGA CONCEPTER	F	FARMER
216 KASIITA FRANK	M	TEACHER
217 KALEMA HENRY	M	TAILOR
218 KALYANGO EDWARD	M	ELECTRICIAN
219 KIMBUGWE DEO	M	MECHANIC

220 KAYIWA JUDE	M	RADIO PRESENTER
221 KITTO JAMES	M	SHOP ATTENDANT
222 BAKKA JIMMY	M	DRIVER
223 KISEKA JOSEPH	M	FARMER
224 KATENDE GONZAGA	M	MARKET VENDOR
225 ASIIMWE CHRIS	M	STUDENT
226 KATO PAUL	M	STUDENT
227 MUSIIGE VINCENT	M	STUDENT
228 SSENYONDO EDDY	M	STUDENT
229 KIZITO GERLARD	M	STUDENT
230 ALIDEKI JUDE	M	STUDENT
231 KAYEMBA AFAAYO	M	MAYOR
232 KAKANDE BEN	M	TEACHER
233 MUJJUZI WILY	M	TEACHER
234 HAPPY INNOCENT	M	TEACHER
235 KASSETTA JOHN	M	DOCTOR
236 KAVUMA PAUL	M	FARMER
237 WALUGEMBE PAUL	M	CLINICAL OFFICER
238 LUGALAMBI JOSEPH	M	TEACHER
239 MUGUMYA DEO	M	FARM MANAGER
240 MBOGA TONNY	M	STUDENT
241 MANDE VINCENT	M	STUDENT
241 MIIRO FRANK	M	STUDENT TEACHER

242 WASSWA ANTHONY	M	STUDENT
243 DAMULIRA IVAN	M	CATECHIST
244 KIRINYA JOSEPH	M	CATECHIST
245 KAGENYI FRED	M	CATECHIST
246 KATONGOLE FRED	M	CATECHIST
247 KALEMA CHRISTOPHER	M	MECHANIC
248 KALISA GABRIEL	M	TEACHER
249 MATOVU EDWARD	M	STUDENT
250 NYANZI PAUL	M	STUDENT
251 KIWANUKA JOHN	M	ENGINEER
252 KIYIMBA TONNY	M	CARPENTER
253 LWANGA JOHN	M	SECRETARY
254 MATOVU DEO	M	TECHNICIAN
256 MUTAGUBYA LAWRENCE	M	BANKER
257 MULINDWA CHARLES	M	STUDENT
258 KIMERA JOSEPH	M	DRIVER
259 KATUGGA JOHN	M	LAB ATTENDANT
260 KAZIBWE JOSEPH	M	STUDENT
261 NKUGWA LAWRENCE	M	FARMER
262 SSIMBWA HERMAN	M	STUDENT
263 KIMERA VINCENT	M	STUDENT
264 TABIRA FRANK	M	BARBER
265 MUKISA GONZAGA	M	DRIVER

266 WALUGEMBE DAUDI	M	STUDENT
267 SSEGAWA DEO	M	NURSE
268 KAMOGA JOSEPH	M	TUTOR
269 KALIKA TOM	M	SHOP ATTENDANT
270 KASOZI EDDY	M	MECHANIC
271 BUKOOLA JOSEPH	M	PRIEST
272 MULUMBA MICHAEL	M	BAR MANAGER
273 MUTUNZI SAM	M	TRADER
274 KAFUUMA SAMUEL	M	TRADER
275 BWEBALE HENRY	M	CIVIL SERVANT
276 BINE APPOLINARI	M	TEACHER
277 MUKASA JOSEPH	M	CLINICAL OFFICER
278 BUYE JOSEPH	M	STUDENT
279 KATUMBA MOSES	M	STUDENT
280 LUGEMWA JOHN	M	LAWYER
281 BYEKWASO FULGENSIO	M	CIVIL SERVANT
282 KINTU DAVID	M	ARTIST
283 LUKONGWA PATRICK	M	GRAPHIC DESIGNER
284 LUKANGA EMMA	M	STUDENT
285 KASENGE JOSEPH	M	TEACHER
286 KATEREGGA PIUS	M	RETIRED TEACHER
287 KANGAVE JAMES	M	MARKET VENDOR
288 KALINDA MOSES	M	TEACHER

289 SSEKAMAANYA DENIS	M	TEACHER
290 SSEKAMAANYA EMMANUEL	M	PRIEST
291 SSEKABIRA DEUS	M	YOUTH CHAPLAIN
292 KASANGAKI JOSEPH	M	SHOP ATTENDANT
293 KALEMEERA HENRY	M	BODABODA DRIVER
294 MUGERWA LAWRENCE	M	TEACHER
295 SSEREMBA JOSEPH	M	FARMER
296 KASUMBA JOSEPH MARY	M	FARMER
297 KALUNGU JUDE	M	TAILOR
298 MUKASA JOHN	M	COUNSELLOR
299 MUWANGA DICK	M	CHAIRMAN L III
300 KALANSI MARK	M	BUSINESS MAN
301 LWANGA MARK	M	FARMER
302 KAKEETO BRIAN	M	ELECTRICIAN
302 KASIRYE ALOYSIOUS	M	DRIVER
303 MULINDWA FABIAN	M	DENTIST
304 MUGEMA JOSEPH	M	NURSE
305 MUTEKANGA HENRY	M	STUDENT
306 BUULE JOSEPH	M	STUDENT
307 WALAKIRA SAM	M	PHOTO MAN
308 KAYIZZI DENIS	M	MECHANIC
309 KAYIIRA REMEGIUS	M	TEACHER
310 JUUKO RICHARD	M	SHOP ATTENDANT

311 NALUBEGA OLIVER	F	SECRETARY
312 NAKANWAGI GORETH	F	TEACHER
313 NANSAMBA WINNIE	F	HOUSE WIFE
314 NANTANDA LIZ	F	FARMER
315 MUKWAYA CHRISTINE	F	FARMER
316 BABIRYE KABANDA	F	WOMAN MP
317 NAKIMBUGWE DIANA	F	NURSE
318 NABADDA THERESA	F	STUDENT
319 NDAGIRE ELIZABETH	F	STUDENT
320 MIREMBE CLARE	F	WAITRESS
322 NAMATA JULIET	F	WAITRESS
323 ASIIME PHINA	F	BUSINESS WOMAN
324 NANTABA TEDDY	F	TEACHER
325 BIRUNGI SARAH	F	TEACHER
326 TUMUSIIME GORETH	F	CATECHIST
327 TENDO MARIA	F	BUSINESS WOMAN
328 LINDA JUDITH	F	STUDENT
329 NAMBI MARGRET	F	MARKET VENDOR
330 TIBENDA MEGA	F	RELIGIOUS SISTER
331 NABAGGALA DOREEN	F	MOBILE MONEY
332 KANSIIME MARY STUART	F	STUDENT
333 SSENTOOGO JANE	F	NURSE
334 NAKIBUULE JOSEPHINE	F	MIDWIFE

335 BUKIRWA LEONARD MARIA	F	FARMER
336 NALUBEGA NOE	F	TEACHER
337 NANTAMU JUSTINE	F	BUSINESS WOMAN
338 NALUBWANA GORETH	F	BUSINESS WOMAN
339 NAMYALO MEGA	F	SALOON ATTENDANT
340 NABATEREGGA JACKLINE	F	TEACHER
341 NALWOGA TEOPISTA	F	TEACHER
342 NAMIREMBE CHRISTINE	F	TEACHER
343 NANKAKAWA FELISTA	F	NURSE
344 NANKABIRWA RUTH	F	MARKET VENDOR
345 NAKIBUUKA VERONICA	F	NURSE
346 NAMUGENYI SHANITA	F	STUDENT
347 NATUKUNDA ESTHER	F	BANKER
348 NALUSIBA THERESA	F	RADIO PRESENTER
349 NAKABIRI LILIAN	F	STUDENT
350 NAKASETTA MOREEN	F	STUDENT
351 NANTUMBWE	F	STUDENT TEACHER
352 NABISERE JULIET	F	RADIO PRESENTER
353 NANSAMBA SANYU	F	MARKET VENDOR
354 ASIIMWE CAROLINE	F	STUDENT
355 NANKANDI PENINA	F	STUDENT
356 MUGABI FLORENCE	F	STUDENT
357 NANTONGO MAXENSLA	F	HOUSE WIFE

358 NABBALE CATE	F	TEACHER
359 NALUBOWA PASKAZIA	F	CATECHIST
360 NAKATE JOSEPHINE	F	TEACHER
361 NABUUMA WIN	F	NURSE
362 NANKABIRWA TENDO	F	STUDENT
363 NASANGA PHIONA	F	WAITRESS
364 NANTEGE FAITH	F	STUDENT
365 NALUKENGE GERTRUDE	F	HOUSE WIFE
366 NANBASSA MARY	F	FARMER
367 NAKATO PAULA	F	TEACHER
368 NAMPEERA BRENDA	F	TEACHER
369 NAKAYINGA JANEFRANCIS	F	TAILOR
370 NAKABITTO EDITH	F	FARMER
371 NAMATOVU DOROTH	F	HOUSE WIFE
372 NAKASINGA JANE	F	MARKET VENDOR
373 NALUBEGA STELLA	F	STUDENT
374 NAMAZZI CAROL	F	NURSE
375 NAKYEYUNE MARY	F	STUDENT TEACHER
376 NAVUBYA MACLINE	F	STUDENT
377 NALUTAAYA PAULINA	F	STUDENT
378 NAMUGENYI ANNET	F	STUDENT
379 MBABAZI ROSEMARY	F	MIDWIFE
380 NAKASSI VIOLA	F	TEACHER

381 NAKASAGGA ANNET	F	FARMER
382 NAMUYIGA MATILDA	F	SHOP ATTENDANT
383 NALUWUGE STELLA	F	AGRICULTURE OFFICER
384 NABUKEERA SILVIA	F	TEACHER
385 BABIRYE ASSUMPTA	F	TUTOR
386 NAMULEMA BETTY	F	STUDENT
387 TAMALE RITAH	F	STUDENT TEACHER
388 AKANKWASA KEVIN	F	MEDICAL DOCTOR
389 NAKACHWA PHINA	F	STUDENT
390 MUSIMENTA HELLEN	F	BUSINESS WOMAN

APPENDIX VI: PRAYER FOR THE MASS MEDIA

O God, to communicate Your love to men, You sent your only Son Jesus Christ into the world and made Him our Master, the Way and Truth and Life of humanity. Grant that the media of social communication-press, films, radio, television and records-may always be used for Your glory and the good of souls. Raise up vocations for this multimedia apostolate, and inspire all men of good will to contribute with prayer, action and offerings, so that through these means the Church may preach the Gospel to all peoples. Amen