

COMMUNICATOR for a CYBER AGE in Africa.

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Communicator for a Cyber-Age in Africa Thank you for taking time to read these instructions. This manual is intended to help the formation of leaders in Communication. It has six sections. Each section has a varied

number of topics and each topic is divided into two sections: one for the trainer and the other handout for the participant. In the right hand column the AIM of the topic and the MATERIALS REQUIRED for the teaching are given. Each topic is sub-divided into various areas: they are PROCEDURE in which the participants are invited to perform an activity on which they will reflect later during the session, INPUT in which teaching of the topic takes place, REVIEW in which a summary of the whole topic is given, REFLECTION in which the participants will be invited to reflect on life in relation to the topic discussed, RELEVANT SKILLS in which the participant will be asked to perform various activities and finally the RESOURCES and REFERENCES. INPUT deals with the 'Knowledge' element. Please bear in mind that teaching of Communication in the Twenty-first century is like shooting a moving target from a shifting platform. So you need to keep yourself updated constantly. The "Knowledge" element can, to some extent influence the 'Behaviour' of the trainee. But this connection need not evolve spontaneously. Hence it must be borne in mind that "Attitude" is of prime importance. Hence the formation must be focussed on this area. We suggest that a methodology of 3XL - eXperience, eXpress, eXperiment and Live. In the Input section besides the knowledge content, the experience of the trainer and trainee should be shared and this will lead both to express their beliefs, fears and learning. The REFLECTION section can be challenging. Here the participant is invited to reflect on concrete life situation, one may be asked to think about what one may not be comfortable with.

The SKILLS section will help the trainee to experiment the principles that have been assimilated. It will enable the trainee to make the learning with practical and develop attitudes for life.

The best result is achieved where the participants are given the hand out and they take part in the exercise.

The ideal will be to use the Training Manual in a sequential manner but one can choose the topics guided by his/her training needs.

Let us know if you need further assistance in any area. It will be useful to invite an expert in some particular topics where you feel incompetent. We shall appreciate your suggestions and inputs to improve this manual.

Fr. Sebastian Koladiyil, sdb Director, BEAMS Bosco Eastern Africa Multimedia Services Karen Kenya

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The twenty-first century can be identified by many acronyms but one stands out IT which could mean Informational Technology, Instant Technology or International Technology. We are at the dawn of interconnected technology which crosses all continents, borders, times and languages. No one can stop it. It is a God given gift to be used for good or evil. Pope Pius VI in his epoch exhortation, 'Evangelii Nuntiandi' said "The Church would feel guilty before the Lord if she did not utilize these powerful means that human skill is rendered more perfect daily. It is through them that she proclaims 'from the housetops' the message of which she is the depository." The Salesians, following the charism of their founder, Don Bosco, of training youth worldwide, and promoting and developing the knowledge and art of social communications, have produced a timely communication training manual for forming of the laity, seminarians and religious in formation. It is called 'CHRISTIAN COMMUNICATOR FOR A CYBER AGE IN AFRICA.' Many parts of the Church have lagged behind in training its disciples in the communication skills of our time. This manual will bridge the communication gap and equip our religious and laity to be in the forefront in all avenues of communicating the 'Word of God.' This manual teaches how communication can fit into every aspect of their religious formation from giving retreats, the writing of newsletters, the making of video documentaries and the production of religious radio programmes. It is designed to cover seven years of training with a syllabus that will progressively challenge the intellectual growth and maturity of the trainee. Christ was the great communicator of His time and we must know and use the varied tools of proclaiming the 'Good News' in our time. Our prayer is that our institutions will be open to these new mediums of social communications and utilize the solid teachings of "CYBER AGE IN AFRICA' as a manual par excellence to prepare our people for the true apostolate as fishers of God's people.

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About the Editor Fr. KD Tom Kunnel is a Salesian of Don Bosco from the Province of East Africa. He is the Founder/Director of Bosco Eastern Africa Multimedia Services - BEAMS and the Regional Delegate for Social Communications for Africa-Madagascar. Besides Christian Communicator for a Cyber Age in Africa, he has edited The Salesians of Don Bosco for a Cyber Age in Africa, Keep Busy and Cheerful and co-edited Critical Media Education in African Context. His field of specialization is Film Production from Hallel International School of Communications, New York.

INTRODUCTION

"As media becomes ever more intertwined with people's daily lives, it influences how people understand the meaning of life itself. Indeed, the power of media extends to defining not only what people will think but even what they will think about. Reality, for many, is what the media recognizes as real; what media does not acknowledge seems of little importance." Aetatis Novae,4.

In reflecting upon the means of social communication, we must honestly face the 'most essential' question raised by technological progress: whether, as a result of it, the human person 'is becoming truly better, that is, more responsible, more open to others, especially the most needy and the weakest, and readily gives aids to all.'(Pope John Paul II Redemptor Hominis, 15).

Given the tendency of modern technology to shift the focus from morality to technique, the Church has to make the most effective case possible for the unavoidable priority of moral choice and action in social communications, even in a highly technical world. There has been a lack of proper disposition on the part of professional communicators and the media public to the issue of moral formation. And those who do take note of Church teachings tend to regard the church's moral pronouncements as an inappropriate restriction on personal liberty or another manifestation of religion's abiding reactionary impulse to bind artists to conventional ideas of morality. But before the will can culpably abdicate its duty to moral responsibility, certain principles must first be present in the intellect. Hence, the failure of Catholic doctrine on social communications to achieve its intended effect has antecedent intellectual factors—for example, a lack of appreciation for the moral nature of social communications, a disordering of communicative means to proper human ends, or an ignorance of the importance and duty to form one's conscience that follows from a deficient understanding of freedom.

Hence, embarking on intellectual formation is essential to bringing about a cohesive interaction between technology and freedom. We hope that this manual, *Communicator for a Cyber-Age in Africa*, will be a tool in intellectual and moral formation of leaders who will legislate on media policies, of teachers and ministers of the Word and Sacrament who will evangelize through the media and of producers and media professionals who will responsibly create products by using media technologies, that will create a better world. In the words of *Ecclesia in Africa*, "The modern mass media are not only instruments of communication, but also a world to be evangelized..." EA no. 124. "Every Christian should be concerned that the communication media are a vehicle of evangelization." EA.no.124.

Fr. KD Tom Kunnel, sdb Founder/First Director, BEAMS Bosco Eastern Africa Multimedia Services Karen, KENYA 2009

1 Communicator for a Cyber-Age in Africa SECTION I CONTENT FOCUS Basics of Communication

Understanding Signs and Symbols Communication through Body language SYLLABUS GUIDEPOST Lay -

Secondary School – Form 1 and 2 - Introduction to Catechist Training Religious - Postulancy/Prenovitate

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Communication 12 1.4 Simplified Models of Communication 18 1.5 Noise in Communication 23 1.6 Body

Language 27 1.7 Eye Communication 31 1.8 The Language of Signs and Symbols 36 1.9 Etiquette for Better

Communication 41 1.10 A Brief History of Communication 49 SECTION I3 Communicator for a Cyber-Age in

Africa 1.1 Communication and our Human Identity Procedure • Ask the participants to imagine they are

dead. Their closest relatives are assigned the job of writing their obituaries. Here, ask the students to write

out their own obituary with the help of the following points: - Name of the deceased (Participant's name) -

Name of the parents and siblings - Date, time and manner of death - State of health - Type of personality -

The deceased's profession - Achievements in life - Some of the deceased's favourite quotations - What

values did the deceased live by? (instances to show this?) • Once the class has been given about 10 minutes to write the obituaries ask them to share their obituaries either in general or in groups.

• Then discuss the following: 1. What did you feel about writing your obituary? 2. What were the easiest parts to write about? 3. What were the most difficult parts to write about? 4. Why do you think some parts were easy and others difficult? 5. What does this exercise tell you about your life? Input • A clear and acceptable identity is important to the development of a positive self concept and a value-led life. A sense of identity is derived from the realisation that a person is a unique, separate, individual human being. A fuller identity, however, evolves from what a person believes and what a person decides to do in life.

Identity crises, for example, often arise from decisions concerning career choices, marriage, and involvement in political, social, and religious groups. • According to Uchendu, the search for identity of an African is comprised of four sometimes conflicting alternatives: (1) A search for continental identity in order to create a united Africa, became an instrument for decolonization and a weapon for post-independence international diplomacy. (2) An integrating “black” racial identity, motivated by social pride, which makes it meaningful to speak of three Africans: Arab Africa, Black Africa and white minority Africa. (3) A search for national identity. (4) The demand for ethnic identity within the multi-ethnic state systems.

- Either way, a person must arrive at some acceptable balance between a personal identity (how a person has come to view him or herself) and a social identity (what perceptions tell him or her about what others expect and how they make judgement).
- Each of us has come into this world with one precious gift - human life.

- Life is a one and only opportunity. It will not be repeated.
- Human life comes to us as a unity of body, mind and spirit, which we call Aim Materials Required [To make the participants understand the value and uniqueness of human communication. [Pen and Paper.4 Communicator for a Cyber-Age in Africa the Human Person. By having life we are called to develop into full and mature human persons. This means development in all three areas of our life: Body, Mind and Spirit.

- Maturing in Body: This means: * Developing healthy habits (regular physical exercise, sufficient sleep, etc.) * Eating wholesome and nutritious food.

- * Promoting bodily hygiene.

- * Taking preventive measures to avoid sickness.

- * Taking curative measures to restore the body after sickness.

- Maturing in mind: This means: * Developing learning and study habits * Developing good general knowledge * Developing a discerning and alert mind * Developing the power of reasoning * Developing the power of creativity * Developing powers of analyzing and synthesizing * Developing specialized knowledge

- Maturing in spirit: This means: * Conscience training to discern right from wrong * Training to know values and live accordingly * Developing the ability to quieten the mind and body * Developing fortitude of spirit so as to withstand pain and disappointment * Developing courage so as to stand up to fear *

- Developing a spirituality that resists evil in all its forms * Developing one’s relationship with God *

- Developing a harmonious relationship with the world around * Possessing the gift of wisdom But in what way is human life special? • Humans are defined by their ability to communicate to other human beings.

They create wonderful ideas and awful ones. They are some of the most complex creatures on the planet simply because they can express so many different ideas in so many different forms of communication.

Many of these forms today are electronic communication technologies. On the other hand, animals communicate by instinct through pre-determined ways. Human beings, instead, communicate both by instinct and by choice and through a creative variety of ways.

- For example, the tenderness that a female monkey shows towards her little ones emerges not from the mind or spirit but from a biological drive that we call instinct. Animals live by instinct and by the urges of their biological nature. Human beings too have instincts and biological urges but because of their mind and spirit they can control their urges and instincts and even transcend them. E.g. in African traditional and modern culture, a man undergoing circumcision was not allowed to express his pain during the initiation

process or after. He was expected to be bold and brave. In other words, humans can decide how to give expression to their urges, feelings, thoughts and ideas in a variety of ways.

Creation of Community The Bible, in the story of creation tells us that “God says...” and it happens. God communicates and creation occurs. Communication is a creative act and the Scriptures continue throughout to present a God who invites us to share in this creative act of communication. A person’s communicating ability is a gift from God to be used creatively or for destruction. God invites us to use it for the purpose of creating the kind of world He wants. What kind of world is that? It is a world of communion between God and people, and between people and people. We are created to have fellowship with God and with one another. The aim of all communication under God is to create community. The words communication and community are almost the same and have a common root. However, to have meaningful communion with God and one another, we need to understand the gift of life that God has given us. Let us take a closer look at what life is.

- Life is a gift from God. It is given freely and generously. Living a good life therefore means learning to be a good receiver and a generous giver.
- Life is the first gift from God to each one of us. Our parents nurtured our life but it was God who gave it to us. Therefore every human life is willed by God. We are not here by chance! It follows that every human life is of absolute value. This means that: 1. Human life is holy, sacred and mysterious (not even parents can explain the why and how of human life - other than the physiological explanation).
2. Human life can not be replayed or duplicated - each life is distinct, unique and original. Each human being is endowed with a separate identity.
3. Human life is purposeful - each life is a gift for a purpose. Each person ought to discover what this purpose is and strive to fulfill it.
4. Human life has great potential - each human being is endowed with gifts ranging from the physiological to the spiritual. The combination of talents in an individual makes the individual truly potent with creativity and power.

For this reason, human life is to be respected and protected in all its variety (of gender, race, class, creed, culture, particular features, idiosyncrasies) and at all stages of its growth (from life in the mother’s womb up to death).

Review 1. Human life is a unity of body, mind and spirit - the Human Person.

2. Human life is special because humans can give expression to what is deepest in them through a variety of expressions. This is the power of communication.
3. Human beings can communicate through instruments that are extensions of their body, mind and spirit.
4. Our identity is changed by today’s communication technology.
5. A person’s communicating ability is a gift from God to be used creatively or for destruction. God’s invitation is to use communication for the purpose of creating the kind of world God wants - a world of communion between God and people and between people and people.

Reflection 1. “Life is God’s gift to us. What we make of it is our gift to God”. Do you agree? How can we make our gift to God better? 2. What does the input and our experience tell us about the manner of human communication? 3. How much of my communication comes from the joy I experience in being alive? 4.

Does my communication really help to “be in communion with” the author of Life? Relevant Skills 1. Write your personal mission statement. This consists of a short sentence explaining your aim or objective in the activities you engage in. It also has to be in line with your abilities.

2. Appreciate aspects about yourself- those that you are aware of, and those that are not apparent to you but obvious to others. How can you use your special gift to be of service to the world? Resources BOSCOM-INDIA. ‘SHEPHERDS’ FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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McGrath, Michael and Nicole, Gregoire. Africa: Our Way through the Bible. Britain: Redwood Books, 1997.

www.sorat.ukzn.ac.za www.troatie.com6 Communicator for a Cyber-Age in Africa Aim • To understand the value and uniqueness of human communication. Procedure • Imagine you are dead. Your closest relatives are assigned the job of writing your obituaries. Write out your own obituary with the help of the following points: - Name of the deceased (Your name) - Name of the parents and siblings - Date, time and manner of death - State of health - Type of personality - The deceased’s profession - Achievements in life - Some of the deceased’s favourite quotations - What values did the deceased live by...instances to show this? • After 10 minutes, share your obituaries either in general or in groups.

• Then discuss the following: 1. What did you feel about writing your obituary? 2. What were the easiest parts to write about? 3. What were the most difficult parts to write about? 4. Why do you think some parts were easy and others difficult? 5. What does this exercise tell you about your life? Review 1. Human life is a unity of body, mind and spirit - the Human Person 2. Human life is special because humans can give expression to what is deepest in them through a variety of expressions. This is the power of communication.

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McGrath, Michael and Nicole, Gregoire. Africa: Our Way through the Bible. Britain: Redwood Books, 1997.

www.troatie.com www.sorat.ukzn.ac.za/theology/bct/ CHAPTER 1.1 PARTICIPANT'S HANDOUT
Communication and our Human Identity COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke
Communicator for a Cyber-Age in Africa Procedure Ask the students to think out a special and creative way to introduce themselves at the play of music. This introduction can be silly, comic, serious, tragic or dramatic. The students will do this whilst standing in a circle. After each introduction, the students will repeat what their fellow student has done and said and proceed onwards to introduce themselves in their own unique way. Some Examples: 1. Acting out one's name or profession 2. Singing out one's introduction Input 1. There are different ways of communicating as is evident from our session namely: * Music * Drama * Monologue * Symbolic 2. Share in general or in groups what you felt on being told to introduce yourself in your own original style.

3. At the thought of being a better communicator either through professional training or by practicing some recommended methods, most of us are fascinated at the expectation that it will make us popular and even loved. Though true, there is a lot more to communication than gaining popularity. Communication involves risk. The deeper we share about ourselves, about what we think and feel the greater the risk of being misunderstood. What's more, communication involves telling the truth and people do not always like the truth because it hurts, especially when it comes from an outsider. This is so especially in the context of being objective while writing for the mass media: radio and television amongst others. If you are a journalist, at the end of many days of hard work, you will find out that while some appreciate your articles, others will use them to reject and isolate you. At that moment, you will need courage and perseverance to go on without selling yourself out of power.

Listening Anyone who wishes to be a leader and an effective communicator should develop good communication skills. The best way to communicate is to first listen. Listening is an active process that includes receiving, interpreting, evaluating, and responding to a message. It takes effort and concentration. When we listen actively, we respond better. Effective communication occurs when the message sent by the speaker is the same message decoded by the listener. Here are a few basics about listening (NB. they are not in any specific order): 1. Receiving It involves taking in sense data by using your ears and eyes. Your ears take in the vocal tones and words. As you receive a message, your eyes read the nonverbal signals, such as a frown or annoyed glance. You watch facial expression and gestures, and you listen to the vocal tone to get the message.

2. Positive Reinforcement Sometimes, repeating what has been shared by the speaker in your own words helps him/her to relax in your presence and to feel that he/she is being understood. Even if what is

communicated is not personal but mere information, give the impression that you are eager to learn something valuable from the one who is speaking. Clarify what you have not understood.

Aim Materials Required [To appreciate the different ways of communicating. [To understand the role of listening in effective communication. [Tape or CD player and some music.

1.2 The Challenge of Communication8 Communicator for a Cyber-Age in Africa 3. Awareness In listening effectively the listener must keep some important points in mind: a) Be aware of your prejudices: We listen differently to different persons depending upon our rapport with them and how much we esteem them. Prejudice can be a great stumbling block to listening actively. The first thing to do, then, is to be aware of our prejudices and, insofar as is possible, rid ourselves of them. Listening objectively is crucial to effective listening.

b) Be aware of making quick assumptions: We often assume from just opening sentences that “we know what he means.” It is true that verbal communication provides clues to the other person’s intended meanings, but we should not presume to know what is intended.

c) Be aware of body language: Active listening will show itself clearly in one’s body language. Some body-signals of a good listener are: * Leaning forward towards the speaker (if the listener is sitting).

* Facing the speaker squarely.

* Looking at the speaker in the eye.

* Reciprocating appropriate signals of understanding and recognition, such as a smile, a laugh, a nod, etc.

* Extending one’s hands towards the speaker in open gestures instead of folding them before one’s chest.

It is only when the speaker perceives you as a good listener (through your positive body signals) will he/she be motivated to open up to you.

objective Listening • Developing objectivity in listening is not easy. More often than not we listen to what we want to hear. We understand meanings that confirm our own stereotyped opinions and prejudices. • Objectivity means being impartial - an important element in effective (honest) listening.

We can develop objective listening by: a) Minimising the use of emotion-laden words. b) Focusing on what is being said, not who is saying it and how it is being said.

c) Avoid impulsive responses. Quick reactions to what is heard amounts to defensiveness and can cause hostility in the relationship. Allow sufficient time to the speaker to satisfactorily communicate his position or ideas.

• Effective listening is a challenge. It can change the way we communicate! • If we make efforts to listen better, we will be sure that our communication will be more accurate, measured and meaningful.

Overcoming Listening Barriers 1) Concentrate on the speaker’s message - It is your responsibility to stay focused on a speaker’s message. You can refocus your attention by saying something like: “Mind, come back to where your body is.” Then immediately refocus on the listening task.

2) Use filters to manage and control noise - The two basic types of noise are: External and internal noise. External noise includes: Sounds from conversations, radios, televisions, machinery etc. Internal noise can

be: pain, fatigue, preoccupation with other thoughts, worry, or a personality conflict with the speaker. Noise is also found in all the elements of communication. Effective listeners must filter out both external and internal unwanted noise. They must be proactive in avoiding the noise they can control and managing the noise that they cannot control. Some ways of doing this include: turning down the volume on a radio, taking a pain reliever, getting enough sleep, etc.

3) Resist talking and instead listen - It is impossible to be a sender and a receiver at the same time. As a listener, you may be tempted to interrupt the speaker in order to make a point or to share information that you feel is important. However, a listener should resist the urge to interrupt. Wait until the speaker has finished making a point, then respond with an appropriate comment.

4) Avoid bias and stereotypes - As a good listener, you do not allow your ideas to interfere with listening to the ideas of another. First of all, although you may be aware that a speaker's ideas or opinions clash with your own, you cannot know for sure what someone is going to say until you actually hear it. Secondly, you may also know the speaker's views but not the reasons for those views; passing judgement without hearing the speaker's arguments would be premature. Thirdly, even if the speaker advocates ideas or supports a course of action that you oppose, you still should listen carefully. By listening you will learn about the opposing view and be able to argue against it more effectively. Listening could change your mind or could re-confirm your own theory. Make sure that you are not against a speaker's view because you dislike some of the speaker's personal characteristics, mannerisms, or appearance. Such judgements are superficial and unfair.

5) Listen with a positive attitude - To be an effective listener, you have to keep an open mind and believe that the speaker might have something useful to offer. Good listeners learn to listen even when they don't want to listen.⁹ Communicator for a Cyber-Age in Africa Listening Problems a) Shift Response This is the tendency of listeners to turn the topics of ordinary conversations to themselves without showing sustained interest in others' topics. Consequently, they are ineffective listeners. They are perceived by others to be socially unattractive and inept communicators.

b) Competitive interrupting Interrupting can be used to shift attention to oneself and away from the other person talking. Interrupting is the second most frequent indicator of conversational narcissism, behind shift response. Those who interrupt don't wait their turn. They step into the conversation when so moved.

c) Glazing over This is the third most common behaviour of the conversational narcissist. When glazing over, the listener exhibits no interest in the speaker or what the speaker is saying. Listening is an active process and you have to be committed to listening.

d) Pseudolistening This is pretending to listen by saying "uh-huh" and "really" to indicate listening, when all the time our minds are far away. However, effective listening requires effort. It necessitates focused attention.

e) Ambushing This is listening with a bias. That bias is to attack what the speaker is saying. In essence, we are looking for weaknesses and ignoring strengths. This is focused attention with prejudice. Some of the most obvious examples of ambushing occur in the political arena. Individuals running for political office are coached to ambush their opponents. It's called "going negative." f) Content-only Response This response focuses on the content of a message, but it ignores the emotional side of communication. A content-only response comprehends the literal meaning of messages from others but doesn't recognise the feelings that ride piggyback e.g.

Bettina: I can't believe we're so broke.

Jeremy: I've been in worse trouble.

Bettina: Look at all the expenses we have to foot.

Jeremy: Actually, we still have a little money from my salary.

Bettina: That's small comfort. What if we lose our house because we can't pay the mortgage? Jeremy: We could use the MasterCard to buy food and pay some bills up to the Ksh 10,000 that's still short of the limit. Then we could use our salary to cover the mortgage next month. • Nowhere does Jeremy, the content-only responder, ever acknowledge Bettina's fears and concerns (e.g. "I understand your fear. I'm feeling very anxious too about our financial state.") Every response only increases her fears that they are in debt up to their eyebrows and that they may lose their home. Content-only responding ignores feelings.

Review 1. To communicate means to risk being noticed, misunderstood and ridiculed.

2. There are different types of communication such as music, drama, monologue and dialogue.

3. As a journalist, some people might not appreciate your articles. You will need courage and perseverance to go on without selling yourself out of power.

4. Listening is an active process that includes receiving, interpreting, evaluating, and responding to a message. It takes effort and concentration. When we listen actively, we respond better. 5. Effective listening occurs when the message sent by the speaker is the same message decoded by the listener. 6. Some basic points to remember about listening are: Be aware of prejudices, of making quick assumptions, of body language and try to listen objectively.

7. To overcome listening barriers, concentrate on the speaker's message, use filters to manage and control noise, resist talking and instead listen with a positive attitude, avoid bias and stereotypes. 8. Common listening problems include: shift response, content-only response, glazing over, pseudo-listening, ambushing and competitive interrupting.

Reflection 1. Do you recall a time in your past whereby you felt discouraged at your inability to state a thought or turn a phrase? After learning that communication involves risk and requires perseverance and courage, would you be willing to persist in communicating despite the shortcomings involved? 2. When listening to your teachers and students, what type of listener are you? How can you overcome some of the problems associated with listening?10 Communicator for a Cyber-Age in Africa Relevant Skills 1. Listen to a half hour of news and note down the information you have received.

2. Listen to a conversation in a TV program, preferably a talk show or live debate and note down the listening challenges/ barriers you observe. Suggest ways in which they can be overcome. Participants are to present the results of their listening exercise to the rest of the class who will critique and evaluate each individual's exercise. If possible, they should also present the recorded conversations they based their listening exercise on to allow the rest of the class to evaluate with them.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. References Ponthieu, Gerald, and Pierre Barrot. The Art of Journalism. Nairobi: Paulines Publications Africa, 2002.

J. Dan Rothwell. *In the Company of Others*. New York: McGraw-Hill, 2000.

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Galvin M. Kathleen and Jane Terrell. *Communication Works*. Illinois: National Textbook Company, 2001.

11 Communicator for a Cyber-Age in Africa Aim • To appreciate the different ways of communicating. • To understand the role of listening in effective communication. Procedure Think out a special and creative way to introduce yourself at the play of music. This introduction can be silly, comic, serious, tragic or dramatic. You will do this whilst standing in a circle. After each introduction, you will repeat what your fellow student has done and said and proceed onwards to introduce yourself in your own unique way. Some Examples: 1. Acting out one's name or profession 2. Singing out one's introduction Review 1. To communicate means to risk being noticed, misunderstood and ridiculed.

2. There are different types of communication such as music, drama, monologue and dialogue.

3. As a journalist, some people might not appreciate your articles. You will need courage and perseverance to go on without selling yourself out of power.

4. Listening is an active process that includes receiving, interpreting, evaluating, and responding to a message. It takes effort and concentration. When we listen actively, we respond better. 5. Effective listening occurs when the message sent by the speaker is the same message decoded by the listener. 6. Some basic points to remember about listening are: Be aware of prejudices, of making quick assumptions, of body language and try to listen objectively.

7. To overcome listening barriers, concentrate on the speaker's message, use filters to manage and control noise, resist talking and instead listen with a positive attitude, avoid bias and stereotypes. 8. Common listening problems include: shift response, content-only response, glazing over, pseudo-listening, ambushing and competitive interrupting.

Reflection 1. Do you recall a time in your past whereby you felt discouraged at your inability to state a thought or turn a phrase? After learning that communication involves risk and requires perseverance and courage, would you be willing to persist in communicating despite the shortcomings involved? 2. When listening to your teachers and students, what type of listener are you? How can you overcome some of the problems associated with listening? Relevant Skills 1. Listen to a half hour of news and note down the information you have received.

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J. Dan Rothwell. *In the Company of Others*. New York: McGraw-Hill, 2000.

Camp C. Sue and Marilyn L. Satterwhite. *College Communication*. USA: McGraw-Hill, 1998.

Galvin M. Kathleen and Jane Terrell. *Communication Works*. Illinois: National Textbook Company, 2001.

CHAPTER 1.2 PARTICIPANT'S HANDOUT The Challenge of Communication COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke¹² Communicator for a Cyber-Age in Africa Procedure Invite three volunteers to come forward. Let's assume that each volunteer will be named A, B and C. A will be assigned the duty of creating a message, B the responsibility of transferring the message to C and C of receiving and replying to the message from A through B. After this exercise, explain the following: 1. What you have just seen before you is an exchange of information between two business executives via a messenger. However, there are other ways that A can communicate with C. Can you give examples? (Put down the examples on the board.) 2. Challenge the participants to identify the important elements of the communication between A and C.

3. Once the diagram given below is drawn and explained on the board, invite the students to try and define the word communication. Put these attempts on the board and consolidate with the one given below.

4. Ask the students to make a list of the different types of communication. Put their input on the board
Input Definitions of Communication There are many definitions of communication. The common thought running through each is the principle of social interaction through messages.

1. "Communication is the art of transmitting information, ideas and attitudes from one person to another."
2. "Communication literally means to 'make common' - that is, to create in the receiver's mind an idea or image similar to the one in the mind of the sender"
3. "Communication is the process of conducting the attention of another person for the purpose of replicating memories."
4. "We shall define communication as the act of sharing symbols."
5. "Communication is man's most important activity....the one he indulges in most, the one he cannot exist without, the one that ensures his personal and collective progress."
6. "Communication is sharing meaning."
7. "Communication involves the conveyance of something to someone else - our ideas, our aims, our wants, our values, our very personalities."
8. "Human Communication is any form of human interaction"
9. "Communication means getting a message from my mind to yours."
10. "Communication is an act of co-creation. It is the mating of two or more consciousness, something that never before was and now is, is invented, created and held in common."
11. "Communication is a process by which senders and receivers of messages interact in given social contexts."
12. "...the mechanism by which all human relation exists and develops all the symbols of the mind together with the means of conveying them through space and preserving them in time."
13. Communication is the process by which a message is transmitted from a sender to a receiver through a medium with the intention of getting feedback.

Elements of the process of Communication According to Verderber F. Rudolph, Communication is a dynamic, ongoing Aim Materials Required [To understand the components of Communication.

[To make the students aware of the different types and categories of communication both in Africa and the modern world.

[To learn alternative ways of communicating through low-cost visual media.

[Three volunteer students [Pen and Paper 1.3 Definition, Components and Forms of Communication¹³ Communicator for a Cyber-Age in Africa and transactional process. It is dynamic because it is constantly in motion; it is ongoing because it has no fixed beginning or end; it is transactional because the elements occur simultaneously and the people communicating are interdependent. For purposes of analysis let us freeze this dynamic communication process and isolate the elements that blend together to form the total transactional process.

People The people in a communication transaction play the roles of sender and receiver, sometimes – as in interpersonal communication – simultaneously. As senders we form messages and attempt to communicate them to others through symbols. As receivers we process the messages that are sent to us and react to them both verbally and nonverbally.

Each person is a product of his or her individual experiences, feelings, ideas, moods, sex, occupation, religion among other factors. As a result, the meaning sent and the meaning received may not be exactly the same for the sender or the receiver. Moreover, the people in a communication transaction have some relationship with each other that further affects perceptions of the ideas and feelings communicated. Friends may have much more latitude in how they say something in order to be understood than strangers or enemies. That is why communication in a friend- to-friend relationship differs qualitatively from communication in a public speaker-to-audience relationship. A successful communicator must take advantage of every skill available to present and interpret ideas and feelings as clearly as possible.

Context Context is the physical social setting in which communication takes place. It has several aspects. The first aspect of context is the physical setting in which the communication episode occurs. The components of physical context include location, time, light, temperature, distance between communicators, and any seating arrangements. Each of these affects communication. For instance, a conversation that occurs in the village market is likely to be different from that which takes place in the company board room.

A second aspect of context is historical. Previous communication episodes that have occurred affect meanings currently being shared. For instance, suppose your friend requests to borrow your camera which is at home to use for a birthday picnic party. When you meet the following day on the corridors of your campus, he asks, “Did you bring it?” Someone in the corridors listening to the conversation may not know what he is talking about and may ask, “What?” You may reply to your friend, “Yes, it is in the locker.” The subject was determined in a different context but still affects the nature of this communication event.

A third aspect of context is the psychological set each person brings to an episode. The manner in which people perceive themselves, as well as how they perceive those with whom they communicate at the time of the communication event, will affect the meaning that is shared. For instance, Obi has had a really rough day. The typist he hired to do his term paper couldn’t get it done so now he has to do it himself, in addition to having to study for a test. If his roommate bounds into the room and Obi jokingly suggests that he take a speed-typing course, Randy might lose his normally good sense of humour and explode. Why? Because the feelings of Obi and his roommate have developed a psychological context for their interpersonal interaction.

Messages Communication takes place through the sending and receiving of messages. These messages have at least three elements: the meaning, the symbols used to communicate the meaning, and the form or organization. 14 Communicator for a Cyber-Age in Africa Meanings are the ideas and feelings communicated. An example of idea where to have lunch or may be how to study for your next exam. We also have feelings like hunger, anger, and love. These ideas and feelings are expressed through symbols such as sounds and actions representing meaning. Symbols can be communicated with both voice and body.

The process of transforming ideas and feelings into symbols is called encoding; the process of transforming symbols and the accompanying nonverbal cues into ideas and feelings is called decoding.

Channels The channel is both the route traveled by the message and the means of transportation. Words are carried from one person to another by air waves, facial expressions and gestures. Usually the more channels that can be used to carry a message, the more likely the communication will succeed.

noise A person's ability to interpret, understand, or respond to symbols is often disrupted by noise. Noise is any stimulus that gets in the way of sharing meaning. Much of your success as a communicator depends on how you cope with external, internal, and semantic noises. Noise can either be external such as sights and sounds, internal such as thoughts and feelings or semantic which are alternate meanings aroused by certain symbols that inhibit meaning.

Feedback These are responses of the receiver that enable us to determine whether sharing of meaning really took place. They are mental or physical responses and they tell the sender whether the message was heard, seen, or understood. If verbal and nonverbal cues tell the sender that the message was not received or was received incorrectly, the sender can send the message again, perhaps in a different way, so that the meaning the sender intends to share is the same meaning received by the receiver.

Effects of Mass Media One of the most obvious and indisputable effects of mass communication is that it takes a great deal of our time. School children spend more time watching television in a year than they do studying and over 50% of adults leisure time is spent watching the television.

Another effect of mass communication is maintenance of the status quo rather than radical re-organisation of the way an individual organizes his image of the world.

On the other hand, mass communications may have a great deal to do with how we structure the world over the long term and with how we organize new aspects of the image and form new opinions and beliefs.

Because the media can and does make available large amounts of information about the world which we can never directly experience, mass communications are well suited to affect additions to our image of reality and to strongly influence how we structure parts of the environment about which we have little opportunity to acquire firsthand knowledge.

One of the major consequences of the mass media's ability to transmit messages quickly across great distances and to supply us with otherwise unobtainable information is that we have come to expect them to maintain a constant surveillance of distant parts of the environment and to provide us with information about the broader world.

The news media have tremendous potential for directing our attention. Viewers believe that whatever the media highlights is important. Audiences therefore scale the news they hear in the media as very important. The media can therefore be manipulated to shift attention from highly sensitive issues to other less sensitive issues in an attempt to shift attention. This technique is usually employed by government officials when trying to hide something.

In addition to this, recognition by the media of some person or group singles them out from the "large, anonymous masses" and bestows prestige and authority upon them.

The extent to which mass communications present a distorted, stereotyped, or biased picture of some part of the environment, and to the extent that a receiver is unable to test the accuracy of that picture against some non-media standard, then the image structured is apt to be distorted, stereotyped, or biased.

Also, the way we organize our image of reality can be as easily distorted because we receive incomplete or no information about parts of the environment. Finally, mass communication's ability to influence how receivers organize new, previously unstructured aspects of the environment becomes particularly compelling when we consider that a large share of the mass audience, particularly the television audience, is composed of children.¹⁵ Communicator for a Cyber-Age in Africa Review 1. There are many definitions of communication. The common thought running through each is the principle of social interaction through messages.

2. Elements of the process of communication are: people (sender and receiver), context, messages, channels, noise and feedback.

3. Communication is the process by which a message is transmitted from a sender to a receiver through a medium with the intention of getting feedback.

4. Traditional forms of communication include: theatre, folk musical groups, traditional dance and music, drama, folk music, dramatic performances, mask and puppet performances, tales, proverbs and riddles.

5. Modern forms of communication are categorised on the basis of: the senses used, media employed, number of receivers in the communication process, the content and attitude of the sender, and feedback received.

6. Effects of mass communication are: • takes a great deal of our time • maintains the status quo • It influences how we structure the world over the long term and how we organize new aspects of the image and form new opinions and beliefs.

- It affects additions to our image of reality and strongly influences how we structure parts of the environment about which we have little opportunity to acquire firsthand knowledge about.
- We come to expect the media to maintain a constant surveillance of distant parts of the environment and to provide us with information about the broader world.
- It has potential to direct our attention.
- Recognition by the media of some person or group singles them out from the "large, anonymous masses" and bestows prestige and authority upon them.
- Mass media affects the way we organize our image of reality which can be easily distorted because we receive incomplete or no information about parts of the environment. • Lastly, it influences how receivers organize new, previously unstructured aspects of the environment.

Reflection 1. Think of a situation whereby a message transmitted his home. What aspect of the communication model enabled you to receive the message powerfully? How was it communicated? Was it through your vernacular language, through a story or a song? 2. In what ways can we adjust the components of communication so that messages are received just as they are intended? In what ways can we adapt the Word of God to make it understandable (contextual) to the African both modern and traditional? Relevant Skills 1. Listen to a minimum of 10 TV or radio conversations and identify the goal of communication in each. Notice how the different definitions of communication come into play. nB: vary the type of programs whose conversations you listen to for variety.

2. Study the communication method(s) of: * An insect * A traditional man from your community * A modern-age man
3. What is the difference in communication between the traditional man and the modern man?
4. What are the communication needs of the modern man as compared to the traditional man? Are the basic needs any different? Has the rapid growth of the electronic world affected the communication needs of modern man? How?
Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. Schramm Wilbur and Donald F. Roberts (Ed.). The Process and Effects of Mass Communication. Chicago: University of Illinois Press Chicago, 1974.

References AMECEA and IMBISA. Basic Human Communication. Nairobi: Paulines Publications Africa, 2000.

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Sharma Mohan Vinay. The art of Reading Gestures & Postures Body Language. Delhi: Pustak Mahal, 2002.

Camp, C. Sue, and Marilyn L. Satterwhite. College Communication. Ohio: Glencoe McGraw-Hill, 1998.

Verderber F. Rudolph. Communicate!. California: Wadsworth Publishing Company Inc., 1984.16

Communicator for a Cyber-Age in Africa Aim • To understand the components of communication.

- To be aware of the different types and categories of communication both in Africa and the modern world.
- To learn alternative ways of communicating through low-cost visual media.

Procedure Three volunteers come forward. Each volunteer will be named A, B and C. A will be assigned the duty of creating a message, B the responsibility of transferring the message to C and C of receiving and replying to the message from A through B. After this exercise: 1 What you have just seen before you is an exchange of information between two business executives via a messenger. However, there are other ways that A can communicate with C. Can you give examples? Put down the examples on the board.

2 Identify the important elements of the communication between A and C.

3 Define the word communication. 4 Make a list of the different types of communication. Review 1. There are many definitions of communication. The common thought running through each is the principle of social interaction through messages.

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- Recognition by the media of some person or group singles them out from the “large, anonymous masses” and bestows prestige and authority upon them.

CHAPTER 1.3 PARTICIPANT'S HANDOUT Definition, Components and Forms of Communication

COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS

Publication, Kenya. beams@donbosco.or.ke¹⁷ Communicator for a Cyber-Age in Africa • Mass media affects the way we organize our image of reality which can be easily distorted because we receive incomplete or no information about parts of the environment. • Lastly, it influences how receivers organize new, previously unstructured aspects of the environment.

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Verderber F. Rudolph. Communicate!. California: Wadsworth Publishing Company Inc., 1984.18

Communicator for a Cyber-Age in Africa Procedure 1. Two of the students will play the part of a father and son in a three minute dialogue. The father will be asking the son about his school activities.

2. Three students will engage in a conversation about an accident they have witnessed.

3. Six students will engage in a conversation about a football match they watched over the weekend.

While these discussions are going on, the students listen carefully to the whole process and later try to capture the conversations in graphic form (models) on separate sheets of paper. The students then share the results of their work. They address the questions: 'Were there any differences in the processes?' If so, what were the differences and what are the reasons for them? Secondly, did trying to capture the processes in graphic and diagram form help in understanding the process better? Input Communication takes place around three elements. The source, the message and the destination Another element also has to be recognised - the element of encoding and decoding. Encoding is putting the message into a manner that can be understood by the other, and decoding is the act of taking that manner and making meaning of it for yourself. The model then looks like the one below.

Next we have to add the process that is used to send the message e.g. face to face speech, radio, television, acting, music etc.

Aim Materials Required [To enable the students decide upon a common description of communication.

[To enable the students visualise the communication process.

[To examine appropriate communication models for community and be able to conceptualise one's own communication model.

[11 volunteers 1.4 Simplified Models of Communication19 Communicator for a Cyber-Age in Africa Finally, another element - the feedback is added and now we have: Community Communication Model The relevant and more appropriate forms of communication in community are interpersonal communication and group communication. The essence of the African way of life is relating, interacting and sharing information and messages. A person's attitude towards his neighbour is very important and the process of communication is one of 'contacting'. This is a two-way process of dialogue (verbal and/or non-verbal) whose purpose is to achieve mutual understanding. Thus, the convergence model of communication is the more appropriate one that describes in simplified graphic form the reality of the process of interaction between two or more people within the African context. This model conceptualises human communication as a two-way process of dialogue whose purpose is to reach mutual understanding and agreement between two or more individuals or groups. Mutual understanding becomes the primary function of the process. In contrast to the linear models of communication, the convergence model presents the process of communication as a cyclical process of convergence or divergence. A process in which there is negotiation,

of convergence and divergence, through which competing needs are shared, perceived and mutually understood.

Review 1. Communication takes place around three elements. The source, the message and the destination

2. Other elements such as encoding, decoding, medium and feedback are also added to make the communication process more complete.

3. The relevant and more appropriate forms of communication in community are interpersonal

communication and group communication. 4. The convergence model conceptualises human communication as a two-way process of dialogue whose purpose is to reach mutual understanding and

agreement between two or more individuals or groups. 20 Communicator for a Cyber-Age in Africa

Reflection Reflect on the way communication takes place in your respective cultural/ethnic group and

describe this in a convergence model. Accompany this with a two page essay/paper explaining the model (from cultural context).

Relevant Skills Observe a group of people communicating either on TV, radio or even your institution's way of communicating to students or staff. Using your own ingenuity draw a model to represent the communication that takes place, putting factors such as noise and feedback into play.

Resources AMECEA and IMBISA. Basic Human Communication. Nairobi: Paulines Publications Africa, 1999.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. References AMECEA

and IMBISA. Communication Culture and Community. Nairobi: Paulines Publications Africa, 1999.21

Communicator for a Cyber-Age in Africa Aim • To decide upon a common description of communication •

To visualise the communication process • To examine appropriate communication models for community and be able to conceptualise one's own communication model. Procedure 1. Two of the students will play the part of a father and son in a three minute dialogue. The father will be asking the son about his school activities.

2. Three students will engage in a conversation about an accident they have witnessed.

3. Six students will engage in a conversation about a football match they watched over the weekend.

While these discussions are going on, the rest of the group listen carefully to the whole process and later try to capture the conversations in graphic form (models) on separate sheets of paper. Then share the results of your work. Address the questions: 'Were there any differences in the processes?' If so, what were the differences and what are the reasons for them? Secondly, did trying to capture the processes in graphic and diagram form help in understanding the process better? Review 1. Communication takes place around three elements. The source, the message and the destination 2. Other elements such as encoding, decoding, medium and feedback are also added to make the communication process more complete.

3. The relevant and more appropriate forms of communication in community are interpersonal

communication and group communication. 4. The convergence model conceptualises human communication as a two-way process of dialogue whose purpose is to reach mutual understanding and

agreement between two or more individuals or groups. Reflection Reflect on the way communication takes place in your respective cultural/ethnic group and describe this in a convergence model. Accompany this with a two page essay/paper explaining the model (from cultural context).

Relevant Skills Observe a group of people communicating either on TV, radio or even your institution's way of communicating to students or staff. Using your own ingenuity draw a model to represent the communication that takes place, putting factors such as noise and feedback into play.

CHAPTER 1.4 PARTICIPANT'S HANDOUT Simplified Models of Communication COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke22 Communicator for a Cyber-Age in Africa Resources AMECEA and IMBISA. Basic Human Communication. Nairobi: Paulines Publications Africa, 1999.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. References AMECEA and IMBISA. Communication Culture and Community. Nairobi: Paulines Publications Africa, 1999.23 Communicator for a Cyber-Age in Africa Procedure • Draw a line A at one end of the field and another line B at a distance of about 60 ft.

- Divide the participants into groups.
- Ask each group to send you one representative with a paper and pen.
- Make the representatives stand at line B and the groups at line A.
- Give each group leader an envelope containing a message (See examples of messages below) which they will have to communicate to their representative groups with their hands behind their backs.
- Give them the signal to begin communicating.
- The result will be hilarious as each group will scream and shout over and above the others to make themselves heard.
- After about 3 minutes of this attempt allow the group to release their hands and encourage them to communicate in whatever way they can without crossing the line.
- Group members will immediately try various ways to communicate - through signs, actions, role play, some may write out the message on paper arrows, etc...
- This exercise is not competitive. However only the teacher needs know this. The urge to compete will automatically arise. For instance, it will be noticed that not only will the groups try their best to make their messages heard over and above the others; they will scream and shout in order to dissuade others from hearing their own messages. This spirit of unhealthy competition must be taken note of by the teacher.

Some sample messages: - He who forgives ends the quarrel - Greed led the monkey to fall on its back - A child or youth who does not listen to an elder's advice gets his or her leg broken - The child considers his father's guest only a slave - Life is the best gift; the rest is extra - When spider webs unite, they can tie up a lion - You can be a star but one day, you will encounter your death - Tasty soup (meal) draws seats (people) to itself.

- After hardship comes relief Finally ask the group the following questions: 1. As senders were you able to get the messages across? Why? 2. As receivers how did you feel as you attempted to pick up the message of your team? 3. What was the one factor that blocked your ability to send or receive the message? 4. What were the various attempts you made to communicate the messages? 5. Did it occur to the groups that messages could be communicated to their representatives if only each group communicated at a time

while the others remained silent? How would this be done? Why was this option not chosen? Aim
Materials Required [To understand the ingredients of effective communication and the concept of noise/ distortion.

[An open playground so that the participants can scream and shout 1.5 Noise in Communication24
Communicator for a Cyber-Age in Africa Input In the exercise above we can notice three things: a) There are various ways to communicate through words and actions. This is an excellent example of how in society each one who is communicating is trying to target a particular person/group/audience. Parents want children to obey, teachers want students to listen, friends want to grab the attention of their peers, pop songs aim to be the most popular, advertisements persuade people to buy, etc. All communicators, especially mass communicators, are screaming for attention.

b) The high degree of NOISE blocks the communication process and seriously hinders communication. c) It did not occur to the groups that they could plan their 'air time' because they presumed that they were competing with each other for a prize. This was a wrong presumption based on the notion that whenever people are divided into teams or groups they must compete. (This in itself is a fine example of how the bias of our past experiences influence our behaviour). Nowhere was it mentioned that this was to be a competition. None of the leaders thought of interacting with each other to help get their messages across. We fail to see that the best ways to communicate is to communicate in unity, in collaboration and in a disciplined manner - not through groupism, unhealthy competition and noise. This unity also minimizes noise and gives greater response from audiences especially in the mass media.

What is noise? Whatever impedes the message of the sender from being fully understood by the receiver is called noise. Noise interferes with communication and can negatively affect the intended message. External distractions such as loud music, a big-screen TV, or car traffic may interfere with receiving the oral message. Internal distractions such as personal worries, daydreaming, or physical illness may also cause interference. In essence, noise is found in all the elements of communication i.e. the sender, the message, the medium, the receiver and the feedback channel. Effective communicators work hard to reduce noise. Sometimes noise results in lost sales, accidents, or confused messages. It can be of different types: 1. Mechanical or technical noise - caused by the quality of media used. Example: I cannot hear the person at the other end of the mobile telephone because there is no network there or I may not get a good reception of the TV broadcast since my TV aerial needs repair.

2. Physical Noise - Caused by actual disturbances in the environment. Example: The sound of a cricket can be heard at night when everything is silent. Physical distractions are usually easier to prevent in a speaking or listening situation because the surroundings can often be controlled or changed.

3. Psychological Noise - Caused by conditions that affect our thinking and feeling. These are more popularly called biases. Example: In the exercise above all the groups were biased into thinking that they were to outdo each other in sending their messages. This bias has entered as a result of the previous experiences of each participant who is conditioned to think that working in teams automatically means working to compete as for example during tournaments, competitions and games.

4. Emotional Distractions - they can prevent the receiver of the message from concentrating on and giving full attention to the communication. They may include thinking about a personal matter or allowing an emotion such as anger to influence how you interpret a message.

5. Contextual noise - caused by a poor knowledge or interpretation of the context in which a message is communicated. Example: In the African context, spitting beneath one's clothing is a sign of blessing from our ancestors. In European and American cultures, this may be considered unusual and disgusting.

Review 1. All communicators, especially mass communicators, are screaming for attention.

2. The best way to communicate is to communicate in unity, in collaboration and in a disciplined manner.

3. Noise is whatever impedes the message of the sender from being fully understood by the receiver.

4. Noise is of different types: Mechanical or Technical noise, Physical noise, Psychological noise, Emotional disturbances and Contextual noise.

Reflection Evaluate the kind of competition that goes on between media houses in your country. 'If you can't beat them, join them' is a famous saying. How would it apply in the case of collaboration between communicators? Would this collaboration actually be applicable in Africa's media today?25 Communicator for a Cyber-Age in Africa Relevant Skills Using the information you have acquired, give suggestions to your school or college administration on how they can manage/control all the noise that bombards students, e.g. TV, radio, friends, etc to be able to communicate better with them. Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. References Camp, C. Sue, and Marilyn L. Satterwhite. College Communication. Ohio: Glencoe McGraw-Hill, 1998.

Terrell Galvin. Communication Works. Illinois: National Textbook Company, 2001.

www.dbafe.org 26 Communicator for a Cyber-Age in Africa Aim • To understand the ingredients of effective communication and the concept of noise/distortion Procedure • Draw a line A at one end of the field and another line B at a distance of about 60 ft.

- Participants divide into groups.
- Each group is to present one representative with a paper and pen.
- Representatives stand at line B and the groups at line A.
- Each group leader receives an envelope containing a message which they will have to communicate to their representative groups with their hands behind their backs.
- They are then given a signal to begin communicating.
- After about 3 minutes of this attempt all the groups release their hands and communicate in whatever way they can without crossing the line.

Answer the following questions: 1. As senders were you able to get the messages across? Why? 2. As receivers how did you feel as you attempted to pick up the message of your team? 3. What was the one factor that blocked your ability to send or receive the message? 4. What were the various attempts you made to communicate the messages? 5. Did it occur to the groups that messages could be communicated to their representatives if only each group communicated at a time while the others remained silent? How would this be done? Why was this option not chosen? Review 1. All communicators, especially mass communicators, are screaming for attention.

2. The best way to communicate is to communicate in unity, in collaboration and in a disciplined manner.
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www.dbafe.org CHAPTER 1.5 PARTICIPANT'S HANDOUT Noise in Communication COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke²⁷ Communicator for a Cyber-Age in Africa Procedure • Ask for four volunteers from the group and have them seated on the four sides of the teacher's table. Assign a chairperson, secretary, member and treasurer. • Assume that this is a student committee that represents all the students in the college/pre-novitiate. • Mention a contentious issue that has been going on lately around campus and ask them to discuss it with the aim of coming up with a uniform stand of the direction ahead. E.g. Disappearance of books from the library, first-comers finish up 'good food'.

- Have the other class members write down the body language they observe from the volunteers as they go along discussing this issue. • Before they come up with a consensus, ask the class members to state which committee member will be satisfied with the final decision and which members won't, based on their observations.
- Next, ask the class members to state which key signs gave them a clue as to which group member will be satisfied with the final decision and which ones will not.
- Invite the participants to list the most common body language signals they encounter in daily life.
- Invite them to share their lists. Ensure they demonstrate the gestures they have listed.

Input • Whenever we talk to or come across someone, either an acquaintance or an unknown person, we communicate with the person through numerous gestures. • These gestures reflect our mental state of how we are feeling or observing things. If we are not in a good mood or are a little desperate, we become rather irritated and give out defensive gestures. When happy, we feel rather relaxed and active. Our mood predominantly controls most of our body gestures and signals.

- Even the people we meet try to read our gestures. And, what they think of our personality is reflected through their remarks like, "You are looking smart today," or, "Has anything wrong happened" or "Hey!

Whom are you going to kill today?" This particular ability to read others' gestures is acquired through experience.

- When we call someone perceptive 'intuitive', we basically refer to his or her ability to read another person's gestures. Women are generally more perceptive than men.
- The different codes of non-verbal communication may be listed as follows: 1. Bodily contact/Haptics: Touch is an important ingredient in transmitting information, especially in the young when other channels of communication such as speech are undeveloped. In most societies touching begins to diminish as one reaches adulthood. As an adult, touch especially between members of the opposite sex is often seen as a sexual indicator unless applied by validated 'touchers' such as doctors, tailors and hair dressers. In moments when words fail us or when words are not necessary such as in illness, stress, grief or great happiness, touching becomes more necessary and acceptable. Touching communicates reassurance, affection, friendship, courage-giving, support, sharing, understanding, invitation, desire, etc..

Aim Materials Required [To understand the importance of Body Language in communication.

[To teach good manners and grooming - an essential part of being a good communicator.

[Copies of the Input.

[4 Volunteers.

1.6 Body Language28 Communicator for a Cyber-Age in Africa 2. Proximity/Proximics: Spatial relationships are also an important part of body language. It is the analysis of space as a dimension of nonverbal communication. Within three feet is intimate, up to about eight feet is personal; over this distance is semi-public or social. The proximity between two communicators will differ according to the nature of the message and according to the variety of cultural and class factors. Proximics also extend to the way we allocate space to those extensions of ourselves such as our rooms, houses, towns, cities and the manner in which we occupy these extensions. Thus the way we dress, the way we keep the space we occupy say as much about us than our bodies and the way we behave.

3. Chronemics: The time spent in relating to another is also important to body communication. We usually have plenty of time for those we love but hardly any for those we do not. We have scheduled time and pre-arranged time for business relations.

4. orientation: How we angle ourselves to others can say a lot about our relationship with them.

5. Appearance: Our dress sense may tell people about our lifestyle and status in society, but it also reveals much about the attitudes and values we live by. Not all dress codes are acceptable everywhere. Where emphasis on roles is more important than individuality, uniform dress codes are maintained.

6. Head nods: Each of us has a very unique way we use our head - to indicate 'yes' or 'no', to emphasis what we are saying, to plead, to draw attention, etc.

7. Facial expressions: They include eye signals and smiling gestures. All in all, facial expressions are too numerous to outline within the space of this manual. Please refer to a book on body language. 8.

Gestures/Kinesics: Gestures include smiling gestures, hand-and-arm gestures, overall body gestures and courtship gestures. Read more about gestures from the book: The art of reading gestures and postures by Pustak Mahal.

9. Posture: How one carries oneself communicates much about one's self-perception and attitude to life.

10. Eye-movement/oculesics: For a very long time, we have been describing eyes in different ways as per their appearance. Some of these descriptions are: 'She has beautiful eyes' 'He has big baby eyes' and 'He has evil eyes'. When we describe eyes in this way, we are basically talking about a person's pupils or gaze behaviour. When a person is excited, his/her pupils dilate to four times the normal size but when one is angry, the pupils contract sharply. An old saying goes 'Look a person in the eye when you talk to him'. So, when you are negotiating or communicating with others, look into the pupils, as they can tell you about the feeling of the person.

11. Para-linguistic: Vocal, non-verbal utterances also carry meaning. Some examples include: whispering, shouting, sighing, grunting, etc...

12. Para-language: May also be added here, although it is proper to language. It conveys emotions, such as sarcasm, disgust, humour, stress, to name but a few. Differences between Verbal and non-Verbal Communication Verbal and non-verbal communication differ qualitatively in at least three major ways. 1. Whereas verbal communication is discrete, consisting of individually distinct elements, nonverbal communication is continuous. Speech communication begins only when sound comes from the mouth and ends when that sound stops. Nonverbal communication, however, continues for as long as a person is in your presence.

2. Second, whereas verbal communication is single channeled, nonverbal communication is multi-channeled. Verbal symbols – words – come to us one at a time, in sequence; we hear the spoken words, see the printed or written words. Non-verbals however, may be seen, heard, felt, smelled, tasted – and several of these senses may be used simultaneously. For example, when you say the word, "excuse me." It occurs in a context of non-verbals that include sound of voice, facial expression, hand movement, and potential touch. With our non-verbals we communicate more than most of us realize.

3. Third, whereas verbal communication is almost always under your voluntary control, you may not be aware of, let alone control, your non-verbal communication. You are likely to think about or to plan what you are going to say. In your non-verbal communication you may consciously control some of your "body language" but more often than not you are unaware of all the non-verbal signals you are sending. In the ideal relationship, non-verbal communication supplements verbal communication. The dejected look accompanying the words "I lost" or the smile that goes with the exclamation "Congratulations!" are complementary. Under some circumstances non-verbal communication is sufficient by itself – no verbal communication is needed. When the team comes into the dressing room after a game, the looks, posture and tones of voice tell the story of who won the game – no one needs to ask. When the referee jerks the yellow card, you know that you've been warned.

- There are many genetic, learned and cultural signs through which we communicate with others. Some expressions like smiling, crying, shouting and weeping are considered inborn or genetic signals. These are common in all the primates. Likewise, some gestures like crossing our arms on our chest are also genetic signals. Still, much confusion prevails regarding the origin of some basic gestures-whether these are genetic, cultural or learned. For 29 Communicator for a Cyber-Age in Africa instance, most men put the coat first on their right arm, while women put it on their left. Similarly, when a man walks in a crowded corridor and passes by a woman, he usually turns his body towards her, while she turns her body away from him.

- The amount of body communication in different cultures varies considerably in range, emphasis, frequency and meaning. In Western cultures, raising the forehead shows that someone doubts something the communicator has said. In East Africa, it simply means yes. Beating the top of the left fist with the right open hand has an obscene meaning in Germany. In Uganda, it simply means full or filled. Establishing and maintaining eye contact is considered very important in Western speech but the possibility of establishing eye contact depends on the hierarchical position of the person in Africa. If the person is in a low tribal/social position, he/she is not allowed to establish eye contact with somebody who is superior. This feature of social hierarchy is often encountered among children and women. Review 1. Our gestures at any one time reflect our mental state of how we are feeling or observing things. 2. The different codes of non-verbal communication are: * Bodily contact/ Haptics * Proximity/ Proximics * Chronemics * Orientation * Appearance * Head nods * Gestures/ Kinesics * Posture * Eye-movement/ Oculistics * Para-linguistic * Para-language 3. Expressions like smiling, crying, shouting and weeping are considered inborn or genetic signals. These are common in all the primates. Some gestures like crossing our arms on our chest are also genetic signals.

4. Establishing and maintaining eye contact is considered very important in Western speech but the possibility of establishing eye contact in Traditional Africa depends on the hierarchical position of the person.

Reflection Communication is said to be 80% body-language. As a teacher of values, what you say and do will largely be interpreted through your body-language. Therefore, reflect on your inner attitudes about the people you minister to and attempt to align them to what Jesus will have you think about them.

Relevant Skills Observe people talking from a distance e.g. from a field, and try to suggest the relationship between them on the basis of their body language e.g. distance between them, their reactions as they speak etc. Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunne, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. Verderber F. Rudolph. Communicate!. California: Wadsworth Publishing Company Inc., 1984.

Allan and Barbara Pease. The Definitive Book of body language. Manjul Publishing House Pvt. Ltd., 2004.

References <http://www.establishyourselfny.com> <http://www.expertvillage.com> <http://www.norvax.com>
 Communicator for a Cyber-Age in Africa Aim • To understand the importance of Body Language in communication.

- To learn good manners and grooming - an essential part of being a good communicator.

Procedure • Four participants from the group please be seated on the four sides of the teacher's table. Take the roles of chairperson, secretary, member and treasurer. • Assume that this is a student committee that represents all the students in the college. • The participants discuss a contentious issue that has been going on around campus with the aim of coming up with a uniform stand of the direction ahead. E.g. Disappearance of books from library, first-comers finish up 'good food'.

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- Participants then list the most common body language signals they encounter in daily life. They then share their lists. Each demonstrate the gestures they have listed.

Review 1. Our gestures at any one time reflect our mental state of how we are feeling or observing things.
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References <http://www.establishyourselfny.com> <http://www.expertvillage.com> <http://www.norvax.com>
 CHAPTER 1.6 PARTICIPANT'S HANDOUT Body Language COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke
 31 Communicator for a Cyber-Age in Africa Procedure Call in a qualified psychologist or NLP (Neuro-Linguistic Programming) expert to give a talk on interpreting eye movements. After the talk, give your input. Remember however, not to repeat what has already been discussed by the guest speaker. You can however emphasise certain important points.

Input • The study of eye movements and position is called oculistics.

- Some ways we make eye contact are: we stare, glower, peep, pierce, glance, watch, gaze and scan; and we do it directly or indirectly, provocatively or furtively, confidently or nervously.
- Emphasize the importance of eye contact for effective communication in all situations of physical proximity. E.g. interpersonal communication such as between a prospective employee and a boss, group communication such as during a class discussion, speech delivery such as during a pitching exercise.
- Allan Pease, the famous writer and scholar, in his book Body Language says that a triangle can be formed on the head by joining the two pupils and the point between the eyebrows. While talking with a person, if

you keep your gaze directed at Pease's triangle, you create a serious atmosphere and the other person senses that you mean business. He has termed this as the 'Business Gaze'. • When your gaze drops below the other man's eye level, a social atmosphere is created. When your gaze moves across the two eyes and the chin to other parts of the person's body - to the chest or breasts to crotch, it is termed as the intimate gaze, basically used to show interest in the other. This gaze is, of course, for courtship when the encounter is between a man and a woman.

- When a person uses the sideways glance, it normally communicates either interest or hostility. When linked with raised eyebrows or a smile, it communicates interest and when combined with turned eyebrows, furrowed brows or the corners of the mouth down-turned, it communicates hostility. • Some persons of the rather irritating type close their eyelids for a second or longer to wipe off the other person from their mind. By doing this, they openly express their disinterest and tell you that they feel bored in your company. When this gesture is combined with the head tilted backwards, the person is trying to make you feel inferior to him.

- Here is some important data: * The act of remembering causes the eyes to move up to the left corner for visual memory and to the right corner for visual construction e.g. imagination. Since all lies are constructions and not what is previously experienced, the eyes go upwards to the right corner.

- * If the eye moves to the left side straight then it is an auditory memory e.g. can you remember the 2002 famous song? And to the right side straight for auditory construction e.g. imagine the roar of a tiger just behind you.

- * In the case of self-talk when one is in touch with what they feel, the eyes move down left and down right if I am imagining a feeling.

- * In the following exercise the eye accessing cues are graphically shown. The facilitator must explain that the picture depicts the eye movement of the other person. To teach the eye movement the participants can be asked to Aim Materials Required [] To stress the importance of the eye in communication. [Pen and Paper.

1.7 Eye Communication³² Communicator for a Cyber-Age in Africa demonstrate the position of the pupil of the eye by moving their hands when you call out 'Visual Remembering' or 'Vr', 'Internal dialogue' or 'Aid' etc. The person must be looking into the eyes of the other when using the examples given on the next page.

Eye Accessing Cues Figure illustrates the 'eye access cues'. The eye directions appear as when looking at the other person.

Vc- visual Construction/Creation 1. See an elephant with 2 tails 2. See a tree upside down 3. See a pink cow 4. See a man wearing a skirt 5. See your house painted red
Ac-Auditory Construction/Creation 1. Hear your name backward 2. Hear how your name sounds in Chinese 3. Hear your name pronounced by a lady without teeth 4. Listen to a child reading for the first time 5. Listen to the bell sounding like cannon fire
K-Kinesthetic/Feelings 1. Feel the warmth in your right foot 2. Think lovingly of your best friend 3. Feel sad about the death of a friend 4. Get the feeling of the tips of your fingers 5. Feel the floor with your bare foot
Vr-Visual Remembering/Recall 1. Recall the dress you were wearing yesterday 2. See your bedroom at home 3. Recall your first thought this morning 4. See a photo of yourself smiling 5. See your old secondary school
Ar-Auditory Remembering/Recall 1. Hear the national anthem 2. Hear your favourite song 3. Recall your mother calling you 4. Hear the voice of a special friend 5. Recall a lecture/voice of your teacher
Aid-

Auditory Internal Dialogue 1. Tell yourself a joke 2. Talk to yourself telling you love yourself 3. Say how you wish peace for the country 4. Recite the Our Father silently 5. Tell yourself 3 things you like about yourself³³ Communicator for a Cyber-Age in Africa • Eyebrow movements communicate emotions: sorrow, joy, surprise, shock, boredom, etc.

- For a more accurate reading, it is important to take note of eye movements as soon as a question is asked rather than assessing where the eye rests.

Review 1. We make eye contact in various ways such as staring, glowering, peeping, piercing, etc.

2. While talking to a person, if you keep your gaze at Pease's triangle, you create a serious atmosphere.

3. When your gaze drops below the other man's eye level, a social atmosphere is created.

4. A gaze across the two eyes and the chin to other parts of a person's body is termed as an intimate gaze.

5. The act of remembering causes the eyes to move up to the left corner for visual memory and to the right corner for visual construction.

6. For auditory memory, the eye moves to the left side and to the right side for auditory construction.

7. When one is in touch with what he/she feels, the eye moves down left and down right if the person is imagining a feeling.

8. Eye brow movements communicate emotions.

Reflection Think about pathological liars you have heard about or seen in movies. How do they manage to lie without being detected? Is it possible to have mastery over our eye communication? Try telling a lie to a partner and while doing this, try as much as you possibly can to control your eye movements. Is it possible to lie without your eyes giving you away? Relevant Skills Observe a friend's or a teacher's eye movements as they speak, noting down what they are communicating through their eyes.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. References Sharma, Mohan Vinay. The Art of Reading Gestures and Postures BODY Language. Matunga: Pustak Mahal, 2002.

Sue Knight - NLP at work, London: Nicolas Brealey Publishing, 1995.³⁴ Communicator for a Cyber-Age in Africa Aim • To stress the importance of the eye in communication.

* You must be looking into the eyes of the other when using the examples given below.

CHAPTER 1.7 PARTICIPANT'S HANDOUT Eye Communication COMMUNICATOR FOR A CYBER AGE IN AFRICA

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Sue Knight - NLP at work, London: Nicolas Brealey Publishing, 1995. 36 Communicator for a Cyber-Age in Africa Procedure • Display poster No.1. ask participants to write down the meaning of each sign.

- Ask the group these questions: * Why were these signs recognizable? * Who has given them conventional status? * Why are they conventional signs? * Which signs are accepted internationally, nationally, locally? (Answers): 1.No Smoking 2.Taking of Photographs Prohibited 3. Fragile 4.Waste Disposal 5.No Running 6.No Digging 7.Restaurant 8.Hospital 9.Church 10. HIV and AIDS 11.Information 12. Airport 13.Medical Services
- Input Public signs are conventional symbols to communicate certain messages of public importance. They are conventional because they have been accepted by society over a long period of time. The geographic area covered by their acceptance can vary. Some signs are internationally accepted while others are not e.g. the dove, a sign of peace is accepted internationally while the Kenyan flag is only accepted locally. Some signs have their origin in an event and are better understood in the context of that event, Their use over the years has reinforced their value as powerful tools for communicating. Here is the process through which signs are created and understood: • Signs and symbols originate because of the need to encapsulate

a meaning in order to communicate that same meaning. This process of 'encapsulating' in a symbol or sign is called encoding the sign.

- But the process of understanding the sign involves a reverse process of relating the sign or symbol back to a real life context - a context within which the sign discloses a particular meaning which is to be understood. This process of understanding the sign is called decoding.

- Consequently, the feedback or reaction of the decoder follows.

- (To explain the process vividly, the teacher could welcome a volunteer/ encoder to communicate a message to another volunteer/decoder across the room using only sign language or drawings on the black board. Once this is Aim Materials Required [To understand the value of signs and symbols in communication.

[To understand the process of encoding and decoding.

[To enlighten on African signs and symbols.

[Posters displaying the signs given in the procedure.

1.8 The Language of Signs and Symbols³⁷ Communicator for a Cyber-Age in Africa done and the decoder has understood the message, the class could be asked why particular signs were chosen, why some were more understandable than the others etc...) • Signs and symbols have to be very clear such that they allow for only one interpretation. If a sign had many interpretations then the process of decoding would be complex and lack uniformity and consequently varying reactions would emerge.

- Therefore, when encoding public signs the artist or visualiser has to choose the simplest yet apt figure to convey the message. Colours too have to be striking in order to grab attention. Moreover, public signs are beyond language barriers. Hence the figure or symbols chosen must speak to people of all cultures. Traffic signs are a clear example of the process of encoding.

- Notice the process of encoding-decoding as the basic communication process. Corroborate by giving other examples: letter writing, sign-language for the deaf and dumb...

Types of Signs natural Signs - A natural sign is a part of a greater event of a complex condition, and indicates the rest of the situation of which it is a notable feature. A sign then is a symptom of a state of affairs. There are three significant features to be noted in the use of signs in communication: the sign, its object and the subject who relates the sign and the object signified. The sign and its object (for example, smoke and fire) are logically related to form a pair. In any such combination, one of the terms is less important-smoke, in this case-than the other-fire. The less important term, smoke, becomes the sign of the more important one, fire. The less important term is normally more easily available than the other term in the pair. For example, a scar as a sign is more easily available than the accident which is inferred from the presence of the scar. The accident then is the meaning of the scar as a sign. Artificial Signs - Sometimes we produce artificial or arbitrary objects and actions and correlate them with important ones that serve as their meanings. These are called artificial signs. Traffic signs are good examples of artificial signs. For example, red light has been used arbitrarily to mean "stop" or "prohibition." Colors are also used arbitrarily to mean many different things. Thus in the indigenous Ghanaian culture, brown is used as a color for mourning and so brown clothes are customarily worn to funerals and memorial services. Placing the arm or arms across the middle of the head or clasping both hands at the back of the head is used as a sign of

mourning in Ghanaian society. Symbols are used to communicate complex knowledge, abstract truths and ideas about life and its meaning. A symbol is therefore a vehicle for the conception of an object, enabling us to conceive or form a view of an object; it calls forth mental images. Thus, for example, Nelson Mandela in his relationship to the British might give rise to the thought of a modern Martin Luther who fought against racial segregation. The conception of a symbol therefore consists in what it means, and Nelson Mandela as a symbol may mean the fact of equality and peace. Here are some examples of indigenous African symbols and the conceptions they evoke in the mind: 1. The elephant: symbol of power and kingship 2. The lion: symbol of ferocity, danger and royalty 3. Woman: symbol of peace, productivity, creativity, life and growth 4. Rugged Triangle: symbol of stability and inner repose; true life is secure, stable and lasting or has safe and stable foundations; life that has a solid basis. 5. The ram and its horns: symbol of pacific disposition combined with strength and power.

6. Black colour: It is the official mourning cloth at funerals especially for a person who has died at unripe age.

7. White colour: Symbol of purity and joy. It is worn at funerals especially of an older member.

8. Red colour: It is a spiritual colour and has powerful religious significance. It is the colour of the cloth used to adorn the table in the shrine.

Review 1. Public signs are conventional symbols to communicate certain messages of public importance.

2. Signs are conventional because they have been accepted by society over a long period of time.

3. Some signs have their origin in an event and are better understood in the context of that event.

4. The first step in creating a sign is to encode it into a sign/symbol. The receiver then decodes the sign and then sends back the feedback which is then encoded into a sign/symbol and then decoded and more feedback sent back. The process is continuous. 5. Signs and symbols have to be very clear so as to allow for only one interpretation.

6. There are two types of signs: Natural signs which are a greater event of a complex condition e.g. a scar. Sometimes we produce artificial or arbitrary objects and actions and correlate them with important ones that serve as their meanings. These are known as artificial signs.³⁸ Communicator for a Cyber-Age in Africa

7. A symbol is a vehicle for the conception of an object, enabling us to conceive or form a view of an object; it calls forth mental images.

Reflection Reflect and comment on the following: 'A symbol is a vehicle for the conception of an object, enabling us to conceive or form a view of an object; it calls forth mental images.' Relevant Skills Research on the different type of signs and symbols, and how they evolved and came to be accepted in your community. You may need to talk to resource people such as experts and the older generation.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. ³⁹ Communicator for a Cyber-Age in Africa Aim • To understand the value of signs and symbols in communication.

• To understand the process of encoding and decoding • To enlighten on African signs and symbols.

Procedure • Write down the meaning of each sign.

1. _____, 2. _____, 3. _____, 4. _____,
5. _____, 6. _____, 7. _____,
8. _____, 9. _____, 10. _____,
11. _____, 12. _____, 13. _____,

• Answer the following questions: * Why were these signs recognizable? * Who has given them conventional status? * Why are they conventional signs? * Which signs are accepted internationally, nationally, locally? Review 1. Public signs are conventional symbols to communicate certain messages of public importance.

2. Signs are conventional because they have been accepted by society over a long period of time.
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4. The first step in creating a sign is to encode it into a sign/symbol. The receiver then decodes the sign and then sends back the feedback which is then encoded into a sign/symbol and then decoded and more feedback sent back. The process is continuous. 5. Signs and symbols have to be very clear so as to allow for only one interpretation.

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CHAPTER 1.8 PARTICIPANT'S HANDOUT The Language of Signs and Symbols COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke40 Communicator for a Cyber-Age in Africa Relevant Skills Research on the different type of signs and symbols, and how they evolved and came to be accepted in your community. You may need to talk to resource people such as experts and the older generation.

Resources BOSCOM-INDIA. ‘SHEPHERDS’ FOR AN INFORMATION AGE. Matunga. Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. 41 Communicator for a Cyber-Age in Africa Input • When asked “What is the definition of etiquette?” Naomi Polson, who received her etiquette certificate in Washington DC and is the Founding Director of The Etiquette Company, replies, “Etiquette has to do with good manners. It’s not so much our own good manners, but making other people feel comfortable by the way we behave. So it’s more or less thinking of others and how others perceive us, so that everyone knows the rules for doing things and everyone is in a very comfortable position in society.” Indeed, many experts say that etiquette is simply showing respect for others and yourself at the same time. So, even though aspects of good manners do vary from place to place and some rules may be added to keep up with technology or lifestyles, the foundation of etiquette, its meaning, is still the same.

• We all recognise good breeding when we see it - whether in a well-trained pet or a well brought up child. Similarly, social skills or good manners are not inherited; they are learnt even though they may seem too natural to be acquired. • In traditional African society, manners are ingrained into children from early childhood and children grow up practicing these habits which soon become second nature. It’s the same principle that we need to apply in modern society as we bring up our children. Indeed, society today should be sensitised on etiquette or good manners as we’d like to call it. It is sad that in Africa, etiquette is rarely taught in schools. A skill so important for getting along with people in society should be given priority in our schools.

- In some societies, you can literally not operate without etiquette. For example, among the Kikuyu of Kenya, sitting and sharing a drink with the elders is a taboo that could invite rejection from the community if one is an outsider. The credentials engrained in our bodies and our behaviour can positively or adversely affect our social living in new cultures.

Etiquette in Africa • There are several simple rules of etiquette in Africa. One point worth remembering is that public displays of affection, although very common amongst friends of the same sex, are frowned upon between couples, even married ones. • In East Africa, oppugning someone's ethnic identity through ignorance or deliberate intention can be a grievous breach of etiquette. Africans themselves however may engage in vicious slander along ethnic lines, even between ethnic distinctions which seem trivial to an outsider. • Adoption of a "Western lifestyle" has little to do with a person's affinity to their ethnic group. A lawyer in a three-piece suit en route to London, able to converse in Afrikaans and English, may also be a native speaker of Zulu and as proud and assured of his specific ethnic identity as the Welshman sitting next to him is of his own. • Conversely, pride in tribal identity means that wearing a traditional dress does not necessarily indicate a lack of education or unfamiliarity with the ways of the world. A man dressed in traditional Maasai attire may have been educated at a university in Canada. • For many Africans, self-identify is in terms of tribal or linguistic identity. Aim Materials Required [Pen and Paper. To teach good manners and grooming - an essential part of being a good communicator. [Pen and Paper.

1.9 Etiquette for Better Communication42 Communicator for a Cyber-Age in Africa Black people who visit from other parts of the world expecting to be accepted with a feeling of affinity may be disappointed. Acting on a naïve assumption about such a reception may offend the very people whom one hoped to feel kinship with.

- Can there be one code in our multi-cultural society? Is it true that each culture has its own codes of manners? In the following topic, we shall look at some of the behaviours that are universal in modern societies today.

The Five universal Behaviours 1. Do not spit in public.

2. Keep noise down.

3. Do not urinate in public.

4. Do not throw trash anywhere put it in the designated bins or collection points.

5. Do not cut into a line, wait in line! universal Words of Kindness 1. Please 2. Thank you 3. Excuse me 4. Hello 5. Good bye What we will describe in these sessions, however, are general hints that are linked to the basic "consideration for others" - a human quality that transcends cultural diversity. If we can enter into life with this concern: "my actions must at all times respect the individuality and human dignity of my neighbour," then we will have understood the real meaning of etiquette. Remember, the heart of all the rules of etiquette is concern for others. The heart of true communication is communicating with the heart. In this session, we have divided the rules of etiquette into 11 areas of consideration. We will start with the body.

A) YouR BoDY • Visual poise is the way we carry ourselves. Proper sitting, standing, walking and pivoting techniques are not just for models, but for everyone who wants to be well poised and graceful.

- Personal cleanliness is a criterion on which people will accept or reject us. Therefore, it is a must that we cultivate good bathing habits. A good bath with soap and water each day will help control body odour. Excessive scents and deodorants are no substitute. The appropriate frequency of bathing depends on the climatic conditions and seasons of the year but of course the golden rule is to take a bath everyday.
- It may seem unnecessary to state that your face is important. You may not be good-looking but you have a duty to look your best. This can be done by brushing your hair and washing your face with soap at regular intervals - don't forget the places that collect dirt most easily: in and behind the ears, the corner of the eyes, the nostrils, and the corners of the mouth. In the case of men, a daily clean shave or a groomed beard goes a long way in looking decent. In general, never attempt to leave your room before first checking yourself before a mirror.
- The way you carry yourself is as important as being clean. The well groomed person walks and sits erect with shoulders squarely drawn back to enable one to breathe deeply.
- Breathe with your mouth closed. Many a time young men and women keep their mouth open.

B) YouR CLoTHES • There is a difference between being well dressed, just being dressed and being untidy. It is always important to be presentable and not a source of embarrassment to others. • Clothes protect our bodies but they also preserve our dignity and enhance our appearance. They make a statement about who we are and what we stand for because it is ultimately up to each of us, as individuals, to decide what we wish to wear.

- Simplicity, sobriety in colour schemes, good tailoring, should be the dress code of a well-groomed person.
- Another important way to control body odour is to wash the clothes worn close to the body daily - shorts, underwear, socks, vests, bras and stockings.
- Clothes also need to be ironed well so as to make a person look presentable.

C) YouR ConVERSATion • A good conversationalist is polite, attentive, and interested in the other's conversation.

• Make it a rule, wherever you are, to take an interest in all that passes. Observe the characteristics of the persons you meet and listen to and take part in the subject of their conversations.⁴³ Communicator for a Cyber-Age in Africa • The following are some conversational patterns of behaviour that we need to avoid if we desire to be agreeable and pleasant to people with whom we speak: * Talking loudly * Interrupting * Sneezing and blowing one's nose abruptly, without an "excuse me" (as if into the other's face) * Yawning and whispering in company * Staring at people in the eye * Talking without thinking * Speaking without listening * Bragging about oneself and one's achievements * Sneering or being sarcastic in one's remarks * Passing snide remarks or sharing a private joke with one's neighbour while another is speaking.

* Monopolising the conversation. The know-it-all, the show-off, the clown-all who try to grab the attention of their listeners.

* Correcting grammar and pronunciation in public.

* Getting too personal and calling attention to bodily characteristics: beauty, shape, size, defects and disabilities.

* Fault-finding.

* Inquisitiveness. (Questioning moderately is ok as long as they are not personal or prying questions e.g. asking how much one is earning, how much rent they pay etc.) * Criticising people, events and situations.

* Gossiping * Lengthy story telling, jokes...

* Vulgarity in speech - this may attract attention or cause laughter in your listeners but will equally diminish their esteem of you.

* Roving eyes: speaking to a person while roving with your eyes. This prevents eye-contact giving your partner the impression that you are not listening.

* Arguing - instead learn to disagree agreeably. There is no need to venture an opinion unless it is asked.

* Truth enforcing: people who think they alone possess the truth and have a right to express it make poor conversationalists. Some words to help you be polite even if you are sure you are right will help: 'maybe', 'I beg to differ' etc.

* Exclusivism: While talking in a group, encourage all to participate - make eye contact with all the listeners (sometimes this is difficult as our eyes usually rest on those who make an impression on us or those we are attracted to.) D) AT TABLE: • It is at table, more than anywhere else, that one can tell who is a truly educated person.

• Meals form an important part of our common and social life. It is a time when one can have the best moments of sharing our lives as well as have a good time telling jokes and making fun.

• At the table, a smiling face - but certainly not with food stuffed in the mouth! - is always a good gesture. Closing one's mouth while eating is an art that must be perfected from one's early days.

• This will help prevent eating loudly and food falling out of the mouth on to one's lips and chin. • Licking fingers, digging one's nose, picking teeth, and clearing one's throat as well as loud mouthed laughter - can ruin your neighbour's appetite.

Formal table-manners • Take the seat you are assigned.

• Lift your chair, do not drag it.

• Sit erect, do not slouch.

• Open your napkin and place on your lap.

• Wipe your mouth with the napkin before eating and drinking and from time to time, to avoid food or water messing up your face.

• Begin to serve yourself when the host directs you to or after the chief guest has began.

• Do not eat with elbows on the table.

• Lift only the corner of the glass to your mouth.

• Do not bend over your plate.

- Use the fork, knife and spoon with the help of your wrists not with the whole length of your arms.⁴⁴
Communicator for a Cyber-Age in Africa • Do not heap food on your plate.
- Lift the fork or spoon to your mouth (do not bend down to the fork and spoon).
- When serving yourself bring the dish next to your plate.
- When you are not using your fork, spoon or knife, place them at the side of your plate with the sullied portion at the edge of your plate.
- Pick the serving spoon, dip it into the dish and bring the contents to your plate without dropping anything onto the table. • You could steady the food from the dish to your plate with your fork, if it is cumbersome.
- Do not drop food out of your plate - even waste material like fish-bones, fruit skin, etc.
- Deposit waste material on the side plate.
- A simple nod of gratitude is enough when you are being served - there's no need to thank the server every time.
- Do not drink your water at one gulp on your arrival.
- Do not sip from your glass (or cup) with food in the mouth - it will help keep the glass from being stained with food particles.
- Pour contents of beverages into your glass - drinking directly from the bottle is unacceptable.
- Test the heat of beverages with a spoon. If it is too hot, allow it to cool by stirring it (without noise). DO NOT blow into the cup.
- Always use a dry spoon for sugar - excessive stirring is unnecessary.
- Remove the spoon from the cup before drinking.
- Do not drink from the saucer.
- On leaving, place the spoon on the saucer.
- On the completion of a meal, leave your fork and spoon side by side on your plate (or crossed) with the reverse side facing you.

Exceptional circumstances: • Do not hastily spit out hot food, but quench it with a drink of water before you swallow it.

- If you have to remove food once taken into the mouth due to a foreign matter, or if it is spoiled, do so with the help of the fork or spoon and deposit it at the side of your plate. Preferably cover the food with a piece of bread. Do this quietly without attracting much attention.
- If foreign bodies accidentally taken into the mouth have to be removed (like stones, pins, bones), do so with only the thumb and the forefinger and in a way that others won't see it and be upset. Cover your hand and mouth with the napkin.

- Manage accidents at table tactfully - without exaggeration. If you have caused the accident, apologise. If another has caused it, put the person at ease. Retrieve the fallen food with a spoon and place it in your quarter plate or at the side of your plate. Then take the corner of your napkin, dip it into your water glass, and lightly rub the spot and carry on with your eating • Coughing, sneezing, blowing your nose at table may be done by turning your head to one side and as quietly as possible. If you have an excessive bout of coughing caused due to irritation in the windpipe, leave the table immediately.
- If there is a wash basin situated in the dining hall near the dining table, it is usually meant for washing your hands. Do not use it for your mouth or throat ablution - especially if people are having their meals at the table nearby.
- Reaching out at table may be done only if things are at arms reach. If not, ask your neighbour politely to pass the item to you. Do not rise from your seat.
- Passing the jug, fork, spoon or knife is done with the handle pointing to the person receiving it.
- The volume of conversation at table should always be controlled. Loud guffaws, banging the table in delight, clapping hands, slapping each other on the back are all not acceptable at meal-time.
- No two partners should allow themselves to become engrossed in conversation to the exclusion of others.
- Do not talk business at table - or for that matter enter upon a controversial topic. Meal times are together-times and conversation at table should help build up the togetherness of the group.
- While serving: * Serve from the left of each person, * Start with the guest of honour, or the eldest person, * Serve only beverages from the right.

E) PRIVACY • Good manners require that you give each one enough space and respect their moments of privacy. Minding your own business is an important part of etiquette. "How are you?" may be okay for starters but "Where are you going?" "When will you come back?" "What are you doing?" can be irritating.

- A closed door is an indication that the person on the other side desires privacy. It would therefore be wrong to barge in. If you wish to meet the person, use the door bell or knock gently.
- It is important to respect privacy of time just as we respect privacy of space. There are certain times people do not wish to be seen and knowing this is important.⁴⁵ Communicator for a Cyber-Age in Africa • Never stop to listen to a conversation which was not intended for you to participate in. When someone is on the phone in the same room as you are it is better to wait outside the room.
- If you are in another person's room, do not let your eyes wander around, worse still, do not pick up or handle any articles without due permission.
- On entering the office of your superior, you find that he/she is busy, then wait outside. Do not enter and start leafing through the calendar or touching the magazines or other books and articles on the table.
- Never read a letter belonging to someone else.
- Do not peer into what someone else is reading - unless you first excuse yourself and obtain permission.

F) **INTRODUCTION** • When introducing people, remember this: * Always present the younger person to the older person.

* Always present the man/boy to the woman/girl first.

* Always present the person of lower rank to the superior.

- When introducing a newcomer at a party, introduce the newcomer to the group of friends first and then each one individually to the newcomer with, perhaps, some added information about each one.
- If mentioning the names of a group of people that includes yourself, mention your name last. “Kamau, Obi, Rebecca, Omondi and I will be travelling to Delhi.” • Use the full name on formal occasions only.
- If you are not known and would like to join a group, say: “Hello, I’m Mwendwa, may I join you?” • Introduce yourself to older persons - save them the embarrassment of trying to remember your name.
- Never ask a person to guess your name. Remember, you too can forget! Say it out straightaway: “Hello, I am Rehema.” • Usually when men are introduced to men, they shake hands. However, a man does not shake hands with the lady unless the lady makes the first move.
- Handshakes should not be limp, flabby or bone-crushing. Do it with grace and do not prolong it.
- On parting, shake hands again and say: “Glad to have met you.” The receiver says “Thank you” or “Me too.” • A woman remains seated (if already seated) when being introduced. However, she rises when being introduced to another woman or a distinguished person. A man always rises on being introduced to a woman.
- Do not go out of your way to introduce people when it is only a brief encounter and they are not likely to care about knowing each other, or when the place or time is not suitable.

G) **TELEPHONE ETIQUETTE** • Always be courteous on the phone - use the polite phrases “please”, “May I”, “Thank you”, “Sorry” etc.

- If the environment is quiet, speak on the telephone in a voice that is pleasant and soft. If you need to raise your volume, do it to be heard by the person you are speaking to on the phone, not by everyone else in the room. • Introduce yourself if the voice is not familiar to the receiver. If you are making a business call, do not presume that your receiver will recognise you or ask him/her to guess. It can be very irritating.
- After giving your name, graciously ask, “May I speak to Mr. Apollo?” • Always be brief.
- If your purpose is purely of a social nature, then ask “Have you time for a chat?” before you launch out into an extended conversation.
- It is usually up to the person who makes the call to terminate the conversation.
- Do not forget to thank the caller at the end of a call.

H) **MANAGING WASTE** • Never throw waste on the floor - it does not matter where you are. Use the bin.

- If you happen to see waste (especially dry waste) on the floor, pick it up.
- Make it a habit to separate dry garbage from wet garbage.

- With regard to dry waste, use a dust bin or a wastepaper basket.
- Never throw waste material like paper, tickets, chocolate wrappers, etc. on the floor. Look for a bin or a wastepaper basket.
- If you cannot find one, and the garbage is small, put it into your pocket to be disposed off when you find a bin.
- Dry waste may be recycled. If collected over a period of time it can be sold.
- With regard to wet garbage, use a bin with a lid. This will help keep flies away as well as control the odour from spreading.
- Wet waste may be recycled by letting it rot in a compost pit dug up in one's garden. If worms are applied to this, the collected waste will turn into a rich fertilizer.
- In a school environment, it is easier to manage waste disposal. We must first ensure that there are enough bins for people to use. Without such provisions, it is foolish to insist on cleanliness. Once the bins are installed, insistence 46 Communicator for a Cyber-Age in Africa on cleanliness with timely reminders will help. Punitive action may also be taken. For this, vigilant groups or guards would have to volunteer or be employed for the purpose. However, it is important to insist to the students that cleanliness is not a favour one is doing to the school but a duty one owes the school for using the space provided.

i) BoDY WASTES • In general, we may say that all body wastes must be properly controlled and not allowed to pollute the environment.

- Do not spit except into your handkerchief or into a wash basin.
- On sensing a sneeze, reach out quickly for your handkerchief and sneeze into it. Otherwise, cover your mouth.
- Cover your mouth when you yawn or cough.
- Always use the toilet for your needs.
- English toilets have a seat which must be kept clean.
- When leaving the toilet, care must be taken to keep it spotlessly clean.

J) CoMMon PRoPERTY • Here are some damages that our lack of concern have caused: stinking lavatories, dirtied walls, badly littered streets, torn seats, overflowing waste bins, etc.

- We fail to realise that common property is our very own property and that the money that goes into repairing the damage (if it is repaired at all) is spent from our own pockets, through taxes and increased fares.

- We must therefore resolve: * To use common property well.

* To kindly remind people who forget by politely drawing their attention to the concern.

* To repair whatever damage - like a neighbourhood clean-up drive, or picking up the papers ourselves and teaching our children to do so.

K) LETTER WRITING • A gracious person knows when, why and how to write a thank you note as well as how to reply to an invitation.

- A letter is nothing else than a conversation. It has however, one important difference: That which is spoken may not be remembered. But that which is written remains. Hence it is good to be brief, prompt, prudent and responsible - besides being presentable and polite.

Review 1. Etiquette has to do with good manners; with making other people feel comfortable by the way we behave. It's thinking of others and how they perceive us. Society should be sensitised on etiquette.

2. Schools should prioritise the teaching of social etiquette because this is what determines success of relationships in society be it business or personal relationships.

3. In Africa, foreigners should keep note of the following: * Displays of affection, although very common amongst friends of the same sex, are frowned upon between couples, even married ones. * In East Africa, oppugning someone's ethnic identity through ignorance or deliberate intention can be a grievous breach of etiquette.

* Adoption of a "Western lifestyle" has little to do with a person's affinity with their ethnic group. Africans generally remain true to their culture despite their level of education and/or Western influence. In the converse, pride in tribal identity means that wearing traditional dress does not necessarily indicate a lack of education or unfamiliarity with the ways of the world.

* Black people who visit from other parts of the world expecting to be accepted with a feeling of affinity may be disappointed. Acting on a naïve assumption about such a reception may offend the very people whom one hopes to feel kinship with.

4. The five universal behaviours that are generally accepted in most modern societies include: i. Not spitting in public.

ii. Keeping noise down.

iii. Not urinating in public.

iv. No throwing trash.

v. Do not cut into a line, wait in line! 5. The five universal words of kindness include: i. Please ii. Thank you
47 Communicator for a Cyber-Age in Africa iii. Excuse me iv. Hello v. Good bye
Reflection 1. Africans, just like Americans and other societies in the world have their 'good behaviour' rooted in their unique cultural etiquette. Spend some time researching through books and interviewing key people such as parents and grandparents about your culture's unique cultural etiquette. After this, trace the roots of your current etiquette to either your tribe of origin or the culture in which you grew up.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. References
<http://www.establishyourselfny.com> <http://www.expertvillage.com> <http://www.norvax.com>

48 Communicator for a Cyber-Age in Africa Aim • To learn good manners and grooming - an essential part of being a good communicator.

Review 1. Etiquette has to do with good manners; with making other people feel comfortable by the way we behave. It's thinking of others and how they perceive us. Society should be sensitised on etiquette.

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v. Do not cut into a line, wait in line! 5. The five universal words of kindness include: i. Please ii. Thank you iii. Excuse me iv. Hello v. Good bye Reflection 1. Africans, just like Americans and other societies in the world have their 'good behaviour' rooted in their unique cultural etiquette. Spend some time researching through books and interviewing key people such as parents and grandparents about your culture's unique cultural etiquette. After this, trace the roots of your current etiquette to either your tribe of origin or the culture in which you grew up.

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Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. References <http://www.establishyourselfny.com> <http://www.expertvillage.com> <http://www.norvax.com> CHAPTER 1.9 PARTICIPANT'S HANDOUT Etiquette for Better Communication COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke Communicator for a Cyber-Age in Africa Input A Brief History of Communication Since the dawn of time the attempt to communicate has been a human endeavour. The historians divide the story of communication into four periods of time namely the oral, writing, printing and electronic eras.

A oral: The first means of sending messages was through rough noises and body language. Oral communication was accompanied by symbols and signs. A kick, a hit of the hand, a stroke, a grunt, a yell, a scream, would all be used to let others know your feelings, needs, and wishes. As this era progressed, the use of an oral language developed. Different groups created their own languages with particular sounds to

describe specific objects or activities. This development was an intellectual advancement that sets human beings apart from animals. Of all living creatures, people alone have the ability to speak to one another in a developed language of words. They used language, art, drama, presentation, speaking and communication amongst others. The question therefore is: Were these any different from television, or any other modern means of communication in purpose? B. Writing: Writing is the first “technical” creation in human communications. Hieroglyphics was the first pictorial style form of writing. It was developed in Egypt more than 3000 years Before Christ. It consisted of simple drawings of familiar sights/shapes following each other. A thousand years later, a different pictorial form of writing was developed in China. Hieroglyphics went through great changes over many years until it became an alphabet form of writing as we have today. The basic value of this alphabet was to help in the process of learning and passing on useful information.

C. Printing: Printing is the ability to take the written word and reproduce it over and over again. In Germany in 1450, a goldsmith Johannes Gutenberg created the first printing press in Europe but he was not actually the first to create a printing press as it had existed in sorts before the time of Jesus. This type of printing needed a carved wooden plate. Later on in Europe (mid 15th Century), the creation of a movable type printing press became a historic event, because of the possibility of printing onto paper. Paper was made first in China. Through the capture of Chinese people, the skills of paper making came to Spain and later on into all of Europe. Communication moved a leap forward with the invention of printing in Europe. Printed books increased in numbers as the years went by. They provided the most important means of learning and of entertainment. Printing remains an important means of communication. Recent advances in technical means of printing have increased the number of volumes published.

D. Electronic Audio-Visual Culture: Nearly 400 years after Gutenberg ushered in the era of the print medium, Samuel Morse transmitted the first message over telegraph from Washington to Baltimore. This was the next great revolution in the history of communications. As technology matured, it took the form of electronic information networks. Television is considered to be the dominant medium in this culture as it seems to undermine the power Aim Materials Required [To study briefly the history of communication, and the various cultural revolutions that have taken place.

[Copies of the Input .

1.10 A Brief History of Communication50 Communicator for a Cyber-Age in Africa of logos, the slow development of rational understanding and analysis in favour of rapid and fragmented bits of information. Instead of abstract conceptual language, it provides vivid, particularised images and instead of intellectuals, it creates celebrities. Today, they set the social, cultural and political agendas of modern society. The crucial factors in changing culture and human behaviour are not just ideas, philosophies, and religions, but more fundamentally the technological innovations of the era, especially when they touch on communication (McLuhan). In the words of Pierre Babin, it is not the audiovisual media in themselves, but a radical change in the culture of young people which challenges us today. The introduction of electronic media has changed the meaning of all of our cultural institutions and every aspect of our structures of thought, including changes to both religious institutions and theological concepts. According to him in the electronic culture, the message is not in words but in the effect produced by the whole complex known as the medium. These media are not just technologies transporting content, but they form a world, an enveloping environment.

The age of information is not a matter of creating individual pieces of information or communicating information, in the sense of transmitting from sender to receiver. It is a matter of giving the existing information new form: that is, putting this information into a new framework, which both re-organises the internal relations of data and transforms their external display. Hence it is an era when putting on a show

carries more weight than do values and underlying realities. Both the affective and the imaginative, strongly stimulated by audiovisual images are becoming a part of human and religious functioning. The shift is from the message to the medium; from meaning to the effect; from linear, logical, doctrinal to the audiovisual (emotional, imaginative); from words to modulations; from matter to form; from the figure to the ground; from pure information to entertainment. Babin speaks not just the presence of audiovisuals but of a new culture and a new way of living (Babin).

E. Age of information Technology: The first large-scale electronic computer, the grandparent of today's handheld machines, was the Electronic Numerical Integrator and Computer (ENIAC) contained approximately 18,000 light-bulb-size electronic vacuum tubes that controlled the flow of electric current. It weighed 30 tons and occupied about 1800 square feet of floor space - a huge machine by today's standard. It was able to multiply four numbers in the then remarkable time of 9 milliseconds. From that start, computers have developed through four so-called generations or stages each one characterised by smaller size, more power, and less expense than its predecessor.

First Generation (1944-1958) In the earliest general-purpose computers, most input and output media were punched cards and magnetic tape. Main memory was almost exclusively made up of hundreds of vacuum tubes - although one computer used a magnetic drum for main memory. These computers were somewhat unreliable because the vacuum tubes failed frequently. They were also slower than any microcomputer used today, produced a tremendous amount of heat, and were very large. They could run only one program at a time. ENIAC and UNIVAC I - the UNIVersal Automatic Computer, which was used by the U.S. Bureau of the Census from 1951 to 1963 - are examples of the first-generation computers. The UNIVAC was priced at \$500,000 in 1950; today, you can purchase microcomputer chips with the same processing power for less than \$100.

Second Generation (1959-1963) By early 1960s transistors and solid-state devices, much smaller than vacuum tubes were being used for computer circuitry. (A transistor is an electronic switch that alternately allows or does not allow electronic signals to pass). Magnetic cores became the most widely used type of main memory. Removable magnetic disk packs were introduced as storage devices. Second-generation machines tended to be smaller, more reliable, and significantly faster than first-generation computers.

Third Generation (1964-1970) The Integrated Circuit (IC) - a complete electronic circuit that packages transistors (signal bridges) and other electronic components on a small silicon chip - replaced traditional transistorised circuitry. The use of magnetic disks for secondary data storage became widespread, and computers began to support such capabilities as multiprogramming (processing several programs simultaneously). Minicomputers at the time were being used by the early 1970s and were taking some of the business away from the mainframe market. Processing that formerly required the processing power of a mainframe could now be done on a minicomputer.

Fourth Generation (1971-now) Large-Scale Integrated (LSI) and Very-Large-Scale Integrated (VLSI) circuits were developed. They contained hundreds to millions of transistors on a tiny chip. In 1971 Ted Hoff of Intel developed the microprocessor, which 51 Communicator for a Cyber-Age in Africa packaged an entire CPU, complete with memory, logic and control circuits, on a single chip. The microprocessor and VLSI circuit technology caused radical changes in computers - in their size, appearance, cost, availability and capability - and they started the process of miniaturisation: the development of smaller and smaller computers.

During this time, computers' main memory capacity increased and its cost decreased which directly affected the types and usefulness of software that could be used. Software applications became

commercially available, giving more people reasons to use a computer. 1. From oral Culture to Literate Culture Undatable starting points: From nonverbal communication (gestures) to speech - One of the earliest evidences of our ancestors communicative facility is found in cave paintings and carved objects (roughly 35,000 B.C) - in caves of Southern France, inner Sahara and Australia.

There are a number of theories on the origin of speech (but no direct evidences or theories are available). Hunting by night, living in dark caves, the primitive human beings must have discovered that voice signals, instead of being incidental to his main activities, could take over many of the functions of visual signals and gestures; they began to associate certain sounds with certain experiences or behaviours.

The development from sign writing to sound writing (based on alphabets). The hieroglyphs of Egypt and Crete were mostly pictures, although each one stood for a word-sound. The early writings were sign based and pictorial in style. To write a sentence in pictorial form required an artist and a great deal of time. Gradually, therefore, the pictorial signs must have come to stand for sounds rather than a scene or event. Slowly the process of abstraction began and we had sound based alphabets (Greek alphabets). It is generally believed that writing began around 5500 years ago in Sumeria... the Sumerians used pictographs and then we have the famous Egyptian Hieroglyphs. Then we have the invention of the alphabet.

2. The Mechanisation of Writing - Birth of Mass Media By 1403, the Koreans make cast metal type (already by 1040 the clay type was invented in China) 1450 - Johann Gutenberg perfects the movable metal type to create the first effective printing techniques in Europe, to usher in the era of print media (with the Gutenberg Bible and other documents). He created a viable way of making multiple copies of written texts at relatively low cost.

1605 - 10 - The first regular newspapers appear in Europe.

1690 - Benjamin Harris prints the first newspaper in America "Public Occurrences".

1848 - Six New York newspapers join forces to form the Associated Press in an attempt to cut telegraph costs.

3. The Audio-Visual Revolution This period is very unwieldy... a continuous string of discoveries... it is also difficult to date inventions... new ideas build on old ideas. Invention encourages invention and technology builds on technology.

- 1822 - First photograph by Nicephore Niepce.

- 1824 - The principle of motion pictures is discovered...

- 1839 - Talbot produces a photographic negative, Daguerre and Niepce perfect photograph; photographs appear in journals.

- 1844 - Samuel Morse transmits first message over telegraph.

- 1876 - Alexander Graham Bell invents the telephone.

- 1878 - Thomas Alva Edison develops the first phonograph.

- 1894 - Thomas Edison's Kinetoscope.

- 1895 - Guglielmo Marconi invents the wireless telegraphy.

- 1895 - Auguste and Loius Lumiere project the motion picture.
- 1904 - Flemming develops glass-bulb detector of radio waves.
- 1906 - Vaccum tube is perfected by Lee Deforest, for radio.
- 1915 - First long film "The Birth of the Nation" by D.W. Griffith.
- 1920 - Zworykin resumes television experiment.
- 1927 - First talking picture (The Jazz Singer).
- 1928 - Zworykin patented the first TV system.
- 1938 - Television sets go on sale to public at \$600 each (half the price of a new car).
- 1939 - TV broadcast demonstration at New York.
- 1941 - First colour TV image.
- 1942 - Magnetic tape is invented.
- 1943 - Frank Sinatra becomes first pop idol of teenagers.
- 1944 - Program sponsors experiment with TV commercials.
- 52 Communicator for a Cyber-Age in Africa -
- 1946 - ENIAC, the prototype of modern electronic computers.
- 1947 - Dennis Gabor invents the hologram. - 1948 - Bell Telephone Company invents transistor.
- 1958 - Gordon Gould invents the laser.
- 1962 - Telestar satellite makes live international broadcasting feasible.
- 1975 - Sony introduces home video recording system and VHS follows two years later.

Around 1970 ARPA net (Advanced Research Project Agency) set up the first parts of what would become the internet. Later ARPAnet extended to non-military uses.

4. History of Print Media 3rd BC Clay Tablets - Babylonia 2500 BC Papyrus Scrolls - Egyptians 104 AD Paper - Chinese 200AD Books - Vellum Codex Replace Scrolls 6th Century AD Block Printing Book Printing in China - Chinese 1450 Printing - Movable Type - Gutenberg 1461 Book Illustration - Woodcut - Pfister Engraving 1889 Haltone - Herald 1562 First Monthly Newspaper in Italy 1594 First Magazine in Germany 1663 Magazines (Professional - Theological) - Grist 1814 Web Fed Rotary Presses (Steam Power) 1842 The Illustrated London News (16 Pages of Letterpress/32 Woodcuts) 1880's Linotype - Keyboard Typesetting Machines 1936 Life Magazine Founded (Photo Journalism) 1970's Phototypesetting 1979 US Postal Service Experiments with Electronic Mail 1980 Home Computer Available for Less than \$500 1980's Computer - Desk Top Publishing Systems Review 1. Since the dawn of time the attempt to communicate has been a human endeavour. 2. The story of communication is divided into four periods of time i.e. oral, writing, printing and electronic eras.

Reflection Group the students into groups of 6 students and have them research on the steps that communication development in their ethnic community went through to the present day e.g. from cave drawings to drum beating to community radio.

Relevant Skills Identify how the mass media have affected people's socio-culture over the years. Compare this with former days when these forms of communication were not present.

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Haynie W. J. and Richard E. Peterson. The Technology of Communication. USA: Glencoe/McGraw-Hill, 1998.53 Communicator for a Cyber-Age in Africa Aim To study briefly the history of communication, and the various cultural revolutions that have taken place.

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The Mechanisation of Writing - Birth of Mass Media By 1403, the Koreans make cast metal type (already by 1040 the clay type was invented in China) 1450 - Johann Gutenberg perfects the movable metal type to create the first effective printing techniques in Europe, to usher in the era of print media (with the Gutenberg Bible and other documents). He created a viable way of making multiple copies of written texts at relatively low cost.

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CHAPTER 1.10 PARTICIPANT'S HANDOUT A Brief History of Communication COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke
 54 Communicator for a Cyber-Age in Africa History of Print Media 3rd BC Clay Tablets - Babylonia 2500 BC Papyrus Scrolls - Egyptians 104 AD Paper - Chinese 200AD Books - Vellum Codex Replace Scrolls 6th Century AD Block Printing (Book Printing in China) 1450 Printing - Movable Type - Gutenberg 1461 Book Illustration - Woodcut - Pfister Engraving 1889 Halftone - Herald 1562 First Monthly Newspaper in Italy 1594 First Magazine in Germany 1663 Magazines (Professional - Theological) - Grist 1814 Web Fed Rotary Presses (Steam Power) 1842 The Illustrated London News (16 Pages of Letterpress/32 Woodcuts) 1880's Linotype - Keyboard Typesetting Machines 1936 Life Magazine Founded (Photo Journalism) 1970's Phototypesetting 1979 US Postal Service Experiments with Electronic Mail 1980 Home Computer Available for Less than \$500 1980's Computer - Desk Top Publishing Systems Reflection Participants group themselves in groups of 6 students and research on the steps that communication development in their ethnic community went through to the present day e.g. from cave drawings to drum beating to community radio.

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COMMUNICATOR for a CYBER AGE in Africa.

Edited by Fr. K D Tom Kunnel sdb Bosco Eastern Africa Multimedia Services (B.E.A.M.S) Salesians of Don Bosco Karen, 00502 Kenya

COMMUNICATOR FOR A CYBER-AGE IN AFRICA TABLE OF CONTENTS

Communicator for a Cyber-Age in Africa SECTION II CONTENT FOCUS Advanced Models of Communication Biblical Basis for Communication Communication in Liturgy SYLLABUS GUIDEPOST Lay - Secondary School- Form 3 and 4 - Introduction to Catechist Training Religious - Novitiate Priestly Formation - Minor Seminary Year 256 Communicator for a Cyber-Age in Africa 2.1 Intra-Personal Communication 57 2.2 Communication and Self Management 65 2.3 Advanced Models of Communication 72 2.4 Visual Media 77 2.5 Characteristics of an Audio-Visual Culture 87 2.6 A Biblical Framework for Human Communication 92 2.7 Significance of Words According to Scripture 96 2.8 Guidelines for Liturgical Music 100 2.9 Drama in the Liturgy 107 2.10 Dance in the Liturgy 113 SECTION II 57 Communicator for a Cyber-Age in Africa Procedure Ask each participant to get ready for a short "intra-personal discourse." (If the group does not seem prepared to share their answers, do not insist on a sharing.) Honesty to self is important.

1. I am.....

2. People call me.....

3. I prefer the name.....

4. I am..... years of age 5. I like my self because: 6. I dislike my self because: 7. Read the list below. Mark a tick (α) alongside the details you are happy about and an (X) against the details you wish were different.

I am glad I have - my father - my mother - my brothers - my sisters - my family status - my home - my friends - my neighbourhood - my language - my culture - my religious faith - my family life style - my education 8. I have the following talents... 9. This is my hope and aspiration for the future: I wish to be... Input • As we went through this self-discovery checklist we noticed that there are things we are given as a part of our life, which we cannot change. E.g. our parents, our body, our culture, etc.

- However, there are other areas that we can develop and transform: e.g. our talents, our skills, our capacity to learn more or think more clearly, our ideals and future plans, etc.

- We must strive to develop wherever and whenever an opportunity comes. Alertness to the many opportunities is therefore very important and calls for plenty of risk-taking.

- On the other hand, what should we do with the "givens" in our life? There are plenty of things, areas, situations that we cannot change however hard we try. • In our growth to appreciate and love one another we must first start by appreciating ourselves. This may seem selfish but it could not be truer.

- Love of others begins with love of self. "Love your neighbour as yourself." (Luke 10:27.) The more we love and appreciate ourselves the better we will love others. The less we love and appreciate ourselves the less we will love others It follows that if we love and appreciate ourselves, and if we love and appreciate others, the better and healthier will our communication with others be.

Aim Materials Required [To enable the participants to know and appreciate themselves.

[To enable them realise the importance of self-esteem and love of self that facilitates healthy intra-personal communication.

[To encourage intra-personal communication. • Provide each participant with the checklist in the procedure.

2.1 Intra - Personal Communication⁵⁸ Communicator for a Cyber-Age in Africa Self-Concept If you have a membership card, for example the admittance to an athletic club and you are also chosen as a member of the track team, you have evidence of your identity as an athlete. You may begin to believe that you have athletic prowess; that belief then becomes an aspect of your self-concept. All of the beliefs and feelings you have about what you can do constitute your self-concept. Certificates help reinforce self-concepts. For example, if you have a newspaper clipping posted on the wall of your bedroom announcing that you are 'Athlete of the Week', and you also have a certificate that says you won first place in the region track event, you have documentary support for your belief and feeling about being an athlete. Self-concepts develop from at least two general sources of information: 1. Our own perception of ourselves, and 2. The reactions of others to us (often called the "looking-glass" self.) We get information from what we actually do, from how we feel about what we do, from how we think, we look doing things and from how we think we sound, look, etc. This suggests that you can change your self-concept by doing something new today. A new and different behaviour or experience, of course will provide a positive dimension to your self-concept only if the feelings and perceptions resulting from the experience are positive. That is, if you feel good about what you did and how you looked and sounded, you will derive a boost to your self-concept. On the other hand, the more negative our self- image, the more negative is our self talk and the more negative will our intra-personal communication be.

Parents and Educators have great responsibility of inculcating in their children a positive self-image because their negative remarks can adversely affect intra-personal communication. A retreat (a time of silence where one can get in touch with oneself and one's God) is an excellent way of developing intra-personal communication.

The Private versus the Public Self Another important communication variable is the relationship between the public self and the private self. This distinction is well illustrated by the Johari Window designed by Joseph Luft and Harrington Ingham. According to psychologists Joseph (Joe) Luft and Harry Ingham, our self is like a window with four sections. Each section stands for a dimension of ourselves as below: Johari Window 1 open (Arena) That which i know And others know 2 Blind That which i don't know But others know 3 Hidden (Façade) That which i know But others don't know 4 Dark That which i don't know And others don't know If we want to be happy, which section of the window do you think has to be broadened? It is the Open (Arena), of course, because this area makes you free and relaxed in the presence of others, and even with yourself.

The following example will show you how the Johari window applies to a particular communication situation.

Timo and Tony share their reflections after their three months community experience. Timo tells Tony that he had a good time (open) but does not tell him that he has doubts whether to continue in religious life (hidden). Tony senses that Timo is uneasy about his recent experiences although he claims that he is fine (blind). Timo wants to go for a month long retreat. He tells Tony that he wants to think things over (the end

decision is the unknown.)⁵⁹ Communicator for a Cyber-Age in Africa Open (Arena) Feedback The 'Open arena' can be extended in the following ways: i. By working on the blind area through: a. Skillfully engaging those around me to share their perceptions of me.

b. Behaving in ways that would prompt feedback from others.

ii. By reducing the hidden area through: a. Self-disclosure: volunteering information about myself.

b. Behaving in a manner that encourages others to ask for information about me.

iii. Monitoring our reactions to new experiences e.g. through journalizing, will enable us reduce the

'unknown'. iv. In fact once the twin processes of feedback and exposure are set in motion this third process will occur naturally, since feedback and exposure builds self acceptance.

v. In this journey, it is important to journey with some mature person or a mentor. This person can give you mature feedback.

I am an Iceberg Exposure Behaviour Feelings Thoughts Beliefs Worldview/Paradigm Trigger⁶⁰
Communicator for a Cyber-Age in Africa The self is like an iceberg. Only one seventh of an iceberg is actually seen on top of the water. The other six parts are within the water. Similarly, what we see in a person is basically their behaviour. But hidden below this visible behaviour are a whole lot of elements (at least five aspects) that influence the behaviour. Let us understand these elements at a deeper level.

Worldview or Paradigm It is made up of a set of beliefs, that you have accepted as true on the basis of your past experience, reflection and knowledge. It is on the basis of this worldview or paradigm that you interpret all that goes on around you. It is on this basis that you fit in every new experience. E.g. "Others have a big say in my happiness." Beliefs Belief is a unit of paradigm that I accept without giving reason to it every time. I know it is just true. E.g. I can be happy only when everyone around likes me.

Trigger When an event occurs, it can act as a trigger to give rise to thoughts, feelings and behaviour on the basis of our beliefs and paradigm. E.g. my roommate spoke harshly to me.

Thought Thoughts are particular stimuli that are happening in our mind, as rational realities. We basically think in terms of pictures in the mind or through self talk. Often we are not really aware of our thoughts. They automatically flow from our beliefs reacting to a particular situation. E.g. my roommate does not like me. Why does he/she not like me? Maybe he/she is judging me because of what I said yesterday. Maybe my enemy has reported something... Feelings Influenced by our thoughts, feelings denote an emotional state. E.g. I feel angry towards my roommate.

Behaviour Influenced by our thoughts and feelings, behaviour is the way we respond to the external world – people and things. E.g. I cannot sleep tonight. Next morning, I shout back at my roommate.

If we understand that our external behaviour is influenced by our paradigms, beliefs, thoughts and feelings, then how can I handle myself? 1. I need to constantly review my paradigms and beliefs. If I am constantly unhappy, if I am not effective in my daily life, in the way I deal with myself, in the way I deal with people and the world around me, I am probably living with too many anomalies (contradicting paradigms) in myself. This calls for a review. 2. I need to take control of my thoughts. Not allowing myself to become a slave of the triggers (events that happen around me.) I need to constantly monitor my self-talk. I need to monitor the pictures that are running in my head. If I have positive self-talk, my feelings and behaviours can

also be positive. You can say, for example, that in the next 24 hours I will constantly monitor my thoughts and see if I can encourage positive self talk.

3. To bring about change in your mind, and subsequently in your behaviour, you can begin with your body because the mind and body work in unity. For example, on a day that you don't feel very fresh, you will tend to sit in very relaxed and inattentive manner. This may cause a feeling of depression. To regulate this, try washing your face with cold water and then sitting straight. Your mind will wake up.

4. Journal writing and sharing with a soul friend about the aspects of your paradigms and beliefs can help a great deal in understanding yourself and moving towards growth.

In conclusion, intra-personal communication is important because it helps us become aware of our worth and dignity in order to be able to discover the same in others. Our self-communication, though private, is the basis for a healthy communication with the world around us.

Where are your Roots? Rooted in Layer 1: For some people the root could be at the level of "Where Am I?" They may draw their self-identity from their family background or their ethnicity, etc. In such a situation, when their ethnicity is threatened they feel that their self is threatened. A plant rooted in the outer layer dries very fast.

Rooted in Layer 2: For others, their root may be in their talents and skills, in their qualities and characters – in the layer of "How Am I?" Though this layer is deeper than the level of Where Am I, it is not deep enough. Hence, inability to use their talents or the limitations of their personalities may sometimes paralyse these individuals.⁶¹ Communicator for a Cyber-Age in Africa Rooted in Layer 3: A healthy base for the self is a deep appreciation of the mystery and the uniqueness of the self. This level asks, "Who am I?" It is an awareness that, after all, I am more than all the paraphernalia (decorations) that I put around my self. I am distinct from the roles I play. When the plant of my self-image is rooted in this deeper layer, I am at peace with myself all the time. It not only becomes easy to accept other people's reaction towards me, but I also keep growing towards becoming my best self. The creation story in the book of Genesis tells us that we are all created in the image of God. It is in this third layer that we are in the image of God (Imago Dei). The implication of this is that when we become more and more aware of this inner self, we become more and more aware of who God is. Secondly, basing our self-worth at this deeper layer gives us a strong self-esteem that flows from the fact that God is unchangeable. This rooted-ness leads us to a deeper appreciation of other people too. We appreciate that they too are created in the image of God.

Self Esteem in Africa International literature consistently links violence to low self-esteem and "fragile self-concepts". This study is especially true in South Africa where violence is rampant. Although at one stage analysts believed that aggression may be linked to high self-esteem, this has since been refuted by research which finds that aggression is associated with a type of insecure and easily threatened inflated self-image which is underpinned by anxiety about one's worth or status. In effect, it is a sign of a disguised low self-esteem. Any disagreement or criticism, or even a perceived lack of consideration, may be experienced as undermining and threatening to one's self-image, thus provoking aggression. Low self-esteem on its own then is not a predictor of violence. But the roots of violence are often found in mental- emotional states which serve as a psychological defense or compensation for low self-esteem. Perhaps the most important of these for understanding why people react very aggressively to minor insults (whether real or perceived), is a state of mind, dominated by low self-esteem, which is associated with an inflated idea of one's own worth or status. Review 1. Intra-personal communication is a process in which messages are sent and received within an individual.

2. In life, there are things that we are given by God that we cannot change and things which we can do something about like our skills and talents. These we must strive to develop with the opportunities that come our way.
3. To appreciate and love another, we must first appreciate and love ourselves.
4. Once we love and appreciate ourselves and others, our inter-personal communication becomes healthy.
5. When a healthy person engages in self-talk, they boost their self-confidence and in turn improve their inter-personal relationships.
6. Parents and educators have a big responsibility to develop healthy intra-personal relationships so as to develop in their children a healthy self-concept.
7. Our self is like a window with four sections. Each section stands for a dimension of ourselves - the open, blind, hidden and dark sections.
8. To be happy, we need to broaden the open section of ourselves.
9. The 'Open arena' can be extended by: working on the blind area, reducing the hidden area and monitoring our reactions to new experiences.
10. The self is like an iceberg. Only one seventh of it is seen on top of the water. Similarly, what we see in a person is their behaviour but hidden below this visible behaviour are other elements that influence the behaviour. They include: behaviour itself, feelings, thoughts, beliefs and worldview also known as paradigm.
11. Aggression is often associated with a type of insecure and easily threatened inflated self-image which is underpinned by anxiety about one's worth or status which results in a disguised low self-esteem. Reflection Here is an exercise: Imagine you were John. Below we explain John's self-image. Can you provide the self-talk that must be going on in John's mind with regard to:
 - His self-image?
 - His inter-personal communication?
 John is a college student in a top-rate college. He joined the campus after completing his high school studies. However, he is not comfortable with himself. He notices that he is not as talented as the other boys in the campus and constantly puts himself down on his abilities although others think that he is equally talented. 62 Communicator for a Cyber-Age in Africa Although several of his friends and family have complemented him for his designs, he is not convinced that they are good enough to enter the competition let alone win it. However, due to pressure from his friends, he plucks up courage and decides to give the competition a try. His self-talk however does not change and he constantly doubts himself. The outcome could be:
 1. Positive: His designs win the competition.
 2. Negative: He fails to secure a place among the winners.

How would John interpret to himself the two responses? Hint: At the second response, his belief that he is not as talented as the other boys may be reinforced and he may blame himself for ever wanting to give the competition a shot. (Can you guess the self-talk?) At the first response, he will be delighted. The self talk would probably be like this: The judges were kind enough to select my design as the best. They probably don't have much experience and their judgement is therefore not competent or, the chief judge is a good friend of my father's, he was probably doing me a favour by selecting me as the winner. The question we need to ask John is this: How long will your lack of self-esteem continue to dominate your negative and self-depreciating intra-personal relationship which is giving rise to an unhealthy self-concept? And if you decide

to pursue design as a career, won't your unhealthy self-concept keep you from believing in your ability and doing your best? Relevant Skills a) Repeat the self knowledge exercise after the procedure individually and as honestly as possible. Resolve to think positively about yourself and to build your self-esteem.

b) Repeat to yourself many times a day, "I am loveable and capable and God made me so." Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. Reference Barker L. Larry. Communication. New Jersey: Prentice-Hall, Inc., 1978.

Pace R. Wayne, Brent D Peterson and Burnett M. Dallas. Techniques for Effective Communication. Philippines: Addison-Wesley Publishing Company, 1979.63 Communicator for a Cyber-Age in Africa Aim • To know and appreciate oneself.

- To encourage healthy intra-personal communication.
- To realise the importance of self-esteem and love of self that facilitates healthy intra-personal communication.

Procedure Get ready for a short "intra-personal discourse" Honesty to self is important.

1. I am.....

2. People call me.....

3. I prefer the name.....

4. I am.....years of age 5. I like my self because: 6. I dislike my self because: 7. Read the list below. Mark a tick (α) alongside the details you are happy about and an (X) against the details you wish were different.

I am glad I have - my father - my mother - my brothers - my sisters - my family status - my home - my friends - my neighbourhood - my language - my culture - my religious faith - my family life style - my education 8. I have the following talents... 9. This is my hope and aspiration for the future: I wish to be...

Review 1. Intra-personal communication is the process in which messages are sent and received within an individual.

2. In life, there are things that we are given by God that we cannot change and things which we can do something about like our skills and talents. These we must strive to develop with the opportunities that come our way, while accepting what we cannot change.

3. To appreciate and love another, we must first appreciate and love ourselves.

4. Once we love and appreciate ourselves and others, our inter-personal communication becomes healthy.

5. When a healthy person engages in self-talk, they boost their self-confidence and in turn improve their inter- personal relationships.

6. Parents and educators have a big responsibility to develop healthy intra-personal relationships so as to develop in their young ones a healthy self-concept.

7. Our self is like a window with four sections. Each section stands for a dimension of ourselves – the open, blind, hidden and dark sections.

8. To be happy, we need to broaden the open section of ourselves.

9. The 'Open arena' can be extended by: working on the blind area, reducing the hidden area and monitoring our reactions to new experiences.

10. The self is like an iceberg. Only one seventh of it is seen on top of the water. Similarly, what we see in a person is their behaviour but hidden below this visible behaviour are other elements that influence the behaviour. They include: Behaviour itself, feelings, thoughts, beliefs and worldview also known as paradigm.

11. Aggression is often associated with a type of insecure and easily threatened inflated self-image which is underpinned by anxiety about one's worth or status which results in a disguised low self-esteem. CHAPTER 2.1 PARTiCiPAnT'S HAnDouT Intra - Personal Communication COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke64 Communicator for a Cyber-Age in Africa Reflection Here is an exercise: Imagine you are John. Below we explain John's self-image. Can you provide the self-talk that must be going on in John's mind with regard to:

- His self-image?
- His inter-personal communication?

John is a college student in a top-rate college. He joined the campus after completing his high school studies. However, he is not comfortable with himself. He notices that he is not as talented as the other boys in the campus and constantly puts himself down on his abilities although others think that he is equally talented. Although several of his friends and family have complemented him for his designs, he is not convinced that they are good enough to enter the competition let alone win it. However, due to pressure from his friends, he plucks up courage and decides to give the competition a try. His self-talk however does not change and he constantly doubts himself. The outcome could be:

1. Positive: His designs win the competition.

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How would John interpret to himself the two responses? Relevant Skills a) Repeat the self knowledge exercise after the procedure individually and as honestly as possible. Resolve to think positively about yourself and to build your self-esteem.

b) Repeat to yourself many times a day, "I am loveable and capable and God made me so." Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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Pace R. Wayn, Brent D Peterson and Burnett M. Dallas. Techniques for Effective Communication. Philippines: Addison- Wesley Publishing Company, 1979.65 Communicator for a Cyber-Age in Africa Procedure

- Ask the participants to complete this picture
- Now let them share their picture. Make no comments.

- Many will draw trees, roads, houses in the distance, people passing by. The essential things that need to be included are: a driver and the reins leading to the horse. This, however should not be told to the participants
- Ask them to put away their drawings while they listen to you.

Input • African scholars regard African concepts of the individual and self to be almost totally dependent on and subordinate to social entities and cultural processes. Kenyan theology professor John S. Mbiti, for example, believes that the individual has little latitude for self determination outside the context of the traditional African family and community. He writes: “Whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say: ‘I am, because we are; and since we are, therefore I am. “This is a cardinal point in the understanding of the African view of man” (1969:109) • Developing positive self-images and self-discipline is a prerequisite for the effective education of African children. However, the following factors have had a negative influence on their development: (1) chronic unemployment and underemployment; (2) the changing concept of childhood; (3) elitism; (4) low expectations; and (5) lack of commitment to educating all children; • The following institutions should strive to emphasize African images that are instrumental in developing self-esteem in African children: (1) the home; (2) the peer group; (3) media; (4) the school; and (5) the church.

- If knowing and accepting our identity (who we are and what our purpose is in life) is important, all the more important is the knowledge of how we ought to discipline and manage ourselves. This self-management is a way of allowing our self-talk to link up with decision making and action.

- Simply knowing our identity and accepting it does not automatically mean that we will follow and live by the principles we know to be true. Simply ‘self-talking’ may never lead us to getting ourselves to decide on what is Aim Materials Required [To emphasise self-management (self discipline) as an important form of intra-personal communication. [An outline drawing of a horse pulling a cart without a driver.

2.2 Communication and Self-Management⁶⁶ Communicator for a Cyber-Age in Africa to be done. We instead have to discipline our wills daily to live by our principles and our values. Mechanical instruments for example are designed for a particular purpose and automatically serve that purpose till their guarantee is over. • Because we have the capacity of human freedom, we have a choice to make the right moves or to make the wrong choices in life. Our wrong choices could be disastrous since they could go counter to our very purpose in life. They could be harmful to the fulfilling of our tasks and duties as human beings. We therefore need to develop healthy intra-personal communication questions that affect self-discipline, or better, self-management. We need to trim, shape, plan and make sacrifices for our choices so that we do not waste our energies in pursuing the wrong things. Here are some intra-personal communication questions that affect self-management: 1. What is my Aim in Life? Having known who we are – our past (history, culture, heritage...) our present (gifts, talents...) we need to know where we are headed. If life is a gift given freely to us, it is our responsibility to use it well. We need to chalk out our aim. • The question we must ask is “Who do I want to be?” which is not the same as saying “What do I want to do?” This is a question about character formation. It is fundamental to life. It is the primary question on which all other choices rest – even the answer to the second question.

- “What do I want to do?” This is a question about qualifications, careers, choice of profession, etc.

2. What Assets do i Have to Reach my Goal? • I can answer this question only after I have asked the questions below: 3. Who do i Want to Be? - What Assets do i Have to be the Person i Want to be? • Here one will require looking at the personality development training one has already received through upbringing, education, training etc. What are the situations one has gone through that have helped to shape one’s character? Sometimes past mistakes can be reflected upon in such a way that they become stepping stones to a better life. With hindsight, these too may be seen as assets.

4. What do i Want to do? What Assets do i Have to Reach There? • Here one would have to check out one's capabilities and talents. What does one like doing best, how well does one do it? How many people have shaped and encouraged one's capabilities in the direction of one's goal? It is important to note that choosing what one wishes to do in life comes after considerable experience and exposure to many choices. For example, it would be unwise to decide while one is in the 5th standard, what one wishes to do in life and pursue only that line of action. As one grows out of school more choices and avenues open up and the focus on what one wishes to do must take into consideration these experiences in order to arrive at a mature decision.

The importance of Self-Discipline: • If one wishes to fulfill one's aim in life, if one wants to arrive at the target one has set for one's self, the path is self-discipline. The blinkers on a horse and the reins held by the driver are a wonderful example to illustrate our point.

- The blinkers are checks to enable the horse see only the road ahead and not be distracted or frightened by the goings-on around. The reins direct the horse towards its particular destination.
- In our life too, we need blinkers and reins. When we were young others put them on for us and others held the reins for us. These are our parents, guardians and our educators. They decide for us, to enable us take the right step, to make the right move, to follow the road that leads to our destination. Obviously, this is a task of great responsibility.
- But as we grow older – as we enter into adolescence they leave us more and more to ourselves. We do not want them to “interfere” as we need to learn how to manage our “horse-carriage”, our life, by ourselves. However, our decisions still affect them and the larger community and the responsibility to make wise decisions is left in our hands. We never really do away with them.
- Only the foolish, the unwise rush in to remove the “blinkers” and throw away the “reins”. They are the ones who do not bother about self-discipline. They are the ones who want to “have fun” while there is time. But they are also the ones who make a mess of their lives – lost in the myriad of distractions on the many wrong roads they have taken.

Manage Your Stress As we pursue our life goals, we will come across moments when we will experience stress from our workload, internal problems, our environments, roadblocks along the way etc. To continue on our journey, we will have to learn how to manage the stress effectively and to protect ourselves from the consequences of unmanaged stress.⁶⁷ Communicator for a Cyber-Age in Africa To protect ourselves from the risks of being unable to manage stress, we can practice stress management skills. Stress management skills are techniques that can be used to cope with the harmful effects produced by stress. There are two types of stress management skills. The first type of skills focus on doing something about the cause of our stress while the second type focus on keeping our bodies healthy and relieving anxiety.

Physical Care: Eating a Healthy Diet Eating a well-balanced diet is always wise, but it is especially important when you are stressed. During the alarm stage of stress, adrenaline is secreted into the bloodstream. When adrenaline is secreted, your body uses vitamins B and C. It is very important that you obtain sources of these vitamins. Vitamin B is found in foods such as whole grain cereals, rice, legumes, and breads. Vitamin C is found in foods such as oranges, grapefruit, tomatoes, limes, lemons, and broccoli. Reduce Caffeine Caffeine is a stimulant drug that increases the rate of bodily activities. Caffeine is found in coffee, tea, cola beverages, and chocolate. Because bodily activities are already increased during the stress response, it is helpful to avoid caffeine when you are stressed. Getting Enough Rest and Sleep Without rest and sleep you

will find it difficult to reduce your stress levels. You may feel irritable, exhausted, and anxious. When you are resting, your blood pressure lowers and heart rate slows. Your muscles relax, and your body has a chance to rest. After getting enough sleep, you feel invigorated and ready to face the day's challenges. Many people need to have at least nine hours of sleep each night to function at their best.

Participating in Physical Activities Physical activities such as running, walking, swimming, rollerblading, and playing basketball can help reduce stress. Vigorous physical activity relieves tension by providing a physical outlet for the energy that builds up with stress.

When you are physically fit, you recover from the effects of stress more quickly. You are less likely to develop diseases because of stress. Improved physical fitness levels have been linked to a decrease in the severity of the stress response, a shorter recovery time from stress, and improved resistance to disease.

Effective Life Skills: Using a Time Management Plan Have a list of things you are expected to do in a week. Then translate them into a daily action plan. If you think they are too many to be done within a given time, reduce them by making alternatives, seeking help, and explaining to those you had promised.

Using Decision-Making Skills Avoid procrastination. Use proactive decision making skills – foresee a situation and solve it before it becomes an issue.

Having Close Friend(s) Having close friends helps one cope with stress. When you are with close friends, you can share your feelings and experiences without being judged. Your close friends will listen and offer suggestions on ways to handle the situations that are causing stress. They may share similar experiences. Often, just having close friends listen can make you feel better and reduce stress.

Talking with Parents and Other Adults you trust. You can express thoughts, feelings, and concerns with parents and other caring and trustworthy adults. They listen and are supportive. They can help you develop useful ways to solve the problem that is causing stress.

Helping Others There are many ways that you can help others. You might tutor a younger student, volunteer at a nursing home, or help an elderly person in your neighbourhood. When you are stressed, helping others gives you a different outlook. You feel useful because you are able to help. This results in a feeling that has been called a “helper’s high.” Helping people less fortunate than yourself can make stressful situations seem less important.

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Change Your Outlook Reframing is changing your outlook in order to see a situation in a more positive way. Changing your outlook helps to turn life’s obstacles into challenges. For example, your family may move into a new school district. Instead of being stressed because you have left your friends, you feel challenged and look forward to making new friends.

Keeping a Sense of Humour A good laugh is a positive way to manage stress. Heart rate, blood pressure rate, and muscular tension drop below normal levels after a hearty laugh. As a result you feel more relaxed. The greatest benefit of humour is its ability to alter your outlook.

Soup for the Soul Since human beings are physical, emotional, psychological and spiritual beings, try the following solutions to have that “good feeling”:

a) **Write a Journal** Writing about your stress is a healthy way to express your feelings and may help you work through your stress. Try to find a quiet place where you can write your journal. The easiest way to start a journal is simply to write about issues that concern you today. Writing a journal has been shown to elevate the number of Helper-T cells in the body. You may want to share what you have written with someone you trust.

b) **Meditation or Using Breathing Techniques** Spend some time every day to quieten yourself. When you feel stressed, your body begins the stress response. Your body gets ready for an emergency. It can be helpful to reverse this response and calm

yourself. You can breathe in deeply and breathe out for some minutes every day. You may combine this with repeating a verse from the Bible.

c) Make Use of the Sacrament of Reconciliation The Sacrament of Reconciliation is a powerful means of unburdening yourself, especially to avoid stress caused by guilt. As a sacrament, it mediates grace, but it is also comparable to a psychological tool of counseling. d) Have a Spiritual Director Together with the sacrament of reconciliation, spiritual direction is another way of dealing with stress, and proceeding on with your growth process. In spiritual direction you share things that affect your daily life – your relationship with yourself, others and with God. You are not obliged to share matters of conscience, as you do in confession. Review 1. The individual has little latitude for self determination outside the context of the traditional African family and community.

2. Developing positive self-images and self-discipline is a prerequisite for the effective education of African children. 3. Factors that have had a negative influence on the development of African children: (1) chronic unemployment and under-employment; (2) the changing concept of childhood; (3) elitism; (4) low expectations; and (5) lack of commitment to educating all children.

4. Self-management is a way of allowing our self-talk to link up with decision making and action.

5. Effective life-skills such as use of a time management plan, using responsible decision making skills, talking with parents and other trusted adults, helping others etc. help one to manage stress and live a more balanced life.

Reflection Do you know of someone whose decisions have caused his family a lot of pain? E.g. through irresponsible drinking, drunk driving, theft? The fact is that whether or not we take a hold of our reins, our decisions still affect our community. Reflect on ways we can strengthen our self-discipline to be able to make more responsible decisions about our lives.

Relevant Skills a) Reflect on who you would want to become. Set goals and state how you will pursue them.

b) Reflect on past experiences, both good and bad. How have they shaped your character?69

Communicator for a Cyber-Age in Africa Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. References

www.africa.ufl.edu www.webporta.com70 Communicator for a Cyber-Age in Africa Aim • To emphasise self-management (self discipline) as an important form of intra-personal communication.

Procedure • Participants please complete this picture Soup for the Soul Since human beings are physical, emotional, psychological and spiritual beings, try the following solutions to have that “good feeling”: a) Write in a Journal Writing about your stress is a healthy way to express your feelings and may help you work through your stress. Try to find a quiet place where you can write in your journal. The easiest way to start a journal is simply to write about issues that concern you today. Writing a journal has been shown to elevate the number of Helper-T cells in the body. You may want to share what you have written with someone you trust. b) Meditation or Just Using Breathing Techniques Spend some time every day to quieten yourself. When you feel stressed, your body begins the stress response. Your body gets ready for an emergency. It can be helpful to reverse this response and calm yourself. You can breathe in deeply and breathe out for some minutes every day. You may combine this with repeating a verse from the Bible.

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CHAPTER 2.2 PARTICIPANT'S HANDOUT Communication and Self-Management COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke71 Communicator for a Cyber-Age in Africa 4. Self-management is a way of allowing our self-talk to link up with decision making and action.

5. Effective life-skills such as use of a time management plan, using responsible decision making skills, talking with parents and other trusted adults, helping others etc. help one to manage stress and live a more balanced life.

Reflection Do you know of someone whose decisions have caused his family a lot of pain? E.g. through irresponsible drinking, drunk driving, theft? The fact is that whether or not we take a hold of our reins, our decisions still affect our community. Reflect on ways we can strengthen our self-discipline to be able to make more responsible decisions about our lives.

Relevant Skills a) Reflect on who you would want to become. Set goals and do your best to pursue them.

b) Reflect on past experiences, both good and bad. How have they shaped your character? Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. References www.africa.ufl.edu www.webporta.com72 Communicator for a Cyber-Age in Africa Input Whether we realise it or not, we are using models every time we try to systematically think about, visualise or discuss any structure or process be it past, present or future. The effectiveness of such activity will depend in large measure on how well our model fits the thing we are supposedly modelling. In this chapter, the structures and processes we are interested in modelling have to do with how humans communicate, especially with the mass media. This can be the way one individual deals with reality within his own mind, how a newspaper, television network, advertising agency or information office is structured and functions, how information flows in a society, or how innovations are adopted or rejected in a social system.

A model may be defined as “a theoretical and simplified representation of the real world.” Or a structure of symbols and operating rules which are supposed to match a set of relevant points in an existing structure or process. In this session, we shall take up only some very basic examples. (Severin and Tankard, 1979) a) Lasswell's model was the first. It allows for many general applications in mass communication. He implies that more than one channel can carry a message. The “who” raises the question of the control of the messages as for example the gate-keeper. The “says what” is the subject of content analysis e.g. the studies

of the portrayal of minorities in the media. Communication channels are studies in media analysis. "To who" deals with the receiver and audience analysis. "With what effect" is the result of the audience receiving the message. Lasswell's model has been criticised because it seems to imply the presence of a communicator and a purposive message. It has also been termed as oversimplified, but, as with any good model, it focused attention on important aspects of communication. (Severin and Tankard, 1979) Aim Materials Required [To study the development of communication through a selection of models created by communication scientists . [Present the models given in the input and comment on each with the help of the input provided.

2.3 Advanced Models of Communication⁷³ Communicator for a Cyber-Age in Africa b) Braddock: Extends the Lasswell Formula to emphasise other complex features of the communication process, viz. the circumstance, purpose and feedback.

c) Shannon and Weaver: In this model the information source produces a message to be communicated out of a set of possible messages. The message may consist of spoken or written words, or music, pictures, etc. The transmitter converts the message to a signal suitable for the channel to be used. The channel is the medium which transmits the signal from transmitter to receiver. In conversation the information source is the brain, the transmitter is the voice mechanism producing the signal (spoken words) transmitted through the air (the channel). The receiver performs the inverse operation of the transmitter by reconstructing the message from the signal. The destination is the person or thing for whom the message is intended. Other major contributions of Shannon and Weaver are the concepts of a message composed of entropy and redundancy and the necessary balance between them for efficient communication while offsetting noise in a channel. The more noise in a channel, the greater the need for redundancy, which reduces the relative entropy of the message. For example, the wireless telegrapher transmitting in a noisy channel repeats key portions of the message to ensure reception. By using redundancy to overcome the noise in the channel, the amount of information which can be transmitted in a given time is reduced (Severin and Tankard, 1979).

d) Schramm's mass communication model: shows the production and distribution of messages to a mass audience. The audience receives the message, having interpreted and decoded it, within its social groups which in turn encode, interpret and decode the message received. The feedback received by the sender is inferred or indirectly obtained through news sources.⁷⁴ Communicator for a Cyber-Age in Africa e) John and Matilda Riley: pose a model in which the process of communication is an integral part of the social system. Both the Communicator and the recipient are affected by the three social orders, namely: the primary group(s) of which they are members, the larger social structure (the immediate community-social cultural, industrial) to which they belong and the overall social system. All these are in dynamic interaction, with messages flowing multi-directionally. Thus the C and R are neither passive nor isolated but are related and their messages are patterned in terms of these relationships.

f) Maletzke's model: of the mass communication process is extremely useful because of its comprehensiveness and the complex interaction of the factors at play. The self-image of the communicator corresponds with that of the receiver. Both act upon and are influenced by the Message which is itself constrained by the dictates of the Medium chosen. To add to the complexity, the message is influenced by the communicator's image of the receiver's image of the communicator. Maletzke's is a model suggesting that in the communication process, many shoulders are being looked over. The more the shoulders, the more compromises, the more adjustments.

Thus not only is the communicator taking into due regard the medium and the nature of the audience, and perceiving these things through the filter of self-image and personality structure, he or she is also keenly responsive to other factors - the communication team, with its own special set of values and professional practices. Beyond the team, there is the organisation which in turn has to look over its shoulder towards government or the general public.

Just as the communicator is a member of a team within an organisational environment, so the receiver is part of a larger context of reception. He or she is subject to influences other than the media message. Those influences may start in the living room of a family home, and the influencers might be the viewer's or reader's family, but there are contextual influences beyond that - in the pub, at work, in the community. The complexity suggests an almost limitless interaction of variables which indicates the enormous difficulty faced by research into mass media and its effects.⁷⁵ Communicator for a Cyber-Age in Africa Review 1. Lasswell's model implies that more than one channel can carry a message. It has been criticised because it seems to imply the presence of a communicator and a purposive message. It has also been termed as oversimplified.

2. Braddock extends Lasswell's Formula to emphasise other complex features of the mass communication process. 3. Shannon and Weaver introduce the concept of a message composed of entropy and redundancy and the necessary balance between them for efficient communication while offsetting noise in the channel.

4. Wilber Schramm deals with communication as an interaction between two parties. There is also feedback and the continuous 'loop' of shared information.

5. Schramm's mass communication model depicts how messages are sent and received from a mass audience.

6. John and Riley present a communication model in which the process of communication is an integral part of the social system. Both the communicator and the recipient are affected by the three social orders: the primary group, the larger social group and the overall social system.

7. Maletzke's model is quite resourceful because of its comprehensiveness and the complexity of factors at play. Reflection The overall social system affects decisions made at the primary group level (Family level). In terms of your life vocation, how are your decisions affected by the overall social system? Relevant Skills Observe the traditional setting of an elderly grandmother telling folk-tales to her grandchildren. Construct a representative model of communication based on this. In what ways is it similar to the models you have already studied? In what ways is it different? Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. References Severine J. Werner and James W. Tankard Jr. Communication Theories. Toronto: Copp Clark Ltd., 1992.76

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5. Schramm's mass communication model depicts how messages are sent and received from a mass audience.

6. John and Riley present a communication model in which the process of communication is an integral part of the social system. Both the communicator and the recipient are affected by the three social orders: the primary group, the larger social group and the overall social system.

7. Maletzke's model is quite resourceful because of its comprehensiveness and the complexity of factors at play. Reflection The overall social system affects decisions made at the primary group level (Family level). In terms of your life vocation, how are your decisions affected by the overall social system? Relevant Skills Observe the traditional setting of an elderly grandmother telling folk-tales to her grandchildren. Construct a representative model of communication based on this. In what ways is it similar to the models you have already studied? In what ways is it different? Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. References Severine J. Werner and James W. Tankard Jr. Communication Theories. Toronto: Copp Clark Ltd., 1992.

CHAPTER 2.3 PARTICIPANT'S HANDOUT Advanced Models of Communication COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke77 Communicator for a Cyber-Age in Africa Input introduction Visual communication is the conveyance of ideas and information in forms that can be read or looked upon. Primarily associated with two dimensional images, it includes art, signs, photography, typography, drawing, graphic design, illustration, colour and electronic resources. The National Education Association of the US has pointed out that western civilisation has become more dependent than ever on visual culture, visual artifacts and visual communication as a mode of discourse and a means of developing social and cultural identity. And Africa is not left far behind in this respect. This can be seen in the content of magazines and books as well as documentaries. What's more intriguing is that there is evidence to suggest that people not only communicate visually now more than ever, they also communicate better when they communicate visually. This is an important revelation to those who create presentations for work or education.

Psychologist Jerome Bruner of New York University described studies that show that people only remember 10% of what they hear and 20% of what they read, but about 70% of what they see and do.

In this chapter, we shall look at the forms of visual media as well as a history of our African visual media and alternative media.

Alternative Media Alternative media are also called group media as distinguished from mass media. These forms of media are easy to use, cheap and pertain to local issues. They are alternative forms of exercising change and social transformation in society and operate at the grass-root levels. In this sense they are democratic and liberating - as opposed to mass media that are centrally controlled and that communicate the message that the sender considers important. In this chapter, we will explore traditional African art and the various forms of alternative media. The choice of media selected and the duration of the period will be left to the discretion of the educator. History of African Art African art constitutes one of the most diverse legacies on world over. Though many casual observers tend to generalize "traditional" African art, the continent is full of peoples, societies, and civilizations, each with a unique visual special culture. The

definition also includes the art of the African Diasporas, such as the art of African Americans. Despite this diversity, there are some unifying artistic themes when considering the totality of the visual culture from the continent of Africa. These are: * Emphasis on the human figure: The human figure is the primary subject matter for most African art. In historical periods involving trade between Africa and Europe, the introduction of the human body into existing European pottery and other art forms can reliably be taken as evidence of contact with African cultures. For example in the fifteenth century Portugal traded with the Sapi culture near the Ivory Coast in West Africa, who created elaborate ivory salt cellars. * Materials Required [To learn alternative ways of communicating through low-cost visual media.

[To help participants learn the basic techniques of visualisation in order to give their communication greater impact.

[Paper and Pen.

[A number of examples to exhibit and explain the points stated in the input.

2.4 Visual Media
78 Communicator for a Cyber-Age in Africa cellars that were hybrids of African and European designs, most notably in the addition of the human figure (the human figure typically did not appear in Portuguese salt cellars). * Visual abstraction: African artworks tend to favor visual abstraction over naturalistic representation. This is because many African artworks, regardless of medium, tend to represent objects or ideas rather than depict them. Art in modern day Nigeria usually thought of as naturalistic representations of rulers, has actually been smoothed and simplified in an effort to abstract and generalize stylistic norms. Ancient Egyptian art, also usually thought of as naturalistically depictive, makes use of highly abstracted and regimented visual meaning, especially in painting, as well as the use of different colors to represent the qualities and characteristics of an individual being depicted. * Emphasis on sculpture: African artists tend to favor three-dimensional artworks over two-dimensional works. Even many African paintings or cloth works were meant to be experienced three-dimensionally. House paintings are often seen as a continuous design wrapped around a house, forcing the viewer to walk around the work to experience it fully; while decorated cloths are worn as decorative or ceremonial garments, transforming the wearer into a living sculpture. * Emphasis on performance art: An extension of the utilitarianism and three-dimensionality of traditional African art is the fact that much of it is crafted for use in performance contexts, rather than in static ones. For example, masks and costumes very often are used in communal, ceremonial contexts, where they are “danced.” Most societies in Africa have names for their masks, but this single name incorporates not only the sculpture, but also the meanings of the mask, the dance associated with it, and the spirits that reside within. In African thought, the three cannot be differentiated.

ELEMENTS OF VISUALISATION There are three key elements in any visualisation: Design, Visual Tools and Lettering.

A) DESIGN: Four principles constitute design aesthetics.

1. Simplicity: The fewer elements into which a given space is divided, the more pleasing it is to the eye. Only key details should be mentioned. That which is important must be outlined with a heavy line - other details can be added in thinner lines. However, note that too many lines could confuse your audience.
2. unity: The design must not be scattered but must show coherence. Devices like arrows, overlapping, etc. can help.

3. Emphasis: Though a theme may be developed in the same space, the basic message must attract attention and interest. Through the use of size, relationships, perspective and such visual tools as colour, space, etc., emphasis can be given to the most important elements.

4. Balance: Your board may be arranged symmetrically (formally) or asymmetrically (informally). The first suggests neatness, order and is static. The second is attractive and dynamic. Lettering arranged symmetrically conveys solemnity while the latter conveys energy and movement.

The Eight Principles of organisation 1. Harmony: This is pulling together of opposing forces by giving them all some common element(s) such as colour, texture, value, and others. The repetition or continued introduction of the same device or element reconciles that opposition.

2. Variety: While an artist might bring a work together with harmony, it is with variety that he or she achieves individuality and interest. Interest in this instant refers to the ability to arouse curiosity and to hold a viewer's attention. If an artist achieves complete equality of visual forces, the work usually will be balanced, but it may also be static, lifeless, and unemotional. Visual boredom is an indication of an overly harmonious composition. By adding variation to the visual forces, the artist introduces essential ingredients such as diversion or change for enduring attention.

3. Balance: Most art works are viewed in a vertical orientation. In terms of top, sides, and bottom. Gravity then affects the visual components. For example, a ball placed high in the pictorial field produces a sense of tension between the ball and the baseline of the picture plane. There is the expectation that gravity will cause the ball to drop, and when it does not fall, the tension is created. What we know of the weight of actual objects influences how we judge balance on a picture surface. If we were to replace the objects with non-objective entities, their psychological weight would be created by their shape, value, and/or colour and our view of their balance again would change. Whether objective or non-objective components are used, the potential creation of psychological weight/balance and its compositional adjustment are endless. 4. Proportion: Proportion deals with the ratio of individual parts to one another. In works of art, the relationships of parts are difficult to compare with any accuracy because proportion often becomes a matter of personal judgement. Proportional parts are considered in relation to the whole and, when related, the parts create harmony and balance.

5. Dominance: Any work of art that strives for interest must exhibit differences that emphasise the degrees of importance of its various parts. These differences result from medium and compositional considerations. If we substitute the word contrast for difference, we can see that the following, among others, can be used to achieve dominance: i) Isolation or separation of one part from others. ii) Placement - "centre stage" is most often used, but another position can be dominant depending on the surroundings iii) Direction - a movement that contrasts with others draws attention iv) Scale - larger sizes normally dominate v) Character - a significant difference in general appearance is striking. Contrasts in colour, value, and texture also help to produce this attraction.

6. Movement: In looking at an art/visual work, audiences are being "taken on a tour". The artist makes the eye travel comfortably and informatively by providing roadways and rest stops. The roadways leading to the rest stops have certain speed limits established by the artist, and the rest of the stops are of a predetermined duration. The lines, shapes (generally lengthy ones) and shape contours are generally pointed at each other in the same general direction. They may be touching but normally they are interrupted by gaps over which the eyes skip as they move about. Sometimes "leaps" are necessary, requiring strong directional thrusts and/or potent attractions. 7. The optical units that direct us contain

vital visual information. In a work such as the Mona Lisa, the figure is such a dominant unit that little eye movement is required (although there is secondary material of considerable interest). In other works, there may be several units of great interest that are widely separated, and it thus becomes critical that the observer's vision be directed to them. There is usually some hierarchy in these units, some calling for more attention than others.

8. Economy: Very often, as a work develops, the artist will find that the solutions to various visual problems result in unnecessary complexity. The problem is frequently characterised by the broad and simple aspects of the work deteriorating into fragmentation. The artist can sometimes restore order by returning to significant essentials, eliminating elaborate details, and relating the particulars to the whole. This is a sacrifice not easily made or accepted because, in looking for solutions, interesting discoveries may have been made. But, interesting or not, these effects must often be surrendered for greater legibility and a more direct expression. Economy has no rules but rather must be an outgrowth of the artist's instincts. If something works with respect to the whole, it is kept. If disruptive, it may be reworked or rejected.

B) ViSuAL TooLS: There are five visual tools: 1. Lines: These have a power and meaning of their own. Not all create the same psychological effect in the viewer's mind.

The Physical Characteristics of Line i) Measure: This refers to the length and width of a line. An infinite number of combinations of long and short, thick and thin lines can, according to their use, divide, balance, or unbalance a pictorial area.

ii) Type: Taking into consideration the characteristic of type as well as measure, we find that long or short, thick or thin lines can be straight, angular, or curved. The straight line, in its continuity, ultimately becomes repetitious and, depending on its length, either rigid or brittle. The curved line may form an arc, reverse its curve to become wavy, or continue turning within itself to produce a spiral. Alterations of movement become visually entertaining and physically stimulating if they are rhythmical. A curved line is inherently graceful and, to a degree, unstable. The abrupt changes of direction in an angular line create excitement and/or confusion. Our eyes frequently have difficulty adapting to an angular line's unexpected deviations of direction. Hence, the angular line is full of challenging interest.

iii) Location: The control exercised over the measure, type, or direction of a line can be enhanced or diminished by its specific location. According to its placement, a line can serve to unify or divide, balance or unbalance a pictorial area. A diagonal line might be soaring or plunging, depending upon its high or low position relative to the frame. The various attributes of line can act in concert toward one goal or can serve separate roles of expression and design.

iv) Character: This term is largely related to the medium with which the line is created. Different media can be used in the same work to create greater interest. Monotony could result from the consistent use of lines of 80 Communicator for a Cyber-Age in Africa the same character unless the unity so gained is balanced by the variation of other physical properties. Varied instruments, such as the brush, burin, stick, and fingers, have distinctive characteristics that can be exploited by the artist.

2. Shape: This can create interest and express the theme more coherently.

3. Space: This must be used carefully because too little space creates a crowded feeling while too much space makes the subject look scattered.

4. Texture: This is a visual element that replaces the sense of touch and can be used in the same way as colour. Shinning surfaces, rough surfaces, flannel paper, all create a certain effect in the mind of the viewer.

5. Colour: This is a very important visual tool. Here are a few rules to consider when using colour in your visuals:

- The background must be subdued.

- Details and especially main topics must be bright and attractive.
- Details that are not very important must neither be too bright as to be confused with the main theme nor too dull as to be lost in the background.
- Too many colours can cause a mental strain.
- Colour must be harmonised: different tints of the same colour. E.g. various shades of blue.
- Harmony of colours which are neighbours on the colour chart is called analogous harmony e.g. blue, violet, and red.
- When colour contrasts at its maximum, this harmony is called complementary harmony. E.g. colours opposite on the colour chart.
- Colours create psychological effects. Cool colours such as blue, green, violet, give an effect of distance. Warm colours such as red, orange and yellow invite the viewer. The following are some stereotyped psychological meanings attached to prominent colours: * Red - danger, heat, love, energy * Blue - coldness, boredom, sadness * Purple - royalty, sorrow * Green - freshness, jealousy * Yellow - life, light, flashy * White - purity, integrity, chill, lack of ideas * Black - darkness, evil, sin, creative potency * Grey - boredom, loss, deadness C) LETTERinG: • Lettering may be formal or informal.

- It is better to arrange formal lettering in a formal way keeping in mind the rules of balance and space.
- Mechanical spacing produces an uneven effect. It destroys unity and legibility.
- It is necessary to space the letters by the eye. This is 'optical spacing'.
- Informal lettering can be stylish or expressive.
- Expressive letters can give your work a dramatic effect. Informal lettering must be arranged in the style unique to the lettering.

Types of Visuals: Finally, here is a list and classification of various types of visual communication: i. Visuals without words: photographs, drawings and paintings, picture posters, picture-collages, chalk drawings, murals (without words), and mime.

ii. Visuals with words: advertisements, captioned posters, theme charts, diagrams, word-collages, banners, murals (with words) and comics.

iii. Visuals using projectors: overhead projector, slide projector, video projectors.

iv. Visuals using electronics and computers: video players/recorders, television monitors, Microsoft power-point presentations, computer graphics, computer animation.

v. Visuals with sound: dramatics, dance, TV productions, music and song videos, film.

One of the best ways to develop visual skills is to look at visual art manuals that contain many innovative presentation of professional artists.

ViSuAL MEDIa EXAMPLES Material Collection Making audio-visuals often requires basic material such as: 81 Communicator for a Cyber-Age in Africa • Pencils, pens, a ruler, an eraser • Paper, glue, scissors, brushes and paints, ink • Pins sticking-tape, paper clips, stapler and staples • Coloured paper, cardboard, tinsel, decorative papers...

- Pictures: keep a watch for good pictures. File them in folders or boxes according to various topics.

Pictures and Photos: • There are essentially two types of pictures: those that require text for their explanation and those that speak by the power of their visual images.

- When selecting pictures for pastoral purposes we may have need of both types in different situations. For notice boards that are wordy and require pictures to break the monotony of text, the first of the two types comes handy • The second type of pictures/photos are those that say a lot even without a single word. Such pictures make very powerful messages for notice boards. No words are required - or if they have to be used, it is best to keep them to their minimum.

- Such pictures can also be used in group sharing and reflection. Sometimes they can tell us about the values we live or do not live by. They can also supply the inspiration for prayer.

- To find such pictures is not easy. We require to train our eyes to look for them.

- In using pictures or in producing them, it is essential to keep in mind the audience and the situation for which the photo is made. It is helpful to concentrate on one theme and to isolate one key-word or key-image and make it the centre.

Exercise: Design a notice board on the theme: "The best things in life are free" Or "A picture is worth a thousand words." Posters • Like photographs, posters are of two types: those that are colourful and require many pictures, and those that are based on text.

- Imagination and aesthetics are important requirements in designing a poster. This means attentiveness to colour and shape; a sense of balance as well as off-balance; a clear idea of what has to be communicated; the aptitude to put text and pictures together in a perfect composition.

- For the purpose of creating a poster, one needs to have lots of magazines, newspapers, big and small.

- Choose a background colour pinned on to the notice board of soft board or plywood and cloth (on which elements can be fixed and dismantled again) scissors, glue and string.

- Different colours express different meanings. • Shapes can be determined by the material you have, the size of a sheet of paper, but you can also express something by giving it a precise form: a circle, square, horizontal or vertical oblong.

- It is very important to use the symbols used by the people. This also includes colour and shapes.

- Keep the poster simple and the message clear.

Exercise: Create a poster on the theme (PEACE, UNITY, LIFE IS PRECIOUS) Collages • Collages are an excellent visual tool for group work. A collage is a composition of pictures, words, or objects, which have

been collected according to a given theme. The process of selection and arrangement is already a reflective one and continues through presentation and group discussion. It can be undertaken by the group as a whole in exploring a theme, or by an individual presenting a theme.

- While doing a picture/photo collage, the group members are asked to cut (or tear) from the newspapers or magazines provided any pictures and texts which “speak” to them of the given theme. The group then selects and arranges the material whereby the most striking picture is to be the centre around which the rest is arranged. Then everything is fixed to the background sheet.
 - In a word collage a similar process is followed except that instead of pictures, we use words and write them on slips of paper, large enough to be legible from far. The arrangement of paper slips can be circular with the keyword in the centre, or words can be grouped according to similarity.
 - Object collage is a way of deepening in people an awareness of the symbolic in ordinary things of life, and helping them discover how everything around us is charged with meaning. Ask the group to wander about in the open and bring back objects which speak to them on a given theme: Life, Danger, Suffering, etc. The object can be placed on the ground or pinned to a soft board. It helps if the theme appears written on the collage to focus attention when people say why they have chosen an object and what it reminds them of.
- 82 Communicator for a Cyber-Age in Africa Collage Composition • Composition, layout, format, should be agreed upon by everybody. If a group is large, it is advisable to divide people into smaller groups and have each group present its collage to the large group.
- The way the pictures, photos, words or objects are arranged is also important. There are feelings ascribed to lines and shapes. Avoid gluing picture elements together in just any odd way, to fill the space available. Composing words and pictures within such a framework can be challenging.

Exercises: Get the group to make collages on the following themes: • Beauty of Creation (Photo collage) • HIV and AIDS Awareness (Word collage) • Conserve Nature (Object collage) Banners • Banners have the advantages of long life. They can be used vertically or horizontally. Some large pieces of cotton or silk cloth provide the backdrop for new designs. Text may be painted directly on the cloth, while a collage work can be stuck or sewn onto the cloth.

- Banners are useful for liturgical purposes and for providing visual reflections. The group preparing the liturgies can thus share their reflection visually, and help the congregation to enter into a particular theme. The theme can also be built up over several Sundays, as for example during Lent and Advent. Display the banner in a prominent place in church and replace it or remove it punctually.

Exercise: Create a banner on the seven gifts of the Holy Spirit or the Beatitudes.

Murals • Murals are very much like collages. Instead of sheets of paper, it is the wall space which provides the framework for a composition. In a mural, a theme can be worked out in more detail, with pictures and texts, and then be arranged and stuck on to the wall. It is important that all the elements are linked up to each other and the eye can follow a certain order. Pieces of coloured paper, possibly one colour for all the “linking elements” can give direction. Limit words to telegram style and give key phrases some bold lettering.

- Since painting a whole wall can be expensive and the local authority may not trust the capacity of the artists, the mural can be done on cloth which is fixed onto a wooden framework.

- Often, murals are designed as backdrops for performances. In this case, it is important that the colours and symbols chosen do not distract the audience from watching what is performed on stage. (Psychadelic lighting on the backdrop for example, is out of place.) A backdrop must be attractive, but must also retain its 'background' identity and not become the focus of attention.

Exercise: Get students to do a stage backdrop for the feast day variety entertainment programme. E.g. Community Day, Feast of Don Bosco.

Review 1. Visual communication is the conveyance of ideas and information in forms that can be read or looked at.

2. Recent research supports the idea that visual communication can be more powerful than verbal communication.

3. Studies show that people only remember 10% of what they hear, 20% of what they read but about 70% of what they see and do.

4. Training materials indicate that the retention of information three days after a meeting is six times greater when information is presented by visual and oral means than when information is presented by the spoken word alone. The same material also cites studies by educational researchers suggesting that 83% of human learning occurs visually.

5. Alternative media are also called group media as distinguished from mass media. These forms of media are easy to use, cheap and pertain to local issues. 6. Though many casual observers tend to generalize "traditional" African art, the continent is full of peoples, societies, and civilizations, each with a unique visual special culture.

7. The unifying artistic themes of African art are: emphasis on the human figure, visual abstraction and emphasis on sculpture.⁸³ Communicator for a Cyber-Age in Africa 8. There are essentially two types of pictures: those that require text for their explanation and those that speak by the power of their visual images. When selecting pictures for pastoral purposes, we may need both types in different situations. The second type of pictures/photos are those that say a lot even without a single word. Such pictures make very powerful messages for notice boards.

9. Like photographs, posters are of two types: those that are colourful and require many pictures and those that are based on text.

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11. Banners are useful for liturgical purposes and for providing visual reflections.

12. In a mural, a theme can be worked out in more detail, with pictures and texts, and then be arranged and stuck on to the wall. It is important that all the elements are linked up to each other and the eye can follow a certain order.

13. There are three key elements in any visualisation: Design, Visual Tools and Lettering.

14. The seven principles of organisation are: harmony, variety, balance, proportion, dominance, movement and economy.

15. Visual tools include: lines, shape, space, texture and colour.

16. It is better to arrange formal lettering in a formal way keeping in mind the rules of balance and space.

17. There are several types of visuals: visuals with words, visuals without words, visuals using projectors, visuals using electronics and computers and visuals with sound.

18. One of the best ways to develop visual skills is to look at visual art manuals with innovative presentations of professional artists.

Reflection 1. We have seen that African art tends to be representative, rather than depictive. What kinds of art in modern day are similar? Categorise the types of arts into either depictive or representative. What role did visual media in African Traditional Society have in the remembrance and retention of certain myths and practices? 2. Interview several artists and find out how they combine the key elements of visualisation as well as the seven principles of organisation in their work. Note with interest how different artists express themselves and how they incorporate these principles in their work.

Relevant Skills 1. Pick a saying of your choice and present it in a number of ways; through a drawing, posters, photos or a collage. Notice how the message will be translated via the various forms of visual media.

2. The lecturer can present a number of magazines, newspapers, photographs, collages, murals, bill board pictures and other forms of visual media. Ask the class to critique them based on the seven principles of organisation.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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Ocvirk G. Otto, Robert Stinson, Philip R. Wigg, Robert O. Bone and David L. Cayton. Art Fundamentals. New York: McGraw-Hill, 2002.

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- Since painting a whole wall can be expensive and the local authority may not be inclined to trust the capacity of the artists, the mural can be done on cloth fixed onto a wooden framework.
- Often, murals are designed as backdrops for performances. In this case, it is important that the colours and symbols chosen do not distract the audience from watching what is performed on stage. (Psychedelic lighting on the backdrop for example, is out of place.) A backdrop must be attractive, but must also retain its ‘background’ identity and not become the focus of attention.

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2. Recent research supports the idea that visual communication can be more powerful than verbal communication.

3. Studies show that people only remember 10% of what they hear, 20% of what they read but about 80% of what they see and do.

4. Training materials indicate that the retention of information three days after a meeting is six times greater when 86 Communicator for a Cyber-Age in Africa information is presented by visual and oral means than when information is presented by the spoken word alone. The same material also cites studies by educational researchers suggesting that 83% of human learning occurs visually.

5. Alternative media are also called group media as distinguished from mass media. These forms of media are easy to use, cheap and pertain to local issues. 6. Though many casual observers tend to generalize "traditional" African art, the continent is full of peoples, societies, and civilizations, each with a unique visual special culture.

7. The unifying artistic themes of African art are: emphasis on the human figure, visual abstraction and emphasis on sculpture.

8. There are essentially two types of pictures: those that require text for their explanation and those that speak by the power of their visual images. When selecting pictures for pastoral purposes, we may need both types in different situations. The second type of pictures/photos are those that say a lot even without a single word. Such pictures make very powerful messages for notice boards.

9. Like photographs, posters are of two types: those that are colourful and require many pictures and those that are based on text.

10. A collage is a composition of pictures, words, or objects, which have been collected according to a given theme. The process of selection and arrangement is a reflective one and continues through presentation and group discussion.

11. Banners are useful for liturgical purposes and for providing visual reflections.

12. In a mural, a theme can be worked out in more detail, with pictures and texts, and then be arranged and stuck on to the wall. It is important that all the elements are linked up to each other and the eye can follow a certain order.

13. There are three key elements in any visualisation: Design, Visual Tools and Lettering.

14. The seven principles of organisation are: harmony, variety, balance, proportion, dominance, movement and economy.

15. Visual tools include: lines, shape, space, texture and colour.

16. It is better to arrange formal lettering in a formal way keeping in mind the rules of balance and space.

17. There are several types of visuals: visuals with words, visuals without words, visuals using projectors, visuals using electronics and computers and visuals with sound.

18. One of the best ways to develop visual skills is to look at visual art manuals with innovative presentations of professional artists.

Reflection 1. We have seen that African art tends to be representative, rather than depictive. What kinds of art in modern day are similar? Categorise the types of arts into either depictive or representative. What role did visual media in African Traditional Society have in the remembrance and retention of certain myths and practices? 2. Interview several artists and find out how they combine the key elements of visualisation as well as the seven principles of organisation in their work. Note with interest how different artists express themselves and how they incorporate these principles in their work.

Relevant Skills 1. Pick a saying of your choice and present it in a number of ways; through a drawing, posters, photos or a collage. Notice how the message will be translated via the various forms of visual media.

2. From a number of magazines, newspapers, photographs, collages, murals, bill board pictures and other forms of visual media presented, make a criticism based on the seven principles of organisation.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. References Sharma Mohan Vinay. The art of reading Gestures & Postures Body Language. Delhi: Pustak Mahal, 2002.

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www.hp.com.

www.slideshare.net/87 Communicator for a Cyber-Age in Africa Procedure 1. MIME • Make four groups. Each group is given a paper on which some instructions and anecdote is written. They have to read the instruction carefully and present the information to others in the way suggested in the instruction. The others try to guess what information the acting group is trying to give. Give ten minutes to discuss and five minutes slot for each group for presentation.

- note: The instructor has to make sure that the groups follow the instructions carefully.

Group no. 1 instruction: You are a group of primitive cave people. You communicate through sounds and actions. Communicate the following message to the other groups using actions and incomprehensible primitive sounds only. The effectiveness of your communication will be seen if the others guess what your message is.

Message: We, the Zulu people, normally engage in medium scale farming. We get our everyday meals from our gardens. We also keep livestock for sale and for our own consumption.

Group no. 2 instruction: You are a group of highly evolved cave people. You can write using only symbols, not alphabets of any language. You have to communicate the following message to the other groups using written symbols only. The effectiveness of your communication will be seen if the others guess your message.

Message: We, cave people, went for hunting yesterday. We saw three lions. One of them attacked us. All of us surrounded it. Soon its body was covered with twenty spears.

Group no. 3 instruction: You are a group of people living in the 15th Century. You can write English. Communicate to the other groups what you see in the picture given to you by writing not more than 5 English words on the board. Just like the other groups, the effectiveness of your communication will be seen if the others guess what is in the photo.

*Give any photo/picture or postcard to the group.

Group no. 4 instruction: You are a group of people living in the 21st century. You have the possibility of using sound, action, written words, TV, radio and computers amongst others to present your message. You have to communicate the following maxim to the other groups without stating it explicitly anywhere in your presentation. You can use any imaginative modern means of electronic communication. Effectivity of your communication will be seen if the others guess the maxim.

Aim Materials Required [To grasp the characteristics of the contemporary culture of communication. [Instruction sheets for miming, chalk, blackboard, picture postcard, and worksheet.

2.5 Characteristics of an Audio-Visual Culture88 Communicator for a Cyber-Age in Africa Message: We, the Maasai people engage in livestock rearing as our source of livelihood. We are also very traditional and most of us wear our traditional regalia. Our greatest enemies are cattle rustlers from across the Kenyan border.

2. DiSCuSSion AnD GEnERAL SHARinG After the presentations let the groups fill the following worksheet: i. What medium of communication did the groups use to present their message? 1st Group: 2nd Group: 3rd Group: 4th Group: ii. 'What you see now was not present just a few years ago' is a fact. What are the changes that have taken place in your lifetime in the following aspects: • Satellite invasion • Social Development • Governments • Fashion • Newspapers • Educational Courses • Magazines • Technology • Advertising • Others...

Input • Social interaction and relations are no longer dependent on simultaneous spatial co-presence. Instantaneous communication through a variety of media fosters intense relations between 'absent others'. As this happens, our experience of time and space become 'instantiated'. We experience distant events unfolding instantaneously on a screen in our homes. This speeding up, or increasing intensity of time-space compression has profound effects on social, economic and cultural processes. We have become used to a constantly accelerating pace of change and yet the dynamics of globalization are dialectical and unevenly experienced across time and space.

- It took humanity more than 2 million years to invent wheels but only 5000 years more to drive those wheels with the steam engine. The first computers filled entire rooms, and it took 35 years to make the machines fit on the desk but the leap from desktop to laptop took less than a decade. Change is coming so fast that some of the most important technologies of the 21st century may now be just a sketch on a drawing board or glimmer in the mind of a genius.
- Technology does not change alone. It has profound effects on cultural practices. The Audiovisual Age (AV): • Technology or more specifically, the audiovisual medium of communication is the key to interpreting our contemporary culture. Some of the characteristics of audiovisual age are as follows: 1. It is an age in which it is not the explicit messages or the rationalistic arguments that are important in communication but the background. It is not the person in the photo that will make it impressive but the

quality of the paper on which it is printed, the layout of the article it and the publishers who publish it which will empower your message or make you stand out.

2. It is an age in which the electronic media does not dictate its values/world-view on you. It merely shapes the environment around you to which you eventually conform - because as the systems law says: If you do not allow yourself to become part of the system, you are thrown to the margins of today's life.

- Today, a child first interacts with persons - parents, siblings, and classmates. Second, the child interacts with the environment - cradle, house, nature. Third, the child interacts with stories told to him/her, pictures shown on TV, advertisements, phones and computers.

- These mediated experiences influence the child's developing sense of personal identity by directly influencing it and indirectly influencing the people with whom it interacts. The mediated culture becomes the individual's psychic and social context from birth to death.

3. It is an age of information: an age in which giving existing information a "new form" is more important than creating individual pieces of information or disseminating information from one to another.

- The computer is an excellent example of a new society with a central preoccupation for giving existing information a new form. More importantly, it instantaneously presents data in ways that make it easily used, harmoniously arranged and pleasing to look at. In the process, we gain a deep sense of harmony and efficiency.

4. The compression of time and space through advances in transportation and communication.

5. The remaking of social communities provoked by human migrations and technological interfaces, and the diversification and intensification of experience stimulated by media and the symbolic forms they circulate.

6. The diversification and intensification of experience stimulated by media and the symbolic forms they circulate.⁸⁹ Communicator for a Cyber-Age in Africa 7. Communications multi-tasking has become a natural state of affairs for many people in the world's middle class. The ability to simultaneously manage multiple technologies, multiple mediated torrents of information and emotion, and the local jumble of unmediated persons and things makes up the overall complex of communication skills that life today requires. Developing such skills is not only a matter of acquiring new communication tools and literacies. It requires cultivating a mentality and lifestyle that can accommodate the incessant, multi-tributary flows.

Conclusion: In such a society - where background strengthens explicit message and where affectivity is more sought after than effectivity, the Salesian Charism needs to be incarnated. Formerly, when one spoke of being incarnated, one referred to a culture. Today, the AV culture of communication cannot be ignored because it is shaping a new type of person and creating a world where national boundaries are disappearing. "Our Charism must therefore remain open and adaptable to the signs of the times and to cultural values". Results of the Development of Communication Technology 1. Miniaturisation of media gadgets.

2. The computer revolution has had a decisive impact on media gadgets, e.g. desktop publishing, community radio, equipment, portable VCR's, etc.

3. This development has made communication technology more accessible. The situation in Africa seems to show that we are now in a position to take full advantage of the situation.

4. The result of development in communication technology is a transformation of the media scene. Over a decade ago, people started talking of what they call the 'electronic newspaper' and even predicted the disappearance of the newspaper as we know it. Information became more abundant and more specialised and it was packaged in a variety of ways. Specialised information such as commodity prices, market reports, currency rates, news agency copies, sport results, etc. could be obtained from the television screens operated by various cable services.

5. Since the mid 60's, the growth of planetary satellite communication has been spectacular and has become an integral part of many circuits, carrying all types of information related to news agencies, radio, and television, navigation, meteorology, mining, aviation, entertainment, etc.

Review 1. The most credible acceleration of all is the pace of technological change.

2. Technology does not change alone. Inevitably, culture changes with it.

3. The audiovisual medium of communication is one of the key elements to interpreting our contemporary culture.

Reflection In your world, how do you rate a superstar? Is it by the magazines in which he/she is featured or the TV programmes they talk in? From now on, withhold your judgement about a celebrity until you have enough information to help you rate them as superstar or not.

Relevant Skills 1. Identify how the internet impacts the present culture and especially the youth.

2. Do a survey on how mass communication (books, TV, radio, internet etc) has affected your culture.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. References AMECEA and IMBISA. Communication in the Church and in Society. Nairobi: Paulines Publications Africa, 2000.

www.amazon.co.uk/Media90 Communicator for a Cyber-Age in Africa Aim • To grasp the characteristics of the contemporary culture of communication.

Procedure 1. MIME (Act without use of spoken words) • Participants make four groups. Each group is given a paper on which some instructions and anecdote is written. You have to read the instruction carefully and present the information to others in the way suggested in the instruction. The others try to guess what information the acting group is trying to pass. You have ten minutes to discuss and each group has five minutes for presentation.

Group no. 1 instruction: You are a group of primitive cave people. You communicate through sounds and actions. Communicate the following message to the other groups using actions and incomprehensible primitive sounds only. The effectiveness of your communication will be seen if the others guess what your message is.

Message: We, the Zulu people, normally engage in medium scale farming. We get our everyday meals from our gardens. We also keep livestock for sale and for our own consumption Group no. 2 instruction: You are a group of highly evolved cave people. You can write using only symbols, not alphabets of any language. You have to communicate the following message to the other groups using written symbols only. The effectiveness of your communication will be seen if the others guess your message.

Message: We, cave people, went for hunting yesterday. We saw three lions. One of them attacked us. All of us surrounded it. Soon its body was covered with twenty spears.

Group no. 3 instruction: You are a group of people living in the 15th Century. You can write English. Communicate to the other groups what you see in the picture given to you by writing not more than 5 English words on the board. Just like the other groups, the effectiveness of your communication will be seen if the others guess what is in the photo.

Group no. 4 instruction: You are a group of people living in the 21st century. You have the possibility of using sound, action, written words, TV, radio and computers amongst others to present your message. You have to communicate the following maxim to the other groups without stating it explicitly anywhere in your presentation. You can use any imaginative modern means of electronic communication. Effectivity of your communication will be seen if the others guess the maxim.

Message: We, the Maasai people engage in livestock rearing as our source of livelihood. We are also very traditional and most of us wear our traditional regalia. Our greatest enemies are cattle rustlers from across the Kenyan border.

2. DiSCuSSion AnD GEnERAL SHARinG After the presentations, groups fill in the following worksheet: i. What medium of communication did the groups use to present their message? 1st Group: 2nd Group: 3rd Group: 4th Group: CHAPTER 2.5 PARTiCiPAnT'S HAnDouT Characteristics of an Audio-Visual Culture COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke91 Communicator for a Cyber-Age in Africa ii. 'What you see now was not present just a few years ago' is a fact. What are the changes that have taken place in your lifetime in the following aspects: Satellite invasion Social Development Governments Fashion Newspapers Educational Courses Magazines Technology Advertising Others...

Review 1. The most credible acceleration of all is the pace of technological change.

2. Technology does not change alone. Inevitably, culture also changes with it.

3. The audio-visual medium of communication is the key to interpreting our contemporary culture.

Reflection In your world, how do you rate a superstar? Is it by the magazines in which he/she is featured or the TV programmes they talk in? From now on, withhold your judgement about a celebrity until you have enough information to help you rate them as superstar or not.

Relevant Skills 1. Identify how the internet impacts the present culture and especially the youth.

2. Do a survey on how mass communication (books, TV, radio, internet etc) has affected your culture.

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Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. References AMECEA and IMBISA. Communication in the Church and in Society. Nairobi: Paulines Publications Africa, 2000.

www.amazon.co.uk92 Communicator for a Cyber-Age in Africa Procedure • Divide the participants into medium sized groups depending on their number • Ask them to make a news report of the creation story as found Genesis chapter 1 or 2, the focus point being God as a communicator.

• Let each group send one representative to read out their news report.

Input • Before, the world was a frightening one, without human love (Gen.1:2). This world held potential. When God came in, He brought light and every creation became centred in God who can be referred to as the breath sharer who was very close to creation. • The Hebrew word for 'breath' is ruah which means 'wind' or 'spirit' which has power, causes life and sustains it.

- Our relationship should be that which is energizing and life giving from the example of God who seeks to relate, to be close and to share life.

- We can participate in the ongoing process of creation and enhance our transpersonal communication by:
 - * Breathing into one's lung in case of an accident,
 - * Giving a word of encouragement,
 - * Giving our time to others (attending to others),
 - * Expressing our love,
 - * Seeking to relate,
 - * Enabling others to attain their potential.

- Yahweh is described as a protective mother, hovering as the eagle does to her young ones (Dt. 32:11, Ex. 19: 4). The word hover refers to the characteristic flight pattern of an eagle extant in the biblical world. The eagle hangs in the air over its young in a fashion perceived as protective especially when the eaglets are learning to fly. Yahweh hovers over the dark and confused world, watching, noticing, ready to reach out with a saving action to his children. • Genesis pictures a God who is a breath-sharer, an energizer. He attends to his people, enables them and seeks a close relationship with them. For us to be able to do this to others, psychological health is a factor. These are the characteristics of a healthy relationship. People who are psychologically healthy enable others to grow or fly alone. They become wind beneath their wings.

1. Creation as God's Spoken Word • "God said let there be light" (Gn. 1:3). This shows that God is a communicator for the reason that he spoke a word which by itself is a medium of spoken communication. • The word took away the darkness, named the sky, gathered great bodies of water, encouraged birds to fly, put life into seeds and flavoured the fruits, called and made man and woman in images of his divine nature.

- The poetic images of Genesis give us a framework for reflection on human communication in a biblical sense: In the beginning God's spirit hovered over the water. In the beginning, God reached out with a breath of encouragement to all that is helpless and bleak. In the beginning, God became intimate with his creation. In the beginning, God formed humanity in his own image. In the beginning, God communicated.

2. The Call to Human Communication • We sometimes seem empty, unsure, without a clear vision or a strong purpose; we stumble against the darkness of broken promises and forgotten dreams. Aim Materials Required [To understand how God is a communicator.

[To be acquainted with how the biblical framework for communication can be applied in life.

[Paper and Pen.

[A Spacious Room.

[A Bible.

2.6 A Biblical Framework for Human Communication⁹³ Communicator for a Cyber-Age in Africa We ache for closeness and fear it at the same time. We yearn for a friend who will stay with us, who will know us and find us beautiful. What God did for creatures, creatures must do for each other. They have to be co-creators and breathe-sharers (man and woman).

- Man and woman are invited into a stance of attentiveness to all creation. To let their spirits hover the earth and over one another's lives. They are invited to speak words that take away darkness. Therefore, they are invited to take part in breathing, hovering and speaking.

- Genesis acknowledges that creating is an act of passing on creative power. Empowerment is expressed by reproduction, growth and governance (Gn. 1:11-29). What God did for creatures, creatures must do for each other.

3. God's Faithfulness in Communication • Israelites, in the Hebrew Scriptures, are engaged in mutual communication with God, stories of their ongoing struggle to be attentive, to energize one another and to speak words true to their hearts. They tell the story of God's faithful communication and of women of biblical times.

- The communication never stopped. Yahweh communicated with the people and revealed more of the divine to them. Sometimes the message was angry, other times it was tender. There was pain, triumph, correction and encouragement. He always assured them of his continuous presence. He was not a love - you - then - leave - you God. Through Ruth God spoke a word of faithfulness, through Esther he gave a message of courage and through Judith an expression of inner strength. Job brought a new understanding of trials and suffering. Jeremiah reminded the people that they needed to be moulded like clay. Hosea showed God's undying love in spite of people's unfaithfulness. Isaiah gave them a sense of hope for the future. There were healing words, grieving words and even challenging words. A word to console, a word to forgive, in short, there was always a word.

4. Another Beginning and a new Word • The evangelist John saw Jesus as the ultimate communication of God. The notion of divine communication through Jesus was so real to John that he identified him simply as the 'word', the utterance of God (Jn 1:1, 9, 14).

- Through Jesus God met many people: sinners, the sick...the list is endless. • Through the same Jesus, God listened, talked, felt, confronted, cared, touched, self-disclosed and became involved in all of the expressions of personal communication that are associated with intimacy.

- "Love one another as I have loved you" (Jn 15:12) continue the communication process; grow close to one another as I have grown close to you.

- Like the word that breathed life and became flesh, Christians are called to breathe life into chaos and to speak a word of life to those seeking meaning.

5. The Application of the Biblical Vision of Life How does the biblical vision of communication relate to life? Effective communication is a style of talking and behaving that sustains relationships over time. Some of the characteristics of this relationship include the ability to: • Recognize and express feelings, • Reflect accurately on one's behaviour, • Listen and be attentive, • Care genuinely for others, • Self-disclose appropriately, • Be at home with one self, • Verbalize thoughts and feelings clearly, • Manage conflict effectively.

Effective communication is focused on relationships that move towards friendship and intimacy. Review 1. When God came in he brought light and every creation became centred in God who can be referred to as the breathe sharer.

2. To breathe into another with our own breath is symbolic of sharing our life, of becoming involved in a relationship that is at once energizing and life giving.
3. Yahweh hovers over the dark and confused world, watching, noticing, ready to reach out with a saving action to his children.
4. We can participate in the ongoing process of creation and enhance our transpersonal communication by:
 - a. Breathing into one's lung in case of an accident
 - b. Giving a word of encouragement
 - c. Giving an hour of time (attending to others)
 - d. An expression of love
 - e. Seeking to relate
 - f. enabling
5. Israelites, in the Hebrew Scriptures, are engaged in mutual communication with God.
6. Through Jesus God met many people; sinners, the sick...the list is endless. 94 Communicator for a Cyber-Age in Africa
7. Through the same Jesus, God listened, talked, felt, confronted, cared, touched, self-disclosed and became involved in all of the expressions of personal communication that are associated with intimacy.
8. Effective communication is a style of talking and behaving that sustains relationships over time.
9. To love each other is a way to continue the communication process, to grow close to each other.

Reflection Just as the dark and empty world was pulled toward the light by an attentive, speaking God, so too, the daughters and sons of God move toward each other and into the light with attentive gestures and caring words. They promote or hinder one another's growth along the way by the manner in which they interact.

Relevant Skills • Make a list of 10 persons with whom you have to interact on a daily basis. Evaluate your relationship with these persons around you in the biblical perspective of communication.

- Briefly state the message that God communicates in the following books of the Bible: Job, Esther, Ruth, Jonah, Hosea and Jeremiah.

Resources www.christianitytoday.com References Raymond Brown, Joseph Fitzmeyer and Roland Murphy, editors. The Jerome Biblical Commentary Englewood Cliffs. NJ: Prentice-Hall, Inc., 1968 Ferder, Fran. Word Made Flesh: Scripture, Psychology and Human Communication. Notre Dame: Ave Maria Press, 1986.95 Communicator for a Cyber-Age in Africa Aim • To understand how God is a communicator • To be acquainted with how the biblical framework for communication can be applied in life.

Procedure • Participants please form groups of eight.

- Make a news report of the creation story as found Genesis chapter 1 or 2, the focus point being God as a communicator.
- Let each group send one representative to read out their news report.

Review 1. When God came in he brought light and every creation became centred in God who can be referred to as the breathe sharer.

2. To breathe into another with our own breath is symbolic of sharing our life, of becoming involved in a relationship that is at once energizing and life giving.
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a. Breathing into one's lung in case of an accident b. Giving a word of encouragement c. Giving an hour of time (attending to others) d. An expression of love e. Seeking to relate f. enabling
5. Israelites, in the Hebrew Scriptures, are engaged in mutual communication with God.
6. Through Jesus God met many people; sinners, the sick...the list is endless.
7. Through the same Jesus, God listened, talked, felt, confronted, cared, touched, self-disclosed and became involved in all of the expressions of personal communication that are associated with intimacy.

8. Effective communication is a style of talking and behaving that sustains relationships over time.

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Relevant Skills • Make a list of 10 persons with whom you have to interact on a daily basis. Evaluate your relationship with these persons around you in the biblical perspective of communication.

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CHAPTER 2.6 PARTICIPANT'S HANDOUT A Biblical Framework for Human Communication COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke96 Communicator for a Cyber-Age in Africa Procedure • Let the participants describe the context in which the 'Word of God' came to three prophets of the Old Testament (e.g. Jeremiah, Ezekiel, Amos) • Lead the participants to identify in the Gospel of John the statements Jesus made about himself ("I am" statements).

Input • Through out the Hebrew and Christian scripture, the word of God has awesome power. This is seen through the prophets, Israelites and even in creation itself.

• The word of God becomes flesh and enters into intimate communion with men and women. • Communication in general is multi-faceted. It has to do with words, symbols, expressions and gestures.

• We need words. We are a people fashioned and fed by the words of a nourishing God. We are born out of covenants and promises that have been expressed in words and spoken with courage for thousands of years.

• The word provides a vital link between inner experience and outward clarification of that experience.

• A closer look at the meaning of the Word in biblical times can add depth to our exploration of human communication.

- The word, 'dabar' meant that the spoken word revealed the speaker.
- Human closeness and its expression depends on words and how they are used.
- Our words do not come back. Isaac could not undo the blessings he had showered upon Jacob through words. This shows that words have long-term consequences.
- Prophets testify to the effectiveness of the Word spoken by God. (Is 55:10-11, Jer 1:12) 1. God's Word Proclaimed by the Prophets • The word of God came to Jeremiah with power that he could not restrain it (Jer. 20: 8 - 9). No one who experiences God's word is left unaffected. Ezekiel ate the scroll which was as sweet as honey (Ez.3:2-3).
- According to Biblical mentality, words enter a person-they get inside. They are alive with powerful energy that enables something of the speaker to penetrate, to enter into another's core.
- It is in the shared word that the speaker and the one spoken to make contact. It is there that they meet each other and their destinies become intertwined, and they are one.

2. urgency of Word • Power of the words urged wisdom writers to comment repeatedly on the way words are employed in human interaction. Words have power, influence and exert urgency (Ps 39:1-3).

- Words can soothe more than oil (Ps. 55:21) and can be as fierce as fire in one's mouth (Jer. 5: 14). They can be appropriate and "aptly spoken" (Prv 25: 11) or out of place and rambling, a "flood of words" (Prv 10: 15). Words can deceive and be "snares" (Prv 12: 6) and words can be "truthful" (Eccl 12:10). They wound (Prv 18: 8) and they heal (Ps. 107:20).

Aim Materials Required [To understand significant words in the Bible. [To get to know Jesus as Word made Flesh. [To get to know the Word as Good News. [Pen and Paper.

[A Bible.

2.7 Significance of Words According to Scripture⁹⁷ Communicator for a Cyber-Age in Africa • It was a common belief in biblical times that those of wicked hearts could only utter words of wickedness, while those of integrity brought forth words of goodness.

- Hearts give shape to words and their quality depends on the character of the speaker.

3. Jesus the Word Made Flesh • In Christian scriptures, 'Word' is most often used with reference to the Gospel or to the Word of God.

- The continuation of prophets' words found home in the person of Jesus. The word of God is alive with personality and power (1Thess. 1:5).
- In John the word is the person of Jesus. • The incarnate word is more than a message but a person to know, a person of flesh.
- This word-person, Jesus, lived in a world of words. He knew the words of prophets before him, the law and traditions and taught using powerful words.
- Jesus left nothing in writing and his words were recorded 20 or more years after his death.

4. Following the Words • Where does all this leave us with regard to better understanding of human communication? A communication that is at once psychologically healthy and compatible with Christian discipleship? • We are called to follow Jesus of Nazareth, to model our lives after his. Part of living is talking.

- Following does not mean imitating or copying. Neither does it mean duplicating someone else's personality. • Biblical following means walking alongside Jesus of Nazareth, in context of his own time in history, and being profoundly influenced by him – all the while retaining our own identity and personality. He instilled in his hearers, a zeal for God and his kingdom, dignity as children of God.

- To communicate as Jesus communicated means staying near enough to his words to be influenced by them, yet far enough to have perspective on how they can speak to our times.

5. The Words of Jesus as Memory (i) Kingdom Sayings: Through these he called attention not to himself but to the kingdom of God. "...the kingdom of God is close at hand" (Mk. 1:15). There are over one hundred kingdom sayings on the lips of Jesus in the Gospels.

(ii) Proverbial Sayings: These presuppose that the speaker has looked and made observations and wishes to correct them. Jesus was observant. He walked and listened. After a keen observation, he commented that "a prophet is only despised in his country, among his relations and in his own house." (Mk 6:4) (iii) The Prayer taught by Jesus (Lk. 11:2 – 4) His words at prayer are as faithful to his vision as are his words to the crowds. He sees a situation in which the values of the kingdom will be held central, where all people will have bread, where reconciliation will be foundational to relationships. With the crowds, Jesus is sincere and real.

(iv) The Parables It is a message in a story. This was a common method used in teaching especially by the Jewish rabbis. Jesus used parables in talking about the kingdom to make it more familiar. Parables called the attention of the people. In the parable of the Good Samaritan, Jesus is combining "Good" and the "Samaritan". By this parable he is asking his hearers to imagine the unimaginable, that the Samaritans could be good.

6. The Vision Dimension of Words His words are clusters around one central theme: • A kingdom characterized by inclusive love.

- Equality in people.

- Our choice of words must be faithful to the discipleship of equals which Jesus proclaimed.

- Our language should recognise all people.

- Jesus attracted both friends and enemies (Lk. 4:22).

- Using words of inclusive love evokes strong responses in people.⁹⁸ Communicator for a Cyber-Age in Africa Review 1. Through out the Hebrew and Christian scripture, the word of God had awesome power. This is seen through Prophets, Israelites and even in creation itself.

2. We need words. We are a people fashioned and fed by the words of a nourishing God. We are born out of covenants and promises that have been expressed in words and spoken with courage for thousands of years.

3. Human closeness and its expression depends on words and how they are used.
4. Our words do not come back. 5. According to Biblical mentality, words enter a person – they get inside. There they are alive with powerful energy that enable something of the speaker to penetrate, to enter another’s core.
6. It was a common belief in biblical times that those of wicked hearts could only utter words of wickedness, while those of integrity brought forth words of goodness.
7. The power of words urged wisdom writers to comment repeatedly on the way words are employed in human interaction.
8. The continuation of prophets’ words found home in the person of Jesus. The Word of God is alive with personality and power (1Thess. 1:5).
9. In John the word is the person of Jesus. The word is no longer a message to deliver but a person to know, a person like us, a person of flesh.
10. To communicate as Jesus communicated means staying near enough to his words to be influenced by them, yet far enough to have perspective on how they can speak to our times.
11. His words are clusters around one central theme: A kingdom characterized by inclusive love.

Reflection Like the Word we follow, our word must become flesh, must be inviting, inclusive and loving, expressing the glory that is ours as the people of God, full of grace and truth.

Relevant Skills List 10 character traits of Jesus as found in the Gospels. Rate yourself for each of these character traits on a scale of 1 to 10.

Resources www.crosswalkmail.com References John L. McKenzie, Dictionary of the Bible. NY: Macmillan Publishing Co., Inc., 1965.

Ferder, Fran. Word Made Flesh: Scripture, Psychology and Human Communication. Notre Dame: Ave Maria Press, 1986.99 Communicator for a Cyber-Age in Africa Aim • To understand significant words in the Bible • To get to know Jesus as Word made Flesh • To get to know the Word as Good News Procedure • Please describe the context in which the ‘Word of God’ came to three prophets of the Old Testament (e.g. Jeremiah, Ezekiel, Amos) • Identify in the Gospel of John the statements Jesus made about himself (“I am” statements).

Review 1. Through out the Hebrew and Christian scripture, the word of God had awesome power. This is seen through Prophets, Israelites and even in creation itself.

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CHAPTER 2.7 PARTICIPANT'S HANDOUT Significance of Words According to Scripture COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke100 Communicator for a Cyber-Age in Africa Input Ever since the Second Vatican Council promulgated its momentous document, Sacrosanctum Concilium, in December 1963, there have been plenty of changes taking place in the liturgy. Many of them have been very laudable. However, side by side with these, there have been some excesses which are regrettable. Now that the Church has sufficiently recovered her stability after the post-conciliar trauma, the time has come for the faithful in every sector to do a bit of soul-searching to see if all the adaptations that they have wrought are in keeping with the directives of the Church. In drawing up this document, we have been guided by the directives of the Church and some basic exigencies which all liturgical music must necessarily fulfill. These exigencies are presented here below: 1. Liturgical music must always elicit the fullest possible participation of all the faithful.

2. Liturgical music must be conducive to prayer. It must inspire a feeling of awe, reverence and worship.

3. Liturgical music must reflect the mind of the universal Church, while at the same time adjusting itself to local tastes.

We shoulder the grave responsibility of instilling in our youth a proper "musical sense" that will enable them to "feel at home" even in a wider circle of worshippers. The main and all-important criterion, therefore, is appropriateness.

There are numerous types of hymns. Some of them are only vaguely religious, and cannot, strictly speaking, be called hymns (e.g. 'People over the world', 'You are my Soul Tattoo', 'I Miss my Time with You', 'We are the world', 'I'll be there' etc.) Others may be too "private". The sentiments they express may not pertain to the majority of the assembly (Jesus and Me, I got Jesus in my heart). Yet others may be Bible narratives or ballads (e.g. I cannot come, Go down Moses). As a rule, such hymns are inappropriate for use in the liturgy. If at all they must be used, which is rarely, they must be preceded by a suitable commentary that "situates" them squarely within the context of the community journey towards holiness.

The nature of Hymns for the Eucharist: Regarding the choice of hymns for use at Mass, it is important to remind ourselves of the characteristics of the Mass, which they must reflect in some ways. The Mass is essentially:

a) An act of praise, thanks and blessing, rendered unto the Father, by the Christian community.

b) A memorial sacrifice, i.e. a re-living of Christ's passion, death and resurrection.

c) A covenant i.e. a relationship between God and man, sealed with three typical conventional signs: blood, a meal and marriage. (The Church, as bride of Christ, addresses the Father.)

d) A Passover, i.e. a pilgrimage leading to new life.

Thus, the best hymns for use during the Mass are those that highlight "community" action, rather than "private" devotion. For this reason also, the singing of solos during the Mass is not advisable, unless the very nature of the action (e.g. proclaiming the Word in the Responsorial Psalm) demands it.

Aim Materials Required [To explain the role of music in the liturgy.

[To educate the participants on the appropriate choice of hymns for liturgical and para-liturgical services.

[paper and pen.

2.8 Guidelines for Liturgical Music101 Communicator for a Cyber-Age in Africa optional and obligatory occasions for Singing: It is generally urged that when the Eucharist is celebrated, certain parts must be sung, others may be sung, while yet others could as well be left unsung. The following table gives a clear breakdown of the three different types of occasions. Parts of the Liturgy Always sung normally sung Sometimes sung Entrance α Penitential Rite α Gloria (when used) α Responsorial Psalm (apt) α Alleluia/Gospel Acclamation α We believe α Prayer of the Faithful α Invocations α Response α Offertory Procession α Preparation of Gifts α Holy, Holy, Holy α Memorial Acclamation α Great Amen α Our Father α Lamb of God α Communion Hymn α Thanksgiving (Post Communion) α Recessional Hymn α A Comment on each occasion for Singing in the Mass: a) Entrance: The words of the entrance hymn should reflect the idea of a community assembling together for a sacred celebration. They may also serve to introduce the congregation to the mystery of the season or feast being celebrated.

b) Kyrie: The "Lord have mercy" is sung after the penitential rite, unless it has already been included as part of the penitential rite.

c) Gloria: The Gloria is a hymn of praise to the Father and the Lamb. It is not advisable to substitute it.

d) Responsorial Psalm: When sung, care must be taken to ensure that the words are scriptural and that they closely approximate the psalm of the day, or some legitimate substitute for it. Ordinarily, the congregation takes part by singing the response only, unless the psalm is sung straight through without

response. If the Psalm is sung, any of the following texts may be chosen: 1. The psalm in the lectionary 2. The gradual in the Roman Gradual or, 3. The Responsorial or Alleluia Psalm in the Simple Gradual.

e) Acclamation: Like the Responsorial Psalm, it must be scriptural. The verse must be taken either from the Lectionary or the Gradual. Alleluia is sung in every season outside lent. (Gen. instruction of the Roman Missal 102 Communicator for a Cyber-Age in Africa No. 62a). The congregation should be taught some standard Alleluia tunes which may be sung by all, before and after the scriptural verse (sung in plain chant or recited by the lector).

f) Profession of faith is to be sung or said by all (No 68).

g) offertory Procession: The hymn that is sung at this time must convey the idea of an offering made by the assembly to the Father. Hymns of dedication/offering to Jesus are not appropriate (e.g. I surrender all, I give my hands). It must always be accompanied by the liturgical song (No 73-76) h) our Father: If the Our Father is sung, the wordings of the prayer should be respected.

i) Communion Hymns: They must express the spiritual union of the communicants who join their voices in a single song. It must reflect the joy of all, and convey the feeling that communion procession is an act of community .

j) Post Communion Hymn: If sung, it should be a psalm or song of praise and thanksgiving for the privilege of having participated in the Eucharist. Here care must be taken that the song is not or does not give the impression of entertainment.

k) Recessional Hymn: Oddly enough, the General Instruction of the Roman missal mentions nothing about it but neither is there anything against it! Perhaps the most appropriate hymn at this moment would be one that amplifies the final words of the priest: "Go in peace to love and serve the Lord." Music outside the Liturgy There are many occasions outside the Mass, when hymns are sung: prayer meetings, adoration services, community rosaries, etc. These celebrations are para-liturgical, and as such, allow for greater liberty in the selection of hymns. Much will depend on the theme chosen. There are, however, a few fundamental obligatory observances which must be borne in mind.

a) If the Blessed Sacrament is exposed, the hymn sung should not detract attention from it, but should be able to turn one's attention to the Blessed Sacrament.

b) The hymn sung immediately before the blessing should be one of Eucharistic veneration, i.e., in praise of Jesus in the Blessed Sacrament.

Lauds, Vespers, Compline: • The animation of the Liturgy of the Hours depends much on the resourcefulness of the prayer leader. As regards the music, we may at least point out that many of the psalms are available in song in various hymn books. • If the verses are regular, one can, with a little creativity, even invent simple tunes in plain chant, for the singing of the psalms, or at least of their antiphons.

Musical instruments: • The organ does – and always will – occupy a pride of place in Western liturgical music. But beyond this fact, we must realise that the organ too could be misused. By playing it in "disco-style" one can ruin liturgical singing because of the adverse connotation that such music has in the minds of the participants. In Africa, the drum and kayamba are also used to accompany music.

- In all musical accompaniments, therefore, there should be a certain amount of sobriety and dignity, for it is these elements that are most conducive to creating an aura of sacredness, reverence and prayer, which is essential to any liturgy.
- There is no musical instrument which is intrinsically unfit for use in the liturgy. What tilts the balance one way or the other is the manner in which these instruments are played. Musical instruments must always be used only to accompany and support the singing. They ought to occupy an entirely secondary and optional role. Hence, their music must be simple (i.e. without frills) and unobtrusive.
- It is also important that the musical accompanist be given such a place as not to distract the attention of the congregation from the altar and the celebrant. For this reason, it is ill advised to position the players in the sanctuary, or any other prominent spot in front, near the altar. The same can also be said of the choir, if there is one specially constituted for any occasion.

Singing for Special occasions People-participation is perhaps the most emphasised aspect of liturgical music in our day. This can be a problem on several occasions, when the congregation is heterogeneous. On such occasions, there is a tendency to overlook the exigency for popular participation, thus making the liturgical music seem more like some sort of “concert performance.” As an antidote to this danger, here are some suggestions: a) Choose only well-known hymns for such occasions: hymns which are sure to elicit people-participation.

b) Appoint an intoner/cantor to guide the singing over a microphone and to repeatedly invite, encourage and coax the congregation to join in the singing.¹⁰³ Communicator for a Cyber-Age in Africa c) If a choir has been trained for the occasion, its sole purpose must be to boost the singing, rather than provide the singing itself.

d) Sing in unison, rather than in rigidly orchestrated polyphony. The latter is reminiscent of concert performances.

e) If new hymns must be sung, seize opportunities before the “big day” to familiarise the outsiders with the melodies. Either after Sunday Mass, or during the novena days that precede the feast.

f) Keep instrumental accompaniment to a minimum. The more the instruments and their intricate accompaniment, the more likely it is that the outsider will “sit back and listen to the performance.” Volume and Expression: • Somebody once remarked facetiously that in youth liturgies, there are only three grades of volume: loud, louder and loudest. Youth must realise that “singing with gusto” does not necessarily mean “blasting away.” Volume, if over emphasised, can often kill the spirit of devotion and reverence.

- Practically speaking, singing loudly becomes inevitable when the pitch chosen for singing is too high. At a lower pitch, the yelling is sure to diminish. (In general, young boys require singing at a pitch which is two tones lower than that suited for adult males).

Tempo and Rhythm: The pace or tempo at which church music is sung, should be reverent and devotional. One way to ensure that the tempo of a hymn is not unduly tampered with is by maintaining the correct beat/rhythm. Very often, the choice of a wrong rhythm could result in a change of tempo from the normal one. We suggest, therefore, that those who provide instrumental accompaniment for liturgical singing get familiarised not only with the pitch/scale proper to every hymn, but also with the rhythm most appropriate to that hymn.

Words • It often does seem, to our discredit, that we do not seriously mean what we sing. How often we choose particular hymns because we find the tune catchy... hardly bothering to check whether the words are appropriate for the occasion, or whether they are doctrinally sound! We ought to keep in mind that the words are the primary content of a hymn. Hence, whenever a hymn is sung in the liturgy, we should make sure that the words are directly related to the liturgical action being performed.

- In this regard, we should always be wary of adapting secular songs for liturgical use by simply modifying a few words here and there. Experience has amply proved that when “modified pop-songs” are used in the liturgy, their contra-associations are so strong, that (despite the changes in the words), they are a distraction and come in the way of harmonious action.

use of Vernacular Hymns: • With the strong drive towards indiginisation that is present in the Church, it is necessary that we too keep abreast, by singing hymns in the vernacular during our liturgical celebrations. We would recommend the moderate use of vernacular hymns, even if the liturgy is in English.

- However, whichever hymns are sung, care must be taken to have the meanings of these hymns explained to all. Secondly, vernacular hymns should not be imposed autocratically upon the people. Instead, the people must be sensitised into seeing the need for vernacular hymns in the liturgy, so that they may willingly accept them. Thirdly, in choosing vernacular hymns, the best known and most popular ones ought to receive priority.

Music for Youngsters: Youngsters are likely to meet with certain difficulties which are not normally felt by adults when singing. Hence, for their sake, a) The hymns chosen should have simple and easily understandable words.

b) The hymns chosen should not have intricate tunes. Neither should they have too wide a compass (i.e. not more than an octave).

c) The hymns must be made up of short musical phrases.

The main and overruling criterion therefore is appropriateness. To conclude, we would do well to remind ourselves that music is so much a part of the very fabric of worship, that if it is bad or inappropriate, it tears at the very soul of the rite, interrupts prayer, and diverts attention from the mysteries being celebrated.

Review 1. Ever since the Second Vatican Council promulgated its momentous document, Sacrosanctum Concilium, in December 1963, there have been plenty of changes taking place in the liturgy. Many of them have been very laudable while there have been some excesses which are regrettable.

2. Hymns for use at Mass should reflect the characteristics of the Mass.

3. Para-liturgical celebrations allow for greater liberty in the selection of hymns.

4. In the use of musical accompaniments, there should be a certain amount of sobriety and dignity, for it is these 104 Communicator for a Cyber-Age in Africa elements that an environment conducive to creating an aura of sacredness, reverence and prayer, is formed.

5. The pace or tempo at which church music is sung, should be reverent and devotional. 6. We ought to keep in mind that the words are the primary content of a hymn. Hence, whenever a hymn is sung in the liturgy, the words should be directly related to the liturgical action being performed.

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Reflection 1. Reflect on the process of creating and making hymns suitable for use during the Liturgical Celebration of the Mass.

2. On this reflection, compose two hymns suitable for use during Mass.

Relevant Skills Choose a Feast Day, a Sunday in Ordinary Time and a weekday in Lent and select appropriate hymns. Indicate the parts to be sung.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References Wagner Nick. Modern Liturgy Answers the 101 Most-Asked Questions about Liturgy. California: Resource Publications Inc., 1996.105 Communicator for a Cyber-Age in Africa Aim • To explain the role of music in the liturgy.

- To learn the appropriate choice of hymns for liturgical and para-liturgical services.

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Reflect on the process of creating and making hymns suitable for use during the Liturgical Celebration of the Mass.

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Relevant Skills Choose a Feast Day, a Sunday in Ordinary Time and a weekday in Lent and select appropriate hymns. Indicate the parts to be sung.

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References Wagner Nick. Modern Liturgy Answers the 101 Most-Asked Questions about Liturgy. California: Resource Publications Inc., 1996.107 Communicator for a Cyber-Age in Africa Input Introduction • Vatican II in its Constitution, "Sacrosanctum Concillum," has opened the door anew to a liturgy in which the whole person, mind and heart and body is actively taking part. Adaptation to different cultures especially in mission countries is called for.

- Local tradition will determine which gestures are appropriate for showing reverence, offering gifts, receiving gifts, humble listening or service. In some countries, people sit during the gospel as a sign of reverence for the word of God.
 - The point is that the gestures the whole community enacts, can lead people to a deeper awareness of their worship as one body in one Body, the temple of God in which the Spirit dwells. It is the community which determines the gestures in liturgy and which gives the meaning. They must come from the heart before they become visible.
 - Drama and dance in liturgy is therefore not a mere performance of some rehearsed steps. It is and should always be the communication of our inner invisible being with the mystery of life itself through the medium of our bodies. It is the communion of the local church, expressing its prayer and worship through its cultural richness and symbolism.
1. Drama in the Liturgy • When using drama as a medium for communication, the presentation happens first. Then follows the reflection on the meaning and message e.g. in a street play. In the Liturgy however, this order is reversed.
- Here the process of reflection and group prayer must precede the presentation. In this way the presentation will have that prayer quality demanded of a liturgical act. Instead of being a performance to be watched, it will be an invitation to worship. To avoid the impression of giving a performance, it is best to prepare a dramatic presentation for a small community with the whole group involved in it, so that there are no spectators but only worshippers. If several communities in a parish have had the experience, then a celebration will present no problem.
 - Role-play, mime, shadow-play and drama are forms of acting which lend themselves very well for liturgical purposes. Reading a gospel text in parts is the simplest form of dramatisation. Miming a gospel scene whilst one narrator relates the story is also often done. If drama can bring out the application of the gospel to life, it is a powerful sermon.

Creating Drama from a Biblical Passage • Take a gospel passage you want to enact. The actors are assigned roles and must pause for reflection on the passage. They must try to get into the shoes of the characters

they are acting and experience life from within. What words and gestures accompanied the role he is playing? How did Jesus' response affect him and change him? • The actors are asked to reflect on their own life. Is there any situation which in some way resembles the gospel scene? Ask questions like: "If you had the chance to meet Jesus, how would you express your helplessness or joy?" • Together work out a script and rehearse the acting before you are ready to perform in plenary.

Aim Materials Required [To encourage students to animate the liturgy through drama.

[Vatican II Documents, work- sheets for the queries below each topic.

2.9 Drama in the Liturgy¹⁰⁸ Communicator for a Cyber-Age in Africa • This kind of preparation can form a very meaningful community – sharing, so that when finally the drama is part of the Eucharistic celebration, the presence of Christ in the community is truly experienced as healing, forgiving and strengthening. It is this element which distinguishes liturgical drama from all other performances. It leads people to the person of Jesus Christ, whereas in ordinary theatre the attention is on the actor.

2. Movement and Symbolic Gestures • Familiarity with prayer formulas can at times lead to thoughtless recitation of words. Interpretative movement of the body is one way of allowing the words to affect the body and make the body speak them. Not for nothing has the term body-language been coined.

- Explore with the group how we can express with our bodies that "we adore the Father who is in heaven." How can my body say, "Thy will be done." In exploring possibilities, the group will also rediscover the depth and meaning of prayer, both as community and as individuals.

- As these movements capture and express our attitudes before God, we will be solemn and joyful in a liturgy. It is good if the entire group follows the movements, getting out of step notwithstanding.

- In a big congregation, a group may accompany the congregation's prayer with movement, but here the movement can run the risk of easily becoming a spectacle.

Tips from the Professional Performing Arts Aims of Performing Arts 1. To make the outward behaviour of the performer this includes-gestures, voice and movement-natural and convincing.

2. To have the actor or actress convey the inner needs of a character.

3. To make the life of the character onstage, not only dynamic but continuous.

4. To develop a strong sense of ensemble playing with other performers in a scene.

Keys to great performances 1. Relaxation: Good actors are in a state of complete freedom and relaxation and let the behaviour of the character come through.

2. Concentration and Observation: The performer must start with a small circle of attention and gradually enlarge that circle. In this way performers will stop worrying about the audience and lose their self consciousness.

3. Importance of Specifics: A performer should never try to act in general and should never try to convey a feelings and emotions such as fear or love in a vague way. Performers must find concrete activities (nervous business man jangles his keys, guilty child drops things and hesitates to respond etc).

4. Inner Truth: An innovative aspect of Constantin Stanislavski's ((Russian actor and director) work has to do with inner truth, which deals with the internal or subjective world of characters –that is, their thoughts and emotions. Stanislavski had several ideas about how to achieve a sense of inner truth, one being the “magic if.” The word if becomes a powerful lever for the mind; it can lift us out of ourselves and give us a sense of absolute certainty about imaginary circumstances.

5. Action Onstage: What? Why? How? The action onstage must have a purpose. The performer's attention must always be focused on a series of physical actions linked by the circumstances of the play. An action is performed such as the elder son walks away from celebration (what), because his prodigal brother has returned (why), annoyed and angry (how) with his father's rewarding treatment of a wayward behaviour.

6. Spine: The performer must be aware of the overall objective of the play and at the same time must be conscious of the objective of each of the scenes. This is called the through line or spine.

7. Ensemble Playing: Many performers tend to 'stop acting' or lose their concentration when they are not the main characters in a scene or are not 'talking'. They tend move in and out of a role and hence do not perform together thus weakening the sense of ensemble.

Body and Voice Training A primary requirement for performers is to make certain that the lines they speak are heard clearly by the audience. To be heard throughout a theatre or church a performer must project, that is to throw the voice into the audience so that it penetrates to the utmost reaches of hall. A performer needs to strike a balance between credibility and the necessity to be heard, for example in a dialogue that requires two lovers to express affection through whispers.

One technique to enable projection is by controlling the breath from the diaphragm rather than the throat so that the vocal reproduction will have power and can be sustained. In actor's training, learning a technique for maintaining appropriate breath control are crucial. Physical training includes developing the skills necessary to deal with the peculiarities of a given historical period, skills of specific proficiency of certain characters and even learning of certain deportments and mannerisms of cultural nature.

Centering is the way of bringing everything together and allows the performer to eliminate any blocks that impede either the body or the voice.. Centering involves locating the place – roughly in the middle of the torso (belly button) – where all the lines of force of the body come together. When the performers are able to center themselves, they achieve a balance, a freedom, and a flexibility they could rarely find otherwise.

WARM-uP EXERCISES FoR BoDY AnD VoiCE Here are some exercises designed to relax the body and the voice.

The following are typical warm-up exercises for body movement: 1 Lie on your back; beginning with the feet, tense and relax each part of the body—knees, thighs, abdomen, chest, neck—moving up to the face. Note the difference in the relaxation of various muscles and of the body generally after the exercise is completed.

2 Stand with feet parallel, approximately, as far apart as the width of the shoulders. Lift one foot off the ground and loosen all the joints in the foot, ankle, and knee. Repeat with the other foot off the ground. Place the feet down and move to the hip, spine, arms, neck, etc., loosening all joints.

3 Stand with feet parallel. Allow all tension to drain out of the body through the feet. In the process, bend the knees, straighten the pelvis, and release the lower back.

4 Begin walking in a circle; walk on the outside of the feet, then on the inside, then on the toes, and then on the heels. Notice what this does to the rest of the body. Try changing other parts of the body in a similar fashion and observe the effect on feelings and reactions.

5 Imagine the body filled with either light substance like helium or a heavy substance like lead. Notice the effect of each of these sensations, both while standing in place and while walking. Do the same with one body part at a time—each arm, each leg, the head, etc.

The following vocal exercises free the throat and vocal cords: 1 Standing, begin a lazy, unhurried stretch. Reach with your arms to the ceiling, meanwhile lengthening and widening the whole of your back. Yawn as you take in a deep breath and hum on an exhalation. Release your torso so that it rests down toward your legs. Yawn on another deep breath and hum on an exhalation. On an inhalation, roll up the spine until you are standing with your arms at your sides. Look at something on the ceiling and then at something on the floor; then let your head return to a balance point, so that the neck and shoulder muscles are relaxed.

2 Put your hands on your ribs, take in a deep breath, and hum a short tune. Repeat several times. Hum an m or n up and down the musical scale. Drop your arms; lift the shoulders an inch and drop them, releasing all tension.

3 Take in a deep breath and with the palm of your hand push gently down on your stomach as you exhale. Do this several times. 4 Standing, yawn with your throat and mouth open and be aware of vibrations in the front of your mouth, just behind your front teeth, as you vocalize on the vowels ee, ei, and o. Take these up and down the scales. Sing a simple song and then say it, and see if you have just as much vibration in your mouth when you are speaking as when you are singing.

5 Using a light, quick tempo, shift to a tongue twister (such as Peter Piper picked a peck of pickled peppers). Feel a lively touch of the tongue on the gum ridge on the ts and ds, and a bounce of the back of the tongue on the Ms and gs. Feel the bouncing action on the lips on the p's and b's.

Source: adapted from lessons provided by Professor John Sipes of Illinois State University and Professor Barbara F. Acker of Arizona State University.

Review 1. Vatican II in its Constitution “Sacrosanctum Concillum” has opened the door anew to a liturgy in which the whole person, mind and heart and body is actively taking part. 110 Communicator for a Cyber-Age in Africa 2. Local tradition determines the gestures that are appropriate for showing reverence, for offering gifts, for receiving gifts, for humble listening and for service.

3. The gestures that the whole community enacts, can lead people to a deeper awareness of their worship as one body in one Body - the temple of God in which the Spirit dwells.

4. Drama and dance in liturgy is not a mere performance of some rehearsed steps. It is and should always be the communication of our inner invisible being with the mystery of Life itself through the medium of our bodies.

5. In liturgical drama, the process of reflection and group prayer must precede the presentation. In this way the presentation will have that prayer quality demanded of a liturgical act. Instead of being a performance to be watched, it will be an invitation to worship.

6. Familiarity with prayer formulas can at times lead to thoughtless recitation of words. Interpretative movement of the body is one way of allowing the words to affect the body and make the body speak them.

7. As these movements capture and express our attitudes before God, they will be solemn and joyful in a liturgy. Reflection 1. "Drama in liturgy is not a mere performance of some rehearsed steps. It is and should always be the communication of our inner invisible being with the mystery of Life itself through the medium of our bodies. It is the communion of the local church, expressing its prayer and worship through its cultural richness and symbolism." Reflect on this and write a half-page essay on your thoughts and conclusions. 2. In what ways can we transform drama in our local churches to be more in tune with the teachings of the church? How can we best direct the youth to be more sensitive to the centrality of God in drama and dance in the liturgy? Relevant Skills Prepare and co-ordinate a drama presentation based on a gospel passage for Sunday Mass. Ensure that you have followed all the fundamental obligatory observances. Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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Edwin Wilson. The Theater Experience. New York: Mc Graw Hill, 2001
111 Communicator for a Cyber-Age in Africa Aim • To learn to animate the liturgy through drama.

Review 1. Vatican II in its Constitution "Sacrosanctum Concillum" has opened the door anew to a liturgy in which the whole person, mind and heart and body is actively taking part. 2. Local tradition determines the gestures that are appropriate for showing reverence, for offering gifts, for receiving gifts, for humble listening and for service.

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7. As these movements capture and express our attitudes before God, they will be solemn and joyful in a liturgy. WARM-up EXERCISES FoR BoDY AnD VoiCE Here are some exercises designed to relax the body and the voice.

The following are typical warm-up exercises for body movement: 1 Lie on your back; beginning with the feet, tense and relax each part of the body—knees, thighs, abdomen, chest, neck—moving up to the face. Note the difference in the relaxation of various muscles and of the body generally after the exercise is completed.

2 Stand with feet parallel, approximately, as far apart as the width of the shoulders. Lift one foot off the ground and loosen all the joints in the foot, ankle, and knee. Repeat with the other foot off the ground. Place the feet down and move to the hip, spine, arms, neck, etc., loosening all joints.

3 Stand with feet parallel. Allow all tension to drain out of the body through the feet. In the process, bend the knees, straighten the pelvis, and release the lower back.

4 Begin walking in a circle; walk on the outside of the feet, then on the inside, then on the toes, and then on the heels. Notice what this does to the rest of the body. Try changing other parts of the body in a similar fashion and observe the effect on feelings and reactions.

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CHAPTER 2.9 PARTiCiPAnT'S HAnDouT Drama in the Liturgy COMMUNICATOR FOR A CYBER AGE IN AFRICA
Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke112
Communicator for a Cyber-Age in Africa Source: adapted from lessons provided by Professor John Sipes of Illinois State University and Professor Barbara F. Acker of Arizona State University.

Reflection 1. "Drama in liturgy is not a mere performance of some rehearsed steps. It is and should always be the communication of our inner invisible being with the mystery of Life itself through the medium of our bodies. It is the communion of the local church, expressing its prayer and worship through its cultural richness and symbolism." Reflect on this and write a half-page essay on your thoughts and conclusions. 2. In what ways can we transform drama in our local churches to be more in tune with the teachings of the church? How can we best direct the youth to be more sensitive to the centrality of God in drama and dance in the liturgy? Relevant Skills Prepare and co-ordinate a drama presentation based on a gospel passage for

Sunday Mass. Ensure that you have followed all the fundamental obligatory observances. Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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Input introduction Dance in Liturgy • Dance in tribal cultures (and among most eastern societies), is said to be the primordial art form of expression and is considered a true ritual. Tribals are usually innocent of the dichotomy between soul and body which characterised western religiosity in the past. Here the body truly is an instrument of communication. In the body a person is in communion with the world of nature, breathing air, eating animals, land plants, but also with the world of spirits and with the Supreme Being through the mediatorship of the ancestors.

- Communion is centred in the body and is expressed in dance. It always has a communication character and is for the healing of a person. Hence it has a place in the liturgy. Rhythmical movement in dance signifies contact with the spiritual world and with the whole cosmos.
- What has in practice been integrated into the liturgy is not so much this or that particular dance, but the value of dancing, expressed in various ways. There is a great variety of movement in dances. Many of these are quite specific to a particular context and may not be performed in any other.
- Liturgical dance is distinct from any other. It is characterised by controlled rhythmic movements of the whole body. In tribal societies dance in liturgy should always be a community action, never a solo performance. African liturgy is unique in its blend of dance and liturgy where the whole community sways while it participates in the rhythmic singing.

The dance has never been made an integral part of the official worship of the Latin Church.

If local churches have accepted the dance, sometimes even in the church building, that was on the occasion of feasts in order to manifest sentiments of joy and devotion. But that always took place outside of liturgical services.

Conciliar decisions have often condemned the religious dance because it conduces little to worship and because it could degenerate into disorders. Actually, in favor of dance in the liturgy, an argument could be drawn from the passage of the Constitution on the Sacred Liturgy, Sacrosanctum Concilium, in which are given the norms for adaptation of the liturgy to the character and the traditions of the various peoples: "In matters which do not affect the faith or the well-being of an entire community, the Church does not wish, even in the Liturgy, to impose a rigid uniformity; on the contrary, she respects and fosters the genius and talents of various races and people. Whatever in their way of life is not indissolubly bound up with superstition and error, she looks upon with benevolence and if possible keeps it intact, and sometimes even admits it into the Liturgy provided it accords with the genuine and authentic liturgical spirit." (Vatican Council II, Constitution on the Sacred Liturgy, no. 37).

Theoretically, it could be deduced from that passage that certain forms of dancing and certain dance patterns could be introduced into Catholic worship. Nevertheless, two conditions should be observed. The

first: to the extent in which the body is Aim Materials Required [To encourage students to animate the liturgy through dance. [Vatican II Documents, work- sheets for the queries below each topic.

2.10 Dance in the Liturgy¹¹⁴ Communicator for a Cyber-Age in Africa a reflection of the soul, dancing, with all its manifestations, would have to express sentiments of faith and adoration in order to become a prayer. The second condition: just as all the gestures and movements found in the liturgy are regulated by the competent ecclesiastical authority, so also dancing as a gesture would have to be under its discipline.

Concretely: there are cultures in which this is possible insofar as dancing is still reflective of religious values and becomes a clear manifestation of them. Such is the case of the Ethiopians. In their culture, even today, there is the religious ritualized dance, clearly distinct from the martial dance and from the amorous dance. The ritual dance is performed by priests and Levites before beginning a ceremony in the open and in front of the church. The dance accompanies the chanting of psalms during the procession. When the procession enters the church, then the chanting of the psalms is carried out with and accompanied by bodily movement.

The same thing is found in the Syriac liturgy by means of chanting of psalms. In the Byzantine Liturgy, there is an extremely simplified dance on the occasion of a wedding when the crowned spouses make a circular revolution around the lectern together with the celebrant.

Such is the case of the Israelites: in the synagogue their prayer is accompanied by a continuous movement to recall the precept from tradition: "When you pray, do so with all your heart, and all your bones." And for primitive peoples the same observation can be made. In many Old Testament biblical allusions to, and descriptions of, dance there is no disapproval, only affirmation of this medium of worship. The people are exhorted to praise God with 'dancing, making melody to him with timbrel and lyre' (Psalm 149:3), and to 'praise him with timbrel and dance' (Psalm 150:4). Dancing is so common that in passages alluding to rejoicing without specific mention of dancing, it can be assumed dance is implied (Gagne 1984:24).

The most frequently used root for the word 'dance' in the Old Testament is hul which refers to the whirl of the dance and implies highly active movement. Of the 44 words in the Hebrew language for dancing, only in one is there a possible reference to secular movement as distinct from religious dancing (Clarke and Crisp 1981:35).

The New Testament gives few direct references to dance. 'But even this points to a possible parallel of the Jewish tradition of presuming the presence of dance without the need to mention it explicitly' (Gagne 1984:35). Evidence of the use of dance as an accepted expression of joy is reflected in Jesus' comment, 'We piped to you but you did not dance' (Matthew 11:17). Similarly, in Jesus' parable of the prodigal son there was dancing and rejoicing on the son's return to his home (Luke 15:25).

Paul reminds Christians that their bodies are temples of the Holy Spirit and that they should glorify God with their bodies (1 Corinthians 6:19-20). He further indicates physical movement is an approved part of prayer-like expression when he exhorts Timothy to pray lifting up holy hands (1 Timothy 2:8). The biblical stance for most prayers included raising arms and hands above the head (1 Timothy 2:8). In prayers of confession, kneeling or prostration was common, and in thanksgiving prayers or intercession standing with arms raised was common (Adams 1975:4).

In the two earliest Christian liturgies recorded in detail, dance is used in the order of service. Both Justin Martyr in A.D. 150 and Hippolytus in A.D. 200 describe joyful circle dances (Daniels 1981:13). In the early church, dance was perceived as one of the 'heavenly joys and part of the adoration of the divinity by the

angels and by the saved' (Gagne 1984:36). In the writings of the Church Fathers of early centuries, there is evident concern with the changing focus of Christian dances. Epiphanius (AD 315-403) sought to emphasise the spiritual element in the dance. However, with the commencement of the Reformation, the dance was forced out of its place in the liturgical celebrations of the Christian church, and with few exceptions flourished instead in the secular realm. Gradually, with the renewal of the church in the twentieth century, including liturgical renewal, dance has begun to find increasing acceptance in the worship life of the church once again.

In the western culture however, dancing is tied with love, with diversion, with profaneness, with unbridling of the senses: such dancing, in general, is not pure. For that reason it cannot be introduced into liturgical celebrations of any kind whatever: that would be to inject into the liturgy one of the most desacralized and desacralizing elements; and so it would be equivalent to creating an atmosphere of profaneness which would easily recall to those present and to the participants in the celebration worldly places and situations.

Therefore, there is a great difference in cultures: what is well received in one culture cannot be taken on by another culture. The traditional reserve of the seriousness of religious worship, and of the Latin worship in particular, must 115 Communicator for a Cyber-Age in Africa must never be forgotten. If the proposal of the religious dance in the West is really to be made welcome, care will have to be taken that in its regard a place be found outside of the liturgy, in assembly areas which are not strictly liturgical. Moreover, the priests must always be excluded from the dance.

We can recall how much was derived from the presence of the Samoans at Rome for the missionary festival of 1971. At the end of the Mass, they carried out their dance in St. Peter's square: and all were joyful. The pastoral guidelines of the regions will be the best guide in incorporating dance into liturgy. Hence the following suggestions do not in any way override these directives as the pastoral guidelines are drawn up after good deliberations on culture, practice and norms of the Church.

At what Moments in the Liturgy is Dancing Allowed? • The entrance and recession processions are obvious occasions for dancing. So are the Gloria and Sanctus. Other parts of the liturgy may equally well be highlighted by a dance. However, be clear what you want to emphasise, when the whole congregation can join in, and when it is best for a group to dance alone. A group needs some kind of choreography and rehearsal while the congregational dance is usually very spontaneous.

- A gospel procession is a way of honouring Christ, the living Words of God. The Bible is carried aloft by the Deacon who moves behind the dancers towards the lectern. When it has been placed on the lectern, the Deacon is led by the dancers across front of the sanctuary.
- In response to a reading, a psalm may be danced. Many psalms in fact make direct reference to music and dance; the words could be enacted while the congregation sings the psalm.
- The Easter Vigil provides many suitable moments for dance. So do any of the major feasts of the church. Apart from Eucharistic celebrations, there are other services of the Word, Penitential Services, Thanks Rituals, etc., which are occasions for building community through dance.

Review 1. Communion is centred in the body and is expressed in dance. It always has a communication character and is for the healing of a person.

2. Dancing in the liturgy can be done during: entrance and recession processions, in response to a reading, during Penitential Services and Thanks rituals. You should however check in each case with the norms of the Diocese.

Reflection In what ways can we transform dance in our local churches to be more in tune with the teachings of the church? How can we best direct the youth to be more sensitive to the centrality of God in dance in the liturgy? Relevant Skills Do a selection of songs for any Para-liturgical celebration e.g. a prayer meeting, or adoration service. However, keep in mind the fundamental obligatory observances.

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CHAPTER 2.10 PARTiCiPAnT'S HAnDouT Dance in the Liturgy COMMUNICATOR FOR A CYBER AGE IN AFRICA
Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke117
Communicator for a Cyber-Age in Africa

COMMUNICATOR for a CYBER AGE in Africa.

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• Ask each participant to imagine he/she was marooned on an island. All he/ she had was a comb, a photograph of a loved one, a handkerchief and a few coins. How would he/she spend the week? Ask them to share their fantasies and pick out the communication elements. Next, emphasize the intrinsic nature of the human being to communicate with the help of the input given below.

Or • Ask the participants to pick up a pen/pencil, place them on a blank sheet of paper, close their eyes and then doodle away for 30 seconds. On opening their eyes they must look closely at their doodles to discover at least three recognisable shapes and figures. After this exercise they may share their findings. (Later you will have to draw their attention to the eagerness they displayed while discovering various shapes and while sharing them.) Input 1. Much like life itself, communication is a process. That means it is dynamic, ever-changing and unending.

2. Men and women are different from the rest of other living things in that they possess self-consciousness or 'presence-to-self'. Two fundamental operations constitute self-consciousness – knowing (cognition) and willing (volition) originating from the faculties of intellect and will.

3. Human consciousness is dynamic and not static. Knowing and willing are drives that impel a person forward to know and will more and more. This irresistible dynamism pushes us out of ourselves to the world around us. We thus yearn for the joy of knowledge, free choice, discovery and exploration.

4. Culture is also dynamic. It changes and is not static. No group or society has a completely static culture. Everything is subject to, and is in the process of change. Life never remains the same for successive generations.

6. 'Making Sense of Reality' occurs in every human person through a cyclic process of experience-understanding-judging-acting. This process is not only cyclic, it also moves forward: every judging/doing gives rise to a newer experience and every experience proceeds from a previous judgement/act.

7. But this drive to know and will which is in reality a cycle of experience- understanding-judging is not merely an introverted process (self-possession). It is a dynamic drive for self-expression. This is the urge to communicate, to share meaning with our fellow-beings. It is also usually quite slow and subtle. Otherwise

you might be in a constant state of confusion and frustration about many things. The human being - a presence-to-self – is by nature a presence – to-another. By virtue of the dynamism within the person, personhood implies self-possession as well as self-expression. Thus every person is a knowing/willing subject and a communicating subject as well. To be human is to be communicative.

Communication and Culture: The Link • Without communication, there can be no culture, for there would be no predictable behaviour among members of a society and, therefore, no human relations. Groups, principles of descent, social and political organisations, authority, religion etc. would be non-existent. This is because for them to exist, there is need for meanings to be agreed upon by the group sharing all these elements of culture.

Aim Materials Required [] To understand communication as an essential and existential dimension of the human person. [] To help the student understand the nature of culture and his inter-relation with communication. [] Pen and Paper.

3.1 Human Person as a Communicator
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John Paul II's Theology of Communication
John Paul II spoke in terms that were explicitly theological in nature regarding the topic of human-social communications and the media of communications, offering us through his almost 27-year-long pontificate a great wealth of commentary and texts addressing the topic. The foundational structure of this theology of communication begins with the gift of the presence of Jesus Christ, and "The Encounter with the Incarnate Word." This encounter is most personally fulfilled in the Eucharistic Presence.

It is not strictly an academic study; but rather according to the method in theology evidenced, we may experience it as an organic theological instrument to better understand both interpersonal and social communications specifically in relationship to the communication of Christ both inside and outside the Christian community.

This important development allows for the technological use of the media to be enhanced as well as provide for a key link/bridge to be strengthened between the moral and ethical perspectives of social communications from both the theological and secular sciences; thus granting the Church the opportunity to meaningfully communicate her message in her mission.

The simple key of "The Encounter with the Living Jesus Christ" that John Paul developed in his communicative strategy for the Church's mission is a gift that is easily comprehended and applied to personal and social, secular and ecclesial communication experiences, thus transforming the members of the Church personally and corporately.

Understanding this theology gives both those involved with social media and those involved in the Church's mission the opportunity to experience personal, ongoing conversion wherein Christ becomes the living presence who reveals a model par excellence for all human communication activities.

The practical applications of a theology of communication within the Church are numerous and rich; in the formation of priests for their own personal and pastoral growth, for use in all diocesan offices regarding the development of communications planning. In media outlets for ongoing maturing of personnel to obtain a more profound and integrated understanding of their own communicative potential. "Humanity today," Pope Benedict explained, "is at a crossroads. [...] [S]o too in the sector of social communications there are essential dimensions of the human person and the truth concerning the human person coming into play. [...] For this reason it is essential that social communications should assiduously defend the person and fully respect human dignity. [...] The new media [...] are changing the very face of communication; perhaps this is

a valuable opportunity to reshape it, to make more visible, as my venerable predecessor Pope John Paul II said, the essential and indispensable elements of the truth about the human person.” - World Communications Day message of 2008.

Our discussion about human dignity, should start with the theological understanding that human dignity comes from the fact that humans are made in the image and likeness of God. To reinforce the theological approach with arguments from reason for the dignity of the human person, will touch even the skeptical and lukewarm who find it hard to fully accept the theological explanation. It is important to explain the Church’s teaching on the human person as a unity of body and soul.

With the philosophy of human nature grounded in the unity of the spiritual and material modes of existence, we can now turn to the topic of social communication. Human beings, by their very nature, are social beings that need to live in a society. Part of that society is the communication between the members of the community. Over time, forms of communication in society have evolved. We are currently at a point where the Internet is one of the prominent forms of communication. This medium has proven beneficial in areas such as education, entertainment, business, and evangelization. At the same time, the usage of the Internet is prone to abuse and has the potential to distort society’s understanding of the dignity of the human person. Such distortions can lead to a serious contradiction of the Gospel message. (Excerpts from - ZENIT Interview With Theologian Christine Anne Mugridge – June 2008) Review 1. Communication is a process. It is dynamic, ever-changing, and unending.

2. Human beings are different from other living things in that they possess self consciousness which is a presence to self.

3. Human consciousness is dynamic.

4. Culture is dynamic and no group or society has a completely static culture. Everything is subject to, and is in the process of change.¹²¹ Communicator for a Cyber-Age in Africa Reflection 1. How much do you know about yourself? Resolve to engage in an exercise that will engage your faculty and will with an aim to discover yourself more.

2. What are some of the things that younger people resent deeply about their culture? Why? As a result, in what way have these aspects of culture evolved to adapt over time? Relevant Skills For the first half hour of the lesson, the instructor asks the class to remain quiet and to refrain from neither communicating with each other nor with the instructor, either verbally or non-verbally while the instructor lectures. It may not be possible to avoid communicating altogether but the students are to try their best not to communicate. The students will then comment on the effect of learning without communication. Were they able to understand the session? What effect did it have on them as individuals? After this exercise, the instructor should ask the participants to comment on the human person and communication.

Resources BOSCOM-INDIA. ‘SHEPHERDS’ FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References Barker L. Larry. Communication. New Jersey: Prentice-Hall, Inc., 1978.

AMECEA and IMBISA. Communication, Culture and Community. Nairobi: Paulines Publications Africa, 1999.¹²² Communicator for a Cyber-Age in Africa Aim • To understand communication as an essential and existential dimension of the human person.

- To understand the nature of culture and his inter-relation with communication.

Procedure • Imagine you are marooned on an island. All you have are a comb, a photograph of a loved one, a handkerchief and a few coins. How would you spend the week? Share your fantasies and pick out the communication elements. Or • Pick up a pen/pencil, place them on a blank sheet of paper, close your eyes and then doodle away for a period of 30 seconds. On opening your eyes look closely at your doodles to discover at least three recognisable shapes and figures. Share their findings. Review 1. Communication is a process. It is dynamic, ever-changing, and unending.

2. Human beings are different from other living things in that they possess self consciousness/ presence to self.
3. Human consciousness is dynamic.
4. Culture is dynamic and no group or society has a completely static culture. Everything is subject to, and is in the process of change.

Reflection 1. How much do you know about yourself? Resolve to engage in an exercise that will engage your faculty and will with an aim to discover yourself more.

2. What are some of the things that younger people resent deeply about their culture? Why? As a result, in what way have these aspects of culture evolved to adapt over time? Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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AMECEA and IMBISA. Communication, Culture and Community. Nairobi: Paulines Publications Africa, 1999.

CHAPTER 3.1 PARTICIPANT'S HANDOUT Human Person as a Communicator COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke123 Communicator for a Cyber-Age in Africa Procedure Distribute the following section to the students.

How would you communicate in the following situations? 1. I have had a fight with a friend and I now want to forgive and begin anew... 2. I am the owner of a new company that specialises in manufacturing decorative lighting... 3. I am going for a birthday party of my four-year-old nephew and I want to shower him with affection... 4. I disagree with the views expressed in a popular magazine... 5. I dislike my wife's constant interruption in our conversation... 6. I have three dogs in my house and I want strangers and robbers to know... 7. I am looking for a wife who is fair, pretty, and hard working... 8. I am in-charge of the school scouts and guides movement and I want to give them a sense of pride and belonging... 9. I want to tell my neighbourhood that we should take greater care of how we dispose our waste... 10. I am angry with myself... Identify the media used in the above 10 instances? or • Invite a volunteer to the front of the class. Ask him/her to show the class directions to a well-known spot in the area (e.g. a bus station, restaurant, cinema, etc.) Before doing this, ask him/her to tie his/her hands behind his/ her back.

- Invariably, they will have to use their eyes or the movement of their heads to communicate the directions or extra words ("turn right, at the sign post turn left, then right again.") • Ask the class what they thought

was the main objective of the exercise. Stress the importance of the body as the primary medium through which communication takes place. See input below.

Input • In each of the above instances we communicate through a medium (except in case no. 10 where we may restrict our self-communication only to a thought).

- The media used are of various kinds. Some of them, in themselves express meaning; others are given meaning. The first category has meaning intrinsically; the second has meaning extrinsically.

1. Media with Meaning as an intrinsic Component • The body: The way we communicate is always in and through our embodiment. We have our body but we are not our body. We are spirit-in-matter or embodied spirits and we communicate as such – always through ‘matter’ and, at best, giving matter ‘spirit’. The first we call materialisation/ symbolisation (visualisation); the second we call spiritualization/abstraction (inspiration). Thus as embodied spirits, the only way we can communicate as humans is through symbols, the body being the primary symbol. All symbols used in communication are but extensions of the body.

Aim Materials Required [To understand the importance of the medium and the intrinsic or extrinsic nature of meaning.

[To understand the development of communication.

[Paper and pen.

3.2 Media and Meaning¹²⁴ Communicator for a Cyber-Age in Africa • A symbol: The function of a symbol is to evoke or to reveal. (A dynamic factor that contains in some way the reality that is symbolised.) Joseph Goetz says “The symbol’s function is to be present itself so as to render present something other than itself.” For symbols to be understood one requires more specific knowledge of the background or context. Affectivity is the key to the power of the symbol.

- Language: spoken and written. Signs with syntax, semantics, phonetics, etc. all express meaning • An analogy: is a straightforward relationship between two terms – one an analogy of the other – easy external comparisons.

- An idol: when that which is symbolised is encapsulated within the alleged symbol, the symbol apprehends the symbolised. The idol traps it within its limited confines. Thus an idol is pretentious, a symbol is more modest. “Idols must die so that symbols can live. Fanaticism is misguided fidelity which is idolatry. When dogmas are viewed as the end-term and exhaustive expression of experience, rather than the starting point and guidelines of a journey, then dogmas become idols.

- A story could be historical and therefore true or a fable and therefore invented.

- Myth is an elaborated symbol. It is a symbolic story. It is sacred, exemplary and suggests guidelines for a lifestyle. Myths are viable – realisable as meaningfully fulfilling ways of life. They are capable of developing a system of meaning.

- Rite is an elaborated symbol. It is a symbolic action.

2. Media with Meaning as Extrinsic: • A sign is a pointer. It manifests something other than itself. Its function is indicative. (A static referential, conceptual link with a thing signified).

- Materials: used to convey messages like air, water, paper, pen and colour.
- Print: Newspapers, Magazines, Advertisements.
- Electrical parts: lights, current, etc.
- Electronic media: phone, radio, TV, • Satellite facilities: e-mail, internet, e-commerce... 3. The Medium is the Message: • The division of media with meaning as intrinsic or extrinsic is not always easy to make. What is important to note is the correlation between meaning and medium. Marshall McLuhan, a media theorist of great fame asserts, "All media are extensions of some human faculty – physical or psychic. The wheel is an extension of the foot. The book is an extension of the eye; Clothing is an extension of the skin; The electric circuitry is an extension of the central nervous system." In this sense, all media are essentially linked to meaning. • In this connection, McLuhan's oft-repeated adage, "The medium is the message" merely means that the personal and social consequences of any medium results from the new scale that is introduced into society by any extension of ourselves or by any new technology. Ideas no longer rule the world. It is the medium – any extension of ourselves or any new technology – that shapes and controls the scale and form of human association and action.
- McLuhan believes that any medium will affect the society it becomes a part of.
- Thus the medium shapes and controls the scale and form of how many beings associate and act not by the mere information that it disseminates, but more by the total imposing 'effect' it has on the receiver. Societies have also been shaped more by the nature of the 'medium' than by the 'message' (content) of the communication.
- Today, as the medium of satellite transmission increases and improves, the world is being transformed into a living room, where people from different parts of the world can chat across cyber space and exchange ideas, images and money at the click of a button. All this has transformed behaviour, life-style, way of thinking, global finance and industry. Once again, McLuhan has been proved correct. The medium has determined the shape, size and content of the message – not the other way round.

4. Means of Communication Historically, authors like Innis, Ong and McLuhan see the development of communication in three stages while Michael Prosser adds a fourth stage: * Oral-aural communication * Script communication * Electronic communication * Space and satellite communication While it is certainly important to know the different stages of the development of communication and the means by which they are employed, it is necessary to guard against the risk of assuming that the means particular to a given 125 Communicator for a Cyber-Age in Africa stage of development are limited and specific to that stage. This does not mean that they are not or may not be employed in the other stages.

Review 1. Some media in themselves express meaning while others are given meaning. The first category has meaning intrinsically; the second has meaning extrinsically.

2. The way we communicate is always in and through our embodiment.

3. The function of a symbol is to evoke or to reveal.

4. A sign is a pointer. It manifests something other than itself. 5. All media are extensions of some human faculty – physical or psychic. 6. Societies have been shaped more by the nature of the 'medium' by which one communicates than by the 'message' (content) of the communication.

7. The development stages of communication are: Oral-aural communication, Script communication, Electronic communication and Space and satellite communication.

8. On this note also, it is necessary to guard against the risk of assuming that the means particular to a given stage of development are limited and specific to that stage.

Reflection Modern means of communication are very powerful and are spreading to all corners of the world. However, in the greater part of Africa which is still rural, this is not so. Reflect on ways that one can evangelise these parts of Africa using a blend of the traditional and modern means of communication.

Relevant Skills For a period of 30 min, sit in your college compound or an office reception at your college and observe the unspoken communication rules practiced. Present your observations to your fellow participants and allow them to compare these observations with how they themselves communicate.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References AMECEA and IMBISA. Communication, Culture and Community. Nairobi: Paulines Publications, 1999.126 Communicator for a Cyber-Age in Africa Aim • To understand the importance of the medium and the intrinsic or extrinsic nature of meaning.

- To understand the development of communication.

Procedure How would you communicate in the following situations? 1. I have had a fight with a friend and I now want to forgive and begin anew... 2. I am the owner of a new company that specialises in manufacturing decorative lighting... 3. I am going for a birthday party of my four-year-old nephew and I want to shower him with affection... 4. I disagree with the views expressed in a popular magazine... 5. I dislike my wife's constant interruption in our conversation... 6. I have three dogs in my house and I want strangers and robbers to know... 7. I am looking for a wife who is fair, pretty, and hard working... 8. I am in-charge of the school scouts and guides movement and I want to give them a sense of pride and belonging... 9. I want to tell my neighbourhood that we should take greater care of how we dispose our waste... 10. I am angry with myself... Identify the media used in the above 10 instances? Review 1. Some media in themselves express meaning while others are given meaning. The first category has meaning intrinsically; the second has meaning extrinsically.

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Reflection Modern means of communication are very powerful and are spreading to all corners of the world. However, in the greater part of Africa which is still rural, this is not so. Reflect on ways that one can evangelise these parts of Africa using a blend of the traditional and modern means of communication.

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References AMECEA and IMBISA. Communication, Culture and Community. Nairobi: Paulines Publications, 1999.

CHAPTER 3.2 PARTICIPANT'S HANDOUT Media and Meaning COMMUNICATOR FOR A CYBER AGE IN AFRICA

Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke127

Communicator for a Cyber-Age in Africa Procedure • Ask the class for four volunteers; three girls and one gentleman. Appoint one lady to be the prospective wife of the gentleman. Ask them to act out a scene from the traditional Rwanda wedding whereby the gentleman is supposed to identify from a group of ladies his prospective wife. This is to be done when the ladies are fully covered up with sheets of cloth (kanga). After this acting scene, invite the class to say, ask or state their thoughts about the short exercise. As the participants begin to express themselves the animator lists out their statements keeping in mind the following headings given in italics (which he/she does not immediately disclose to the class). The statements that follow each heading below are examples: • Descriptive: I like the way Joseph easily identified his bride.

- Scientific: How did he know which of the ladies was his bride? He must have been given a sign.
- Educational: What is the purpose of this part of an African wedding? • Psychological: What is the main purpose of this event? Does it have any significance in the African Traditional Setting? • Economic: How much fine is paid when the man makes a mistake in identifying his bride? • Political: The man who identifies his wife accurately easily commands respect from his fellow men and the society in general.
- Historical: This practice has been done since time immemorial. It is as old as the cultures themselves.
- Philosophical: What is culture? What is the purpose of following our cultures especially during marriage? Does it have any significance? • Spiritual/Moral: A woman belongs to the whole community. Marriage is a communal affair. Divorce is against God's law and community customs.
- Once the participants have expressed themselves and the questions are categorised on the board for all to see, the animator can give the above titles (given in italics) to the groups of statements.

Input • Meaning is culturally determined and is not absolute.

- According to Pavlov and B.F. Skinner, meaning is a response to stimuli and is learned by a pattern of reinforcement. For these theorists, what the organism does under certain conditions is quite adequate for the determination of "meaning" from a scientific point of view.

- Life is full of statements, opinions, questions. But the way different people ask these questions or make statements may depend on their experiences, biases, etc. Yet our statements show the variety of approaches we have towards life, issues, and persons.
- Different people arrive and communicate their levels of meaning differently.
- The statements people make about life disclose the level (depth) at which they encounter it and reflect upon it.

Where is Meaning? There are at least three theories on where meanings exist. The first suggests that meaning is in the external world. That is, things contain their meanings and give them out to those who observe them. Contemporary communicologists however argue that if external phenomena and events contain their own meanings, it would be possible for anyone in any society to follow a single set of rules for interpretation and uncover the same meaning. Aim Materials Required [To understand the different levels of communication about a particular issue. [Pen and Paper.

3.3 The Levels of Meaning in Communication¹²⁸ Communicator for a Cyber-Age in Africa The second theory suggests that meaning rests in the symbols (primarily linguistic symbols) in whose terms the reality that we experience is described.

- For this theory, the argument is that there is divergence, sometimes wide divergence, in the way various people interpret the same symbols. Furthermore, there is change, sometimes great change from generation to generation in the meanings attached to any given word, phrase or other symbol employed for communication purposes.
- The third theory contends that meanings lie within people, and not in the external world or the symbols in whose terms we describe the world.
- Meaning is therefore a personal thing, internal to persons rather than a part of the world outside. This is the theory ordinarily advocated for by contemporary communicologists.

Selective Perception and Self-fulfilling Prophecies • People tend to selectively perceive messages and to respond to those that are consistent with their self-concepts. This process is sometimes called circularity – believing something, and then looking for evidence from our observations of people and events to support the belief. Another description of the same general idea is self-fulfilling prophecy – that is, predicting that something will happen and then behaving in a manner that causes it to happen.

- What is it that constitutes the depth of meaning and therefore the depth of communication? The depth of presence- to-self. Meanings that involve our personhood (either individually or collectively) are far richer than meanings that pertain to what is exterior (and added) to our persons.
- At the core of the person is the drive to know and the will that grasps every known and willed being and thrusts itself forward towards that which fulfils the all knowing and willing – the ungraspable other-faith.
- At the core of the person is also the experience of the self as a knowing/willing subject in its drive to the ungraspable Other – an experience that matures and moulds the self along the long and seemingly endless journey to the other, an experience we call our search for identity (e.g.: Experiences of deep love, joy, sorrow that affect our identities).
- At the core of our person is the day-to-day experience of self-expression (communication) and self-possession (growth) in our interaction with other persons (in our quest for the other, search for our identity) who are also on the journey but not necessarily on the same path (social life).

- Meanings are also constituted as the result of a conglomeration of a multiplicity and variety of factors – the existence of which we are not always aware of (examples: time, space, power, culture, religion, tribe, status, etc...)
- Meanings can be ethically right or wrong, beneficial or useless, informative or entertaining, educative or scandalous. Communication is thereby affected.

Review 1. Life is full of statements, opinions and questions which when expressed show the variety of approaches to life, people and issues that people have.

2. The statements people make about life reflect the level (depth) at which they encounter it and reflect upon it.

3. The depth of presence to self is what constitutes the depth of meaning and therefore the depth of communication.

4. At the core of the person is also the experience of the self as a knowing/willing subject in his drive to the ungraspable other.

5. Meanings are also constituted as the result of a conglomeration of a multiplicity and variety of factors – the existence of which we are not always aware of.

6. Meanings can be ethically right or wrong, beneficial or useless, informative or entertaining, educative or scandalous.

Reflection What new insight have you gained on the meaning of the word ‘meaning’? Is it true therefore that all meanings given to a particular issue are correct? Give a list of issues in Africa today and the different meanings we can assign to them.

Relevant Skills Instructor asks the participants to comment on the various reasons that could have triggered the post-election violence in Kenya and Zimbabwe or any other African country that has experienced political violence along tribal lines. He/ she then evaluates the different meanings expressed by the participants.¹²⁹ Communicator for a Cyber-Age in Africa Resources BOSCOM-INDIA. ‘SHEPHERDS’ FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References Kraft H. Charles. Communication Theory for Christian Witness. Tennessee: Abingdon Books, 1991.

Burton Graeme, Richard Dimpleby. Teaching Communication. London: Routledge, 1990.¹³⁰ Communicator for a Cyber-Age in Africa Aim • To understand the different levels of communication about a particular issue. Procedure • Four volunteers are required, three girls and one gentleman. The lady will act as the prospective wife of the gentleman. Act out a scene from the traditional Rwanda wedding whereby the gentleman is supposed to identify from a group of ladies his prospective wife. This is to be done when the ladies are fully covered up with sheets of cloth (kanga). After this acting scene, state your thoughts about the short exercise. • Meaning is culturally determined and is not absolute.

- According to Pavlov and B.F. Skinner, meaning is a response to stimuli and is learned by a pattern of reinforcement. For these theorists, what the organism does under certain conditions is quite adequate for the determination of “meaning” from a scientific point of view.

- Life is full of statements, opinions, questions. But the way different people ask these questions or make statements may depend on their experiences, biases, etc. Yet our statements show the variety of approaches we have towards life, issues, and persons.
- Different people arrive and communicate their levels of meaning differently.
- The statements people make about life disclose the level (depth) at which they encounter it and reflect upon it.

Review 1. Life is full of statements, opinions and questions which when expressed show the variety of approaches to life, issues and persons that people have.

2. The statements people make about life reflect the level (depth) at which they encounter it and reflect upon it.

3. The depth of presence to self is what constitutes the depth of meaning and therefore the depth of communication.

4. At the core of the person is also the experience of the self as a knowing/willing subject in his drive to the ungraspable Other.

5. Meanings are also constituted as the result of a conglomeration of a multiplicity and variety of factors – the existence of which we are not always aware of.

6. Meanings can be ethically right or wrong, beneficial or useless, informative or entertaining, educative or scandalous.

Reflection What new insight have you gained on the meaning of the word ‘meaning’? Is it true therefore that all meanings given to a particular issue are correct? Give a list of issues in Africa today and the different meanings we can assign to them.

Relevant Skills Comment on the various reasons that could have triggered the post-election violence in Kenya and Zimbabwe or any other African country that has experienced political violence along tribal lines. Resources BOSCOM-INDIA. ‘SHEPHERDS’ FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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Burton Graeme, Richard Dimpleby. Teaching Communication. London: Routledge, 1990.

CHAPTER 3.3 PARTiCiPAnT’S HAnDouT The Levels of Meaning in Communication COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke131 Communicator for a Cyber-Age in Africa Procedure Different words mean different things to different people. For instance, the word witch doctor will elicit different responses from a village elder, a teacher and a sociologist. Several great people also had different definitions for words such as poverty, change, democracy, racism and peace. For example, Nelson Mandela defined racism as a system of advantage based on race as compared to the Oxford dictionary definition – the belief that some races are superior to others whilst Mother Teresa talked of poverty/poor people as a kind of richness and wealth as impoverishment, while most modern age people regard poverty as lack.

1. What meanings/feelings arise about the words below as you view them in the contexts stated? Word Context Meaning/feeling “ambitious” urban school culture politics religion “short pants” beach office school “so sweet!” pudding girlfriend puppy Input • In any act of communication there are two things happening together. There is the CONTENT of the communication, the message that is communicated and there is the PROCESS, the way that the message is communicated. The process is often decided by the context in which the message is given.

- The context or setting is a complex kind of vehicle that affects the message as it conveys it.
- Context normally decides for us whether we dare to speak or not, the kind of words we use if we do speak, and the way we stand or sit or act. For instance, when we enter a church, we begin to speak in whispers; we do not shout across the aisles; we may genuflect at the altar or kneel and pray, or both. The context determines how we behave.
- We change our behaviour and that means the way we communicate in different situations. But we remain the same person, and that is important.
- It is important that we recognise the worth of people in all contexts e.g. the man who serves in the hotel during the day and has to say “sir” and “madam” and accept criticism without answering back is the same man who when he is at home is served by his wife and chats easily with his friends. Christians are taught by their faith that everyone belongs to God. The problem arises when this is not recognised and we use contexts to oppress people.
- We need to recognise situations where the right to communicate freely, to Aim Materials Required [To highlight the importance of people’s interpretation of meanings with respect to their context – both in the construction (encoding) as well as interpretation of a communication (decoding). [To study an overview of the African context of communication.

[Pen and paper.

3.4 People, Context and Communication¹³² Communicator for a Cyber-Age in Africa reach out and touch one another as children of God is being denied and we need to ensure we do not practice this.

- When it comes to meaning, the context of a communicational event becomes a major component in the participants’ interpretation of its meaning.
- Before we distinguish between media, we should distinguish between the objective and the subjective meaning in communication: objective Meaning • Language has objective meaning (independent of the meanings we give it) in the following instances: I. A fact is an event that occurs irrespective of our knowledge or comprehension of it. Language used to describe a fact is carefully chosen. II. Technical language attempts to be as objective as possible and refers directly to the thing signified and nothing else. It is known only to those within the respective sphere of the technical study in question. E.g. the expression D.P.I will not make much sense just to anybody except those in the computer graphics and printing fields.

(D.P.I=Dots Per Inch or resolution of a graphic.) The Subjective Meaning More often than not, it is people who give words their meaning. Look at the following examples: • An opinion is a point of view shared by a subject. Language is the verbal or written expression of a subject’s cognitive, volitional or emotional processes. Words in contexts mean different things to different people.

• Culture: Symbols (like words, language, etc.) although necessary have a finite context. They are born, they live and they die. Symbols are also nurtured within contexts. And symbols subsist as long as meanings subsist. And because meanings change according to time and space, also symbols change. (E.g. Notice the various ways we use our hands in different contexts to signify different meanings. Notice again the different cultures that give hand gestures added meaning. So a hand movement cannot be interpreted uniformly for all people, time, places and cultures) • Meanings depend on contexts that evolve and interpenetrate over time and space because people evolve.

Traditional African Communication Context • In the traditional societies of Africa, communication uses more informal than formal mechanisms.

• The Amhara of Ethiopia is a rumour monger; the Tiu of Nigeria is an orator, the Yoruba of Nigeria a poet who is noted for his artistry of greeting known personalities with appropriate songs.

• Also, dancing is a means of informal communication. Thus, the African dances for joy, grief, love, hate, prosperity. Singing accompanies his work activity, improving team work and promoting co-ordination in manual communal work.

• Also, written scripts existed before the Europeans arrived, Africans communicated formally among themselves by written script. The Bantu communicated through symbols and cultural scripts. • The drum operated as an unmuffled extending medium and communicated by signature or by talking. African languages are tonal so drums were and still are built to reproduce tonal patterns of sentences through pitch, timbre and volume.

• The pipe was used to imitate songs of birds or cries of beasts thus conveying messages to hunters in the chase.

• In the African communication context, there also existed linguists who interpreted and disseminated information. Among the Amhara of Ethiopia, linguists acted as messengers and were taught secret musical notes to establish the authenticity of written notes. • Ornaments, charms and insignia served as aesthetic as well as communicative symbols. For instance, they showed the wearer's status.

• In conclusion, communication plays an important role in cohesiveness among Africa's traditional peoples. Review 1. In any act of communication there are two things happening together. There is the CONTENT of the communication, the message that is communicated and there is the PROCESS, the way that the message is communicated. The process is often decided by the context in which the message is given.

2. Context normally decides for us whether we dare to speak or not, the kind of words we use if we do speak, and the way we stand, sit or act.

3. We change our behaviour which translates in the way we communicate in different situations. But we remain the same person.

4. We need to recognise situations where the right to communicate freely, to reach out and touch one another as children of God is being denied and we need to ensure we do not practice this ourselves.¹³³ Communicator for a Cyber-Age in Africa 5. A fact is an event that occurs irrespective of our knowledge or comprehension of it. 6. Technical language attempts to be as objective as possible and refers directly to the thing signified and nothing else.

7. Words in contexts mean different things to different people.

8. Data is information about the event – attempts to be as true to the reality as can be. Surveys, statistics, reports fall under this category.

9. More often than not, it is people who give words their meaning. This is known as subjective meaning.

10. In the traditional societies of Africa, communication uses more informal than formal mechanisms.

11. Communication plays an important role in cohesiveness among Africa's traditional peoples. Reflection Risk exercise There are five steps: Step 1. The teacher asks for three volunteers who are willing to take a risk. When they came forward tell them to return to their places again as the exercise is over.

Step 2. In plenary ask what happened and why. Ask those who volunteered why they did so and others why they did not. The students analyse what actually happened.

Step 3. Divide participants into groups to discuss 'what do I do' when there are risks that need to be taken. Is there any advantage in taking risks? What was there in the context of the class at this time that stopped me or helped me to volunteer? Step 4. Return to plenary to share learning and possibly to offer ideas about changing attitudes towards risks taking.

Step 5. A prayer, scripture text, or a final word from the professor to close the session, then the students DO something related with the results of the exercise and have discussions.

Relevant Skills Give the objective and subjective meanings of the following words as they are applied in the current African context: • Sovereignty • Democracy • Aid Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References AMECEA and Imbisa. Basic Human Communication. Nairobi: Paulines Publications Africa, 2000.

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Communicator for a Cyber-Age in Africa Aim • To highlight the importance of people's interpretation of meanings with respect to their context – both in the construction (encoding) as well as interpretation of a communication (decoding).

- To study an overview of the African context of Communication.

Procedure Different words mean different things to different people. For instance, the word witch doctor will elicit different responses from a village elder, a teacher and a sociologist. Several great people also had different definitions for words such as poverty, change, democracy, racism and peace. For example, Nelson Mandela defined racism as a system of advantage based on race as compared to the Oxford Dictionary definition – the belief that some races are superior to others whilst Mother Teresa talked of poverty/ poor people as a kind of richness and wealth as an impoverishment, while most modern age people regard poverty as lack.

1. What meanings/feelings arise about the words below as you view them in the contexts stated? Word

Context Meaning/feeling "ambitious" urban school culture politics religion "short pants" beach office

school "so sweet!" pudding girlfriend puppy Review 1. In any act of communication there are two things

happening together. There is the CONTENT of the communication, the message that is communicated and there is the PROCESS, the way that the message is communicated. The process is often decided by the CONTEXT in which the message is given.

2. Context normally decides for us whether we dare to speak or not, the kind of words we use if we do speak, and the way we stand, sit or act.
3. We change our behaviour which translates in the way we communicate in different situations, but we remain the same person.
4. We need to recognise situations where the right to communicate freely, to reach out and touch one another as children of God is being denied and we need to ensure we do not practice this ourselves.
5. A fact is an event that occurs irrespective of our knowledge or comprehension of it. 6. Technical language attempts to be as objective as possible and refers directly to the thing signified and nothing else.
7. Words in contexts mean different things to different people.
8. Data is information about the event – attempts to be as true to the reality as can be. Surveys, statistics, reports fall under this category.
9. More often than not, it is people who give words their meaning. This is known as subjective meaning.
10. In the traditional societies of Africa, communication uses more informal than formal mechanisms 11. Communication plays an important role in cohesiveness among Africa's traditional peoples. CHAPTER 3.4 PARTICIPANT'S HANDOUT People, Context and Communication COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke135 Communicator for a Cyber-Age in Africa Reflection Step 1. Three volunteers who are willing to take a risk please come forward. Step 2. Analyse what actually happened.

Step 3. In groups discuss 'what do I do' when there are risks that need to be taken. Is there any advantage in taking risks? What was there in the context of the class at this time that stopped me or helped me to volunteer? Step 4. Share learning and offer ideas about changing attitudes towards risk taking.

Relevant Skills Give the objective and subjective meanings of the following words as they are applied in the current African context: • Sovereignty • Democracy • Aid Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References AMECEA and Imbisa. Basic Human Communication. Nairobi: Paulines Publications Africa, 2000. Kraft H. Charles. Communication Theory for Christian Witness. Tennessee: Abingdon Books, 1991.136 Communicator for a Cyber-Age in Africa Procedure Show the drawings on page 133 to the students.

- Ask them to study what makes the drawing so deceptive.
- What would one have to do to arrive at a correct judgement of the drawing? (Answer: Take time to look; verify wherever possible.) Input 1. Perception is the process whereby data received by our senses is converted by the brain into meaningful information. To do this, we need to interpret the meaning of the message. • If the message is to be communicated successfully, it has to be interpreted as its creator intended. Sometimes, mistakes occur because a message unintentionally carries more than one meaning. On other occasions, a message may deliberately contain more than one meaning. Artists, psychologists and advertisers sometimes try to confuse our perception to make their work more powerful, to provide insights about the mind, or to challenge particular attitudes.

2. Communication depends largely on how we perceive the world – persons, events, issues. • The eye sees and accepts in accordance with set norms and patterns. There are some patterns that fit in the frame of reference given to the eye by the memory brain. When items conform to this frame of reference they are accepted. On the other hand, patterns that do not fit will not be accepted. The eye simply refuses to see.

- The eye needs, for example, to put any item it sees into a three dimensional perspective of height, breadth, and length. • The question most basic to communication then, is: ‘Do we perceive correctly?’ • To be correct we must verify. This is time consuming.
- The results of my verification will give my communication more conviction.

3. When we communicate, we reveal to our audience the way we perceive, our levels of meaning, our biases and stereotypes.

- Personal biases may prevent a person from listening seriously to certain arguments, paying attention to particular speakers, or engaging in a conversation with a new person.
- Sometimes because of personal bias, you may “write someone off” and decide he/she has nothing worthwhile to say. In other situations, sensitive topics such as gender issues or religious beliefs may make you uncomfortable and you “tune out”.
- If you always avoid discussing certain topics, you will miss the chance to become more fully informed.
- In the case of the mass media, bias in communication and the consequent influence it has on the mass of receivers is vast. This influence is not always recognisable and is often very subtle. It is all the more essential for receivers to sharpen their critical faculties in order to discern the biases in the messages they receive. It is also necessary for receivers/audiences to become aware of their own biases which make them favour or reject the mass media messages.

According to Verderber F. Rudolph in his book *Communicate*, the stages of perception are: Aim Materials Required [To understand that much of communication relies heavily on the stereotypes we have of people.

[Photocopies of the drawing in the input for the participants or its reproduction charts or Power Point slide for all to see.

3.5 Perception, Bias and Stereotypes¹³⁷ Communicator for a Cyber-Age in Africa Selection Every second you are subject to a variety of sensory stimuli, you have learned to cope with competing stimuli by focusing attention on relatively few of these stimuli. Part of our selection process is determined by physiological limitations of our senses. If your eyes are weak, you are going to have trouble selecting visual stimuli that are far away. But even when the senses are working properly, they have limitations. E.g. human eyes perceive only certain rays – you cannot see infrared or ultraviolet ends of the colour spectrum. Another factor affecting selection is interest. Different people seeing your campus at the same time will perceive it differently. An architect may be primarily aware of the beauty or ugliness of the buildings; a person in a wheelchair sees the steps and curbs that have to be negotiated to get from one building to the next; a naturalist sees the trees and shrubs that grace the campus.

A third factor is need. When you drive from one place to another, you see things that affect your driving – traffic lights, cars in front, behind, on the side etc. Passengers in the car may be oblivious to any of these – they may be noticing a store they had not seen before or the condition of the neighbourhood. Whether

because of sensory capability, interest, need, or any of a number of other potential factors, you consciously and unconsciously focus on certain stimuli around you.

organisation Information is received from the senses by the brain which selects some of that information and then organizes it. Although the principles of perceptual organization are not universally agreed upon, Gestalt psychologists, who first outlined various rules of organization, consider the following as some of the most important.

The first law is simplicity. Given a relatively complex perception, we are likely to simplify it into some recognizable form. Thus, instead of seeing a three sided object, you may see a rectangle. A second law is pattern. When people look at sets of shapes, they tend to group them along common lines. Thus instead of perceiving a number of individual human beings, you may think of them as males and females, marrieds and singles, or young, middle- aged, and elderly. A third law is proximity. We tend to group those things that are physically close together. In a classroom if you see a group of five students sitting apart from the rest of the class, you may decide they have something in common. interpretation As the mind selects and organizes, it completes its perception by interpreting the information it receives. The interpretation gives the perception meaning. Your communication then is based on the total perception. If, as a result of problems in selection, organization, and interpretation, your mind has a distorted perception, then the communication that follows the perception is likely to be distorted as well.

Can we be more bias free, more objective in our communication? • Yes we can, provided we identify our biases and realise the part they play in the interpretation of reality.

- Being realistic about our biases, accepting them if we cannot change them, transcending them wherever possible – these are some ways we can establish a harmonious relationship with others who may think differently from us.

4. We are able to judge the maturity of a person by the content quality of his/her communication. 5.

Factors that can affect and influence our perception (the way we interpret facts) are: A: physical influences:

- general health, co-ordination of body-parts • Limitation of the senses B. Psychological influences: • personality types, • interests. needs, • past experiences, future plans, • prejudices • feelings C. Upbringing and education: • formation of habits, peer influence, value based priorities...138 Communicator for a Cyber-Age in Africa D. Self image: • Feeling good about oneself will affect your vision about others and the world. One who lives with complexes will view the world as stepping on his weakness all the time. He will therefore consider strategies to counteract the 'oppression.' He will set up defence mechanisms.

E. Religious, cultural, social influences: • tradition, values, beliefs, customs F. Economic-political environment.

- wealth, status, security G. Other factors: • Time: Lack of time can constrain my perception and my communication.

- Space: Large houses with open spaces may mean wealthy occupants.

- Colour: A white flag could mean peace, purity or surrender.

- Shape: Shapes can be designed to suit gender, age or ethnic groups.

- Smell: Fragrance or stench can make us attracted to an object or loathe it.

- Taste: According to some ethnic customs, the sweeter the tea you are offered the greater your presence is appreciated.
- Touch: Warm personalities are usually effusive in their actions and do not shy away from touching.
- Aesthetics: Choice of design, art, culture etc.
- Ideology: One's philosophy can shape one's outlook considerably.
- Relationship: Familiarity, they say, breeds contempt.
- Gender: The perception of a child by a man and a woman are not the same.
- Age: The question "What are your future plans?" does not have the same meaning for the old and the young.

The Following diagram illustrates well how people perceive differently (ask the class to state what they are seeing). Most likely, the diagrams seen may be different. The instructor should guide the students to see each other's diagrams.

Functional Factors of Perception (experiment by Levine, Chein, and Murphy) Proposition i The perceptual and cognitive field in its natural state is organized and meaningful. This first proposition affirms that the cognitive field, except perhaps in rare pathological conditions, is never a "blooming, buzzing confusion" of discrete impressions, unrelated experiences, and unitary sensations. The individual's cognitive fields are organized and meaningful.

Proposition ii Perception is functionally selective. No one perceives everything that there is "out there" to be perceived. The factors that determine the specific organisation of our cognitive field and select out only certain stimuli to integrate into that field are frequently at work even before we are exposed to the physical stimuli. Typically, only certain physical stimuli are "used" in making up the organized perception, while other stimuli are either not used at all or are given a very minor role. This is what is meant by saying that perception is "selective." Proposition iii The perceptual and cognitive properties of a substructure are determined in large measure by the properties of the structure of which it is a part. Our mental world is a structured or organized one, and it can also be seen as broken down into hierarchies of structures. Each of our perceptions is not an experience that "lives a life of its own," as it were. Every perception is embedded in an organisation of other percepts – the whole going to make up a specific "cognitive structure." Proposition iv Objects or events that are close to each other in space or time or resemble each other tend to be apprehended as parts of a common structure. Why for example, do some people have a cognitive structure in which socialism and Christianity are organized together, while other people have a cognitive structure in which socialism and atheism are found together? This proposition attempts to indicate the major factors that determine the contents of a single structure.

What Keeps People from Misinterpreting often? 1. Rule-ordered structure of behaviour – Human beings and groups seem to have a deep-seated drive to produce and live by rules (agreements). When a group gets together to play a game, for example, the first discussion is designed to bring about agreement as to what the rules will be.

2. Human beings organise themselves into groups – Such groups, referred to as reference groups, are characterised by strong agreement concerning what the rules should be and how they should be adhered to. The sense of 'we-ness' in these groups is a powerful facilitator of communication.

3. The power of habit – Even before birth we have been learning to operate our lives reflexively according to the cultural patterns and structures passed on and recommended by our elders to organise and carry out much of what we do. The strength of these habits, then, has a powerful positive influence in the direction of accuracy of communication, especially within groups.

4. What we do and say has a high level of predictability, or more technically, redundancy such that most of the time, we tend to deal with familiar subjects and in a way that finds us frequently saying the same or similar things. The predictability of any given meaning for a given word in a specific context enables interpreters to have a better chance at correct interpretation than would otherwise be the case.

5. The capacity of human beings to adapt or adjust to others – there seems to be within us a drive to understand, a predisposition to make sense out of what others do and say. Most people at most times seem to expend the necessary energy to adjust, thus making effective communication their normal experience most of the time.

6. In human communicational interaction, we settle for approximations rather than demanding preciseness – the fact that people settle for approximation in communication rather than demanding preciseness joins, then, with our ability to adapt, our drive to understand, the predictability factor, and many other similar factors to enable most communication to pass fairly effectively between participants.

African Worldview • The common thread flowing through the African perspective is ‘The Triad’: the principle of ancestor (representing the dead), the living, and the generations yet unborn. It is similar to the three-persons-in-one-God concept of the Christian religion: Father, Son and Holy Spirit.

- Land is the most revered property of all African traditions. It is in the ownership, management, and use of this common property that African traditions best express their Cosmovisions.

- When the focus is on ‘The Triad’, and on land as a common property, a common vocabulary and knowledge, and therefore a common culture, sweeps through Africa • Several studies have drawn attention to spirituality as an essential component of rural people’s way of life.

Stereotypes • Stereotyping is the assigning of attributes to another person solely on the basis of the class or category they belong to, e.g. “All Tongas are short”; “All Kikuyus are shrewd and grasping”. It involves projecting one’s selective perceptions of a group of people onto an individual member of the group. However, stereotypes are not always harmful.

- A stereotype is expressed in the form of a generalisation.

Roles • We recognise each other primarily through the roles each of us play in society.

- We understand and accept people according to our experience of them in their roles. We form an opinion of people based on the roles they play in society. Different Kinds of Stereotypes Stereotypes of Roles: The roles we play shape and determine our communication styles. Each person may have more than one role to play in society. The communication style of a working mother, for instance, is not the same at home and at the office. Furthermore, these two roles are not interchangeable in the two situations – she cannot be mother at the office and secretary at home.

Stereotypes of identities: These are the ways we think about people, not merely with respect to how they perform in society but with respect 140 Communicator for a Cyber-Age in Africa to who they are. These

stereotypes refer to gender, personality traits, age, family lineage, culture, religion, ideology, etc. They concern the core of a person. Thus we have stereotypes of an adult, a child, a man, a woman, etc.

Group Stereotypes: We have various kinds of group stereotypes based on family, social class, religion, ethnic origin, culture, political stance, etc. This is an important stereotype because we often assume that an individual has the traits of the group he/ she belongs to. Hence our tendency is to know the group a person belongs to even before we know their name.

How are stereotypes formed? • Through direct experience of people • Through our inquiries about them • Through hearsay • Through the way they appear: their behaviour, dress, standard of living, etc.

- Through our group's collective opinion about them.

- Through the media: the stereotyping of people in books, magazines, advertisements, songs, radio, films and TV.

Are Stereotypes harmful? • Stereotypes per se are not harmful. In fact they help us recognise people from our past experiences of them. Without this reference it would be difficult to connect people with their roles, their identities and their communities. Thanks to stereotypes, we do not have to go over the whole process of learning about people every time we meet them. Besides, positive stereotypes, those that are in favour of people, help to enhance our relationships with them.

- Stereotypes are not always inaccurate. A selective process may bring together people who share common characteristics. This in and of itself may not be bad or detrimental to effective communication. In fact, our ability to see similarities and respond to them is a basic in coping with large amounts of information and highly diverse events. • The problem of a stereotype lies in the extent to which a person uses it without recognising differences. Failure to recognise our stereotypes, allowing our responses to be based on highly simplified beliefs and very selective perceptions, is a far greater problem than the act and process of making generalisations based on similarities.

- However, people are far more complex and unique than our stereotypes of them. We can often fail to acknowledge this. We prefer to think of people in and through our stereotypes, refusing to update and change our perceptions. When these static stereotypes are against people, we tend to be unfair and do much harm to them.

- History is full of episodes of bloodshed simply because people refused to change their negative stereotypes of their enemies. If Hitler was prepared to change his prejudice against the Jews, we would not have had the holocaust.

African Stereotypes Many popular images of Africa especially in Western countries are based on stereotypes that present fragmented, inaccurate, and at times fallacious, images or representations of Africa. Africa is thought to be without history, stuck in a changeless socio-cultural reality, prior to the coming of European colonialism. Many Americans believe that Africa is comprised of jungle, sparsely populated savannah, or desert. As Africans, we know first hand that these stereotypes are not true. We therefore need to challenge ourselves to understand our culture and our history as we are the carriers of Africa's story to the rest of the world. We also need to be rooted in our identity as Africans and secure a place in our personhood for our culture and history. When pictures of modern African cities are shown to audiences in Western countries, they may not accept that the cities are in Africa. However, if the dominant representation is not directly challenged in an attempt to maintain cognitive consonance, they will maintain

their prior perception. Consequently, we firmly believe that teachers as well as Africans themselves must be aware of and understand the prior knowledge of other cultures and aggressively confront stereotypes, misrepresentations, and explanatory constructs that are misleading.

Review 1. Perception is the process whereby data received by our senses is converted by the brain into meaningful information. To do this, we need to interpret the meaning of the message. 2. Communication depends largely on how we perceive the world – persons, events, issues... 4. The question most basic to communication then, is ‘Do we perceive correctly?’ 5. Our perceptions are influenced by physical, environmental and learnt elements.

6. The common thread flowing through the African perspective is ‘The Triad’: the principle of ancestor, the living, and the generations yet unborn.

7. Several studies have drawn attention to spirituality as an essential component of rural people’s way of life.¹⁴¹ Communicator for a Cyber-Age in Africa 8. Some of the factors that keep people from misunderstanding most of the time and promote human understanding are: Rule-ordered structure of behavior, human organization into groups, the power of habit, the predictability/ redundancy of what we do and say, the capacity of human beings to adapt/adjust to others and the fact that humans settle for approximations rather than demand for preciseness in their communicational interaction.

9. Some of the factors that influence perception are: physical influences, psychological influences, upbringing and education, self-image, religious, social and cultural influences, the eco-political environment as well as other factors such as time, space, colour, smell, taste, touch and aesthetics.

10. Personal biases may prevent a person from listening seriously to certain arguments, paying attention to particular speakers, or engaging in a conversation with a new person.

11. In the case of the mass media, the influence of bias is not always recognisable and is often very subtle. It is all the more essential for receivers to sharpen their critical faculties in order to discern the biases in the messages they receive and become aware of their own biases which make them favour or reject the mass media messages.

12. Being realistic about our biases, accepting them if we cannot change them, transcending them wherever possible – are some ways we can establish a harmonious relationship with others who may think differently from us (biases).

13. Stereotyping is the assigning of attributes to another person solely on the basis of the category they belong to.

14. There are three types of stereotypes: stereotypes of roles, stereotypes of identity and group stereotypes.

15. Stereotypes are formed through direct experience of people, enquiries about them, hearsay, through the way that they appear, through group’s collective opinion of them and through the media.

16. The problem of a stereotype lies in the extent to which a person uses it without recognising discrepancies. Many popular images of Africa especially in Western countries are based on stereotypes that present fragmented, inaccurate, and at times fallacious, images or representations of Africa.

17. As Africans, we need to challenge ourselves to understand our culture and our history as we are the carriers of Africa's story to the rest of the world. We also need to be rooted in our identity as Africans and secure a place in our personhood for our culture and history. 18. There exists four propositions that address the functional factors of perception namely: a) The perceptual and cognitive field in its natural state is organized and meaningful.

b) Perception is functionally selective. c) The perceptual and cognitive properties of a substructure are determined in large measure by the properties of the structure of which it is a part. d) Objects or events that are close to each other in space or time or resemble each other tend to be apprehended as parts of a common structure.

Reflection 1. Some people argue that there is no ultimate reality, only the illusion of our perceptions. Do you agree with this notion? In your world, does reality only exist in your head or is there factual evidence that reality does really exist? 2. In the early 18 th Century, the white man discriminated negatively against the African's black skin and culture terming it as witchcraft and seeing him as inferior and only fit to be a slave. In what ways do we stereotype against our fellow Africans? Are our stereotypes justified? 3. Resolve to exploit your talents and opportunities to the full and to support and uplift others, especially your fellow Africans, as they do the same.

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Pace R Wayne, Brent D. Peterson and M. Dallas Burnett. Techniques for Effective Communication. USA: Addison- Wesley Publishing Company Inc., 1979.

<http://www.companet.org>142 Communicator for a Cyber-Age in Africa Aim To learn that: • Our perception depends on our previous experiences, our preferences, our influences, our psychological make- up, our tastes, etc.

- What we perceive may not always coincide with factual reality.
- To understand that much of communication relies heavily on the stereotypes we have of people.

Procedure • What does the drawing represent? • What would one have to do to arrive at a correct judgement of the drawing? Review 1. Perception is the process whereby data received by our senses is converted by the brain into meaningful information. To do this, we need to interpret the meaning of the message. 2. Communication depends largely on how we perceive the world – persons, events, issues... 4.

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Pace R Wayne, Brent D. Peterson and M. Dallas Burnett. Techniques for Effective Communication. USA: Addison- Wesley Publishing Company Inc., 1979.

<http://www.companet.org>144 Communicator for a Cyber-Age in Africa Procedure Give the following two reports to the students: A As I was standing at the bus stop, a beggar crossed the road and sneaked into a clothes shop meant for the rich. After a few moments, the owner appeared at the door and called the police who were standing at a police post nearby. He had caught the beggar stealing. He held the thief by the scruff of his neck until the police arrived. They took him to the nearest police station. B As I was standing at the bus stop, a boy dressed in shabby clothes crossed the road and entered the department store. After some moments, a man who appeared angry came to the door of the shop catching the boy by the scruff of his neck and shouted for the police. The police arrived after a few seconds and took the boy away.

Ask the students to answer the following questions: 1. Can you spot the differences between the two reports? 2. Which of the reports is the more subjective – i.e. containing the opinion and bias of the reporter? Can you underline the phrases and words used that indicate the reporter's opinion? 3. What are your reasons for your choice of the more objective report (i.e. the one that is more true to fact.)? 4. Which of these reports do you find more interesting to read? You will notice that the participants will tend to

move between fact and opinion. Draw the students' attention to the differences. Ask them to identify the phrases and words used by the reporters to explain and Interpret the event (the 'how' and 'why') beyond merely stating what happened. In this way the class will be trained to sift fact from interpretation. or Invite a guest speaker from the media, preferably an editor from a notable media house to give a talk on truth and interpretation, fact and opinion.

Input • Despite centuries of argument, philosophers and the Ologians are still unable to agree on what truth is. Even if there was agreement on this basic question, how likely is it that the Roman Catholic Church and other organisations would agree on the "truth" about abortion or that a president and his challenger would agree on the "truth" about the state of the economy? Indeed, the exercise has shown us that in report-writing the truth in its factual form eludes us. We are more likely to receive information filtered through interpretations of the actual event. • In journalistic terms, truth is information that is factual, closer to the event – it is objectivity as distinguished from interpretations or subjectivity.

• But how objective (true to fact) are our opinions? • Michael Schudson, in his classic, 'Discovering the News', traces the rise of objectivity to the Post-World War I period when scholars and journalists alike turned to the methods and language of science in an attempt to make sense of a world that was being turned upside down by the influence of Freud and Marx, the emergence of new economic forces and the erosion of traditional values. Aim Materials Required [To understand the dynamics of truth – the relation between fact and interpretation. [To understand the standards of human communication.

[To highlight the difference between fact and opinion.

[To see the importance of interpretation in making sense of reality.

[Copies of the story in the procedure.

[Pen and Paper.

3.6 What is Truth?145 Communicator for a Cyber-Age in Africa Objectivity was a reliance on observable facts, but it was also a methodology for freeing factual reporting from the biases and values of source, writer or reader. It was itself a value, an ideal.

• In the examples above, the narrative style of B is the more factual one. The description of the event is free from any bias. The narrator is merely retelling what went on before his eyes, as he saw it happen.

• The narrative style of A is interpretative. The description goes beyond a mere 'laying bare' of the events that happened. It describes how the narrator has himself perceived the event. His biases and judgements are included in his narration.

As I was standing at the bus stop, a beggar crossed the road and sneaked into a clothes shop meant for the rich. After a few moments, the owner appeared at the door and called the police who were standing at a police post nearby. He had caught the beggar stealing. He held the thief by the scruff of his neck until the police arrived. They took him to the nearest police station.

- The bias in the words and phrases is explained below: - 'Beggar' - Either he has seen the boy begging before or he presumes he is a beggar by the way he is dressed, relying therefore on a bias that likens all or most shabbily dressed people to be beggars.

- 'Sneaked' - The narrator describes the way he sees the boy entering the shop. It is a way that, to his mind, appears suspicious.

- 'Meant for the rich' - The narrator may have been to the store himself and may have found the prices very high or he may be judging from the look of the shop, or from hearsay.

- 'Owner' - Is the man who caught the boy by his neck the owner? How sure is the narrator of this? Probably the narrator knows him to be the owner due to a previous acquaintance.

- 'He had caught the beggar stealing' - The narrator standing at the bus stop across the street could not have seen so clearly as to declare the exact nature of the 'crime' committed by the boy. He may have fought with someone in the shop, or may have threatened a sales agent....we are not really sure. Here the narrator takes the liberty to provide the answer that his listener will inevitably ask: But what happened in the shop? Why was the boy caught? - 'Thief' - The foregone conclusion.

- 'Nearest police station' - How certain is the narrator about where the police are taking the boy and whether they are actually taking him to the police station nearest to the scene of the crime? • People do not only want to know what happened, they want to know how and why an event occurred.

- In entering into these areas we tread on unsure ground because only a thorough verification would help us arrive at the correct answers.

- Unfortunately, popular communication lacks the patience of investigative research and so we supplement the news with our own theories and opinions. This is how rumours begin. Rumours are distortions of a core fact – distortions that contain more of subjective opinion than objective news. And as long as the rumours are rife, as long as they are in circulation, they accumulate more and more of opinion and less and less of objective fact.

Standards of Human Communication What makes Christian communication different from any other form of communication? It should contain the elements of: • Empathy- Here we share with the one to whom we speak. Empathy is saying "here I am to share the hurt, the sorrow, the shame with you." Empathy is often said to be like walking in the other person's shoes.

- incarnational- We show God in ourselves and in who we are. We do not speak the word on its own but we practise it in our own behaviour with others.

- Healing- The aim is to cure, not to cause wounds. The purpose is to build up rather than destroy. The goal is creative rather than destructive.

To fulfill these elements our communication will hold the standards of: 1. Truth - We will not lie to obtain commitment to ourselves or our cause. We will communicate reality and not deception. We will be true to ourselves as well as to our people.

2. Freedom - We will allow people to make free choices for themselves. I cannot live any other person's life of faith for them. It is not helpful then to seek to coerce or force my views or opinions or ideas upon others. I will share them and offer them for the people to make the choice.

3. Responsibility - We are held responsible for what we demand of others through our communication. If we are asking others to take risks, then we have to be responsible for sharing those risks and for what may

happen to others because of our demands. Jesus never called on people to do things he himself would not do.

Truth • In reporting the fact, it is important for the reporter to answer the question: 'Who? What? When? Where?' concerning the event. Often reporters are not actually present at the site and pick up the answers to these questions through eye-witnesses who, if they are available, see things from their points of view. Thus, invariably interpretations creep in and actual facts get distorted.¹⁴⁶ Communicator for a Cyber-Age in Africa • Then there are two other questions: the 'Why' and the 'How' of the event. The reasons for the facts are not always easy to find. For example, if a committee searching for a new university Chancellor announces that the field of candidates has been narrowed to five, but the names of the five are not released. Committee members are sworn to secrecy. What can you do to get the names? Should you try? • Other times it's hard to tell what the facts mean. For example the High Court refuses to hear a case in which legislators are questioning the constitutionality of a state's spending limit. The court only says that there is no "justifiable controversy." What does that mean? Who won? Is the ruling good news or bad news and for whom? • Sometimes it's even hard to tell what a fact is. For example a presidential commission, after a year long study says there is no widespread hunger in Somalia. Is the conclusion a fact? Or is the fact only what the commission said? And how can you determine whether the commission is correct? • Daily journalism presents still more complications. Usually, as a reporter you have only a few hours, at most a few days, to try to learn as many facts as possible. Then, even in such a limited time, you may accumulate information enough for a story of 2,000 words, only to be told that there is space or time enough only for 1,000 or fewer. Thus, you may have to limit your story only to the bare facts leaving out contextual information that will usually help the reader get a more accurate picture of the story.

- On reading a story, or in our case, a report, the readers have two choices: either to believe what they have read as true or to suspend judgement for want of more evidence. Nevertheless they themselves are prone to be affected by various shades of bias when forming their own opinion of the event.

- Despite the elusiveness of truth in journalism, there are two questions that every responsible journalist should ask about every story: Is it accurate? Is it fair? • Accuracy is essential in every detail. Every name must be spelled correctly, every quote must be just what was said; every set of numbers must add up. And that is still not good enough. You can get the details right and still mislead unless you are accurate with context too.

- In traditional African society, the Amhara of Ethiopia were taught secret musical notes to establish the authenticity of written notes (messages). • Truth, then, is the goal. A sincere media person strives to attain it but may never really reach it since interpretations based on biases are bound to affect the communication process. However, they must nonetheless strive to be truthful.

- It requires a sincere heart, a perceptive eye and a discerning mind to sift fact from opinion, truth from interpretation and these are qualities every media person should possess.

interpretation • In all this, you must remember that new information is inevitably related to past experiences, and that of course affects interpretation of the new material. The understanding developed by the receiver may be very similar to, or very different from the intended meaning.

- Interpretations are subjective, that is, affected by our past experiences, our physical and psychological health, preferences, history, prejudices, etc. They are ready made patterns of meaning for me to apply to my understanding of reality.

- Because of this our interpretations are true only to a limited extent.
- It is important to note that all media are interpretations of reality and therefore are only partially true. No media, no message can claim to be the whole truth.
- This is all the more reason for us to be open in our communication to accept another's point of view, because the more we listen to another's view point, the more we are able to understand the diverse viewpoints pertaining to an event or issue.
- On the positive side, because they are ready made (i.e. collected from past experiences), they help us relate to new information quickly. (Imagine if every time I sought to know something, I were to begin from scratch!) • But because they are patterns, set models, they condition. Past experiences, prejudices, physical and psychological experiences condition us to think in set, stereotyped ways when we are exposed to a new thing, event, person, etc.

Review 1. Truth in its factual form eludes us. We are more likely to receive information filtered through interpretations of the actual event.

2. When we communicate we express ideas, thoughts, and opinions but we need to reflect on how objective (true to fact) our opinions are.

3. Objectivity first came about in an attempt to make sense of a world that was being turned upside down by the influence of Freud and Marx as well as new economic forces and the erosion of traditional values.¹⁴⁷ Communicator for a Cyber-Age in Africa 4. Popular communication lacks the patience of investigative research and so we supplement the news with our own theories and opinions.

5. Empathy, incarnation and healing are what make Christian communication different from other forms of communication.

6. To fulfill the above elements, our communication has to hold standards of truth, freedom and responsibility.

7. Truth is information that is factual, closer to the event – objectivity.

8. Sometimes it's hard to get the facts. At other times it's hard to tell what the facts mean. And yet still it's hard to tell what a fact is. Adding to this dilemma of truth telling in journalism, limits on story lengths compromise the communication of these facts.

9. On reading a story, the readers have the choice either to believe what they have read as true or to suspend judgement until they get more evidence. Nevertheless they are prone to be affected by various shades of bias when forming their own opinion of the event.

10. Despite the elusiveness of truth, every responsible journalist must always be accurate and fair in his report.

11. All media are interpretations of reality and therefore are only partially true. No media, no message can claim to be the whole truth.

12. This is all the more reason for us to be open in our communication to accept another's point of view, because the more we listen to another's view point, the more we are able to understand the diverse viewpoints pertaining to an event or issue.

Reflection 1. For a journalist, a hunch, based on previous occurrences of a said event is what normally leads to the discovery of truth in a story. In what ways can a journalist refine his discovery skills to be able to find the best obtainable version of the truth? 2. What is it that makes the difference between Christian communication and other forms of communication? What are the different elements? Relevant Skills Record a piece of news or get a newspaper cutting and identify what information is true, and what is subjective and what is factual? Identify words that led to your conclusion.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References AMECEA and IMBISA. Basic Human Communication. Nairobi: Paulines Publications Africa, 2000.

AMECEA & IMBISA. Communication, Culture and Community. Nairobi: Paulines Publications, 1999.148

Communicator for a Cyber-Age in Africa Aim • To understand the dynamics of truth – the relation between fact and interpretation.

- To understand the standards of human communication.
- To highlight the difference between fact and opinion.
- To see the importance of interpretation in making sense of reality.

Procedure Please read the following two reports: A As I was standing at the bus stop, a beggar crossed the road and sneaked into a clothes shop meant for the rich. After a few moments, the owner appeared at the door and called the police who were standing at a police post nearby. He had caught the beggar stealing. He held the thief by the scruff of his neck until the police arrived. They took him to the nearest police station. B As I was standing at the bus stop, a boy dressed in shabby clothes crossed the road and entered the department store. After some moments, a man who appeared angry came to the door of the shop catching the boy by the scruff of his neck and shouted for the police. The police arrived after a few seconds and took the boy away.

Answer the following questions: 1. Can you spot the differences between the two reports? 2. Which of the reports is the more subjective – i.e. containing the opinion and bias of the reporter? Can you underline the phrases and words used that indicate the reporter's opinion? 3. What are your reasons for your choice of the more objective report (i.e. the one that is more true to fact.)? 4. Which of these reports do you find more interesting to read? Identify the phrases and words used by the reporters to explain and interpret the event (the 'how' and 'why') beyond merely stating what happened. Review 1. Truth in its factual form eludes us. We are more likely to receive information filtered through interpretations of the actual event.

2. When we communicate we express ideas, thoughts, and opinions but we need to reflect on how objective (true to fact) our opinions are.

3. Objectivity first came about in an attempt to make sense of a world that was being turned upside down by the influence of Freud and Marx as well as new economic forces and the erosion of traditional values.

4. Popular communication lacks the patience of investigative research and so we supplement the news with our own theories and opinions.

5. Empathy, incarnation and healing are what make Christian communication different from other forms of communication.

6. To fulfill the above elements, our communication has to hold standards of truth, freedom and responsibility.

7. Truth is information that is factual, closer to the event – objectivity.

8. Sometimes it's hard to get the facts. At other times it's hard to tell what the facts mean. And yet still it's hard to tell what a fact is. Adding to this dilemma of truth telling in journalism, limits on story lengths compromise the communication of these facts.

9. On reading a story, the readers have the choice either to believe what they have read as true or to suspend judgement until they get more evidence. Nevertheless they are prone to be affected by various shades of bias when forming their own opinion of the event.

10. Despite the elusiveness of truth, every responsible journalist must always be accurate and fair in his report.

11. All media are interpretations of reality and therefore are only partially true. No media, no message can claim to be the whole truth.

CHAPTER 3.6 PARTICIPANT'S HANDOUT What is Truth? COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke149 Communicator for a Cyber-Age in Africa 12. This is all the more reason for us to be open in our communication to accept another's point of view, because the more we listen to another's view point, the more we are able to understand the diverse viewpoints pertaining to an event or issue.

Reflection 1. For a journalist, a hunch, based on previous occurrences of a said event is what normally leads to the discovery of truth in a story. In what ways can a journalist refine his discovery skills to be able to find the best obtainable version of the truth? 2. What is it that makes the difference between Christian communication and other forms of communication? What are the different elements? Relevant Skills Record a piece of news or get a newspaper cutting and identify what information is true, and what is subjective and what is factual? Identify words that led to your conclusion.

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References AMECEA and IMBISA. Basic Human Communication. Nairobi: Paulines Publications Africa, 2000.

AMECEA & IMBISA. Communication, Culture and Community. Nairobi: Paulines Publications, 1999.150

Communicator for a Cyber-Age in Africa Procedure Discuss the following questions in groups: 1. Identify the two individuals/groups that have differing ideologies.

2. Elaborate briefly the 'truth' that each of the opposing parties holds dearly.

3. What are the methods used by any one or either of the groups to establish a tolerant relationship? Or if tolerance does not exist, what methods would you have suggested were you a part of the situation? 4.

Whose side are you on and why? Input In the examples above we have seen that 'truth' for each party is different. This difference is strong enough to bring about acute tension that can even lead to aggression and ideologies to co-exist in tolerance and peace. We shall now delve deeper into the two questions: What is truth? What is tolerance? A) What is Truth? 1. There are many theories that answer this question: • The correspondence theory of truth: Truth as consonance between the mind and reality (Thomas Aquinas).

- The coherence theory of truth: Truth as coherence in thinking or in judging. (Idealist philosophers, e.g. Hegel)
- The pragmatic theory of truth. Truth as what works, what functions. (John Dewey)
- The historicist theory of truth: Truth as time-bound: what was true in one period may not be true in another.

2. Regarding the ability to reason to attain the truth:

- Nihilism: The search is an end itself, without any hope or possibility of ever attaining the goals of truth. Life is a conglomeration of ephemeral sensations and experiences.

- Subjectivism or Relativism: There is no objective truth, only “subjective certainty.”
- Democratic consensus: Truth is what is decided by a consensus of opinions. Truth is the democratic interaction in the consideration of matters of ultimate import and concern. What is the Christian Answer to the Question?

- Human beings are able to attain the truth. They are historically conditioned: they always function within some context which is for the most part inherited or taken over from others, through processes such as socialisation, education, and acculturation.

- Human beings move towards truth not despite such historical “conditionness”, but rather in and through it.

- The dynamism of the movement towards truth is constituted by questions: we spontaneously seek understanding, truth and reality.

- It is a common human experience that this dynamism, which is our questioning, spontaneously comes to rest on particular issues: as long as questions keep arising, it is clear that we are still searching; when questions come to rest, it may be that we have found what we have been searching for.

- However, questions may come to rest also because we are bored, or because 3.7 Tolerance and the Communication of Truth Aim Materials Required [To enable students reflect on tolerance and its urgency in a pluralistic society.

[To understand the various meanings given to truth and tolerance.

[A video clip that depicts the tolerance against which Martin Luther King Jr., Nelson Mandela or Mahatma Gandhi fought for.151 Communicator for a Cyber-Age in Africa we are tired or because we are distracted. Again, it may be that we have asked the wrong questions or formulated the questions badly, for our questions are themselves a product of our historicity.

- Can we then ever be certain of having reached the truth, or is it that we have at most the feeling of having reached the truth? This is a big question, but we can say this much: attainment of truth is a function of the cessation of further relevant questions as well as of the soundness of the context from which our questions arise. is it Possible to Ensure the Soundness of our Context? • Heidegger and Gadamer, for example, recommend that we become transparent, that we become aware of where we come from, that we bring our context to light. This is sound psychology too: when we are aware of our biases or our feelings, we are much more in control of our actions and reactions.

- Another great help is the encounter with others who are different: someone coming from a different background can help me see what I am unable to see, encounter, dialogue. Encounter and dialogue is an intrinsic part of the human search for truth.

- Where does all this leave us? Well, it leaves us with the human condition: we are able to attain the truth, but this attainment is not always easy and never something automatic. The difficulty of attaining

truth in the specifically human realm, or in the religious realm, should not make us conclude that it is impossible to attain truth. In banal matters, in most of the areas of everyday living, human beings are very well able to attain the truth, and without much difficulty. This is a question of familiarity with the situation and normal alertness: in such a context, the absence of further relevant questions is easily attained, and variations in historical conditioning do not really matter (I can easily conclude 'This is a knife'. My culture and my religion and my personal or other biases and prejudices hardly matter here).

- Further, we must keep in mind the distinction between knowledge of some part of reality, and knowledge of the whole of reality. We are not saying that we can know everything about everything; all we are saying is that we can know something about reality.

B) What is Tolerance? • The need for tolerance arises because pluralism is a fact of life. It is a fact that people experience the world differently, understand it differently, judge and evaluate it differently, feel differently about it.

- There are several examples in the world today, of instances when tolerance was not exercised and hatred and war/ genocide broke out. For instance, in Rwanda, genocide broke out because of the deliberate choice of successive elites to deepen the cleavages between the country's two main ethnic groups, to de-humanise the group that was out of power and to legitimise the use of violence against that group. What's more, the missionaries concocted a bizarre ideology of ethnic cleavage and racial rankings that attributed superior qualities to the country's Tutsi minority. It was announced that this minority group were approaching the exalted level of white people in contrast with the declared brutishness and innate inferiority of the 'Bantu' (Hutu) majority and because the missionaries ran the colonial-era schools, these pernicious values were systematically transmitted to several generations of Rwandans.

- To further solidify this racial hatred, the Belgians made the King's complex structures more rigid and ethnically inflexible by institutionalising the split between the two groups, culminating in the issuance to every Rwandan an ethnic identity card. This card system was maintained for over 60 years, until, with tragic irony, during the genocide it became the instrument that enabled Hutu killers in urban areas to identify the Tutsi who were its original beneficiaries. This period in history was characterised by harshness applied to the Hutu majority and soon, many Hutu came to agree that the two ethnic groups were indeed fundamentally dissimilar in nature and irreconcilable in practice. The Tutsi came to be demonised as a foreign invading power with no entitlements in Rwanda. • Thus, because of intolerance between the two ethnic communities and the influence of the colonial government and missionaries, a genocide resulted that saw over one million people slain.

- Tolerance is the first step towards peace. It is the ability to adjust and accommodate within the pluralism of society. Peace on the other hand takes us a step further towards an active and loving relationship with those who do not share the same truth. Tolerance is necessary because truth cannot be stifled within human beings. We naturally share the truth we discover. This communication of truth often leads us into conflict with those who differ. This is what happened in Rwanda. • Truth is something that demands to be shared. If a truth has been revealed, it is incumbent on the one to whom it has been revealed to "shout it from the rooftops." • Claiming to possess the truth is not in itself an act of intolerance. "To believe it possible to know a universally valid truth is in no way to encourage intolerance. On the contrary, it is the essential condition for sincere and authentic dialogue between persons."¹⁵² Communicator for a Cyber-Age in Africa • No one who differs should think that he/she is wrong because the other claims to have the truth. There are different relationships between truths, and there are different types of differences. There are differences that are rooted in data: these differences are resolved

when the proper data is adduced and accepted. • There are differences rooted in perspectives: these are inevitable, being the consequence of the richness of reality and of the finiteness of our particular points of view. There are differences rooted in an equivocal use of language: the different parties may understand the same words in different ways. There are differences rooted in attitudes: the different parties may understand the same words in the same way, but may have different attitudes towards the realities concerned. Finally there are differences which are really radical, such that if one is right, the other is wrong. Before we conclude that we differ radically, we must explore the other types of differences.

- Imposing the truth on another through direct or indirect force - this would be intolerance. History shows that those who claimed to possess the truth have sometimes thought it necessary to use force and power to safeguard the truth or to impose it on others. It is unfortunately possible to defend the truth with a zeal that obscures the very truth one is defending. • Those who impose their truth on others and proudly assert they possess the truth are by virtue of their intolerance and pride doing a disservice to the truth.

- Humility is a virtue that is absolutely necessary in those who think they possess the truth. In fact, it is truer to say that one is possessed by the truth, rather than to speak of possessing the truth, especially when the truth in question is religious truth. It is necessary to consider ourselves as servants of the Truth and not owners of the Truth.

- What we are saying then is that it is possible to speak the truth in love. We need to draw a distinction between our stand on someone's ideas and our attitude towards that person. When I disagree with someone, it does not follow that I love him/her less. And vice versa, when I love someone, it does not follow that I should not disagree with him/her. This is a basic distinction in psychology and counseling: positive empathy does not necessarily involve agreeing with a person. It would not only be ranked immaturity, but also bad psychology to confuse the two. Tolerance is not only limited to being open to other ideas and letting others express their ideas, but also in accepting people who may be different from us. • Now and then we meet persons who have a certain aura. They radiate an atmosphere which leaves us singularly free from pressure. They are glad to express their opinions, but we feel no compulsion to agree. We feel emancipated and refreshed. And these people are not cold or aloof. It is simply that they have such emotional solidity that they want nothing from us but that which we can freely give. A therapeutic atmosphere is set up in which others feel safe, can be themselves, can flourish and grow. These fortunate individuals have the power to convey a most extraordinary gift.

Conflict Management Styles: These are predictable ways of handling conflict and may shift as you come into disagreement with specific people. They include competing, compromising, collaborating, giving in and avoiding.

Competing Competing means working to win. It implies "I win and you lose." When people are competing, you hear comments such as: "You're wrong," "That's a stupid idea," or "I'm right!" "There is only one way." Competitors are not motivated to listen to other ideas because they do not acknowledge points on the other side of a conflict.

Compromising Compromising is meeting the other person halfway or looking for the middle ground between your opposing positions. When people are compromising, you hear comments such as "So what do you want?" or "Let's split the difference". Each person walks away partially satisfied.

Collaborating It occurs when people look for a solution that satisfies both people. It is a win/win solution. Collaborating requires “out-of-the-box” or creative thinking. When collaborating, you hear comments such as “Have you ever considered...” Or “Let’s re think this whole thing from another angle”. When collaborators think “out of the box,” they go beyond the obvious, limited alternatives. **Giving in** This is putting the needs of the other person first and not looking out for oneself. It is characterised by the person being overly cooperative, denying their own needs while trying to make others happy. You can tell that someone is giving in when you hear comments such as “Fine. I can live with that,” or “Have it your way,” or “I don’t care.” This 153 Communicator for a Cyber-Age in Africa style sometimes indicates that you are not taking care of yourself. It’s okay to give in sometimes, but choose which battles you are going to walk away from because if you always give in, you may find that people will take advantage of you.

Avoiding This is whereby you withdraw and do not participate in disagreements by physically leaving or emotionally shutting down and ignoring the other person. It is characterised by being passive and failing to make an effort to resolve the conflict. Some of the comments you might hear when a person is avoiding is “You don’t need me” and “Just decide and tell me later,” or nonverbal cues such as turning away, closing a notebook and capping a pen, or staring into space. This style of conflict is very destructive and can be thought of as a lose/lose situation. It leaves both you and the other person unsatisfied and frustrated.

How Does one Live a Tolerant Life in a Plural World? Some important attitudes to be cultivated as pre-requisites for tolerance are:

- The ability to listen.

- The ability for self-disclosure.
- The ability to give feedback.
- The ability to suspend judgement until the truth is disclosed from as many angles as possible or until “both sides of the story” have been heard.
- The ability to acknowledge one’s opinion as one among many others.
- The ability to stand by what one holds as true when one is convinced of the stand taken.
- The ability to recognise that others are equally entitled to hold their own opinions.
- The ability to keep searching for newer ways to discover and express the truth.
- Emotional maturity, self-image, self-esteem.
- Humility.

If tolerance is the stepping-stone to DiALoGuE, then dialogue is the weapon of PEACE.

note to the teacher Where conflicts based on tribal differences exist, the teacher must pay special attention, to be objective and respect the opinions of the learners. Review 1. According to the correspondence theory of truth, truth is a consonance between the mind and reality (Thomas Aquinas). It is also the coherence in thinking or in judging according to the coherence theory of truth. According to the pragmatic theory of truth, it is what works, what functions (John Dewey). The historicist theory of truth suggests that truth is time-bound: what was true in one period of time may not be true in another.

2. There are three ways to reason so as to attain the truth. They include: nihilism, democratic consensus and subjectivism or relativism.

3. According to Christianity, human beings are historically conditioned: they always function within some context which is for the most part inherited or taken over from others, through processes such as socialisation, education, and acculturation. Thus, they are unable to attain the truth.

4. Someone coming from a different background can help me see what I am unable to see. Encounter and dialogue, are an intrinsic part of the human search for truth.

5. Tolerance arises because pluralism is a fact of life. It is a fact that people experience the world differently, understand it differently, judge and evaluate it differently, feel differently about it.

6. Conflict styles are predictable ways of handling conflict. They include: competing, compromising, collaborating, giving in, and avoiding.

Reflection Evaluate your beliefs. Do you believe that some races e.g. the Whites are superior to the others? Examine how you came to hold such beliefs. nB/: some of these beliefs get into our system in very subtle ways and so careful examination is required. Take the necessary steps required to change your mindset and resolve to view all human races as equal and important.

Relevant Skills 1. Pair up participants. Each participant is to have a partner of a different tribe and tell them to evaluate the stereotypes they have of each other's tribes. After this, ask each participant to explain whether the stereotype 154 Communicator for a Cyber-Age in Africa is true or false and to give an explanation as to why they perform some of the practices that others consider unfit or undesirable. Each participant is to give ample time to their partner to talk and it is mandatory that they listen and adopt some of the attitudes that are a pre-requisite for tolerance listed above.

2. Watch the movies SHOOTING DOGS and HOTEL RWANDA and examine the different perspectives.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

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Communicator for a Cyber-Age in Africa Aim • To reflect on tolerance and its urgency in a pluralistic society.

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Compromising Compromising is meeting the other person halfway or looking for the middle ground between your opposing positions. When people are compromising, you hear comments such as “So what do you want?” or “Let’s split the difference”. Each person walks away partially satisfied.

Collaborating It occurs when people look for a solution that satisfies both people. It is a win/win solution. Collaborating requires “out-of-the-box” or creative thinking. When collaborating, you hear comments such as “Have you ever considered...” Or “Let’s re think this whole thing from another angle”. When collaborators think “out of the box,” they go beyond the obvious, limited alternatives. **Giving in** This is putting the needs of the other person first and not looking out for oneself. It is characterised by the person being overly cooperative, denying their own needs while trying to make others happy. You can tell that someone is giving in when you hear comments such as “Fine. I can live with that,” or “Have it your way,” or “I don’t care.” This style sometimes indicates that you are not taking care of yourself. It’s okay to give in sometimes, but choose which battles you are going to walk away from because if you always give in, you may find that people will take advantage of you.

Avoiding This is whereby you withdraw and do not participate in disagreements by physically leaving or emotionally shutting down and ignoring the other person. It is characterised by being passive and failing to make an effort to resolve the conflict. Some of the comments you might hear when a person is avoiding is “You don’t need me” and “Just decide and tell me later,” or nonverbal cues such as turning away, closing a notebook and capping a pen, or staring into space. This style of conflict is very destructive and can be thought of as a lose/lose situation. It leaves both you and the other person unsatisfied and frustrated.

Review 1. According to the pragmatic theory of truth, it is what works, what functions (John Dewey). The historicist theory of truth suggests that truth is time-bound: what was true in one period of time may not be true in another.

CHAPTER 3.7 PARTICIPANT’S HANDOUT Tolerance and the Communication of Truth COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke156 Communicator for a Cyber-Age in Africa 2. There are three ways to reason so as to attain the truth. They include: Nihilism, Democratic consensus and Subjectivism or Relativism.

3. According to Christianity, human beings are historically conditioned: they always function within some context which is for the most part inherited or taken over from others, through processes such as socialisation, education, and acculturation. Thus, they are unable to attain the truth.

4. Someone coming from a different background can help me see what I am unable to see. Encounter and dialogue are an intrinsic part of the human search for truth.

5. Tolerance arises because pluralism is a fact of life. It is a fact that people experience the world differently, understand it differently, judge and evaluate it differently, feel differently about it.

6. Conflict styles are predictable ways of handling conflict. They include: competing, compromising, collaborating, giving in, and avoiding.

Reflection Evaluate your beliefs. Do you believe that some races e.g. the Whites are superior to the others? Examine how you came to hold such beliefs. nB/: some of these beliefs get into our system in very subtle ways and so careful examination is required. Take the necessary steps required to change your mindset and resolve to view all human races as equal and important.

Relevant Skills Pair up participants. Each participant is to have a partner of a different tribe and tell them to evaluate the stereotypes they have of each other's tribes. After this, ask each participant to explain whether the stereotype is true or false and to give an explanation as to why they perform some of the practices that others consider unfit or undesirable. Each participant is to give ample time to their partner to talk and it is mandatory that they listen and adopt some of the attitudes that are a pre-requisite for tolerance listed above.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

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References Galvin M. Kathleen and Jane Terrell. Communication Works. Illinois: National Textbook Company, 2001.

Thompson Allan. The Media and the Rwanda Genocide. Kampala: Fountain Publishers, 2007.157
Communicator for a Cyber-Age in Africa Procedure • Ask the participants to look carefully at the picture.

- Now give them time to select 4 sections, the size of the view-frame given below.
- With the help of these 4 pictures they must narrate a story in about 10 sentences.
- If the picture is enlarged and photocopied for each participant, the view- frame would also have to be enlarged proportionately or • The participant could cut the sections they have selected.
- Once the selections and the story have been prepared, the participants share their stories with their groups or with the whole class.

VIEW FRAME Input - Like the picture, our experiences of the world have variety and are complex. The older we grow the more experiences we have and consequently, the more diverse and complex our experiences are.

- Yet when we communicate we are very selective, like the selection we have made through the view-frame. E.g. When A and B desire to walk together to school they usually enjoy a good conversation. Yet what A communicates to B is merely a selection from the variety of his/her experiences. A may decide to talk about the match to be held in school, or about the previous day's test, or about the beating he/she received at home for not doing his/her homework, or about the weather.

- This is also the case with African Traditional stories, myths and proverbs. They focus on one interpretation of reality which is fit for the occasion or purpose for which the story is told.

3.8 Reconstructing Reality Aim Materials Required [To show that communication means making selective judgements of reality.

[Copies of the picture in the procedure or have it drawn on the black board or projected on a screen.158 Communicator for a Cyber-Age in Africa - In today's world, the same selection is made, although in a more complex way by: • The author of a book • The director of a film • The reporter of a news-story • The radio broadcaster • The photographer • The Ad agency - But our selections are not passive. Just as we made stories of our selected pictures, we usually interpret and reconstruct our selection in order to give it new meaning.

- This happens in all communication: In the example above, when A talks to B about the match, he/she does not speak as someone unaffected but as someone who wants one of the teams to win, or when the beating for not doing the home-work is described, an added emphasis may be laid on the pain that he/she received with little thought to the annoyance the event may have caused one's parent.

- In a more complex way, again, the media – TV, songs, ads, etc. reconstruct reality and give it the interpretations and meaning the ones who create it wish to give.

- We should therefore be alert to the interpretations of media that we receive and try to be objective and independent in our interpretations so as to retain our freedom of choice and opinion. For example, a toothpaste commercial that depicts the brand as being the best in the market can be judged by an alert viewer on the basis of how many people say it is very good and the viewer's own previous experience with it. In this way, an objective view of the brand can be maintained and the viewer can have the option of seeking out other brands which might be more satisfying.

- Another example, though extreme is that of Charles Manson and his cult who killed several people, inspired by the Beatles songs (Piggies, Helter Skelter) on August 9, 1969. This was not the first time a possible negative influence of rock 'n' roll was discussed, but it was the first serious case. Another example is that of former Beatle John Lennon who was shot in 1980. His killer, Mark David Chapman was inspired by Lennon's music and the book *The Catcher in the Rye* by J.D. Salinger. These are just but a few examples of how the media can influence its audience and especially the youth and mentally ill.

- The press remains one of the most important landmarks in any given social landscape. This importance is rightly underscored by the respect, almost bordering on awe, with which other sectors of society regard it. In most cases, the source of this reverence usually lies in the recognition of the role of the press in shaping public consciousness. True enough, either wittingly or otherwise, people in most countries tend to depend heavily on media articulation as a formal guide to any particular issue. Perhaps there is no greater illustration of the gravity with which the press is regarded than the feverish attention it usually receives from the authorities in less open societies. Here, the censor is an omnipresent reality and virtually dictates what the media let out as information. The role of the press is no less crucial within the category of civil society, where it helps to provide the desired coverage of the activities of various constituent organizations.

- While the media continues to reflect a reality, it also continues to exist as a part of that same reality. In addition, the media may also reflect a certain reality in such a way as to accommodate its own conviction about it. Having done this, it naturally succeeds in shaping or altering the perceptions of the public, many of whom usually take the essential accuracy of its reports for granted. In this, the highest level of veneration is perhaps to be found in foreign policy matters around which the policy-making elite appears to have thrown a cordon sanitaire. - In the construction of reality, the media usually employs a variety of techniques. These vary from imposing its own narrow definition on the given reality, setting apart a certain aspect of the event for deliberate emphasis, or even in some cases, blocking it from view by being silent on it. Of course the import of the employment of all these devices is that the media itself remains constantly conscious of the reality it constructs because it is aware of its existence as a category within a defined social space. -

Whatever the case may be, there is little doubt that over time, as Lance Bennett (1988) has rightly noted; 'political reality' eventually becomes what the media says it is. In the case of relations between Nigeria and Equatorial Guinea from 1970 to 2000, the reality that the media created and sustained fell within the ambit of a hegemonic 'ideology'. As such, in speaking and entertaining a language of violence and ultra-nationalism, the media simultaneously accepted and constructed a reality which reified a particular mental disposition by most Nigerians towards a 'recalcitrant' neighbour.¹⁵⁹ Communicator for a Cyber-Age in Africa Review 1. Our experiences of the world are varied and complex.

2. When we communicate we are selective.

3. African Traditional Societies focused on one interpretation of a story/myth/proverb which was fit for the occasion or purpose for which it was told.

4. Our selections are not passive.

5. The media – TV, songs, ads, etc. reconstruct reality and give it the interpretations and meaning the ones who create it wish to give.

6. Because the media reconstructions are so powerful, we need to be alert and knowledgeable in order to retain our freedom of choice and opinion.

Reflection How does selective judgement present itself in our media? What steps can we take to overcome it so as to retain our freedom of choice and opinion? Relevant Skills Compare and contrast the news and programming of two TV or Radio stations in light of the different interpretations given.

Make a study on a conflict in Africa and analyse the role of Media e.g. Nigeria vs Equatorial Guinea, Kenya Election 2007. Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

Reference <http://news-service.com> Akinrinade, O. Threats to Security and Stability in Nigeria. Perceptions and Reality. Geneva-Africa 26(2), 1988. Altschull, H. J. Agents of Power. The Role of the News Media in Human Affairs. New York: Longman, 1994.¹⁶⁰ Communicator for a Cyber-Age in Africa Aim • To show that communication means making selective judgements of reality.

Procedure • Look carefully at the picture.

- Select 4 sections, the size of the view-frame given below.
- With the help of these 4 pictures you must narrate a story in about 10 sentences.

VIEW FRAME Review 1. Our experiences of the world are varied and complex.

2. When we communicate we are selective.

3. African Traditional Societies also focused on one interpretation of a story/myth/proverb which was fit for the occasion or purpose for which, it was told.

4. Our selections are not passive.

5. The media – TV, songs, ads, etc. reconstruct reality and give it the interpretations and meaning the ones who create it wish to give.

6. Because the media reconstructions are so powerful, we need to be media alert and educated in order to retain our freedom of choice and opinion.

Reflection How does selective judgement present itself in our media? What steps can we take to overcome it so as to retain our freedom of choice and opinion? Relevant Skills Compare and contrast the news and programming of two TV or Radio stations in the light of the different interpretations given.

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Reference <http://news-service.com> Akinrinade, O. Threats to Security and Stability in Nigeria. Perceptions and Reality. Geneva-Africa 26(2), 1988. Altschull, H. J. Agents of Power. The Role of the News Media in Human Affairs. New York: Longman, 1994.

CHAPTER 3.8 PARTICIPANT'S HANDOUT Reconstructing Reality COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke161 Communicator for a Cyber-Age in Africa Procedure Match the statements in A with the various types of human communication stated in B: A 1. Njoroge hits Kamau in the eye.

2. Omondi bargains with his customer.

3. Adhiambo looks at herself in the mirror and cries: "idiot!" 4. The British Petroleum (BP) Company signs an agreement with the Shell Company 5. St. Francis Xavier is revered by the Catholic Church for bringing many natives of Asia to Christianity.

6. I actually disagree with your ideas but for now I am willing to do as you say.

7. How are you? – I'm fine thanks.

8. Let's have a debate on tribalism in Africa.

9. I have always told her to dress decently but she never listens to me.

10. Although I may not agree with everything you say, I really do admire your sincerity and strength of convictions.

B a) dialogue b) negotiation c) debate d) disputation e) parallel monologue f) practical cooperation g) proselytizing h) mutual accommodation i) merger j) involuntary exchange of ideas k) antagonistic confrontation Input • Dialogue is a conversation between two or more parties, aimed at reaching a better understanding of each other's point of view, and working out a solution acceptable to all sides. It is a habit of the mind, an attitude of respect and friendship towards those who have a different point of view or faith from our own. Dialogue is that type of person-to-person communication in which the deepest, most intimate and most personal relationships are formed. It is a communication in which the self is entrusted to another, in confidence and in faith in oneself. In dialogue, each person has a deep concern for the other

and both parties assume responsibility for the relationship. It is flexible and open to truth no matter what side it comes from. So that the search for truth may be free, the person in dialogue seeks to eliminate every prejudice, intolerance and unnecessary misunderstanding. • Dialogue shows openness to the activity of the spirit in each person and each religion or group, and hence a readiness to accept the depth of the religious experience of others and to collaborate with them for the good of the religion and society.

Aim Materials Required [To understand the importance of dialogue in human communication.

[To have an overview of dialogue between the Synod and the African Traditional Religion.

[List of examples of human communication.

3.9 Dialogue – A Way of Being Fully Human¹⁶² Communicator for a Cyber-Age in Africa • Thus a working definition of dialogue could be given as a frank exchange of view-points between two or more persons with the scope of enriching each other, leading to increase in the knowledge about each other's beliefs and convictions, and the removal of ignorance and/or prejudice about the same.

- We need dialogue, because meaning is constitutive of our humanity. Meaning has many layers. Our search for deeper meanings is a search for human self-realisation.
- Human self-realisation is never an individual affair; it is always in and through community. We discover ourselves only by mediating ourselves through another, through other individuals, through society, through tradition. Because we can live and grow only with the help of others, it may be said that dialogue is essential to being human.
- Dialogue is made possible because of our common humanness – what we might call our common human interiority.
- This interiority is not so much a set of formulated convictions or philosophical propositions, but rather the very way we function in our feeling, our knowing, our doing and our loving.

inter-religious Dialogue • The synod, gives the ultimate aim and purpose of inter-religious dialogue to be to bring all believers to the realisation that we are all children of the same father God.

• The synod notes that African Traditional Religion (ATR) is the religious and cultural background from which most African Christians come and in which they live. In the majority of African countries, ATR is still the all pervasive determinant of life and culture. In some places, ATR as an organised system is still the dominant religion and is practised as a publicly by organised system. • The Synod gives a number of solid reasons why the church must dialogue with adherents of ATR. As a general rule, it observes that, as with all men and women of good will irrespective of the religious faith to which they belong, the church must dialogue with adherents of ATR, since the Living God, Creator of heaven and earth, and Lord of history, is the Father of the one great human family to which we all belong. As such, He wants us to bear witness to Him through our respect for the values and religious traditions of each person and work together with them for human progress and development at all levels • Dialogue with ATR is very important because ATR is still very strong and widely practised in many places. For example the AMECEA (Association of Members of Episcopal Conferences in East Africa) in its report to the consultation organised by the Pontifical Council for Inter-religious Dialogue (PCID), Rome, held at Kumasi, Ghana, in Jan 1998, reported that over 23 million people are still adherents of ATR in its area. In Benin Republic, about 64% of the population are adherents

of ATR. About 12% in Nigeria and about 12.6 million of the population in Ghana are still followers of ATR. The church cannot afford to marginalize these people.

- Dialogue with ATR reveals the many values which are common to both Christianity and ATR which can serve as a “*praeparatio Evangelica*”, as stepping stones for introducing African adherents of ATR into the full acceptance of the Christian faith.

Varieties of Dialogue: 1. Dialogue of life: extending hospitality, showing concern for another, experiencing a live-in.

2. Dialogue of action: a common commitment to service, peace, justice and liberation of fellow human beings, irrespective of religious affiliation.

3. Dialogue of theological exchange: mutual understanding and promotion of the values in one another's religions.

4. Dialogue of religious experience: sharing experiences of prayer, search for God, etc. and reaching beyond concepts, formulations categories to the very experience of the other to become united in spiritual communion.

Factors involved in Dialogue 1. The Body • The body is the symbol (sacrament) of our interiority. Whatever we think and feel is immediately made visible through our bodies. Our body represents our ideas and our feelings.

- The expression of our thoughts and feelings through our bodies may be intentional or non-intentional. (More of this is studied under body language) • Body language is an essential factor in dialogue.

2. our Biases • The way we interpret reality is always through filters, called biases. This is because we are embodied spirits in time and space. Our historicity is essential to the way we view our world. This historicity is made up of our social, psychological, cultural, religious, economical, political and various other influences that have determined our manner of interpreting and understanding life.¹⁶³ Communicator for a Cyber-Age in Africa • It is because of these biases that we select, interpret, distort, emphasise and evaluate facts which seriously affect and block our attempts at sincere dialogue.

3. Awareness of Blocks: • If one is serious about dialogue, one has to become aware of one's biases in order to meet the other partner on objective, common ground.

4. A desire for Truth • For dialogue to be successful, both partners must be ardent seekers after Truth. This demands not merely an awareness of the blocks on the path but our eagerness to attain to the Truth as well as our humility before it.

Conditions for Dialogue 1. External Conditions • Freedom: A certain degree of freedom is needed on the side of both parties. One cannot be forced to dialogue.

- Difference: A difference must exist in ideology, culture and creed between the two parties for dialogue to be necessary. The need to dialogue must be experienced by both parties.

2. internal Conditions • Identity: Each of the participants of dialogue must have convictions which are his/her views. Thus, each comes with the richness of his/her ideas, faith, culture, etc. to the dialogue. Also,

both partners need to acknowledge that their aim is truth and that they are entering into dialogue for the sake of truth.

- **Respect:** Each person in the dialogue needs to respect the other's point of view. This involves being sincere about your search and sharing. Thus, the dialogue of truth must be fostered and sustained by the dialogue of love.
- **Humility:** The partners must be aware that reality is greater than any group or person can grasp. An assertion that one possesses the entire truth and can interpret it infallibly and unchangeably is a dialogue killer. Humility also involves the ability to accept one's failings whether personal or collective.
- **Perseverance:** Each partner must accept the other at a very deep level in order to move beyond admission of failure towards the goal of dialogue. This is what makes dialogue a spiritual activity and transforms every effort at dialogue into prayer.
- **Renewal:** Dialogue should be a dialogue of conversion whereby personal as well as social sins and sinful structures are forgiven and left behind. It cannot take place only on a horizontal level, being restricted to meetings, exchanges of points of view or even the sharing of gifts proper to each religion. It possesses a vertical aspect whereby partners acknowledge themselves as sinners. Thus, the Catholic Church must enter into a dialogue of conversion which constitutes the spiritual foundation of ecumenical dialogue whereby each individual recognises his faults and sins before God.
- As a young Buddhist monk, Shoten Minegishi, secretary general of the International Department of Zen Soto, once said - every religion should recognise the errors committed in the name of religion, and accept responsibility for racism, xenophobia, and the wars of religion and for militarism.

Review 1. Dialogue is a frank discussion between two or more parties, aimed at reaching a better understanding of each other's point of view, and working out a compromise acceptable to all sides.

2. Dialogue shows openness to the activity of the spirit in each person and each religion or group, and hence a readiness to accept the depth of the religious experience of others and to collaborate with them for the good of the religion and society.

3. The synod gives the ultimate aim and purpose of inter-religious dialogue to be to bring all believers to the realisation that we are all children of the same father - God.

4. The church must dialogue with adherents of ATR since the Living God, Creator of heaven and earth, and Lord of history, is the Father of the one great human family to which we all belong.

5. Dialogue with ATR is also important because ATR is still very strong and widely practiced in many places.

6. There are several types of dialogue. They include: Dialogue of life, Dialogue of action, Dialogue of theological exchange and Dialogue of religious experience.¹⁶⁴ Communicator for a Cyber-Age in Africa 7. Factors involved in dialogue include: the body, our biases, awareness of blocks and a desire for Truth.

8. Conditions for dialogue are external such as freedom, and internal such as identity, respect, humility, perseverance and renewal.

Reflection Even when in dialogue with others, a Christian must always be true to the name, bearing the obligation to witness to Christ and only the firmly committed Christian can truly dialogue with others

because he is firm in his faith and knows the word of God. Reflect on this and think about how strongly rooted you are to your Christian faith. Can you stand firm in the face of opposition by other religions? Resolve to grow stronger in your faith.

Relevant Skills Pick a contentious issue between the school administration and the students and attempt to use dialogue to resolve the issue.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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References Pace Wayne R, Brent D. Peterson and M Dallas Burnett. Techniques for Effective Communication. Philippines: Addison-Wesley Publishing Company, 1979.

<http://afgen.com>165 Communicator for a Cyber-Age in Africa Aim • To understand the importance of dialogue in human communication • To have an overview of dialogue between the Synod and the African Traditional Religion.

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<http://afgen.com>167 Communicator for a Cyber-Age in Africa Input - The most effective and pleasant speech tones have four qualities:

- Purity: i.e. projection of a tone with just enough breath.
 - Resonance: that which adds a ring to the voice, makes it mellow and pleasant to listen to, and gives carrying power.
 - Volume: this is power and content as opposed to loudness of voice.
 - Flexibility: that means using pitch, tempo, inflection, stress and tone colour to capture the meaning and context of words and what they could mean for the audience.
- To have these four qualities one needs to have: 1. perfectly formed vowel sounds, 2. clearly articulated consonants, 3. correct modulation.

- Below are exercises that will help develop all three. Practice them individually as well as in groups. The guiding presence of the instructor who can check to see if the sounds are correct is important.

1. Exercises for Vowels There are three groups of vowel sounds: • Long vowels: AA, AY, EE, OH, OO – as in "Mark may see all those tools." • Short Vowels: as in: "The black pen is not much good." • Diphthongs: I, OY, OW, Y – as in: "My boy found you" Try to practice the long vowel sounds without strain on the throat. No need to shout. Keep the sound of each vowel for as long as you can.

- Repeat the long vowels above as M-AA, M-AY, M-EE, etc.

• Say out loud: NOW AS YOU KNOW... • Sing the same up and down the scale... • Take any vowel. Say it aloud with the highest note you can take, then with the lowest. Then choose a comfortable note. This will help you to find your range.

Practice the diphthongs: I, OY, OW, Y Say distinctly: • day – de – die – do – duty • rat – ret – rit – rot – run • sat – set – sill – sop – subtle • lame – lean – light – loam – lucid • take – tease – tile – tome – tube • sam – sell – sill – sot – super • gasp – get – gilt – gone – gun.

Practise long vowels: a. Cain slew his brother Abel.

b. The lion will bite people.

c. Nora ate meat on Friday.

d. Old bones are used in making cleaning powder.

e. Pine trees grow to a great height.

Aim Materials Required [To develop correct speech tone [Copies of the exercises in the input.

3.10 Enunciation Skills168 Communicator for a Cyber-Age in Africa Practise short vowels: a. The man's hat was hit by a football.

b. Good books are congenial friends.

c. It is often best to sit still and listen.

d. The judge said that the man was convicted.

e. Hit or miss is a careless slogan.

2. Exercises for Consonants: Consonants are important because speech depends upon them for its distinctness, brilliance and firmness. They may be divided into two kinds: a. Vocal consonants – e.g.: N in Nine; M in Many L in Leaves; V in Vows W in Well or Away Y in Young R in Rows; J in Jam Z in Zoo; • Th in There or Those; D in Doctor; • B in Big or Blessing • G in Good or Going Of these there are: • Labials (B, W and M) • Labio-dentals (V) • Lingua dentals (Th, Z, Zh as in azure) • Lingua-palatals (L, N and R) • Gutturals (NG, J) • Orals (Y) b. Aspirate consonants: e.g.: H in Hot T in Two P in Purple F in Fix or Food K in Kite TH in Thirty; CH in Chance S in Six Here too we have • Labials (P, WH) • Labio-dentals (F) • Lingua dentals (TH, S, SH) • Lingua-palatals (T and CH) • Gutturals (K) • Orals (H) Exercises 1. Acquire control over each consonant by sounding it in front of the vowels e.g. Pah, Pay.

2. To exercise the "vocal" consonants, such as in the following sentences with the breath and, when the lungs are full, turn on sound from above: a. Lend me your aid b. Now I may go c. Ring the gong d. This is yours e. Do not giggle f. John rose well g. Ring away h. Good weather 3. Say Mi, Mi, Mi, Mi... clearly but as quick as you can do it. This exercises also your lips. Concentrate also on resonance for the consonants.169 Communicator for a Cyber-Age in Africa 4. To get the explosive vocal consonants say: Blames, Dreams, Joke, Great.

5. To get the sustained vocal consonants, say: Wicked, Marvellous, Vice, Though, Zigzag, Lonely, Never, Pain, Remain, Yesterday.

6. To exercise the “aspirate” consonants, hold your diaphragm with palms down, breathe in to fill the lower lungs, then allowing the diaphragm to bob up and down, say the following: • Hold hot • Two or three • Pepper and salt • White paper • Fix it fast • Sixty six • Three hundred and thirteen • She sells sea-shells on the sea shore.

7. To get the “explosive” aspirate consonants, say: PRETTY TALKER, CHERISH, KANGAROO 8. To get the “sustained” aspirate consonants, say WHICH, FLUTTER, THROUGH, SLOVENLY, SHOUTING, HAPPY.

9. To combine the vocals and the aspirates say: If the wood-peck would peck wood How much wood would the wood-peck peck If the wood-peck would peck wood 10. The consonant “R” which is one of the most important and forcible sounds is treated by most persons in a most casual and capricious manner. Practice it when it follows a vowel, e.g. ARM, WORD, STAR, BAR, HEAR, FEAR, SHAKESPEARE AND SHAKESPEAREAN. Also when it precedes a vowel e.g. DRUM, ROLL, ARRAIGN.

11. Practice the following sentences, attending to the classification given: The Labials (Vocal): B, M, W a. Bessie barnished the brass bowls.

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c. Bananas, bananas the bent-backed block bawled.

d. Mocking mobs made moving monumental.

e. The mighty medicine-man made mournful music.

f. Mary Martin made many mistakes.

g. Wearisome work worries workmen.

h. Washington worked wisdom into warfare.

i. Weary wayfarers waited wolfishly for water.

j. Wilful Walter wandered waywardly westward.

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b. Varnishing vases vanquished Vera’s vanity.

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b. Ziba’s zest and seal cooled in zero weather.

The Labials (Aspirate) P - Wh a. “Pretty Poll, Pretty Poll” the proud parrot repeated.

b. Patience polished the piano painstakingly.

c. Prudence Primm printed poems.

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c. The shaky shanty shook shockingly in the shrieking storm.

d. A shell-shocked shepherd shunted his shivering sheep under a shelter.

e. Thieves the thugs think not of thriftiness.

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The Lingua-Palatals: T-Ch a. To multiply twelve times twenty-two taxes the thinking.

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c. The Church chimes cheered the char-women in the churchyard.

Review 1. The most effective and pleasant speech tone has four qualities: purity, resonance volume and flexibility. 2. To have these four qualities, one needs to have: a. perfectly formed vowel sounds, b. clearly articulated consonants, c. correct modulation.

3. There are exercises that can be practiced to develop and perfect these qualities.

Reflection From now on, take time to collect new words and pronounce them correctly. Make it a habit to learn new words every week and practice them in your day to day speech.

Relevant Skills In preparation for a day when all participants will make a speech (the date should be decided upon by the instructor), the participants will undertake to practice their enunciation skills using the exercises presented in the input.

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<http://afgen.com>171 Communicator for a Cyber-Age in Africa Aim • To develop correct speech tone
CHAPTER 3.10 PARTICIPANT'S HANDOUT Enunciation Skills COMMUNICATOR FOR A CYBER AGE IN AFRICA
Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke - To have these four qualities one needs to have: 1. perfectly formed vowel sounds, 2. clearly articulated consonants, 3. correct modulation.

- Below are exercises that will help develop all three. Practice them individually as well as in groups. The guiding presence of the instructor who can check to see if the sounds are correct is important.

1. Exercises for Vowels There are three groups of vowel sounds: • Long vowels: AA, AY, EE, OH, OO – as in “Mark may see all those tools.” • Short Vowels: as in: “The black pen is not much good.” • Diphthongs: I, OY, OW, Y – as in: “My boy found you” Try to practice the long vowel sounds without strain on the throat. No need to shout. Keep the sound of each vowel for as long as you can.

- Repeat the long vowels above as M-AA, M-AY, M-EE, etc.

- Say out loud: NOW AS YOU KNOW... • Sing the same up and down the scale... • Take any vowel. Say it aloud with the highest note you can take, then with the lowest. Then choose a comfortable note. This will help you to find your range.

Practice the diphthongs: I, OY, OW, Y Say distinctly: • day – de – die – do – duty • rat – ret – rit – rot – run • sat – set – sill – sop – subtle • lame – lean – light – loam – lucid • take – tease – tile – tome – tube • sam – sell – sill – sot – super • gasp – get – gilt – gone – gun.

Practise long vowels: a. Cain slew his brother Abel.

b. The lion will bite people.

c. Nora ate meat on Friday.

d. Old bones are used in making cleaning powder.

e. Pine trees grow to a great height.

Practise short vowels: a. The man’s hat was hit by a football.

b. Good books are congenial friends.

c. It is often best to sit still and listen.

d. The judge said that the man was convicted.

e. Hit or miss is a careless slogan.

2. Exercises for Consonants: Consonants are important because speech depends upon them for its distinctness, brilliance and firmness. They may be divided into two kinds: a. Vocal consonants – e.g.: N in Nine; M in Many L in Leaves; V in Vows W in Well or Away Y in Young R in Rows; J in Jam Z in Zoo; • Th in There or Those; D in Doctor; • B in Big or Blessing • G in Good or Going Of these there are: • Labials (B, W and M) • Labio-dentals (V) • Lingua dentals (Th, Z, Zh as in azure) • Lingua-palatals (L, N and R) • Gutturals (NG, J) • Orals (Y) b. Aspirate consonants: e.g.: H in Hot T in Two P in Purple F in Fix or Food K in Kite TH in Thirty; CH in Chance S in Six Here too we have • Labials (P, WH) • Labio-dentals (F) • Lingua dentals (TH, S, SH) • Lingua-palatals (T and CH) • Gutturals (K) • Orals (H) Exercises 1. Acquire control over each consonant by sounding it in front of the vowels e.g. Pah, Pay.

2. To exercise the “vocal” consonants, such as in the following sentences with the breath and, when the lungs are full, turn on sound from above: a. Lend me your aid b. Now I may go c. Ring the gong d. This is yours e. Do not giggle f. John rose well g. Ring away h. Good weather 3. Say Mi, Mi, Mi, Mi... clearly but as quick as you can do it. This exercises also your lips. Concentrate also on resonance for the consonants.172 Communicator for a Cyber-Age in Africa 4. To get the explosive vocal consonants say: Blames, Dreams, Joke, Great.

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<http://afgen.com173> Communicator for a Cyber-Age in Africa Input A) Preparing a Speech: Speech training is essential for good leadership. Here are some reminders of good speech writing: 1. Whom Are You Going To Speak To? First know your audience: How old are they? Are they men or women? Urban or rural? What are their interests? What is their economic status? Etc.

2. Why are You Speaking? • What is the occasion for your speech? If your topic does not fit the occasion you could be cracking jokes at a funeral! • Get to know the history behind the occasion, the reasons for its occurrence, the people involved, dates, their special traits that have contributed to the event etc.

3. Why Are You Called To Speak? • There may be a reason why you are invited to speak. Knowing how you are connected with the event (that is, if you are connected) will help you add that particular detail people who have invited you are looking forward to hearing. This does not mean bragging about yourself or your involvement with the event.

4. Time and Timeliness: • Make your topic fit the time allowed. Do not exceed your time. Be specific. Note that generalised topics do not grip the audience. "Ten ways of holding a cricket bat" will attract your listeners more than just "Cricket".

- Make your topic timely, that is, of current interest.

What is Your Topic? If you are not already given a topic to speak on here are some tips that may help: - Pick a topic of current interest.

- Pick a topic your audience is interested in.

- Pick a topic that will stimulate your hearers to action rather than one that they will sleep over.

- Pick a topic that you yourself are interested in.

- If you are given a topic to speak on it means that that you are to come well prepared. Your audience is likely to know your topic and is looking forward to hearing what you have to say. Your knowledge of the audience will tell you how many are familiar with the topic and the degree of familiarity. But here is where your hard work and your communication skills will carry you through an effective speech delivery.

The Body of Your Speech: • Plan your talk in three parts: 1. Introduction: • Wake up your audience with something interesting, something that will arouse their curiosity. If you are tackling an explosive issue, make sure you first define the problem clearly before you proceed to present your solution to it.

2. The Middle • Give your middle substance.

Aim Materials Required [To help students develop techniques to speak in public in formal and non-formal settings.

[Copies of the Input.

3.11 Public Speaking Skills174 Communicator for a Cyber-Age in Africa • Avoid jokes, if you are not good at cracking them. The effect could be pathetic.

- Elaborate on one or two points, no more.

- Use examples to make your theory "accessible" • Be simple in your vocabulary and your phrasing.

3. Conclusion • Conclude with a striking sentence which the people will remember.

Relevant Skills Write a speech of approximately one page on any of the following: • Self Introduction • How I got my vocation • How I survived and learned from a very difficult experience.

- My parents Etc.

B) Public Speaking In public speaking what you are matters, what you say matters and how you say what you say also matters. This last factor may be analysed in three groups: Audio expression, Visual expression, Getting into your speech.

Audio Expression Loudness: If you are not using a mike it is important to throw your voice forward. If you are before a mike adjust your position during your opening sentences so that you are clear and audible.

Variation: Difference in volume according to your phrases and meaning adds great emphasis by making certain ideas within a message stand out. Loud tones communicate excitement, higher emotion, boisterous feelings, anger. A soft tone can attract attention to what one is saying.

Rate: Choose a pleasant speed when communicating. Yet a variation will also help. A rapid rate is usually associated with excitement, danger, the need for sudden action. A slow rate often communicates calm, tiredness, sickness, resignation.

Pause: Just as commas are used in writing, pauses are used to separate points or divide ideas. Long pauses serve to separate lines of thought. Wrong pauses can change meaning. For example, "Woman (pause) without her (pause) man is a beast." "Woman, without her man (pause) is a beast." Visual Expression: Be presentable: How you dress, or comb your hair says a lot about what you stand for. The ideal way to present oneself is to appear in a manner that bespeaks simplicity and self-respect.

Control your nervousness: Stage fright is natural, even among professionals. These feelings are useful to key you up to do a better job. Speakers who are over-confident can speak for hours without saying anything. They seldom prepare themselves.

Posture: The way a speaker stands, holds his/her shoulders and head while speaking, communicates a good deal to the audience.

In a formal speech, where the audience is about twelve or more feet away, the speaker stands erect, with weight evenly balanced on both feet. The feet should be relatively close together, with one foot slightly in front of the other. In an informal speech where the audience is close, the speaker can make it apparent that a carefully prepared speech is not intended but that he/she just wishes to ramble on a bit and throw out a few ideas and then solicit questions and comments. In so doing, sitting on the table or chair or leaning on the stand is tolerable.

Facial expressions: Facial expressions can have a wide range of smiles, grins, smirks, frowns, grimaces, etc. which can add emphasis when you want, or de-emphasise what you do not consider important. Facial expressions must be exaggerated in formal public speaking since the distance tones down one's facial expression. But in an informal setting, be moderate.

Eye contact: This is the most expressive region of the face. Generally the speaker ought to give the illusion that he/she is looking directly at the members of the audience. In almost all situations, random eye movements are 175 Communicator for a Cyber-Age in Africa distracting, looking over the heads of the audience, at windows or out of them, at the floor, at one's watch or at one's notes...are all distracting.

Gestures: Movement of hands and arms while speaking is important. But these movements must flow through the whole arm right to the tips of the fingers, not simply from elbows down. Remember to use the space above your head, particularly if one is speaking from a long distance. Make sure the gestures do not

detract what you want to communicate. More than the hands and the arms, the whole body can be used. Thus one can make use of the techniques of pantomime.

The use of notes: Notes can inhibit eye contact, facial expression, posture and gesturing and thereby affect the speaker's total skill at non-verbal communication. In formal speeches notes may be used but eye-contact must be made from time to time. Do not use notes in both hands – use it in one hand, and gesture with the other. In an informal setting it is preferable not to use notes. Never pretend that you have no notes. Quotations and statistics may be read from notes. What if you forget what to say? In such a situation do not look at the notes when you feel embarrassed – look at the audience, keep your poise, pause to collect yourself.

C) Getting into Your Speech Here are a few general tips for public speakers: • Do not waste time on apologies when you begin; and when you end, do not announce your conclusion.

- Be enthusiastic about what you have to say.
- Even when speaking on an abstract topic, be concrete and down to earth. Show how your abstract analysis has concrete repercussions.
- Be yourself – your audience can notice when you pretend. Admit your limitations.
- Be brief • Speak from your heart.

Relevant Skills • Keeping the rules of public speaking in mind, deliver your speeches before the rest of the class. (Or deliver ready-made elocution speeches).

- The teacher as well as the rest of the students evaluate the manner of delivery (and, if the speech is original, the content of the speech as well) • This exercise could be repeated once every week.

D) impromptu Speeches You are having a great party. The company of your friends is exhilarating. The host claps his hands to draw the attention of the audience and invites you to speak. Suddenly all eyes turn towards you...

What to Say? Here are some ideas: • Speak about the occasion: its purpose, high points or humorous aspects.

- Speak about the people assembled, their successes, future plans, or other group interests.
- Current events in politics, in the local situation or in the community.
- Choose something that you know people of that age and upbringing may like to hear.

What Manner of Delivery? Now that you know what to say, plan your style of delivery. A few headings are suggested: • The event: history, persons, relevance • Story – moral/relevance • Cause-effect • Problem-solution • Then and now • Past, present, future • Deduction: from many to one • Induction: from one to many • East-west • Rich-poor • Statement, example, conclusion
176 Communicator for a Cyber-Age in Africa Don't: • Make apologies about "being unaccustomed to giving impromptu speeches".

- Be unduly nervous and anxious • Repeat yourself • Be overconfident • Exaggerate your actions.

Relevant Skills Once the fear of facing their own companions is over, ask the participants to get ready for impromptu speech training. Explain that they will have to deliver impromptu speeches on topics given

barely two minutes earlier. They would have to spend the two minutes collecting their thoughts along the lines suggested above. This exercise could be repeated once a month.

E) Speeches for Specific Occasions: a) The Announcement: • Plan your talk.

- Open with an attention-getting sentence.
- Relate all the essential information – who, what, when, where, and how much – succinctly and clearly.
- Be enthusiastic; make the subject inviting; emphasise its importance.
- Repeat the essential information briefly.

b) The Speech for Introduction: • Speak for not more than two or three minutes – you are not the main speaker.

- Learn about the host/chief guest before the meeting – convey what you have learned to the audience.
- Make sure it is accurate, including of course, the proper title of the talk and the proper pronunciation of his/her names.
- General comments that show how the subject relates to the occasion and the audience, or that summarise the speaker's work in the field are appropriate.
- Do not include your personal opinion.
- Build the host/guest up, but not to an embarrassing extent.

• Welcome the host/guest to the podium • Be seated! c) Speech of Presentation of an Award: • Do not use notes.

- Discuss reasons for the representation and what the symbol being offered represents.
- Discuss the characteristics and qualifications of the recipients.
- Be sincere in expressing the genuine pleasure felt by those giving the award or gift.
- Maintain the proper spirit of bestowing an honour, yet avoid making embarrassing exaggerations.

d) Speech of Acceptance of an Award: • Speak briefly, unless a long speech is expected.

- Discuss the importance of the award to you; show your appreciation.
- Modestly discuss significant and relevant facts that led to the honour being paid to you; discuss the roles played by other persons.
- Pay tribute to those presenting the gifts.

e) Speech of Welcome: • Do not use notes • Discuss the nature of the occasion.

- Discuss complimentary and interesting traits of your visitor(s) or new members.
- Discuss pertinent features of the welcoming group.

- Be a genial and cordial ambassador of good will; make the welcome explicit.

f) Response to a Speech of Welcome: • Graciously acknowledge the host's courtesy.

- Bring greetings from the group that you represent (if you are a representative and point out common bonds.

- Sincerely praise the welcoming organizations.

- Be enthusiastic about what you have to say.

- Even if speaking on an abstract topic, be concrete and down-to-earth. Show how your abstract analysis has concrete repercussions.

- Be yourself – your audience can notice when you pretend. Admit your limitations.

- Be brief.

- Speak from your heart.177 Communicator for a Cyber-Age in Africa TEn CoMMAnDMEnTS FoR THE PuBLiC SPEAKER 1. Stand erect, with one foot slightly advanced.

2. After having taken your position, address your audience, then pause, creating a moment of suspense.

3. Speak deliberately in a normal tone and throw out your voice to those in the last row of seats.

4. Keep your hands at your sides for the first minute or two at least.

5. Speak clearly with a distinct enunciation. Do not drop your final d's and t's and do not slight your vowels and syllables.

6. Remember inflection and an occasional change in speed or rate.

7. Avoid the same key and monotony.

8. Do not try to be dramatic – let it come naturally. Do not 'pose.' 9. Forget yourself in what you are saying. Have something to say, something to 'persuade' and lose all self-consciousness in the saying of it – in "putting across" your message.

10. Use the emphasis of stress, be forceful and, above all, be sincere.

THE PuBLiC SPEAKER BEFoRE A MiCRoPHoNE 1. Adjust the mike to the level of your mouth. Keep it about 12 inches from your mouth so that you do not come too close to the microphone nor have you to bend to reach it.

2. Speak into the microphone. Once you have accepted the fact of the microphone, try to forget about it. Put as much effort into clarity, interpretation and effectiveness with it as you would without it.

3. Do not turn away from the microphone when speaking. You may look around at your audience but, when speaking, speak into the microphone. Otherwise your audience will be irritated because they will miss part of your message.

4. Remember that a mic lessens emotional intensity and hence, if you are using your normal speaking voice, you must make a special effort to hold your audience. Avoid over-rapid speech.

5. Never blow into the microphone. The moisture of your breath can damage it. Preferably, tap lightly or "Mike check" to ensure that it is in working condition.
6. If you increase your volume for a particularly vehement passage, move slightly back from the microphone.
7. If you change a wireless mic, it will give you freedom of movement but may limit your ability to be vehement.
8. There is much that one can learn from the way others use a mic. Be open to suggestions from others who are better judges of the proper way in which you use a microphone.
9. The clarity of your speech over the microphone depends largely on the acoustics of the hall in which you speak. A hum or an echo could make your speech inaudible or unclear.
10. If you can do without a mike, it is always preferable.

Relevant Skills Make a list of special events and allot each participant a day when he/she will deliver a special occasion speech.

Review 1. A good speech requires one to know the audience, the 'why' of the speech, why one is called to speak, the topic as well as the time.

2. The body of the speech has got three parts: the introduction, the middle and the conclusion.

3. Audio expression, Visual expression, and getting into the speech are important factors to consider for a good outcome.

4. There are different types of speech for different occasions: a) The Announcement b) The Speech for Introduction c) Speech of Presentation of an Award d) Speech of Acceptance of an Award e) Speech of Welcome.

f) Response to a Speech of Welcome Reflection Reflect on this statement: What you are matters, what you say matters and how you say what you say also matters.

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www.mhhe.com/lucas178 Communicator for a Cyber-Age in Africa Aim • To develop techniques to speak in public in formal and non-formal settings.

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3. Audio expression, Visual expression, and getting into the speech are important factors to consider for a good outcome.

4. There are different types of speech for different occasions: a) The Announcement b) The Speech for Introduction c) Speech of Presentation of an Award d) Speech of Acceptance of an Award e) Speech of Welcome.

f) Response to a Speech of Welcome Relevant Skills 1. Write a speech of approximately one page on any of the following • Self Introduction CHAPTER 3.11 PARTICIPANT'S HANDOUT PUBLIC SPEAKING SKILLS COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke179 Communicator for a Cyber-Age in Africa • How I got my vocation • How I survived and learned from a very difficult experience.

- My parents Etc.

2. Keeping the rules of public speaking in mind, deliver your speeches before the rest of the class. (Or deliver ready-made elocution speeches).

- The teacher as well as the rest of the students evaluate the manner of deliver (and, if the speech is original, the content of the speech as well) 3. The participants get ready for impromptu speech training. You will have to deliver impromptu speeches on topics given barely two minutes earlier. You have two minutes to collect your thoughts. 4. Make a list of special events and each participant will deliver a special occasion speech.

Reflection Reflect on this statement: what you are matters, what you say matters and how you say what you say also matters.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References www.mhhe.com/lucas Stephen E. Lucas. The Art of Public Speaking. USA: McGraw-Hill, 1998.180 Communicator for a Cyber-Age in Africa Procedure - Invite two volunteers to play a ping-pong game of three points across the room. The students can use their hands.

- or if this may seem too childish for their age, allude to the game and the way it is played.

- With the help of the diagram draw a parallel with interpersonal and group communication as follows: - The sender sends the ball/message and the receiver receives it. - Next, the receiver is the sender who returns the ball/another message/feedback to the sender who is now the receiver, and so the game/communication goes on.

- It is the same when communication is between groups.

- It is important to note that both sender and receiver are in control of their communication. They are in a position to seek clarification, to agree or disagree, to state their point of view, to check misinterpretations and reinterpret what has not been understood. This also means that they are also accountable to each other. They directly face the consequences of their interpersonal and group communications.

Input - In the case of mass media, the situation is more complex. Mass communication through electronic means is very much like this: (Take a glass of clear water and insert a few drops of water colour.) Watch the colour spread and gradually dissolve in the water. Notice how the colour once thrown into the water is difficult to control. The colour spreads to give every section of the water in the glass a coloured tint.

- The experiment adequately demonstrates the way mass media influence society. Unlike the ping-pong ball, the sender cannot easily take back the 'colour' he has thrown into the water nor control the way it spreads. The influence of the message is wide and all pervasive because of the power of the media technology used. Everyone in due course of time is 'tinted' by the message – if not directly (by glib acceptance), indirectly (through the influence of friends, neighbours and the fear of human respect).

- The role of technology - the development of machines- drives economic and cultural change. This is known as technological determinism. Indeed, there can be no doubt that movable type contributed to the Protestant Reformation and the decline of the Catholic Church's power in Europe, or that television

Aim
Materials Required [To understand how media culture originates.

[To understand the power of the mass media.

[A tennis ball, a glass of water and powder water color.

3.12 The Power of Mass Media¹⁸¹ Communicator for a Cyber-Age in Africa changed the way members of American families interact. However, others see technology as more neutral and claim that the way people use technology is what gives it significance. This perspective accepts technology as one of many factors that shape economic and cultural change; technology's influence is ultimately determined by how much power it is given by the people and cultures that use it.

- Money also shifts the balance of power; it tends to make audiences products rather than consumers. The first newspapers were financially supported by their readers but in the 1830s, publishers began selling their papers for a penny and because so many more papers were sold at this bargain price, publishers could "sell" advertising space based on their readership. What they were actually selling to advertisers was not space on the page, it was readers. This new type of publication changed the nature of mass communication. The goal of the process was no longer for audience and media to create meaning together; rather it was to sell those readers to a third participant – advertisers. This does not mean, however, that the media are or must be slaves to profit, our task is to understand the constraints placed on these industries by their economies and then demand that, within those limits, they perform ethically and responsibly. We can do this only by being thoughtful, critical consumers of the media.

Current Trends in Mass Communication

1. Concentration of ownership and Conglomeration Ownership of media companies is increasingly concentrated in fewer and fewer hands. Through mergers, acquisitions, buyouts and hostile takeovers, a very small number of large conglomerates is coming to own more and more of the world's media outlets.

2. Globalisation The potential impact of globalisation on the process of mass communication speaks on the issue of diversity of expression. Will distant, anonymity, foreign corporations, each with vast holdings in a variety of non-media businesses use their power to shape news and entertainment content to suit their own ends? Opinion is divided. Some observers feel that this concern is misplaced, that the pursuit of profit will force these corporations to respect the values and customs of the nations and cultures they operate in. Other observers point to the 1998 controversy surrounding the publication of East and West as a prime example of the dangers of media globalisation. This book was very critical of the Chinese government and News Corporation had significant business dealings with the Chinese government and had ambitions of even more.

3. Audience Fragmentation The audience is becoming more fragmented, its segments more narrowly defined. It is becoming less of a mass audience. If the nature of the media's audience is changing, then the mass communication process must also change. The audience in mass communication is typically a large, varied group about which the media industries know only the most superficial information. What

will happen as smaller, more specific audiences become better known to their partners in the process of making meaning? What will happen to the national culture that binds us as we become increasingly fragmented into demographically targeted taste publics – groups of people bound by little more than an interest in a given form of media content? 4. Hyper-commercialism The costs involved in acquiring numerous or large media outlets, domestic and international, and of reaching an increasingly fragmented audience must be recouped somehow. Selling more advertising on existing and new media and identifying additional ways to combine content and commercials are the two most common strategies. This leads to what media critic Robert McChesney calls hyper-commercialism. He explains: “Concentrated media control permits the largest media firms to increasingly commercialise their output with less and less fear of consumer reprisal” E.g. in 1999 there were 16 minutes and 43 seconds of advertising in an average network television prime-time hour, a 21.8% increase from 1991.

5. Erosion of Distinctions Among Media (Convergence) You can read the New York Times or Nation Newspaper and a few other newspapers and magazines here in Africa on your computer screen. Manufacturers in the US now produce WebTV, allowing families to curl up in front of the big screen for online entertainment and information. Cable television delivers high-fidelity digitised music by DMX. Where people had to buy game cartridges for video games, now these games can be played interactively on cable television. This erosion of distinctions among media is called convergence. The reasons for convergence include a strong incentive to get the greatest use from media content whether news, education or entertainment by using as many channels of delivery as possible. Another reason for convergence is audience fragmentation. A mass communicator who finds it difficult to reach the whole audience can reach its component 182 Communicator for a Cyber-Age in Africa parts through various media. Another reason is the audience itself which is becoming increasingly comfortable receiving information and entertainment from a variety of sources. Will this expansion and blurring of traditional media channels confuse audience members, further tilting the balance of power in the mass communication process toward the media industries? Or will it give the audiences more power – power to choose, power to reject, and power to combine information and entertainment in individual ways? - The chart that follows demonstrates the power the mass media has in influencing society. Because the mass media have such tremendous power over the masses, those who use them (senders) have in their control the possibility of shaping society and influencing millions of people the world over. Mass media barons and those who work with them have the power to inform, to educate and to entertain at so influential a level that they have the possibility of: A revision of Maletzkie’s Model of Mass Communication in Chapter 2.3 will be helpful.

Review 1. In mass communication, the influence of the message is wide and all pervasive because of the power of the media technology used. 2. The role of technology - the development of machines- drives economic and cultural change. However, others see technology as more neutral and claim that the way people use technology is what gives it significance.

3. Money also shifts the balance of power; it tends to make audiences products rather than consumers.

4. Concentration of ownership and conglomeration, globalisation, audience fragmentation, hyper-commercialism and erosion of distinctions among media are all major areas where the mass media is changing.

5. Media has the potential to: affect political equations, changing economic standards, shape public opinion, define our identities (what we think about ourselves, our sexuality), manipulate our life-styles, shape our relationships (who are our friends, how do we express affection...) change beliefs and value systems (traditions, religion, ethics, ideals, priorities.) and influence culture (language, dance, drama,

customs, festivals, etc) Reflection 1. What are the qualities of a thoughtful and reflective media consumer? Do you have these characteristics? Strive to develop them.

2. The media must not be slaves to profit. Our task is to understand the constraints placed on the media industries by their economies and then demand that, within those limits, they perform ethically and responsibly. We can do this only by being thoughtful, critical consumers of the media. Are you a thoughtful and critical media consumer? In what ways can the media work ethically and responsibly in the 21st century? Relevant Skills Evaluate the impact of television news on your country's audience. How does it shape public opinion? Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References Baran J. Stanley. Introduction to Mass Communication. USA: McGraw-Hill Higher Education, 2002.

- affecting political equations (what we think about a political party, policies, etc);
 - changing economic standards (our opinions about capitalism, socialism, etc);
 - shaping public opinion (our view points about just about any issue);
 - Defining our identities (what we think about ourselves, our sexuality);
 - Manipulating our life-styles (what we consider needs, desires and luxuries);
 - Shaping our relationships (who are our friends, how do we express affection...);
 - Changing beliefs and value systems (traditions, religion, ethics, ideals, priorities.);
 - Influencing culture (language, dance, drama, customs, festivals, etc);
- 183 Communicator for a Cyber-Age in Africa CHAPTER 3.12 PARTICIPANT'S HANDOUT The Power of Mass Media COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke Aim
- To understand how media culture originates.
 - To understand the power of the mass media.

Current Trends in Mass Communication 1. Concentration of ownership and Conglomeration 2. Globalisation 3. Audience Fragmentation 4. Hyper-commercialism 5. Erosion of Distinctions Among Media (Convergence) - The chart below demonstrates the power the mass media has in influencing society. Because the mass media have such tremendous power over the masses, those who use them (senders) have in their control the possibility of shaping society and influencing millions of people the world over. Mass media barons and those who work with them have the power to inform, to educate and to entertain at so influential a level that they have the possibility of: Review 1. In mass communication, the influence of the message is wide and all pervasive because of the power of the media technology used. 2. The role of technology - the development of machines- drives economic and cultural change. However, others see technology as more neutral and claim that the way people use technology is what gives it significance.

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- Shaping our relationships (who are our friends, how do we express affection...);
- Changing beliefs and value systems (traditions, religion, ethics, ideals, priorities.);
- Influencing culture (language, dance, drama, customs, festivals, etc);

184 Communicator for a Cyber-Age in Africa Procedure Let the participants read Psalm 81 and analyze the various exhortations to listen.

Input • Menuha in Hebrew means rested.

- According to Abraham Joshua Heschel, Menuha means purposeful contemplation. A process where one becomes quiet enough inside to see more deeply into life.

- In biblical times, menuha was equated with good life, absence of strife, the presence of inner tranquility, and opportunity for reflection (Ps 32: 2)
- God invites people to move beyond passivity to contemplation. Involvement with God implies involvement with God's creation.

- God is attentive – God's own response to creation. On the first day God's spirit hovered, on the seventh day God listened.

1. Listening as a Way to Relate with nature • Ancient people were keenly attuned to nature, seasons and events, so were the Israelites who believed that Yahweh brought all these changes.

- Something deep within the heart of these people exhorted them to hear beneath the surface of their lives. Something of the listening God in whose image they were made called them to attention
- The earth taught Israelites to listen. The prophets told them how to listen as they themselves were good listeners. Many of them introduced themselves as being 'called' by Yahweh. The prophets knew that listening was demanding that it would not come without cost.

2. Listening, a Tough Task • In the wilderness the chosen people listened to their discouragement, to manna and to pillars of fire, with their hopes with renewed excitement, to conquests and harvests. They also listened to the bitter taste of exile in a foreign land. They often grew tired of listening.

- They had leaders to remind them and teach them prayers to encourage them (Ps 81:7-8) “Listen, listen to me...” (Is. 55:2-3).
- The response was profoundly intertwined with the call to serve. (Is. 50:4-5).
- For Isaiah, responding flows from listening. Even the purpose of waking up each day was just to listen to Yahweh.

3. Jesus the Listener • His life gives evidence that he saw the work of Abba and heard the voice of God in the earth, in the people, in the history of his world.

- He is attentive to nature and it is revealed by his frequent reference to the earth’s symbols. He talked of lilies of the fields and birds of the air, the smallness of the mustard seed and the types of soil.
- The scriptures present Jesus as a listener from the earliest days of his youth. “Three days later, they found him in the temple sitting among the doctors, listening to them and asking them questions” (Lk.2:46) • The synoptic gospels spell out the quality of listening in Jesus’ ordeal in the desert.
- It is in the wilderness, in the empty lonely unsure places of life, that Jesus hears God’s voice (Mt 4:4) • Jesus learnt something essential about human communication and its closeness to prayer in the wilderness, that both start with listening.
- Jesus listened to the experience of the 72 disciples on their first missionary journey (Lk 10:17).

Aim Materials Required [To understand the meaning of listening according to the Bible.

[To learn from the Gospels how Jesus listened.

[To get to know ways we can apply listening in ministry.

[Pen and Paper.

[A Bible.

3.13 Listening the Biblical Perspective¹⁸⁵ Communicator for a Cyber-Age in Africa • He also listened to the question of the two disciples of John “where do you live?” and invited them to “come and see” (Jn. 1:39).

- He spent time with the frightened Nicodemus and heard his concern (Jn. 3:4-5).
- Jesus did not sense what was in peoples’ hearts by pressing the “infused knowledge” key on his divine computer. He did not automatically know what people were thinking and feeling because he was the son of God. He had learnt to listen.

4. in-depth Listening • Jesus stressed the relationship between listening and understanding and he spoke of his own sadness when he noticed an absence of listening in those around him. (Mt.13:15) • Listening requires taking in the message and allowing it to influence our life. This in-depth listening prevents the kind of hardness of heart or human coldness that was so loathed by Jesus.

- Listening demands a conscious choice to expend awareness. According to Robert Bolton in “People skills”, as much as 75 percent of oral communication is ignored, forgotten or misunderstood.

5. Pseudo Listening and Passivity • Two styles of behavior are often confused with listening: pseudo listening and passivity. • In pseudo listening the person attempts to look as though he/she is listening, but in reality there is little perception of the feelings and reactions of others. The listener does a lot of talking. This listener becomes bored when others are talking.

- Sometimes passivity is confused with shyness. The person is uninvolved and disinterested, rarely talks, never takes the responsibility for keeping a conversation going and maintains a posture of distance.
- We live in a world where there is more talking than listening. We get caught up in our own thoughts to notice other's needs. Sometimes there is so much noise around us, in us. We cannot pay attention to what our own lives are saying.

6. True Listening • Reflection describes the process by which we leave the obvious and search for significance. It means putting out into the deep, risking finding something that we didn't know was there.

- To someone who is guarded, fearful and over-controlled, reflection can be a threatening process.
- It requires letting go of rigidity and defensiveness. With regard to interpersonal communication, it means taking an honest look at the style of my interactions with people.
- Rumination can confuse reflection; it is dwelling on something-mentally going over and over the concrete details. It is like being stuck in the mud.
- Reflection means examining something, looking past the details to their meanings. It leads to a clarification of an event or situation.
- Rumination focuses on what happened while reflection focuses on why it happened or how and on what role we played in enabling it to happen.
- Rumination goes in circles, fueling anxiety and depression while reflection goes forward and fuels self-awareness. Reflection listens while rumination worries.

Becoming Reflective • Build sometime each day or each week to be alone in a quiet place.

- Become quiet inside, to turn away from the noises of life and wait.

Quieting Down • Consciously stopping all thoughts.

- Slowing down the breathing more deeply.
- Tensing and then releasing the muscles to relax the body.
- Becoming aware of any part of the body that seems tight and then slowly losing it.

We can now focus our awareness on something. We can either choose something to focus on or we can focus on what spontaneously comes into our mind.

Focusing • Focusing is looking at all sides of something or someone.

- Fixing our gaze and trying to see more deeply into; * Some dimensions of life than we have seen before.

* A sound, a memory.

- * Feeling or needs.
- * Way we have been acting.
- * Feelings or needs of someone close to us.
- * World events.
- * Plight of the oppressed.186 Communicator for a Cyber-Age in Africa * Scripture. * Weather patterns.
- * The first bud of spring.

Self Reflection Self reflection is central to total listening and reflective process. In order to ensure that our interpersonal style of what is helping rather than hindering our relationship we need to reflect regularly on our behavior: • How much do I talk? Too much? Too little? • How frequently do I interrupt when others are talking? • What does my body posture say to people? • What do my facial expressions say? Am I conscious of what my face is saying when I am with others? • Do I welcome feedback? How do I react when I get it? • How do I let others know what my needs are? Am I dependent? Manipulative? Possessive? Controlling? Warm? Caring? Available? • How do I act when I am angry? Jealous? Lonely? Insecure? Threatened? Happy? Excited? Obstinate? • Do I always have to be right? Have the last word? • How do I express my sexuality? Is it in tune with my religious living? • Are my feelings and my behavior congruent? Does what I feel on the inside match or fit with what I say on the outside? • Do I experience a real relationship between my Christian values and my treatment of peoples? It is impossible to be a good listener if we do not listen to what our own behavior is saying. Reflection enables us to listen with our eyes and ears, with our nose...it sharpens our sense of perception.

Stages of listening 1. Attending: • Attending is paying close attention- noticing and being sensitive to signs in self, others, and the environment that say something about what is going on.

- It is being in touch. In Greek the word 'attend' is translated as diakonos, the technical term for ministry.
- To be attentive is to minister. In the New Testament times, ministry described: * Christians attending to one another * noticing the needs of the widow * seeing the plight of the poor and the needy * Recognizing the sick in their midst.
- In interpersonal situations attending always starts with me. Knowing what is going inside of us as we interact.
- Attending also involves being aware of what is going on in others. This can help us know something of another person's world. • Having this information makes our attempts to respond that much more grounded in reality and maximizes our potential of getting through to another. 2. Following • In biblical and in a psychological sense, following means staying with another. Jesus wanted his disciples to walk alongside him and learn from him (companionship and learning).
- Interrupting, diverting another with questions, and giving advice, all interfere with the act of following.
- An effective listener helps the speaker to speak. This enables the listener to "come and see" where that person lives on the inside.

- Following involves facilitating “door openers” or non-coercive invitations to talk. We can follow by being genuinely interested; by remaining present and open to the other as they talk and by making brief comments that encourage talking.

- In conversations both among individuals and groups, ‘following’ involves doing anything that makes it easier for a person to talk:- nodding, smiling, matching the facial expressions of the other, maintaining the eye contact, single words of encouragement are also helpful like “ really”, “sure”, “Yea”, “me too”, “wow”, “and?”, “oh!” etc.

- Following leads us to another’s world to get a glimpse of the kingdom from another perspective.

3. Responding: • Learning to move beyond the obvious, getting beneath the superficial, is the goal of attending.

- When the response to another flows from our own needs, or from poor listening skills, our relationships always suffer.¹⁸⁷ Communicator for a Cyber-Age in Africa • Responding with understanding completes the listening process.

- Appropriate and understanding responses solidify trust and promote long lasting interpersonal ties. It gives the people the feeling that, “we are with them.” Ensuring that our response to others is both understanding and appropriate • Make sure that the response flows from reflection.

- Avoid quick comebacks and snap comments (the old “count to ten” rule is a good one).

- Avoid judging and categorizing what others say.

- Wait until the other has finished talking to respond.

- Comment on what a speaker has said before introducing a new topic.

- Avoid monopolizing conversations, or engaging in frequent “me” talk.

- Develop the habit of frequently assessing what other people might be feeling as they talk.

- Participate in the conversation (remaining silent elevates the tension level in a group).

There is nothing in interpersonal interaction quite so energizing as the feeling of being heard, the expression of being understood.

Review 1. Ancient people were keenly attuned to nature, seasons and events, so were the Israelites who believed that Yahweh brought all these changes.

2. The earth taught Israelites to listen. The prophets told them how to listen. They knew that listening was demanding that it would not come without cost.

3. For Isaiah, responding flows from listening.

4. The scriptures present Jesus as a listener from the earliest days of his youth. “Three days later, they found him in the temple sitting among the doctors, listening to them and asking them questions” (Lk.2:46)

5. Jesus did not sense what was in peoples’ hearts by pressing the “infused knowledge” key on his divine computer. He did not automatically know what people were thinking and feeling because he was the son of God. He had learnt to listen.

6. According to Robert Bolton in "People skills", as much as 75 percent of oral communication is ignored, forgotten or misunderstood.

7. Listening demands a conscious choice to expend awareness. 8. Listening requires taking in the message and allowing it to influence our life. This in-depth listening prevents the kind of hardness of heart or human coldness that was so loathed by Jesus.

9. Two styles of behavior are often confused with listening: pseudo listening and passivity. 10. Becoming reflective involves quietening down, focusing and self reflection.

11. There are three stages of listening • Attending • Following • Responding Reflection There is nothing in interpersonal interaction quite so energizing as the feeling of being heard, the expression of being understood. How often do you give people an ear? Relevant Skills Compare the Hebrew understanding of listening with the African understanding.

References Robert Bolton. People Skills. NJ: Prentice Hall Inc., 1979.

Ferder, Fran. Word Made Flesh: Scripture, Psychology and Human Communication. Notre Dame: Ave Maria Press, 1986.

www.christianitytoday.org188 Communicator for a Cyber-Age in Africa Aim • To understand the meaning of Listening according to the Bible • To learn from the Gospels how Jesus listened • To get to know ways we can apply listening in ministry Procedure Read Psalm 81 and analyze the various exhortations to listen.

Stages of listening 1. Attending: • Attending is paying close attention- noticing and being sensitive to signs in self, others, and the environment that say something about what is going on.

2. Following • In biblical and in a psychological sense, following means staying with another. Jesus wanted his disciples to walk alongside him and learn from him (companionship and learning).

3. Responding: • Appropriate and understanding responses solidify trust and promote long lasting interpersonal ties. It gives the people the feeling that, "we are with them." Ensuring that our response to others is both understanding and appropriate • Make sure that the response flows from reflection.

- Avoid quick comebacks and snap comments (the old "count to ten" rule is a good one).
- Avoid judging and categorizing what others say.
- Wait until the other has finished talking to respond.
- Comment on what a speaker has said before introducing a new topic.
- Avoid monopolizing conversations, or engaging in frequent "me" talk.
- Develop the habit of frequently assessing what other people might be feeling as they talk.
- Participate in the conversation (remaining silent elevates the tension level in a group).

Review 1. Ancient people were keenly attuned to nature, seasons and events, so were the Israelites who believed that Yahweh brought all these changes.

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9. Two styles of behavior are often confused with listening: pseudo listening and passivity. 10. Becoming reflective involves quietening down, focusing and self reflection.
11. There are three stages of listening • Attending • Following • Responding CHAPTER 3.13 PARTICIPANT'S HANDOUT Listening, the Biblical perspective COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke189 Communicator for a Cyber-Age in Africa Relevant Skills Compare the Hebrew understanding of listening with the African understanding.

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Ferder, Fran. Word Made Flesh: Scripture, Psychology and Human Communication. Notre Dame: Ave Maria Press, 1986.

www.christianitytoday.org190 Communicator for a Cyber-Age in Africa Procedure: Let the participants recall from memory instances from the gospel when Jesus expressed his emotions publicly.

Input • In the Gospel of John chapter 11: 33-36, we see that Jesus was a man of deep feeling.

- Following the death of his friend Lazarus, Jesus is emotionally moved and groans out of a sigh of distress from the very core of his being.
- Beyond tears, he is moved again, and tries to release his tensed feeling and instructs "...take away the stone" (Jn. 11:38) 1) Emotional Jesus The stories about Jesus show that he was able to express his feelings with an unashamed, unembarrassed freedom. Jesus experienced the full range of human emotions: • He felt sorry (Lk 7:13) • Moved with pity, Jesus stretched out his hand (Mk 1:41, NAB) • How often have I longed (Lk 13: 34) • And sadness came over him (Mt 26:37) • Then, grieved... he looked angrily around' (Mk 3:5) • He...summoned those he wanted (Mk 3:13) • He was indignant (Mk 10:14) • Filled with joy (Lk 10:21) • He shed tears (Lk 19: 41-12) • "I have longed" (Lk 22:15) • "I have loved you" (Jn 15:9) • He was astonished (Mt 8:10) Jesus knew the pain and disappointment of rejection, the agony of sadness. He was moved with anger, struggled with impatience, and cherished times of joy and excitement.

2) Accepting Emotions The attempt to over spiritualize the emotional life (as many Christians do) leads eventually to deeply buried grief, resentment, anger, sexual desires, fear, attractions and a full range of locked-in feelings. As Christians we must be deeply moved by present reality. We will not know the joy of resurrection until we have groaned over death.

3) Feelings and Mental Health The ability to know and express feelings appropriately is an indication of mental health. In order to express feelings in a manner that promotes relationships and deepens intimacy, they must be owned, acknowledged to ourselves and then clarified verbally for others. This process takes away the darkness of confusion in relationships. Expression of emotions is overly dictated by cultural norms, often different for men and women.

4) The Influence of Christianity • With Jesus as a model, it would seem that expressing feelings and being comfortable with emotional experience should come more easily for those who follow the gospel.

- Influenced by secular philosophies of the day; Greek dualism, Gnosticism, the puritan ethics, it was hard for the church to keep alive the memory of the emotional Jesus.

Aim Materials Required [To understand the meaning of emotions according to the Bible.

[To learn how to name emotions.

[To get to know ways we can gain control of and use our emotions.

[Pen and Paper.

[A Bible.

3.14 Feelings and Relationship191 Communicator for a Cyber-Age in Africa • During the 5th century, St. Augustine taught that sexual desires and the potential to experience genital pleasure were not actually intended by God but came as a result of fall of Adam and Eve.

- With the Church's regulations and directives surrounding sexual behavior, and the pronouncement of anger as one of the seven capital sins, the stage for Christians to be suspect of their feelings was set. Peace and joy were regarded as good feelings and feelings and emotions came to be regarded as distant from God and opposed to the spirit.

- In the minds of many catholic Christians, repressing emotions was elevated to the status of a virtue. It became easy to divide feeling into good and bad ones. • As a result many people learnt to evade their less comfortable feelings. Denying anger, ignoring jealousy, running from loneliness, and turning off sexual feelings became an established way of life for many.

5) Emotions and Body's Response • The energy from the hidden feeling remains trapped in the stomach, the chest, and the neck. If not let out, the repressed feelings become plagued with a variety of emotionally related physical problems and diseases.

- After behavioral science began recognizing the relationship between poorly handled feelings and many physical symptoms and diseases, and as theologians began viewing the humanity of Jesus in a new light, there has been a renewed emphasis in both society and Christianity on the importance of being in touch with and giving appropriate expressions to feelings.

6) Feelings in Relationship • Many people find it awkward to express feelings in relationship although they know its importance.

- They have not learnt to be at home with feelings, to name them or to express them aloud to anyone.
- Assisting people with this process of dealing with feelings is an essential dimension of ministry today.
- Feelings and emotions are created by God and are not simply psychological realities to put up with. They are potential sources of divine revelation, God bursting unexpectedly into our lives with a message not to be ignored.

7) origin of Feelings • God is the potter, we are the clay (Is 64:8) • The Hebrew yaster was an artist. Yaster means to make pots in a particular kind of way. It means “to fashion” “to knit” “to form”. It implies a posture of involvement on the part of the potter. It takes time and demands a great skill. It requires a sense of purpose and vision.

- The potter like any artist puts something of himself or herself into each pot. The pot images the potter.
- God was envisioned as the yaster who fashioned them as the potter with clay. Yahweh was the divine artist, intent upon them, as studying them, touching them, molding them.
- Yahweh was at once the potter acting on all of Israel (Jer 18: 5-6, 44:2).
- If we believe that God fashioned us, much as would a potter, then God must have fashioned all parts of us, our feelings and emotions as well as our arms and our legs.
- Ours is a God of love who sent Jesus to remind us of that love and to show us that feeling part of loving.

8) Emotions • Many psychologists believe that the ultimate purpose of human emotion is survival.

• Psychologist Robert Plutchik has identified eight primary emotions, to which are linked all other feelings and emotions. Each evokes a protective behavior that enables the survival of an individual as well as the human race: a) Joy – initiates reproductive behaviors and thus allows the race to perpetuate itself b) Acceptance – leads to incorporation and social interaction, enabling individuals to receive adequate nurturance and care.

c) Fear – protects compelling retreat from threatened harm and perceived danger.

d) Surprise – encourages adequate reorientation to changes in the environment.

e) Sadness – facilitates reintegration in the face of loss by attracting sources of help.

f) Disgust – brings about behaviors that force the rejection of something harmful.

g) Anger - evokes actions designed to eliminate barriers to the satisfaction of important needs. It also enables the clarification of needs.

h) Anticipation – elicits exploration, urging preparation for future challenges and change.

Primary and Mixed Emotions When the primary emotions are blended with each other, according to Plutchik, mixed emotions occur.

The mixed emotions appear outside the circle between the two primary emotions being mixed.

importance of Emotions • Emotions seem to play an important role in relationships as well as in physical survival.

- Individuals who ignore their emotions, or who are out of touch with their feelings, do not survive well in their interpersonal lives.

- It is our relationships that suffers and sometimes die when our emotional reactions are neglected.¹⁹² Communicator for a Cyber-Age in Africa • When we are unaware of our deepest feelings, we can behave in destructive ways without realizing it. Sarcasm can result from unnoticed anger, while gossip can flow from unrecognized jealousy.

- Ideas, thoughts, beliefs, values, attitudes and actions are all profoundly influenced by feelings 9) Process of Responding to Feelings (i) Noticing Feelings • People who are in touch with their feelings are in touch with their bodies. They can sense almost instantly, a slight quickening of their heart beat and they know it means something.

- All feelings have physiological correlates. Emotions are defined in part as bodily reactions. This means certain physical signs can be used as clues to alert us to the fact that an emotional reaction is occurring: E.g. A dry mouth, facial flushing (and reddening), stomach butterflies, shaking or sweating, a lump in the throat, loss of breath.

- In order to grow more accustomed to noticing our feelings states, it can be helpful to stop periodically throughout the day and check on our bodily reaction.

- Consciously focusing attention on our body during interpersonal encounters or during times of stress can also facilitate the process of noticing feelings.

ii) Naming Feelings • To the Hebrew, naming something meant establishing a relationship with that which was named.

- When we name our feelings, we acknowledge that they exist and we begin to relate to them.

- Naming feelings is difficult and many people lack more than a rudimentary feeling vocabulary. It is a temptation to name feelings differently, e.g. Judas named his avarice as concern for the poor.

(iii) Owning Feelings • It is important to own our feelings before we start to shape a response to them.

- Owning a particular feeling can seem more real if we actually say it aloud, particularly to ourselves and possibly to another e.g. "I am afraid", "I am feeling very frightened." (iv) Responding to Feelings • Sometimes we act in a programmed fashion because some emotional reactions occur so fast.

- At other times the instantaneous expression of emotion is equally healthy, particularly emotional response.

- Taking the time to reflect on our feeling before responding is obvious for those situations which offer a variety of possible responses, some of them healthy and some of them unhealthy. They allow at least some time for thinking which is key to responding. Responding to our emotions requires thinking about options.

- Sometimes the best response is easy to see. Choosing our responses to emotional states is an effort to choose life.

• By reminding ourselves that it is we who make the decision will help us to be in control. “You make me angry” will be replaced by ‘I choose to be angry.’ • Being attentive to our own inner experience resembles biblical hovering; it is like hanging in the air, circling over our life, noticing, watching, attending emotional awareness means faithfulness, faithfulness to a potter.

Review 1. The stories about Jesus show that he was able to express his feelings with an unashamed, unembarrassed freedom. Jesus experienced the full range of human emotions.

2. The attempt to over spiritualize the emotional life (as many Christians do) leads eventually to deeply buried grief, resentment, anger, sexual desires, fear, attractions and a full range of locked-in feelings.

3. In order to express feelings in a manner that promotes relationships and deepens intimacy, feelings must be owned, acknowledged and then clarified verbally for others. This process takes away the darkness of confusion in relationships.

4. The energy from the hidden feeling remains trapped in the stomach, the chest, and the neck. If not let out, the repressed feelings become plagued with a variety of emotionally related physical problems and diseases.

5. Feelings and emotions are created by God and are not simply psychological realities to put up with. They are potential sources of divine revelation, God bursting unexpectedly into our lives with a message not to be ignored.

6. If we believe that God fashioned us, much as would a potter, then God must have fashioned all parts of us, our feelings and emotions as well as our arms and our legs.

7. Individual who ignore their emotions, or who are out of touch with their feelings, do not survive well in their interpersonal lives.¹⁹³ Communicator for a Cyber-Age in Africa 8. In order to grow more accustomed to noticing our feeling states, it can be helpful to stop periodically throughout the day and check on our bodily reactions.

9. When we are unaware of our deepest feelings, we can behave in destructive ways without realizing it. Sarcasm can result from unnoticed anger, while gossip can flow from unrecognized jealousy.

10. Increasing awareness of our feelings and choosing appropriate responses to them involves: Noticing the feelings, naming them, owning and responding to them.

Reflection Many Christians tend to over spiritualize their emotional life which leads to a buried grief, resentments... How is this done in our Christian communities? How can we encourage healthy expression of feelings amongst our Christian communities? Relevant Skills a) Find out cultural notions in your country or your ethnic group of how men and women ‘should express’ feelings. b) Find synonyms for: • Accepting • Afraid • Sad • Surprised • Disgusted • Angry • Anticipatory • Joyful What are the differences in these cultural notions between men and women ‘expressions’ of: JOY, SADNESS, ANGER.

Resources www.bibletopics.com/attitudes.htm www.navigators.org www.preachingtoday.com References Whitehead, Evelyn Eaton and Whitehead, James D. Christian Life Patterns. New York: Crossroad, 1999.

Ferder, Fran. Word Made Flesh: Scripture, Psychology and Human Communication. Notre Dame: Ave Maria Press, 1986.¹⁹⁴ Communicator for a Cyber-Age in Africa Aim • To understand the meaning of emotions according to the Bible • To learn how to name emotions • To get to know ways we can gain control of and

use our emotions Procedure: Recall from memory instances from the gospel when Jesus expressed his emotions publicly.

Review 1. The stories about Jesus show that he was able to express his feelings with an unashamed, unembarrassed freedom. Jesus experienced the full range of human emotions.

2. The attempt to over spiritualize the emotional life (as many Christians do) leads eventually to deeply buried grief, resentment, anger, sexual desires, fear, attractions and a full range of locked-in feelings.

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CHAPTER 3.14 PARTiCiPAnT'S HAnDouT Feelings and Relationship COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke195
Communicator for a Cyber-Age in Africa

COMMUNICATOR for a CYBER AGE in Africa.

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COMMUNICATOR FOR A CYBER-AGE IN AFRICA TABLE OF CONTENTS

SECTION IV CONTENT FOCUS Mass Media Culture Impact of Advertisements Influence and Control

SYLLABUS GUIDEPOST Lay - University Year 2 - Catechist Training Year 1 Religious - Post-Novitiate Priestly Formation - Philosophy Year 2196 Communicator for a Cyber-Age in Africa 4.1 Mass Media Culture 197 4.2 Techniques of Mass Media Persuasion 203 4.3 Voice Training Skills 207 4.4 The Advertising Audience 212 4.5 Plastic Image versus Real Value 216 4.6 Selection, Interpretation, Distortion, Emphasis 221 4.7 Mass Communication, Influence and Control 224 SECTION IV197 Communicator for a Cyber-Age in Africa Procedure • Divide the class into groups and give each a copy of “Awino’s Choice”. • Allow them 5 minutes to do the exercise.

• Get the leaders to sit together to make a consolidated list of the top 10 items to help Awino to move from village to the city. Ask them to write these on the board.

Now provide each group with the following questions for discussion: 1. Why did Awino’s husband want to make these purchases? 2. You have felt that these 10 items are necessary for the lady to adapt herself to city life. Any reasons for your choices? 3. From the list below pick out three main reasons why you think people especially in cities, are motivated to be more consumeristic in their lifestyle: • Dissatisfaction and boredom with the old, • Desire to live more comfortably, • Social acceptance, fear of being left-out and not moving with peers, • Easy access to money, • Craze to have more, • Status symbols, desire to show off, • Exposure to better standards of living through TV, newspapers, films..., • Human tendency to “move up in life” and to seek greater comfort.

4. What is culture? Do you think the mass media influences culture? If yes give examples of how it does.

Aim Materials Required [To understand what is media culture, its traits and how it is nurtured.

[To get a feel of the effects of globalisation on culture.

[To understand the role of media in society.

[Photocopies of the exercise: “Awino’s Choice” .

4.1 Mass Media Culture198 Communicator for a Cyber-Age in Africa Input - In the exercise described above, most of the participants will suggest material items they consider necessary for Awino’s personal image. Few, if ever, may say that she is “OK” as she is and that she does not need anything to alter her image. Some may add that she would need to undergo a personality development programme.

- In an unconscious way, the choices we make for Awino reveal our fears and anxieties about our own images and about the value systems we cherish. Indeed, Awino’s story repeats itself every time we make our choices about what to buy, what to wear, how to talk, where to go, what to see... - Various reasons motivate our choices. But underlying these reasons is the fact that all living beings by nature adapt

themselves to their environment. Similarly all humans want to be socially accepted and therefore conform to the social and cultural patterns of their time and place.

- So what is this thing called culture? Culture is the sum total of characteristics which identify and differentiate human societies. Some of these characteristics or factors that constitute the culture of a nation are: language, history, tradition, climate, geography, arts, social, economic and political norms, its system of values, a nation's size, neighbours and its current prosperity rating.

- One of the most powerful forces that has affected cultural change beginning in the 20 th century is the influence of the mass media.

- Communities and individuals are bombarded constantly with messages from a multitude of sources including TV, billboards, and magazines, to name a few. These messages promote not only products, but moods, attitudes, and a sense of what is and is not important. - Mass media also makes possible the concept of celebrity: without the ability of movies, magazines, and news media to reach across thousands of miles, people could not become famous. In fact, only political and business leaders, as well as the few notorious outlaws, were famous in the past. Only in recent times have actors, singers, and other social elites become celebrities or "stars." - What role does mass media play? Legislatures, media executives, local school officials, and sociologists have all debated this controversial question. While opinions vary as to the extent and type of influence the mass media wields, all sides agree that mass media is a permanent part of modern culture. Three main sociological perspectives on the role of media exist: the limited-effects theory, the class-dominant theory, and the culturalist theory.

Limited-effects Theory - The limited-effects theory argues that because people generally choose what to watch or read based on what they already believe. Media exerts negligible influence. This theory originated and was tested in the 1940s and 1950s. Studies that examined the ability of media to influence voting found that well-informed people relied more on personal experience, prior knowledge, and their own reasoning. However, media "experts" more likely swayed those who were less informed. Critics point to two problems with this perspective. First, they claim that it ignores the media's role in framing and limiting the discussion and debate of issues. How media frames the debate and what questions members of the media ask change the outcome of the discussion and the possible conclusions people may draw. Second, this theory came into existence when the availability and dominance of media was far less widespread.

Class-dominant Theory - The class-dominant theory argues that media reflects and projects the view of a minority elite who control it. Those people who own and control the corporations that produce media comprise this elite. Advocates of this view concern themselves particularly with massive corporate mergers of media organizations, which limit competition and put big business at the reins of media especially news media. Their concern is that when ownership is restricted, a few people then have the ability to manipulate what people can see or hear. For example, owners can easily avoid or silence stories that expose unethical corporate behavior or hold corporations responsible for their actions.

- The issue of sponsorship adds to this problem. Advertising funds most media. Networks aim programming at the largest possible audience because the broader the appeal, the greater the potential purchasing audience and the easier selling air time to advertisers becomes. Thus, news organizations may shy away from negative stories about corporations (especially parent corporations) that finance large advertising campaigns in their newspaper or on their stations. Television networks receiving millions of dollars in advertising from companies like Nike and other textile manufacturers were slow to run stories on their news shows about possible human-rights violations by these companies in foreign countries. Media watchers identify the same problem at the local level where city newspapers will not give new cars poor

reviews or run stories on selling a home without an agent because the majority of their funding comes from auto and real estate advertising. This influence also extends to programming. In the 1990s a network cancelled a short-run drama with clear religious sentiments, *Christy*, because, although highly popular and beloved in rural America, the program did not rate well among young city dwellers that advertisers were targeting in ads. - Critics of this theory say that local control of news media largely lies beyond the reach of large corporate offices 199 Communicator for a Cyber-Age in Africa elsewhere, and that the quality of news depends upon good journalists. They contend that those less powerful and not in control of media have often received full media coverage and subsequent support. As examples they name numerous environmental causes, the anti-nuclear movement, the anti-Vietnam movement, and the pro-Gulf War movement.

- While most people argue that a corporate elite controls media, a variation on this approach argues that a politically "liberal" elite controls media. Culturalist Theory - The culturalist theory, developed in the 1980s and 1990s, combines the other two theories and claims that people interact with media to create their own meanings out of the images and messages they receive. This theory sees audiences as playing an active rather than passive role in relation to mass media. One strand of research focuses on the audiences and how they interact with media; the other strand of research focuses on those who produce the media, particularly the news. - Theorists emphasize that audiences choose what to watch from a wide range of options, choose how much to watch, and may choose the mute button or the VCR remote over the programming selected by the network or cable station. Research finds that when people approach material, whether written text or media images and messages, they interpret that material based on their own knowledge and experience. Thus, when researchers ask different groups to explain the meaning of a particular song or video, the groups produce widely divergent interpretations based on age, gender, race, ethnicity, and religious background. Therefore, culturalist theorists claim that, while a few elite in large corporations may exert significant control over what information media produces and distributes, personal perspective plays a more powerful role in how the audience members interpret those messages.

Effect of Globalization on African culture - The effect globalization has had on culture is immense and diverse. It has affected people's cultural behaviours in different ways. People have had to change their living ways. The loud echoing advertisement rhythms of the famous Coca-Cola drinks can be heard across boundaries in towns, cities and townships and even in remote rural areas where drinking water is not easily available.

- Song and dance has become characterized with themes of HIV and AIDS, orphans, suffering, drought and war. These have been neutralized with the western beats of e.g. Keisha Cole et al. The youth also prefer the western beats to the local artists as well as their hair styles, shoes, and clothing which keep to the trends on the western fashion scene.

- Urban culture in Africa, now associated with Western values, is a great contrast from traditional African urban culture which was once rich and enviable even by modern Western standards. African cities such as Loango, M'banza Congo, Timbuktu, Thebes, Meroe and others had served as the world's most affluent urban and industrial centers, clean, well-laid out, with several of universities, libraries, and temples. This image of traditional African urban living is in deep contrast to European cities that were unclean, crowded and disorganized...characteristics that they have retained for the most part. Effect of Colonialism in African culture - Following colonialism, nearly all African countries adopted official languages that originated outside the continent. However, several countries still use various languages of native origin (such as Swahili) as their official language. In numerous countries, English and French are used for communication in

the public sphere such as government, commerce, education and the media. Arabic, Portuguese, Afrikaans and Malagasy are other examples of originally non-African languages that are used by millions of Africans today, both in the public and private spheres. - Many of the traditional African cultures have become impoverished as a result of years of neglect and suppression by colonial and neo-colonial regimes. There is now resurgence in the attempts to rediscover and revalorize African traditional cultures, under such movements as the African Renaissance led by Thabo Mbeki, Afro centrism led by an influential group of scholars including Molefi Asante, as well as the increasing recognition of traditional spiritualism through decriminalization of voodoo and other forms of spirituality. In recent years, African traditional culture has become synonymous with rural poverty and subsistence farming.

- Like any other culture, the mass media culture either directly or indirectly imposes its unwritten norms and customs on the minds of its members. Like the atmosphere we breathe, the mass mediated environment affects individuals whose lives are being governed by the preoccupation of status, human respect, peer pressure, ostentation, and the fear of "what will people think of us if we behave differently?" What's more, each recipient imbibes the ideology and influences of his/her circle of associates and thus, often blindly, the hold of the media culture on our lives is reinforced.

Review 1. The choices we make for Awino reveal our fears and anxieties about our own images and about the value systems we cherish. 2. Underlying these reasons for our choices is the fact that all living beings by nature adapt themselves to their environment. Similarly all humans want to be socially accepted and therefore conform to the social and cultural patterns of their time and place. 200 Communicator for a Cyber-Age in Africa 3. Culture is the sum total of characteristics which identify and differentiate human societies. Some of these characteristics or factors that constitute the culture of a nation are: language, history, tradition, climate, geography, arts, social, economic, and political norms, its system of values, a nation's size, neighbours and its current prosperity rating.

4. Mass media constantly bombard people with messages from a multitude of sources including TV, billboards, and magazines, to name a few. These messages promote not only products, but moods, attitudes, and a sense of what is and is not important. 5. Mass media also makes possible the concept of celebrity: without the ability of movies, magazines, and news media to reach across thousands of miles, people could not become famous. In fact, only political and business leaders, as well as the few notorious outlaws, were famous in the past. 6. Three main sociological perspectives on the role of media exist: the limited-effects theory, the class-dominant theory, and the culturalist theory.

7. Many of the traditional African cultures have become impoverished as a result of years of neglect and suppression by colonial and neo-colonial regimes. 8. Like any other culture, the mass media culture either directly or indirectly imposes its unwritten norms and customs on the minds of its members. Reflection A people without a past are said to be dead. In what ways can we instill in our youth their cultural heritage in the midst of a society saturated by the effects of the mass media (Westernization)? Relevant Skills a) Examine your views and outlook to the political situation in your country. How do you form your opinions and which sociological perspective on the role of media is most true in your case? b) How has globalization affected your native cultural society? Trace how globalization has changed your people's way of thinking, dressing and acting. What are the positive and negative effects of globalization on your culture? Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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Communicator for a Cyber-Age in Africa Aim • To understand what is media culture, its traits and how it is nurtured.

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Procedure • Make a consolidated list of the top 10 items to help Awino to move from village to the city. Please answer the following questions for discussion: 1. Why did Awino's husband want to make these purchases? 2. You have felt that these 10 items are necessary for the lady to adapt herself to city life. Any reasons for your choices? 3. From the list below pick out three main reasons why you think people especially in cities, are motivated to be more consumeristic in their lifestyle: • Dissatisfaction and boredom with the old.

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- Status symbols, desire to show off.
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4. What is culture? Do you think the mass media influences culture? If yes give examples of how it does.

CHAPTER 4.1 PARTICIPANT'S HANDOUT Mass Media Culture COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke202

Communicator for a Cyber-Age in Africa Review 1. The choices we make for Awino reveal our fears and anxieties about our own images and about the value systems we cherish. 2. Underlying these reasons for our choices is the fact that all living beings by nature adapt themselves to their environment. Similarly all humans want to be socially accepted and therefore conform to the social and cultural patterns of their time and place.

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Kunneel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References <http://www.wcc-coe.org> <http://www.world4tomorrow.org> <http://www.cliffnotes.com> 203 Communicator for a Cyber-Age in Africa Procedure Give examples of advertisements that use the Model Technique of Advertising. Ask the students why they think the model is so important to advertisers. Include in the answer our tendency to 'appeal to authority'.

Input - Persuasion is the co-production of meaning (the process by which persuaders and audience members arrive at mutually agreed upon meaning for words and visual images), that results when an individual or a group of individuals uses language strategies and/or visual images to make audiences identify with that individual or group. - The ability to be persuaded is technically called 'suggestibility' by sociologists which is "the attempt to induce in others the acceptance of a specific belief without giving any self-evident or logical ground for its acceptance, whether this exists or not." Suggestibility is highest among those who are: young, motivated, suffering from low self-esteem and the emotionally unstable. - Here are some techniques of mass persuasion employed by mass communicators: 1. Catch the leader Social psychologists have observed that it is often easier to change the attitudes of small groups of people than those of a single individual. Gangs and cliques give the adolescent important social contacts, status, security, acceptance, freedom and a sense of belonging. These values far surpass the value of one's personal self esteem or one's heritage. Therefore the best way to deal with a motivational change in the members is to seek out the group leader and first influence him/her. When the leader changes, everybody changes.

2. Change the environment This is changing people by altering the environment in which they live. 3. Grab the audience's attention In trying to make his own message stand out against the background of many other competing stimuli, the sender will bring in another more striking stimulus which, even if it has little or nothing to do with his actual message, is effective in catching the eye or ear in such a way as to cause it to be remembered. The use of sexually stimulating visuals in films and advertisements and popular songs and personalities is a case in point.

4. Prepare a receptive mind This is most suitable for unfamiliar messages. The communicator will first build up a receptive frame of mind in their audience. He does this through e.g. leaflets and pamphlets, house-to-house visits, posters etc.

5. Emote the audience Since all basic motives in a human being are emotionally conditioned, it is very unlikely that a message will impact on the audience without an emotional quotient. The media propagandist picks out those emotions that are suited to his purpose and that will enhance the attention he seeks: love, anger, fear, hope, guilt, jealousy, lust...

Aim Materials Required [To become aware of some techniques of persuasion often used in mass media communication.

[Approximately 6 advertisements depicting different models.

4.2 Techniques of Mass Media Persuasion204 Communicator for a Cyber-Age in Africa 6. Appeal to the crowd People are always more suggestible in a crowd when their individual credulity tends to decrease significantly. Secondly, there is good evidence that the arousal of any strong emotion may make the individual more suggestible. Political speeches often excite their audiences because of these factors.

7. Appeal to Authority We have all experienced the early conditioning of submission to a powerful parent or parent-substitute, which makes us prone to listen to, or even try to emulate the 'best people': models, heroes, actors, leaders, the elite, successful achievers, etc..

8. Confirm the prejudice Most people do not want their prejudices and stereotypes challenged. Media propagandists therefore give back to their audiences what they would like to hear, see, read and think. Thus people prefer stories that confirm their predictions and prejudices about events, issues and persons. They want to identify an enemy to blame for their frustrations, they want to feel they belong to a group (us) with the implication that those they are prejudiced against (them) do not belong. These are but a few of the prejudices that people in the media use as techniques to persuade and impress us so that we buy their products.

Ethics and Persuasion a. Deception For us to make effective decisions, it is important that the information on which we base our decisions be factual. Thus, persuaders who attempt to deceive their audiences undermine the persuasive process because they deny their audiences the information they need to make a choice. By using digital imaging techniques – using computers to edit and print photographic images or by taking advantage of an audience member's "information overload," persuaders often obscure the true meaning of their claims. It is important to note however, that this is sometimes not done intentionally, but the effect is that audience members are often confused by a persuader's message.

b. Access Those who have access to communication technologies are more aware of their choices in the persuasion process. Those without access are not fully aware of their choices. Promotion and use of media resources are ethical concerns for this reason. For example, a presidential candidate who carries on a debate on a channel only available on cable TV limits access to important political ideas to the elite only.

c. oppression Some ethicists have argued that the very nature of persuasion creates certain ideas about what is normal or acceptable in society. Those who use products or have ideas that do not meet the persuaders' definitions are then marginalised because they do not fit in with society. In this sense, all of us are denied information from which to make decisions and choices. When persuasion determines our values and beliefs, it is difficult to step outside of those values to make productive choices. d. Privacy When persuaders obtain information through audience analysis, they have ethical responsibilities to protect that information from others who would use it without discretion. When persuaders obtain information about us without our knowledge, they may ingratiate themselves with us in a way that undermines our decision-making ability. In other words, we lose our ability to choose actions and beliefs when persuaders target us with highly sensitive personal information.

e. Conflict of Interest The vast web of influence that characterises persuasion today also makes it difficult for audience members to fully appreciate the role of persuaders in the persuasive process. Persuaders should have an ethical responsibility to disclose their association with the ideas they communicate.

Review 1. Persuasion is the co-production of meaning (the process by which persuaders and audience members arrive at mutually agreed upon meaning for words and visual images) that result when an individual or a group of individuals uses language strategies and/or visual images to make audiences identify with that individual or group.205 Communicator for a Cyber-Age in Africa 2. The ability to be persuaded is technically called 'suggestibility'.

3. Techniques that the mass media employ in order to persuade the mass audience include: Persuading the leader, changing the environment, grabbing the audience's attention, preparing a receptive mind in the audience, emoting the audience, appealing to the crowd, appealing to authority and confirming prejudice in the audience.

4. Five broad areas whereby persuasion ethics have to be applied in mass media are in deception whereby information given is not correct or is deceptive, access of media - some people don't have access to mass media and are therefore not exposed to important information that is key to their decision making, oppression of those who do not accept what they are persuaded to accept, privacy of audience's personal information and conflict of interest between the reporter and what they are reporting.

Reflection Reflect on the ethics of persuasion. To what extent do they infringe on people's individual rights. What changes can be made to make the practice of persuasion safe and ethical? Relevant Skills Create an advertisement putting into consideration all the means of ethics you have learnt about persuasion.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References Borchers A. Timothy. Persuasion in the Media Age. New York: McGraw Hill Companies, 2005. 206 Communicator for a Cyber-Age in Africa Aim • To become aware of some techniques of persuasion often used in mass media communication.

- To help students develop the quality of their voice.

Procedure Analyse the Advertisements.

What is the common element or feature in these advertisements? Review 1. Persuasion is the co-production of meaning (the process by which persuaders and audience members arrive at mutually agreed upon meaning for words and visual images) that result when an individual or a group of individuals uses language strategies and/or visual images to make audiences identify with that individual or group.

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Reflection Reflect on the ethics of persuasion. To what extent do they infringe on people's individual rights. What changes can be made to make the practice of persuasion safe and ethical? Relevant Skills Create an advertisement putting into consideration all the means of ethics you have learnt about persuasion.

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Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

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CHAPTER 4.2 PARTICIPANT'S HANDOUT Techniques of Mass Media Persuasion COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke207 Communicator for a Cyber-Age in Africa Input introduction: Essentials for an effective speaking voice are: • adequate volume • clarity and purity of tone • a pleasing pitch • flexibility • vibrant and sympathetic quality • diction For this, one needs to: - Articulate well: that is, manipulate the speech organs, especially the tongue and lips, with such care that one's speech is distinctly heard.

- Enunciate well: that is, distinctness in one's speech resulting from careful articulation, clarity, breathing, voice control, lip, tongue and jaw action.

- Pronounce well: that is, giving sounds to letters, groups of letters (syllables and words). It means putting the accent on the right syllable.

Exercise - Read a text with special attention to the following: a) Sound each letter distinctly, emphasise each consonant and vowel.

b) Sound each syllable so that it is distinct from the syllable before and after.

c) Sound each word completely, clearly and crisply.

PART ONE: Voice Culture a. Learn to Relax: It is vital that anyone who appears before large audiences should first learn to relax. It is without doubt that your vocal chords depend upon your physical health which in turn depends upon healthy habits of eating, sleeping and proper exercise.

Exercise: a. Stand erect with your back to the wall. Make sure every possible part of your body from heels to head touches it. Keep your shoulder blades back and turn the palms of your hands outward. Breathe evenly for about 3 minutes in this posture.

b. Relax the shoulder and arms in an upward-downward rotation.

c. Relax the back of the neck by rotating the head from left to right and then from right to left.

d. Open your mouth and allow the air to enter your throat.

b. Breath Control: - Voice development depends upon proper breathing. The correct way to breathe is from the diaphragm (a principal muscle involved in breathing situated an inch or two below the breast bone.)

Place your hand at this point and breathe in; you will feel the diaphragm descend and expand.

- Here is a description of correct breathing: • While inhaling: the ribs swing to the side and slightly upwards (there should be no perceptible movement of shoulders); the diaphragm descends, the lungs are allowed to inflate.

Aim Materials Required [To help participants to improve their voice and develop it as a resource for communication.

[Copies of the exercises in the input.

4.3 Voice Training Skills208 Communicator for a Cyber-Age in Africa • While exhaling: the abdominal muscles contract, lifting the diaphragm back into place, the muscles which raise the ribs relax and allow the chest to contract.

- Make complete, diaphragmatic breathing a habit, so that you do it automatically when you get up to speak. Complete breathing fills your lungs and calms your nerves.

Exercise a. Breathe in slowly through your nose deep and wide, and fill your lungs to capacity. Then breathe out quickly. (Do not raise your shoulders while you breathe.) Repeat this for some time. b. Breathe in fully, as before. Now let out your breath slowly and evenly through a small opening in the mouth with your lungs (not your throat) controlling the exhaled air. Repeat this for a number of times. To check the evenness of the exhaled air blow on to a lighted candle – the flame will flicker unevenly or go out altogether if your breath is uneven.

c. Inhale fully and steadily. Count three and then exhale steadily. Repeat this for some time.

d. Inhale a medium breath through the nose. Breathe out through the mouth. Repeat a number of times.

e. Open your mouth wide. Inhale slowly through your nose. Then exhale quickly through your mouth.

f. Speak the following sentences, breathing carefully before each one. Take care to exhale evenly as you speak with special emphasis on the words in bold letters: I. In truth, I know not why I am so sad.

II. Then let's say you are sad because you are not merry.

III. They lose the world that do buy it with much care.

IV. With mirth and laughter, let old wrinkles come.

V. All that glitters is not gold. VI. Let none deserve to wear an undeserved dignity.

VII. The weakest kind of fruit drops earliest to the ground.

VIII. He is well paid that is well satisfied .

c. Tone and Resonance: - If a tuning fork is set vibrating in the air by plucking its two prongs, you hear a slight musical sound. But if the same fork is plucked as before and then placed in a hollow pine box six or eight inches long and open at the ends, a much louder musical sound is heard. This is because the box vibrates with the fork.

- Exactly the same principle is involved in producing tone with the voice. The actual sound made by the vocal chords is not very loud. But if the walls of the cavities of the chest, the pockets of the larynx (situated just above the vocal chords), the pharynx (the hollow tube at the back of the mouth and nose and connecting the larynx with the nasal cavities), the mouth, the nose and the sinuses – in short, the walls of the cavities of chest, throat and head – are made to vibrate with the vocal chords, the sound will take on a much greater volume.

- How do you secure loudness in a vocal tone: • By forcing the air more violently against the vocal chords.

• By causing the cavities to vibrate.

- Both these means are necessary. If a person tries to secure loudness by forcing the air upon the vocal chords alone, the voice may break due to undue pressure. For good voice resonance the vocal cavities must be trained to vibrate too.

Exercise a. Hum with your lips closed and your teeth slightly parted. Feel the ticking sensation in your lips.

b. Say: ING...ING...INH. Strive to direct the sound against the roots of the upper teeth.

c. Say: MI...MI...MI. Direct the sound against the roots of the upper front teeth. Repeat this fast and clearly to get resonance.

d. Repeat exercise number three with the chin drawn in. Select a low note and listen for a reverberation in the middle of the head (the back part of the nasal cavities) and gradually increase volume to get them all together in head, at teeth and in chest.

e. Say: THEN in the same way with your chest held high. Direct your voice to the far end of the room. f. Say: NO as loud as you can while bringing as little pressure as possible on your vocal chords.

d. Articulation: - Breathing and proper richness of voice is not enough. Articulation – that is the proper use of the mouth, lips and tongue.

- The majority of people do not open their mouths sufficiently when they are speaking. This limits the amount of movement on the tongue and lips. A speaker must cultivate the habit of opening his mouth in a free but at the same time unexaggerated manner. 209 Communicator for a Cyber-Age in Africa - Perfect verbal audibility demands perfect movement of the tongue. If the tongue cannot get into the right position, vowel sounds will be defective.

- The lips are of greatest importance for forming consonants. Many people scarcely use their lips and are consequently indistinct.

Exercise Here are some exercises that will help you relax your mouth, your tongue and your lips.

a. The Jaw: - Stroke the sides of the jaw as the hands come down.

- Move your head forward and backward, then to the right and to the left.

- Open your mouth three fingers wide, drop the head loosely forward and shake it vigorously from front to back for some time and then from side to side. (You will look and feel silly, but these exercises are great jaw relaxers.) - Hold a pencil between your teeth and draw your face back into a wide smile while at the same time stiffening your jaw.

b. The Lips: - Push your lips forward as if to blow out a candle, then draw them back over the teeth.

- Draw them back over the teeth, now to the left, now to the right – as if you were blowing smoke out of either side of the mouth.

- With your lips closed push your tongue against them from inside, working your tongue right round the lips. This exercise is good for both tongue and lips.

- Massage the lips.

c. The Tongue: - Say AH as when the doctor wants to check your throat. Your throat must be relaxed and your tongue must lie down. After some practice you should be able to make your tongue lie in a concave, shallow V shape, right back to your throat so that, in a mirror, you can see your throat clearly. Repeat this for some time.

- Open your mouth. Keep the root of your tongue as flat as you can. Raise the tip of it and push it up perpendicularly and quite slowly towards the roof of the mouth. Then lower it slowly... - Raise the tip of your tongue as before and move it from side to side... - To exercise the back of your tongue, say: ke, ke. Ke...Kah; ge, ge, ge...Gah; kitty, kitty, kitty...giddy giddy giddy...yawn and feel the back of your tongue relax.

- To exercise the top of your tongue say: la, la, la,...Lah; te, te, te,...Tah; de, de, de,...Dah; ne, ne, ne...Nah and try this one: A tutor who tooted the flute Tried to tutor two tooters to toot; Said the two to the tutor Is it harder to toot, or To tutor two tooters to toot? Review 1. Essentials for an effective speaking voice are: adequate volume, clarity and purity of tone, a pleasing pitch, flexibility, a vibrant and sympathetic quality and diction.

2. For this, one needs to: articulate well, enunciate well and pronounce well.

3. It is important that any good speaker learn to: relax, control his/her breath, develop a high tone and resonance and learn how to articulate well. To improve all these, there are exercises that can be done.

Reflection What special attributes both positive and negative does the Bible give to the tongue? Resolve to use your tongue and your voice to build rather than destroy.

Relevant Skills Establish an occasion or event when the participants will be required to make speeches then create for them the exercises in this session to prepare them for the speech day.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.210 Communicator for a Cyber-Age in Africa Aim • To improve your voice and develop it as a resource for communication a. Learn to Relax Exercise: a. Stand erect with your back to the wall. Make sure every possible part of your body from heels to head touches it. Keep your shoulder blades back and turn the palms of your hands outward. Breathe evenly for about 3 minutes in this posture.

b. Relax the shoulder and arms in an upward-downward rotation.

c. Relax the back of the neck by rotating the head from left to right and then from right to left.

d. Open your mouth and allow the air to enter your throat.

b. Breath Control Exercise a. Breathe in slowly through your nose deep and wide, and fill your lungs to capacity. Then breathe out quickly. (Do not raise your shoulders while you breathe.) Repeat this for some time. b. Breathe in fully, as before. Now let out your breath slowly and evenly through a small opening in the mouth with your lungs (not your throat) controlling the exhaled air. Repeat this for a number of times. To check the evenness of the exhaled air blow on to a lighted candle – the flame will flicker unevenly or go out altogether if your breath is uneven.

c. Inhale fully and steadily. Count three and then exhale steadily. Repeat this for some time.

d. Inhale a medium breath through the nose. Breathe out through the mouth. Repeat a number of times.

e. Open your mouth wide. Inhale slowly through your nose. Then exhale quickly through your mouth.

f. Speak the following sentences, breathing carefully before each one. Take care to exhale evenly as you speak with special emphasis on the words in bold letters: I. In truth, I know not why I am so sad.

II. Then let's say you are sad because you are not merry.

III. They lose the world that do buy it with much care.

IV. With mirth and laughter, let old wrinkles come.

V. All that glitters is not gold. VI. Let none deserve to wear an undeserved dignity.

VII. The weakest kind of fruit drops earliest to the ground.

VIII. He is well paid that is well satisfied .

c. Tone and Resonance Exercise a. Hum with your lips closed and your teeth slightly parted. Feel the ticking sensation in your lips.

b. Say: ING...ING...INH. Strive to direct the sound against the roots of the upper teeth.

c. Say: MI...MI...MI. Direct the sound against the roots of the upper front teeth. Repeat this fast and clearly to get resonance.

d. Repeat exercise number three with the chin drawn in. Select a low note and listen for a reverberation in the middle of the head (the back part of the nasal cavities) and gradually increase volume to get them all together in head, at teeth and in chest.

e. Say: THEN in the same way with your chest held high. Direct your voice to the far end of the room. f. Say: NO as loud as you can while bringing as little pressure as possible on your vocal chords.

d. Articulation Exercise Here are some exercises that will help you relax your mouth, your tongue and your lips.

a. The Jaw: - Stroke the sides of the jaw as the hands come down.

CHAPTER 4.3 PARTICIPANT'S HANDOUT Voice Training Skills COMMUNICATOR FOR A CYBER AGE IN AFRICA
Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke211

Communicator for a Cyber-Age in Africa b. The Lips: - Push your lips forward as if to blow out a candle, then draw them back over the teeth.

- Draw them back over the teeth, now to the left, now to the right – as if you were blowing smoke out of either side of the mouth.

- With your lips closed push your tongue against them from inside, working your tongue right round the lips. This exercise is good for both tongue and lips.

- Massage the lips.

c. The Tongue: - Say AH as when the doctor wants to check your throat. Your throat must be relaxed and your tongue must lie down. After some practice you should be able to make your tongue lie in a concave, shallow V shape, right back to your throat so that, in a mirror, you can see your throat clearly. Repeat this for some time.

- Open your mouth. Keep the root of your tongue as flat as you can. Raise the tip of it and push it up perpendicularly and quite slowly towards the roof of the mouth. Then lower it slowly... - Raise the tip of your tongue as before and move it from side to side... - To exercise the back of your tongue, say: ke, ke. Ke...Kah; ge, ge, ge...Gah; kitty, kitty, kitty...giddy giddy giddy...yawn and feel the back of your tongue relax.

- To exercise the top of your tongue say: la, la, la,...Lah; te, te, te,...Tah; de, de, de,...Dah; ne, ne, ne...Nah and try this one: A tutor who tooted the flute Tried to tutor two tooters to toot; Said the two to the tutor Is it harder to toot, or To tutor two tooters to toot? Review 1. Essentials for an effective speaking voice are: adequate volume, clarity and purity of tone, a pleasing pitch, flexibility, a vibrant and sympathetic quality and diction.

2. For this, one needs to: articulate well, enunciate well and pronounce well.

3. It is important that any good speaker learn to: relax, control his/her breath, develop a high tone and resonance and learn how to articulate well. To improve all these, there are exercises that can be done.

Reflection What special attributes both positive and negative does the Bible give to the tongue? Resolve to use your tongue and your voice to build rather than destroy.

Relevant Skills Prepare a speech and use the above exercises to practice the speech.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.212 Communicator for a Cyber-Age in Africa Input Advertising is paid, one-way communication through a medium in which the sponsor is identified and the message is controlled by the sponsor. Variations include publicity, public relations, etc. Every major medium is used to deliver these messages, including: television, radio, movies, magazines, newspapers, video games, the Internet and billboards.

Advertisements can also be seen on the seats of grocery carts, on the walls of an airport walkway, on the sides of buses, heard in telephone hold messages and in-store public address systems. Advertisements are usually placed anywhere an audience can easily and/or frequently access visuals and/or audio.

Side Effects of Advertising Economic Effects 1. Most economists believe that advertising has a positive impact on the economy because it stimulates demand for products and services, strengthening the economy by promoting the sale of goods and services. Manufacturers know that advertising can help sell a new product quickly, enabling them to recoup the costs of developing new products.

2. By stimulating the development of new products, advertising helps increase competition. Many economists believe that increased competition leads to lower prices, thereby benefiting consumers and the economy as a whole.

3. These economists also argue that by interesting consumers in purchasing goods, advertising enables manufacturers and others to sell their products in larger quantities. The increased volume of sales enables

companies to produce individual units at lower costs and therefore, sell them at a lower price. Advertising thus benefits consumers by lowering prices.

Social Effects 4. Creation of an exclusive class: The super-haves are the target of elite businesses. Newer products are fabricated to suit their interests because they have purchasing power that is far in excess of basic comfort.

5. A greater disparity between the haves and the have-nots: A parallel society is created that does not know, nor want to know the reality of the large majority of the population. 6. Consumerism: The craze to have more in order to be more accelerates especially in those who have greater purchasing power. It increases peoples' desires for consumer goods and promotes materialism. Their cravings are insatiable and newer products are created to fulfill them. But this is not all. Research and development departments of the consumer industry are creating newer needs in order to produce newer luxury items. These items, unnecessary to the great majority of people, become status giving necessities. And so we have the spiral of consumerism. Wishes become wants, wants become needs and newer wishes emerge. 7. A rising middle class: We are experiencing the gradual rise of the middle class. These are mostly those who have flocked to the cities and are now gainfully employed. They are a great force since their power of franchise can destabilise government. These people are the ones who are most affected by the 'what-will-people-think-of-us?' syndrome and they normally crave for upward class mobility. Having tasted the power of money, they relentlessly pursue their interests in the competitive rat race against time. They are abundant fodder for many advertising campaigns.

8. Advertising has affected women and racial minority groups: They also continue to focus on their role as homemakers.

Aim Materials Required [To analyse the effects of commercial advertising on the African society.

[Pen and Paper.

4.4 The Advertising Audience²¹³ Communicator for a Cyber-Age in Africa 9. Calvin Klein's advertising has come under attack for sexual suggestiveness: A 1980s campaign for his tight-fitting jeans featured teen-aged actress Brooke Shields saying suggestively, "Nothing comes between me and my Calvins." A 1995 underwear campaign showing young men in provocative positions brought allegations of child pornography, although the models were not minors. Klein withdrew the underwear ads. 10. Advertising is deceptive: Many critics say that much advertising is inherently deceptive in that it implicitly and sometimes explicitly promises to improve people's lives through the consumption or purchase of a sponsor's products.

11. Crime: The same craze to have creates in those who cannot have, a deep sense of frustration that stems from a feeling of injustice, unfulfilled desires, and jealousy. Crime is usually the offshoot of pent-up frustration. Our cities are breeding crime by leaps and bounds. Much of the administration is corrupted by the involvement of the underworld.

12. Migration: Large scale migration to cities is due to the spreading desire to survive in an industrialised economy.

13. Unsolicited Commercial Email and other forms of spam have become a major nuisance to users of these services, as well as a financial burden on internet service providers. 14. Advertising is increasingly invading public spaces, such as schools, through its influence in the media. For example the Blue Band advert that depicted that 'B (Bread) without BB (Blue Band) is like a train without an engine' was termed by critics to

promote rebellion in children when their parents gave them bread without Blue Band Margarine. 15. Other critics argue it is a form of child exploitation: The average child sees more than 20,000 television commercials a year and countless more in magazines and, increasingly, even on school materials. Critics contend that children are simply not intellectually capable of interpreting the intent of these ads, nor are they able before the age of 7 or 8 to rationally judge the worth of the advertising claims.

16. Advertising overrides a consumer's autonomy of decision making in the creation of these desires, by offering an unshakable link between products and the fulfillment of desires for them. This makes children's advertising inherently unethical. Political impact 17. Advertising is now a major component of political campaigns and therefore has a big influence on the democratic process itself.

18. Political advertising enables candidates to convey their positions on important issues and to acquaint voters with their accomplishments and personalities. Television advertising is especially effective for candidates running for national or state-wide office because it can reach so many people at once. Candidates can also use advertising to respond effectively to the charges of their opponents.

Cultural impact 19. Advertising can affect cultural values. Some advertising messages, for example, encourage aggressive individualism, which may clash with the traditional cultural values of a country where the collective or group is emphasized over the individual, or humility or modesty is preferred to aggressiveness.

20. With the globalization of the world economy, multinational corporations often use the same advertising to sell to consumers around the world. Some critics argue that advertising messages are thus helping to break down distinct cultural differences and traditional values, causing the world to become increasingly homogeneous.

Case Study A number of studies have investigated the association between advertising and materialism levels, but none has focused specifically on the role of socio-economic status as a potential intervening variable in that process. Robertson (1989) examined the effects of advertising exposure on the level of demand displayed by children of their parents. As television viewing (the operationalisation of advertising exposure) increased, the number of product requests increased.

Yoon (1995) investigated the relationship between attitudes toward advertising in general and materialism beliefs among Caucasians and African Americans. The sample consisted of college students and adults from the same community (found through mall-intercepts). The results showed African Americans held more materialistic values and were more positive about advertising than Caucasians. The study did not explore the differential effects of socio-economic status specifically. Consequently, it is not possible to tell whether the African American sample was of a different socio-economic status compared to the Caucasian sample.²¹⁴ Communicator for a Cyber-Age in Africa Conclusion The problem with advertising is not that it creates artificial needs, but that it exploits our very real and human desires. Advertising promotes a bankrupt concept of relationship. Most of us yearn for committed relationships that will last. We are not stupid: we know that buying a certain brand of cereal won't bring us one inch closer to that goal. But we are surrounded by advertising that yokes our needs with products and promises us that things will deliver what in fact they never can. In the world of advertising, lovers are things and things are lovers. However, it would be wrong to conclude from our analysis that advertising campaigns or the mass media are solely responsible for the above anomalies. The consumptive craze that exists in society today is certainly caused by the aggressively commercialized culture of the media, but the media is not the only cause.

Review 1. Advertising is paid, one-way communication through a medium in which the sponsor is identified and the message is controlled by the sponsor.

2. Effects of advertising are social, economic, political and cultural.

3. As television viewing increased, the number of product requests also increases.

4. Advertising exploits our very real and human desires. It also promotes a bankrupt concept of relationships by promising us that things will deliver what in fact they never can. 5. However, it would be wrong to conclude from our analysis that advertising campaigns or the mass media are solely responsible for the above anomalies. The consumptive craze that exists in society today is caused by the aggressively commercialized culture of the media, but the media is not the only cause.

Reflection 1. Do you think African culture is overly materialistic? If you do, what role do you think advertising has had in creating this state of affairs? 2. What do you think of contemporary television advertising? Is its creativity and technological sophistication adequate substitutes for information about the product? Relevant Skills Select two advertisements, one from radio and the other from TV. Evaluate their social, political, economic and cultural impact on the audience. Lastly, evaluate whether its impact helps serve the purpose of the producer doing the advertisement.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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References Baran J. Stanley. Introduction to Mass Communication. USA: McGraw-Hill Higher Education, 2002.

<http://encarta.msn.com> www.cellular-news.com <http://en.wikipedia.org> www.allacademic.com
www.newint.org 215 Communicator for a Cyber-Age in Africa Aim • To analyse the effects of commercial advertising on the African society Advertising is paid, one-way communication through a medium in which the sponsor is identified and the message is controlled by the sponsor. Variations include publicity, public relations, etc. Every major medium is used to deliver these messages, including: television, radio, movies, magazines, newspapers, video games, the Internet and billboards.

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References Baran J. Stanley. Introduction to Mass Communication. USA: McGraw-Hill Higher Education, 2002.

<http://encarta.msn.com> www.cellular-news.com <http://en.wikipedia.org> www.allacademic.com
www.newint.org CHAPTER 4.4 PARTICIPANT'S HANDOUT The Advertising Audience COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.
beams@donbosco.or.ke216 Communicator for a Cyber-Age in Africa Procedure - Imagine you were invited to a party by a friend. Honestly answer what would be the ranking of concerns from the list below. (Put *s to rank, 5*s for the highest) A. What should I wear? B. With whom should I go? C. What gift should I give the host? D. Why am I invited? E. I will have to return the favour someday... - Discuss how many of these thoughts are caused because of the image we want to project to our friend/at the party and how much by the true value of friendship (which is the real motive behind the invitation).

or, (if the maturity of the participants is suitable): - Distribute the lyrics of the song "Barbie Girl" by the Danish group Aqua. Elicit from the participants the similarities that exist between the Ad world and Barbie's world.

Ken: Hi Barbie! Barbie: Hi Ken! Ken: Wanna go for a ride! Barbie: Sure Ken! (Chorus) Barbie: I'm a Barbie girl in a Barbie world Life is plastic, it's fantastic You can brush my hair, undress me everywhere, Imagination – that is your creation.

Ken: Come on Barbie, let's go party (repeat chorus) Barbie: Oh, oh, oh, oh... Barbie: I'm a blond little girl in the fantasy world, Lift me up; make me tight, I'm your darling, Ken: You're my doll, rock 'n roll, feel the glamour and pain Kiss me here, touch me there – hanky, panky.

Barbie: You can touch, you can play, you can say, I'm always yours, Ken: Come on Barbie, let's go party!
Barbie: Ah Ah Ah Yeah! Barbie: Make me walk, make me talk, do whatever you please, I can act like a star, I can beg on my knees, Come jump in, be a friend, let us do it again, Input - Image-making is one of the primary tasks of advertisers. They are given a raw product and it is their task to give it a 'face-lift'.

- These advertisers seek to give a product a personality that is unique, appealing, and appropriate so that the consumer will want to choose it over similar products that might fulfill the same need. The personality is created partly by the product's design and packaging but, more importantly, by the words and pictures the advertisements associate with the product. This personality is known as a brand image.

Aim Materials Required [To study the contrast between an image-conscious and a value-based life.

[To study the different types of advertisements.

[A copy of consumer Adverts depicting image as the main theme. E.g. Blue Band, Fair and Lovely, Jik, etc.

[Have a copy of the song Barbie Girl by Aqua together with copies of the written lyrics.

4.5 Plastic Image versus Real Value²¹⁷ Communicator for a Cyber-Age in Africa - While good/successful advertising means capturing a wider market and increasing the sales and profits, what is the “image” shaping that takes place on such a wide and financially huge scale doing to individuals and society? - Subtly, unconsciously we are beginning to accept this “way of being” as the real way to be. We are letting this thinking affect our identities (Who am I), our choices (what should I wear? How should I appear? Who should I become?), our relationships (Who are my friends? How should I express my love?) - Examples in Kenya of plastic images are the Fair and Lovely commercial that states, so to speak, that you can only be beautiful and therefore eligible for a job if you use the Fair and Lovely product. That using it will help you climb the social as well as professional ladder.

- Advertising spending in Kenya in 2006 was about Ksh14 billion, a growth of 46% over 2005; in Uganda spending was Ksh4.4 billion (19% growth) and in Tanzania spending was Ksh2.2 billion (10% increase).

- The Ad spend in Ghana in 2006 was Ksh5 billion (37% growth).

- In Nigeria, advertising spend in 2006 was Ksh20 billion, 66% higher than in Kenya. This is projected to cross the Ksh 40 billion mark by 2010.

- With sustained economic growth, Kenya’s advertising spend could cross Ksh20 billion by 2010 but there could be limiting factors. - In both East and West Africa, the top advertisers, who account for about 30% of total advertising spending, are found in the telecommunications, food and beverage, household goods and population services sectors. It is interesting to note, in passing, that the Nakumatt Supermarket chain is amongst the top 10 advertisers in Kenya. - With respect to the media vehicles, both regions use mainly the traditional media of television, radio, billboards and press; however, cinema and internet advertising is starting to grow. - In Kenya, there are currently 10 free-to-air TV stations, two pay direct-to-home/satellite TV stations, 57 radio stations, two dominant national newspapers and a plethora of magazines. The top two media in terms of penetration are radio and television, trailed by newspapers.

- In Nigeria, there are currently 147 free-to-air TV stations, including a national network station; nine direct-to-home/satellite/cable TV stations, 112 radio stations, and about 10 major newspapers amongst over 90 print media vehicles. In terms of penetration, the top two media are outdoor and radio, followed very closely by TV.

Comparative cost of Media* in Kenya and Nigeria (Ksh**) A 30-second TV advertisement in Kenya will cost Ksh 40,000. In Nigeria the cost is Ksh 16,800 - % diff=138%.

A 30-second radio advertisement in Kenya will cost Ksh 15,000. In Nigeria the cost is Ksh 2048 - % diff=632%.

A full-page, full-colour newspaper advertisement in Kenya will cost Ksh 380,000. In Nigeria the cost is Ksh 145,500 - % diff=161% (*Agency)sources (**Ksh 100=N1.86) - Advertisers are exploring new ways to be seen and heard, to stand out, to be remembered and to be effective. With so many kinds of commercial messages, the definition of advertising must be very broad. Values and ideals of Audiences - In other words the image is replacing our values and ideals. Image – consciousness is becoming a greater preoccupation

than our concern for living by values/ideals. How is this happening? - Since information dissemination is more dependent on advertising for sponsorship, much of what we hear, see and read is being filtered by those who have commercial interests at heart. These are interests that originate from a perception that treats every event, product, issue, individual or organization as an opportunity for accumulating greater profits. We are thus subtly transported to a world where the plastic replaces the real because it is more attractive and sensational, where image consciousness overtakes value-based living because it makes good business sense. The quality of life is being defined according to the sum total of how one appears, not who one is. This is the age of the image.

- But is this a healthy trend? We have two options – either to live a life from the depths of our being which is an option for a value-based life where ideals guide our choices or to live from the surface where what is transient and apparent alone matters. The example of the true heroes of history has proved that only the first option is a healthy and happy one.

Review 1. It is the work of advertisers to create images. They are given a raw product and it is their task to give it a 'face- lift'. They seek to give a product a personality that is unique, appealing, and appropriate so that the consumer will want to choose it over similar products that might fulfill the same need.

2. Subtly and unconsciously we are beginning to accept this "way of being/image" as the real way to be. We are letting this thinking affect our identities, our choices, and our relationships. 218 Communicator for a Cyber-Age in Africa 3. Most interests for advertising originate from a perception that treats every event, product, issue, individual or organization as an opportunity for accumulating greater profits. Thus, the quality of life is being defined according to the sum total of how one appears, not who one is. This is the age of the image.

4. We are therefore left with the choice to either live a life from the depths of our being which is an option for a value-based life where ideals guide our choices or to live from the surface where what is transient and apparent alone matters or alternatively, to live according to the ideals we see portrayed by the media where what is transient and apparent alone matters Reflection What fundamental freedoms does God give human beings that other human beings (the media) try to violate? If we were responsible for what was shown in the media, what changes would we make? Resolve to respect others' fundamental freedoms and to empower others to make independent decisions free from the selfish interests of media owners or the elite.

Relevant Skills For a whole day, try to stay away from any form of media e.g. internet, radio, TV. What is the effect? Examine the effect that advertising has had on your life and resolve to live a value based life.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References Baran J. Stanley. Introduction to Mass Communication. USA: McGraw-Hill Higher Education, 2002.

<http://encarta.msn.com> <http://www.bizcommunity.com> 219 Communicator for a Cyber-Age in Africa Aim • To study the contrast between an image-conscious and a value-based life. • To study the different types of Advertisements.

Procedure - Imagine you were invited to a party by a friend. Honestly answer what would be the ranking of concerns from the list below. (Put *s to rank, 5*s for the highest) A. What should I wear? B. With whom should I go? C. What gift should I give the host? D. Why am I invited? E. I will have to return the favour someday... Ken: Hi Barbie! Barbie: Hi Ken! Ken: Wanna go for a ride! Barbie: Sure Ken! (Chorus) Barbie: I'm a Barbie girl in a Barbie world Life is plastic, it's fantastic You can brush my hair, undress me everywhere, Imagination – that is your creation.

Ken: Come on Barbie, let's go party (repeat chorus) Barbie: Oh, oh, oh, oh... Barbie: I'm a blond little girl in the fantasy world, Lift me up; make me tight, I'm your darling, Ken: You're my doll, rock 'n roll, feel the glamour and pain Kiss me here, touch me there – hanky, panky.

Barbie: You can touch, you can play, you can say, I'm always yours, Ken: Come on Barbie, let's go party!
Barbie: Ah Ah Ah Yeah! Barbie: Make me walk, make me talk, do whatever you please, I can act like a star, I can beg on my knees, Come jump in, be a friend, let us do it again, How is this song similar to the Ad world?
Review 1. It is the work of advertisers to create images. They are given a raw product and it is their task to give it a 'face- lift'. They seek to give a product a personality that is unique, appealing, and appropriate so that the consumer will want to choose it over similar products that might fulfill the same need.

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CHAPTER 4.5 PARTiCiPAnT'S HAnDouT Plastic Image versus Real Value COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke220 Communicator for a Cyber-Age in Africa Relevant Skills For a whole day, try to stay away from any form of media e.g. internet, radio, TV. What is the effect? Examine the effect that advertising has had on your life and resolve to live a value based life.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References Baran J. Stanley. Introduction to Mass Communication. USA: McGraw-Hill Higher Education, 2002.

<http://encarta.msn.com> <http://www.bizcommunity.com>221 Communicator for a Cyber-Age in Africa

Procedure - Invite the participants to play a game of broken telephone.

- They must sit in a circle. Give a message to one of the participants who becomes the first reporter in the chain. He/She is to read the message in whispers into the ear of the participant on the left. This second participant must communicate what he/she has heard to the one on his/her left who then passes what he/she has heard to the one on the left and so on till the circle is complete. The last participant must announce the message received to the rest of the class. The first reporter then reads out the original message. The results are often hilarious. (This game is known as 'broken-telephone) Input - In the game we

have just played, we have noticed the glaring distortion that takes place when a piece of information is communicated from one person to another.

- Distortion in news reporting refers to the creation of a false or misleading impression arising from factors other than personal prejudice, such as ignorance of or inexperience with the topic, dependence on sources with hidden biases, lack of professional standards, and reliance on widespread cultural attitudes.

- Now if selection and distortion is inevitable and cannot be maintained within controllable limits at the interpersonal or group level, one can well imagine the selection and distortion that takes place in mass communication and with what effect! - Mass media sociologist J.T. McNelly calls this the 'gatekeeping phenomenon'. Each of the receivers of the news is a 'gatekeeper' who accepts news flow and then passes it on to other receivers. In the process of acceptance and passing on the message, each one:

- Selects those items of information that attract him.

- Interprets what he has received
- Distorts to an extent what he has received.

- Gives his particular emphasis to what he has received - Thus Selection, Interpretation, Distortion and Emphasis (S.I.D.E) considerably shape information sharing and at all levels as the example below reveals: A newsworthy event is picked up by (the following 'gatekeepers')
- A reporter
- Who sends it to a regional news agency
- Where it is edited by the regional bureau editor
- Who sends it to the agency central bureau
- Who then sends it to the international or National news subscribers
- Who send it to their news editors (print, TV, radio)
- Which is picked up by the receivers
- Who share it orally with friends associates

In mass media communication what are the factors that influence SIDE? Or put in another way: Events will be more likely to be reported by the mass media if they fulfill any, some or several of the following criteria:

a. Frequency: The event that takes a time approximate to the frequency of the medium will be reported, e.g. Stories of murder are more frequent than the slow process of rural development and are therefore chosen more often.

b. Amplitude: The bigger, the better, the more dramatic the story is, the greater the likelihood of it being reported. Such a story would have 'threshold value' – a news value that gives rise to a series of discussions, news reports, features, etc...

c. Unambiguity: The more clear-cut, uncomplicated the events, the more they will be noticed and reported.

Aim Materials Required [To understand that most communication is in varying proportions, consciously or unconsciously the result of the senders'/receivers' selection, interpretation, distortion and emphasis (S.I.D.E).

[A sample message: "The generous kind Chief rewarded the just young man for saving the poor old woman.

4.6 Selection, Interpretation, Distortion and Emphasis222 Communicator for a Cyber-Age in Africa d.

Familiarity/Proximity: That which is ethnocentric, of cultural proximity and that which is relevant will be reported. Thus things close to home matter most, unless things close to home are affected by far away events.

e. Correspondence: The degree to which the events meet with our expectations, our predictions, our stereotypes. This is technically called the 'hypothesis of consonance'. That which is consonant to our expectations will be registered, that which does not fit the pattern in our minds is less likely to be accepted.

f. Surprise: (Opposite of d and e) events have to be unexpected or rare, or preferably both, to become good news.

g. Continuity: That which has been defined as news – which has hit the headlines – will continue for some time to be newsworthy even if amplitude is reduced.

h. Composition: Need for a balance in a news-spread leads the producer or editor to feed in contrasting elements. From the many items he receives, only a few may pertain to a particular issue and therefore these are more likely to be included.

i. Power elite: The more events concern elite nations or people the more the events will be reported.

j. Negativity: The more negative the event is in its consequences, the greater is the likelihood of selection.

newsworthiness When selecting items for TV news, the criteria that affects selection is as follows: • Importance - Important to the reader's life, well-being • Timeliness - Events happen and news is of interest to the reader right now • Proximity - Events occur near the reader • Uniqueness - Events are unusual • Prominence - Well-known people are involved • Suspense - The outcome of an event is not yet known • Conflict - People of groups opposing each other • Emotions - Love, hate, fear, horror, pity • Progress - Advances in science, technology, medicine However, the underlying questions persist: • How much of what we receive from the mass media is authentic? • How much is fact? How much is opinion? • Is truth ever attainable in mass media construction? Review 1. Distortion in news reporting refers to the creation of a false or misleading impression arising from factors other than personal prejudice, such as ignorance of or inexperience with the topic, dependence on sources with hidden biases, lack of professional standards, and reliance on widespread cultural attitudes.

2. A great deal of distortion takes place in mass communication. Mass media sociologist J.T. McNelly calls this the 'gatekeeping phenomenon'.

3. Selection, Interpretation, Distortion and Emphasis (S.I.D.E) considerably shape information sharing at all levels.

4. Events will be more likely to be reported by the mass media if they fulfill any, some or several of the following criteria: Frequency, amplitude, unambiguity, familiarity/proximity, correspondence, surprise, continuity, composition and power elite.

5. The following categories form the criteria of selection of TV news: importance, timeliness, proximity, uniqueness, prominence, suspense, conflict, emotions and progress Reflection • A lot of the news that we receive from the mass media is coloured by the senders' selection, interpretation, distortion and emphasis. As educated media consumers, how best can we sift through the bias in the news and get the real facts? • As media persons, how best can we present our communication as objectively as possible? Relevant Skills a) In pairs, listen to a piece of news broadcast. Note down the key points and compare them with your partner. Note your own process of selection, interpretation, distortion and emphasis. b) Listen to two different radio stations airing news. Note the differences in selection, interpretation, distortion and emphasis in the news stories they air. Which station, in your opinion, is more objective and has a noble aim towards the audience such as development issues as compared to sensational-like news? Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References <http://www.ncdot.org>223 Communicator for a Cyber-Age in Africa Aim • To understand that most communication is in varying proportions, consciously or unconsciously the result of the senders'/receivers' Selection, Interpretation, Distortion and Emphasis (S.I.D.E).

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Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References <http://www.ncdot.org> CHAPTER 4.6 PARTICIPANT'S HANDOUT Selection, Interpretation, Distortion and Emphasis COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke224 Communicator for a Cyber-Age in Africa Procedure - Divide the class into groups.

- Give them each the following set of questions to answer.

1. What are the different forms of communication? 2. In the examples below specify which are instances of intra-personal, interpersonal, group or mass communication. Also state the different media used in the communication processes.

- a. Ojwang' speaks to Kamau over the phone.
- b. Wambui talks to her classmates in the park.
- c. The President addresses the nation on TV.
- d. A current hit song blares over the radio.
- e. A hoarder announces the arrival of a new brand of butter.
- f. Wambua writes down his reflection on the events of the day in his diary.
- g. A mother sings a lullaby to her child.
- h. Youth of a village stage a play to commemorate their President's birthday.
- i. A newspaper reports the death of an actress.

j. Obi browses the internet on his personal computer 3. What are the mass media? 4. What are the different kinds of mass media that exist today? 5. Do you remember any event you deemed important that has taken place in the last three/six months? And how did you get the information? (means). According to you was the media coverage of the issue proportionate to the importance of the issue? (Do you think the issue deserved the amount of media attention it received?) AnSWERS The different forms of communication are: • Intrapersonal communication • Interpersonal communication • Group communication • Mass communication Input Mass media are essentially prolongations and refinements of the human senses e.g. • The wheel, an extension of the feet, • An implement an extension of the hand, • The TV an extension of the eye, • The Computer an extension of the brain, • Technology an extension of the nervous system.

Because of mass media, people perceive and participate in situations on the other side of the world (prolongation: a meeting of the UNO in New York) and grasp them as very near and detailed (refinement: facial emotional expressions because of close-ups). Mass media bridge space and time, they make the world a global village.

Definition of Mass Communication Mass Communication is the process of creating shared meaning between the mass media and their audiences.

Aim Materials Required [To understand the terms "Media" and "Mass Media/ Mass Communication".

[To get an overview of the characteristics of mass media.

[To gain an understanding of the relationship between the use of drums in traditional African society and mass media.

[To understand the influence of the mass media on our perception of the world and the formation of public opinion.

[To understand the dynamics of elite control in the use of mass media.

[Copies of list of questions in the procedure above.

[Copies of Schramm's model of mass communication.

4.7 Mass Communication, Influence and Control
225 Communicator for a Cyber-Age in Africa
Schramm recast his and Osgood's general model of communication to help us visualise the particular aspects of the mass communication process.

Schramm's Model of Mass Communication
Schramm's Model of Mass Communication and the original Osgood and Schramm model have a lot of aspects in common such as interpreters, encoding, decoding, and messages. However, it is their differences that are significant for understanding how mass communication differs from other forms of communication. E.g. whereas the original model has "message," the mass communication model states "many identical messages." Also, the mass communication model specifies "feedback" whereas the interpersonal communication model does not. Instead, it is labelled inferential feedback which is indirect rather than direct. For example, television executives must wait a minimum of a day and sometimes a week or a month to discover the ratings for new programs. Even then, the ratings only measure how many sets are tuned in and not whether people liked or disliked a certain program. Thus, these executives can only infer what they must do to improve programming hence the term inferential feedback. Mass communicators are also subject to additional feedback, usually in the form of criticism in other media such as a television critic writing a column in a newspaper.

Characteristics of Mass Communication through Mass Media
1. Public Character of Mass Communication

The message of the mass media is directed towards large heterogeneous audiences. There is contact between the sender and a large number of people distant from the source and widely separated from each other. The message is a public one and this is the most characteristic aspect of mass communication. Only a few have access to the sender role and this access is regulated by rules and conventions. These senders are not individual persons, but complex organisations.
2. Media organisations, Audiences and their Relationships
There is a difference between participants of interpersonal communication and participants of mass communication. In mass communication, collectivities are involved as senders and as audiences. Their behaviour is collective behaviour. Also, the collectivity of the source is not the same as the collectivity of the audience. The former is organised, with an internal network, shared values and norm. In addition, it has face to face communication. The users are aggregates of people, constituting audiences and are treated as collectivities. The sending organisation usually has a developed view of what it is seeking to achieve of its audience, as well as its rights and obligations, while the audience, though treated as a whole, is much less likely to have any collective perception of itself, any organised set of expectations or view of its rights. This relationship between the media organisations and the audiences is an asymmetrical one. The public lacks representation and the capacity to respond.

3. The Mass Media Public
The mass media public can vary in size from small to very large. It is also called a dispersed public – although hundreds of thousands of people or even millions are reading the same newspaper on the same day, they are not a mass. They read it individually but not collectively. Although a TV programme can be watched by millions at the same moment, this audience is fragmented into millions of separate families and individuals and so the reception of the mass media is not that of a mass. It is that of an audience sui generis, of a big number of individuals or small private group of individuals who can all see the same programme or read the same newspaper.

4. A Complex intervening Technology Complex technology intervenes in the process of mass communication. This technology differs according to different mass media and undergoes profound developments, changing the media world drastically. The contact between the media organisation and the audience is also affected by technology; it creates this contact in space and/or time, is expensive and also difficult to access. It is also indirect: sender has no control over the audience which, however, has an enormous freedom to do whatever it wants with the message. It can and does select what it wants and uses it for its own needs, interests, intentions, etc.

5. one Way or 'Monological' Communication In the process of mass communication, the relationship between the media organisation and the audience cannot be interactive because the sender and the audience are on different planes. There is no negotiation between partners as in interpersonal communication. This makes the communication freer and less predictable. Both parties create for themselves stereotyped images of the other; they modify these images and give meaning to them, defining the particular situation and the content differently. Hence, there is also greater possibility of misinterpretation.

6. Different Perspectives on the Process of Mass Communication The process of mass communication is better seen from the point of view of the media, sender and the audience.

a) From the point of view of the media: These are instruments which create communicators and audiences, select and edit relevant messages made by the communicators and offered to and used by the public.

b) From the perspective of the mass media organisations: They take an intermediary position between the audience and the events of the world and the interpretation of these events. They also have a gatekeeper role, i.e. they select, interpret and edit the messages.

c) From the viewpoint of the audience: The mass media extend the environment, make information available which is supplementary to personal experience and offer messages from which the audience can select freely according to their needs. Attitudes, expectations, experiences, education and the actual situation are determining factors in this selective behaviour of the audience. The use of Drums in Long Distance Communication in Africa Developed and used by cultures living in forested areas, drums served as an early form of long distance communication, and were used during ceremonial and religious functions.

In Africa, New Guinea and the tropical America, natives used drum telegraphy to communicate with each other from far away for centuries. When European expeditions came into the jungles to explore the primeval forest, they were surprised to find that the message of their coming and their intention was carried through the woods a step in advance of their arrival. One of the most famous talking drums (talking drums are part of a family of hourglass-shaped pressure drums) are the drums of West Africa, where they were invented from regions known today as Nigeria and Ghana and they spread across West Africa to America and the Caribbean during the slave trade. There they were banned because they were being used by the slaves to communicate over long distances in a code unknown to their enslavers. Drums are similar to modern mass communication media because, just like mass media, they are used to communicate to a mass of people over a long distance simultaneously.

Speed is today the one factor that is determining the meaning and impact of mass-communication. Greater speed in communication is the hall mark of our information age. This has been made possible due to electronic and satellite communication and the rapid advances in computer technology. Marshall McLuhan, in his book *Understanding the Media* said: "All meaning alters with acceleration, because all patterns of

personal and political interdependence change with an acceleration of information.” He predicted that electric/electronic communication would outpace transport communication. In advanced countries this revolution has already taken place. Today the internet, with its live-chat facility has further shrunk the world into a “global living-room.” These characteristics of mass media have come with effects especially on perception and public opinion. What the media treat as important the public consider important. What the media ignore the public ignores. The events that we remember are those made memorable in our minds by those in the media business.

Similarly, the people the media treat as important are the ones the public treat as important. Thus ordinary people are catapulted to the halls of fame overnight and stars that once shone brightly have been relegated to oblivion – thanks to the choice and proportion of media coverage. People in show business strain hard to keep themselves ‘in the news’. In some cases, even negative publicity is considered good publicity. Social Scientists McCombs and Shaw have studied the influences of news emphasis on the minds of the masses. Their studies reveal the highly influential role the media play in our perceptions of the world. “Audiences not only learn about public issues and other matters through the media, they also learn how much importance to attach to an issue or topic from the emphasis the mass media place upon it. The ability to affect cognitive change among individuals is one of the most important aspects of the power of mass communication. Mid twentieth-century empirical studies, however, suggested more limited effects of the media. Current scholarship presents a more complex interaction between the media and society, with the media generating information from a 227 Communicator for a Cyber-Age in Africa network of relations and influences and with the individual interpreting and evaluating the information provided, as well as generating information outside of media contexts. The consequences and ramifications of the mass media relate not merely to the way newsworthy events are perceived (and which are reported at all), but also to a multitude of cultural influences that operate through the media.

The media has a strong social and cultural impact upon society. This is predicated upon its ability to reach a wide audience which often sends a strong and influential message. Marshall McLuhan uses the term “the medium is the message” as a means of explaining how the distribution of the message can often be more important than the message itself.

Elite Control of the Mass Media - Since the media of communication are in the hands of a few elite, much of the information output received by the mass population today is being controlled and checked in favour of their interest.

- Studies by McQuail and Windahl have proved this to be true. They present a model of communication which shows how elite interests dominate the media. Public issues are given importance only when in agreement with elite interests. Thus there is a continuous interaction between elite proposal and public views, with the media acting as carrier.

- The elite are a small group within society who may be socially acknowledged as superior in some sense and who influence or control some or all sectors of the society. The elite have similar backgrounds, attitudes, values and power skills.

- The elite group also thrive due to elite cohesion – the degree of personal and family contacts between elite members and the interchange of personnel between top posts in the political, economic and military sectors.

What are the types of media control? Generally, media control is divided into four categories which can be applied to all forms of communication – individual, group and mass communication: 1. Authoritarian: Here, a total monopoly of the means of communication and also of what is expressed exists.

2. Paternal: This is authoritarianism with a conscience that is authority with values and purpose beyond those concerning the maintenance of its own power.

3. Commercial: This indicates the control over media by market forces – anything can be said provided that you can afford to say it and that you can say it profitably.

4. Democratic: This is the rarest category, implying active involvement in decisions by the workforce and, indeed, the readership or audience.

How does media control work? - Control works at different levels: • At the operational level (editors, producers, directors, etc.) • At the allocative level (of funds, personnel, etc.) • At the external level (government, advertisers, consumers) ownership, the ultimate control mechanism: - Trends in media control have been towards a greater concentration of ownership - The quest for ownership of the mass media has moved beyond the control of one company towards ownership by conglomerate organisations and subsequently a “series of over-diversifying control networks in which international finance has fingers in practically every communications pie, from newspapers to cinema, from records to satellites.” - Running parallel with these trends has been the development of global multi-marketing of media products – books, films, TV series, and video cassettes. With such products being packaged for worldwide consumption, audience maximisation and therefore profit maximisation is the most important driving force. Review 1. The mass media are essentially prolongations and refinements of the human senses.

2. Mass Communication is the process of creating shared meaning between the mass media and their audiences.

3. The differences between the Schramm’s model of mass communication and the Osgood and Schramm model is that the original model has the term “message,” whilst the mass communication model states “many identical messages.” Also, the mass communication model specifies “feedback” whereas the interpersonal communication model does not. Instead, it is labelled inferential feedback which is indirect rather than direct. These differences are significant for understanding how mass communication differs from other forms of communication.²²⁸ Communicator for a Cyber-Age in Africa 4. Drums served as an early form of long distance communication and were used during ceremonial and religious functions.

5. Speed is the one factor that is determining the meaning and impact of mass-communication.

6. Since the media of communication is in the hands of a few elite, much of the information output received by the mass population today is being controlled and checked in favour of their interest.

7. The elite are a small group within society who may be socially acknowledged as superior in some sense and who influence or control some or all sectors of the society.

8. Media control is divided into four categories which can be applied to all forms of communication – individual, group and mass communication. These categories are: Authoritarian, Paternal, Commercial and Democratic.

9. Control works at different levels: • At the operational level (editors, producers, directors, etc.) • At the allocative level (of funds, personnel, etc.) • At the external level (government, advertisers, consumers)

Reflection 1. Audiences, though treated as a whole, are much less likely to have any collective view of the mass media they consume because they are scattered. In what ways can audiences come together to integrate their views on the mass media and create a voice for themselves? In what ways can the mass media sources of information adjust their structure to accommodate these audiences.

2. Does our country's constitution accommodate consumers of mass media and their relationship with the mass media sources of information? 3. What the media treat as important the public consider important. What the media ignore the public ignores. The events that we remember are those made memorable in our minds by the media business.

4. Similarly, the people the media treat as important are the ones the public treat as important. Thus ordinary people are catapulted to the halls of fame overnight and stars that once shone brightly have been relegated to oblivion – thanks to the choice and proportion of media coverage.

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6. The media has a strong social and cultural impact upon society. This is predicated upon its ability to reach a wide audience which often sends a strong and influential message. Marshall McLuhan uses the term "the medium is the message" as a means of explaining how the distribution of the message can often be more important than the message itself.

7. The media attention a certain news item receives is in direct proportion to the importance that the audience will attach to it. Write down a list of items that you think ought to be given more media attention. Also include in your list the reasons why these news items should be given considerable media attention.

8. In Africa today, what laws can we enforce to ensure that media houses retain their independence in reporting the truth at all times? Relevant Skills 1. Without reference to the notes, define the term: • Mass Media • List the characteristics of Mass communication • Explain the use of drums in long distance communication in Africa 2. Peruse through your regular/monthly college paper or magazine. In order of priority, list the stories you consider most important to the student population. Most likely, these are not the stories that the paper has prioritized or put as the headlines. Challenge the editorial team to put into consideration your class input in determining which stories are given preference.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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Baran J. Stanley. Introduction to Mass Communication. USA: McGraw-Hill Higher Education, 2002.

Uka Uche. Mass Media People and Politics in Nigeria. Delhi: New Gian Offset Printers, 1989.

http://en.wikipedia.org/wiki/Media_influence 229 Communicator for a Cyber-Age in Africa Aim • To understand the terms "Media" and "Mass Media/Mass Communication" • To get an overview of the characteristics of mass media • To gain an understanding of the relationship between the use of drums in traditional African society and mass media.

- To understand the influence of the mass media on our perception of the world and the formation of public opinion.
- To understand the dynamics of elite control in the use of mass media.

Procedure Answer the following set of questions.

1. What are the different forms of communication? 2. In the examples below specify which are which are instances of intra-personal, interpersonal, group or mass communication. Also state the different media used in the communication processes.

- Ojwang' speaks to Kamau over the phone.
- Wambui talks to her classmates in the park.
- The President addresses the nation on TV.
- A current hit song blares over the radio.
- A hoarder announces the arrival of a new brand of butter.
- Wambua writes down his reflection on the events of the day in his diary.
- A mother sings a lullaby to her child.
- Youth of a village stage a play to commemorate their President's birthday.
- A newspaper reports the death of an actress.
- Obi browses the internet on his personal computer.

3. What are the mass media? 4. What are the different kinds of mass media that exist today? 5. Do you remember any event you deemed important that has taken place in the last three/six months? How did you get the information? (means). According to you was the media coverage of the issue proportionate to the importance of the issue? (Do you think the issue deserved the amount of media attention it received?)

Review 1. The mass media are essentially prolongations and refinements of the human senses.

2. Mass Communication is the process of creating shared meaning between the mass media and their audiences.

3. The differences between the Schramm's model of mass communication and the Osgood and Schramm model is that the original model has the term "message," whilst the mass communication model states "many identical messages." Also, the mass communication model specifies "feedback" whereas the interpersonal communication model does not. Instead, it is labelled inferential feedback which is indirect rather than direct. These differences are significant for understanding how mass communication differs from other forms of communication.

4. Drums served as an early form of long distance communication and were used during ceremonial and religious functions.

CHAPTER 4.7 PARTiCiPAnT'S HAnDouT Mass Communication, Influence and Control COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke230 Communicator for a Cyber-Age in Africa 5. Speed is the one factor that is determining the meaning and impact of mass-communication.

6. Since the media of communication is in the hands of a few elite, much of the information output received by the mass population today is being controlled and checked in favour of their interest.

7. The elite are a small group within society who may be socially acknowledged as superior in some sense and who influence or control some or all sectors of the society.

8 Media control is divided into four categories which can be applied to all forms of communication – individual, group and mass communication. These categories are: Authoritarian, Paternal, Commercial and Democratic.

9. Control works at different levels: • At the operational level (editors, producers, directors, etc.) • At the allocative level (of funds, personnel, etc.) • At the external level (government, advertisers, consumers)

Reflection 1. Audiences, though treated as a whole, are much less likely to have any collective view of the mass media they consume because they are scattered. In what ways can audiences come together to integrate their views on the mass media and create a voice for themselves? In what ways can the mass media sources of information adjust their structure to accommodate these audiences.

2. Does our country's constitution accommodate consumers of mass media and their relationship with the mass media sources of information? 3. What the media treat as important the public consider important. What the media ignore the public ignores. The events that we remember are those made memorable in our minds by the media business.

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8. In Africa today, what laws can we enforce to ensure that media houses retain their independence in reporting the truth at all times? Relevant Skills 1. Without reference to the notes, define the term: • Mass Media • List the characteristics of Mass communication • Explain the use of drums in long distance communication in Africa 2. Peruse through your regular/monthly college paper or magazine. In order of priority, list the stories you consider most important to the student population. Most likely, these are not the stories that the paper has prioritized or put as the headlines. Challenge the editorial team to put into consideration your class input in determining which stories are given preference.

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http://en.wikipedia.org/wiki/Media_influence231 Communicator for a Cyber-Age in Africa

COMMUNICATOR for a CYBER AGE in Africa.

Edited by Fr. K D Tom Kunnel sdb Bosco Eastern Africa Multimedia Services (B.E.A.M.S) Salesians of Don Bosco Karen, 00502 Kenya

COMMUNICATOR FOR A CYBER-AGE IN AFRICA TABLE OF CONTENTS

231 Communicator for a Cyber-Age in Africa SECTION V CONTENT FOCUS Presentation and Publication Skills Education and Team Building Film Analysis SYLLABUS GUIDEPOST Lay - University Year 3 - Catechist Training Year 2 Religious - Pastoral Experience/Temporary Vows Priestly Formation - Pastoral Experience232 Communicator for a Cyber-Age in Africa SECTION V 5.1 Starting a Newsletter 233 5.2 Group Dynamics of a Mission Team 239 5.3 Organising a One day Media / Literature / Science Festival/ Bible Camp/ mission Event 242 5.4 Presentation Skills 246 5.5 Fundamental Research Methodology 251 5.6 Publication Skills 257 5.7 Caring as an Expression of Christian Communication 261 5.8 Words in Relationships 265 5.9 Classroom / School Management 269 5.10 Understanding Film – Grammar and Cultural Expression 273 5.11 Film Criticism and Review 282233 Communicator for a Cyber-Age in Africa Procedure: The students should solely design a newsletter, its content and format and have it published.

Input: - Newsletters are specialized information to a limited audience on a regular basis. Most are four or eight pages long with a page size the same as business stationery (A4 size). They have short articles written in an informal style.

- Your most important need is to know what results the principal/parish priest and readers want from your publication. It is important to have goals, objectives and an audience because they reflect desired results. They also shape decisions about content, design, printing and distribution.

Deciding the Purpose - Establish the purpose of the newsletter. The purpose will/can be one of the following: - Marketing: Newsletters intended to sell ideas, products and services. It includes publications intended to raise money, increase membership or promote greater use of facilities.

- Public Relations: newsletters focus on attitudes instead of actions. They seek to change or reinforce or create positive attitudes in an organization. A public relations newsletter helps people know more and feel better about its sponsoring organization. They help provide support for causes and good will for sponsors.

- internal relations: The best internal newsletters help shape organizational vision and promote the feeling that “we’re in it together” among members of an organisation. They establish direction, present agenda, build morale, inspire loyalty, and stimulate quality.

Proposed Framework for establishing a newsletter Exercise 1. Define goals from the list below: To advice honour praise advocate illustrate predict analyse impress prepare announce improve prevent assure influence raise funds clarify inform recruit condense inspire report define interpret simplify describe justify solicit digest lead stimulate evaluate motivate suggest explain notify support guide persuade teach help portray train Goals may define the effect you want to have on your audience, the amount of money you want to make from your production, and how you plan to position yourself in the market.

Aim Materials Required [To help the trainee start a newsletter for a school or parish youth group.

[A computer with PageMaker or MS Publisher software and a printer.

5.1 Starting a Newsletter²³⁴ Communicator for a Cyber-Age in Africa Exercise 2) Establishing Objectives from the goals you have defined This will help you define the content and audience of your newsletter. Objectives narrow down content, project costs and give you a working plan. They describe the destination. Objectives also give you the action steps towards meeting your goals. Thus, goals give you the direction whilst objectives show you how to get to your destination.

3) Making Financial Decisions - Consider length, frequency of publication, timing, schedule, quantity and distribution, recurring expenditures and salaries and develop a budget.

Exercise 4) Select a name for your newsletter juggling the following key words: accents guide post advisory highlights profile advocate horizons report alert hotline reporter almanac ink resources briefs insider review briefing interchange scene bulletin intercom scope channel journal spotlight connection keynote survey context letter tab digest light times dimensions line topic eye link trends examiner list update facts log viewpoint file monthly views focus news voice forecast notes weekly forum outlook wire gram perspective world 5. Select Writers It is important to select your newsletter contributors carefully. The following is a simple criteria you can use to do so: • Are they self driven and willing to learn? • Do they possess basic writing skills and knowledge on grammar? • Are they dedicated? Can they meet deadlines? It is not always possible to get the perfect man for the job because writers have different background and experience. Intense training is therefore key to moulding them. A sense of belonging and 'we're in this together' is also paramount in helping to retain writers. Pay is also important. You do not want to invest resources in training only to lose your writers to a publication that pays them better. If you cannot afford to pay them well at the conception of your newsletter, make it known to them that you do not have the resources but will increase their pay when you start rolling out issues. It is also important to communicate to your writers how you intend to penetrate the market and establish your newsletter as this builds confidence and solidarity .

6. Style Guide A style guide or style manual is a set of standards for design and writing documents, either for general use or for a specific publication or organization. Style guides are prevalent for general and specialized use, for the general reading and writing audience, and for students and scholars of various academic disciplines like medicine, journalism, law, government, business, and industry. Some style guides focus on graphic design, covering such topics as typography and white space. Web site style guides focus on a publication's visual and technical aspects, prose style, best usage, grammar, punctuation, spelling, and fairness.

An in-house manual sets the ground rules for your writers and editors and it is important that each member of your team gets a copy. Many style guides are revised periodically to accommodate changes in conventions and usage. ²³⁵ Communicator for a Cyber-Age in Africa For example, the stylebook of the Associated Press is updated annually. Certain style guides such as the Economist Style Guide and the Chicago Manual of Style are used as the basis for editing of major newspapers and magazines in Africa. However, they are usually modified to meet the audience written for and the values and goals of the media houses. It should be noted that not all in-house style guides advocate for correct grammar and punctuation as they do catchy phrases and subjective content and titles. This is because of the commercial nature of most publications. This is a major ethical issue in Africa. 7. Aids - You can produce a first rate newsletter with a powerful word processing program, such as Microsoft Word. Even if you use PageMaker or another desktop publishing program, write and edit using the word processor, then import files into the graphics program.

- It is also important to have a laser-jet printer to preview your manuscript before going to print. A coloured one would be preferable so as to view the colours clearly.

- Storage devices such as CDs and flashdisks are essential to save and transport the soft copies to printing presses and photocopiers.

8. Writing - Headlines summarise and advertise a story. They must also relate to a story, use the present tense and be specific. e.g. Present tense: Two girls raised by Miss Joan (NO) Joan raises two girls (YES) Specific: Arts and Crafts displayed (NO) Craft fair heralds holidays (YES) Writing Articles - The style for newsletter articles should be informal and reflect natural speaking at its best.

- Use simple language. Write to express, not impress. Jargon drives out simplicity and separates you from readers. Other tools for writing are: a) Begin sentences with subjects and verbs b) Activate your verbs c) Be passive-aggressive d) Take it easy on the -ings e) Prefer the simple over the technical Example of simple words instead of write assist help obtain get ascertain learn attempt try communicate say, write facilitate help, ease implement do indicate show insufficient not enough numerous many terminate end, stop as a result of because in excess of more than Others include: f) Specific Terms - Concrete words create images.

E.g.: General – The annual meeting was well attended.

Specific – Eighty-five people came to the meeting
236 Communicator for a Cyber-Age in Africa g) Compact
Avoid clutter. Get to the point. Purge every useless word.

h) Strong Verbs make writing sparkle.

Examples: Weak verb Strong verb Inform tell, say reduce cut indicate show modify change endeavour try desire want i) Action builds interest E.g.: A candidate will be John Mark (NO) John Mark said he would run (YES) j) Pronouns make sentences move briskly.

E.g.: The sales manager informed the audit task force that projections were encouraging a reduction in personnel. (NO) She said some people would be fired because of falling profits. (YES) k) Contractions You should not avoid one contraction where it sounds right. E.g. can't, won't etc.

l) Delete "that". Try crossing out every "that" in your article. Read the article aloud and replace "that" only when a sentence makes less sense without it.

m) Avoid bias. Don't risk offending readers with slurs, stereotypes based on gender, race, age, ethnic background, physical ability or sexual preference.

n) Parallel Language: If males are men, females should be women, no girls or ladies.

o) Equal Respect E.g. John Rogers and Mrs. Thompson planned last year's annual picnic (NO) John Rogers and Sally Thompson...(YES) John and Sally (YES) p) Generic Titles and Descriptions no YES businessman executive, merchant chairman leader, moderator, director, head, chair manned staffed man-sized job big job, enormous task middle man liaison, intermediary, go between, agent salesman agent, clerk, representative spokesman representative, advocate - There is no place for terms such as the better half, the fair sex, girl Friday, libber, old wives' tale, or the old man (for husband or father) 9. Copy Editing - Copyeditors check and correct writing for spelling, grammar, punctuation, inconsistencies, inaccuracies, and conformity to the requirements of a guide to style. It takes place while articles are still being shaped.

However, writers should take it as their responsibility to edit their work to the best of their knowledge before handing it over to the editor for further editing.

10. Proofreading - Proofreaders examine final copy for errors in keyboarding. They verify accuracy, not style. It is the final stage of producing content.

11. one/two/three/four Column Format - Design and layout
237 Communicator for a Cyber-Age in Africa - Print according to your copy requirements.

- Immediate distribution must be assured.

Review 1. Newsletters are specialized information to a limited audience on a regular basis. 2. The major steps in creating a magazine are: • Deciding the Purpose • Establishing Objectives • Select a name for your newsletter • Select writers • Making Financial Decisions 3. Headlines should advertise and relate to a story, use the present tense and Subject-verb form of writing. They should also be specific so as to be effective.

4. The style for writing newsletter article should be informal and reflect natural speaking. It should also use simple language to express and not to impress and avoid jargon because it drives out simplicity and separates you from readers.

5. While writing, you should use specific terms, compact words and strong verbs as compared to weaker ones. You should also endeavour to; • use action words because they build interest, • use pronouns because they make sentences move briskly and, • use contractions when they sound right.

6. As a rule, you should express equal respect in your writing as regards males and females, avoid bias and employ parallel language whereby if you mention men for males, women should be mentioned for females. Avoid deviations from this such as girls or ladies for women. 7. Avoid the use of the word 'that' unless the sentence makes less sense without it.

8. A style guide or style manual is a set of standards for design and writing of documents, either for general use or for a specific publication or organization.

9. Certain style guides such as the Economist Style Guide and the Chicago Manual of Style are used as the basis for editing major newspapers and magazines in Africa. Reflection 'Not all in-house style guides advocate for correct grammar and punctuation as they do catchy phrases and subjective content and titles that ensure the publication sells out.' What should be the basis of our writing as writers of the media? What should take prevalence: objectivity and truth, good writing or sensational and subjective writing? Relevant Skills Group the participants in groups of not more than five people and have them write articles for the magazine production project they will undertake for this chapter. Key points and guidelines for both conceptualizing and getting into production explained in this chapter should be kept in mind. Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References En.wikipedia.org/wiki/House_style
238 Communicator for a Cyber-Age in Africa Aim • To start a newsletter for a school or parish youth group.

Procedure: Design a newsletter, its content and format and have it published.

Review 1. Newsletters are specialized information to a limited audience on a regular basis. 2. The major steps in creating a magazine are: • Deciding the Purpose • Establishing Objectives • Select a name for your newsletter • Select writers • Making Financial Decisions 3. Headlines should advertise and relate to a story, use the present tense and Subject-verb form of writing. Be specific so as to be effective.

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6. As a rule, you should express equal respect in your writing as regards males and females, avoid bias and employ parallel language whereby if you mention men for males, women should be mentioned for females. Avoid deviations from this such as girls or ladies for women. Also, give equal respect to both males and females in your writing.

7. Avoid the use of the word 'that' unless the sentence makes less sense without it.

8. A style guide or style manual is a set of standards for design and writing of documents, either for general use or for a specific publication or organization.

9. Certain style guides such as the Economist Style Guide and the Chicago Manual of Style are used as the basis for editing major newspapers and magazines in Africa. Reflection 'Not all in-house style guides advocate for correct grammar and punctuation as they do catchy phrases and subjective content and titles that ensure that the publication sells out.' What should be the basis of our writing as writers of the media? What should take prevalence: objectivity and truth, good writing or sensational writing? Relevant Skills In groups of not more than 5 people write articles for the magazine production project. Key points and guidelines of both conceptualizing and getting into production explained in this chapter should be kept in mind. Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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References En.wikipedia.org/wiki/House_style CHAPTER 5.1 PARTiCiPAnT'S HAnDouT Starting a Newsletter COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke239 Communicator for a Cyber-Age in Africa Procedure: - Start by distributing a piece of the picture puzzle to all. Let them solve the puzzle. When the picture is complete let them spontaneously share their experience/reaction of the entire process. The facilitator then highlights the advantages of working together.

Input: - Mission preparation could be great fun! - Planning and preparing the Parish Mission, Vocation/Bible camp should fill the group with a sense of fun rather than a sense of fear. This is an opportunity to experiment with different ideas and approaches to the group task.

- The preparation is an integral part of the process and, if it is undertaken with the right attitude and spirit, it becomes an enriching and enjoyable experience for all who participate.

- If you are not enjoying the task, you're probably not doing it right! Atleast not in terms of interpersonal relations, work distribution and clarity of tasks to be undertaken.

- Be creative and committed when dealing with the task set before the group. Be caring and courteous when dealing with other members of the group.
- A successful Mission or Vocation/Bible Camp preparation leads not to an Event but to a Celebration.
- What is a Mission Team? What does a Mission Team do? Who is the Mission Team for? - The Mission Team is a group of people who accept responsibility for organizing the preparation of the Parish Mission.
- Various talks have to be undertaken if the Mission is to become a significant event in parish life.
- Each member of the Mission Team accepts responsibility for a particular task. The member invites other people to share in the task. As a result of this involvement a Task Group evolves.
- The Mission Team: Meets once a month. The team members are expected firstly to continue their growth as friends in the community and, secondly, to co-ordinate the efforts of the various task groups.
- The Task Group: Meet once a month. The group is expected firstly to develop in friendship and, secondly, to do the assigned work.
- Each member of the Mission Team will meet once a month with his/her Task Group and once a month with his/her Mission Team.
- Mission preparation is an opportunity for each individual.

Personal Renewal - Each Christian is called to enjoy a personal relationship with God. Through the outpouring of the Holy Spirit, we enjoy fellowship with Jesus Christ as children of our Father.

- This belief is often not a reality in our lives. The mission calls the individual to commitment and conversion.
- Being a Christian is a process of continual conversion as we move more deeply into the person of Christ and the work of His Kingdom.
- "Whoever drinks of the water that I shall give will never thirst. The water that I shall give him will become, inside him, a spring of water welling up to eternal life." (Jn. 4:14) - Being engaged in the activity of Mission is a part of this continual conversion. Mission is not something I undertake when I am fully Christian, it is an Aim Materials Required [To equip the trainee with information on how to build a Task Group for a parish mission or youth retreat or vocation / bible camp.

[Picture puzzle pieces for every member. Limit the members to 10 or 12.

5.2 Group Dynamics of a Mission Team
 240 Communicator for a Cyber-Age in Africa involvement through which I achieve growth into the person of Christ. It is not a consequence of a converted life; it is an integral and essential part of the process of conversion. The Mission is a call to each person to become a member of an outward looking and outward reaching community. It is a reminder that each individual has a part to play in the growth of God's kingdom. It is an opportunity for the Mission Team to recognize the gifts and talents of the individuals in the parish, and to call people to offer these gifts for the service of the Church and the local community.

- 'Faith' is being a friend of God. (Pope St. Gregory the Great) Community Development - There are many ways in which we can bear witness to Jesus Christ. One special way is through the development and growth

of the community. The manner in which we relate to, and communicate with one another, is a powerful witness to the presence of God in our midst.

- Preparing a Mission is about involvement! Involvement in life and friendship with others, and involvement in carrying out the various tasks! Share the tasks with as many people as possible.

- Do not let one do alone what two, three or more can do together! - It is important to remember that each Task Group working for the Mission is not a means to an end.

- The group has a value in its own right. The growth of trust and understanding, the development of friendship and respect between the group members, is a worthwhile objective in itself.

- When he had washed their feet, Jesus said to them: "Do you know what I have done for you? If I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet." (Jn 13:12-14) - A Task Group succeeds when its members grow in relationship and work together for a common purpose.

- Too many cooks don't always spoil the broth.

- It is better to get the group to dance around the task before tackling it.

- Mission preparation is an opportunity to Evangelise.

- The ultimate purpose of the Mission is to reach out in Faith Friendship to others. Communicating Jesus Christ and the values of His Kingdom is the primary objective of the Mission. The Christian commandments are summarized in the love of God and the love of neighbour.

- The person (or the community) evangelized goes on to evangelise others. Herein lays the test of truth, the touchstone of evangelization. (Pope Paul, V1, Evangelisation Today 24) - My neighbour is not just my fellow Catholic, but is also a lapsed parishioner, Christians from other churches, people of different faiths and all those who have no faith. The Parish Mission will try to have a real effect on the lives and faith of all those who live in the area. All are going to be invited to the Mission and as many as possible asked to be involved in the preparation.

- My neighbour is my neighbourhood.

- "Father as you have sent me into the world so I am sending them into the world. I do not pray for these alone but for all those who through their word, will come to believe in me". (Jn. 17:18-20) Review 1. The aims of the Mission preparation Team and the purpose of the Task Group are threefold: a. To help the individual grow.

b. To help the community grow.

c. To enable the community reach out to others.

2. Remember, the purpose of the Mission Group and the Task Group is to develop a sense of community among each other as well as achieving the objectives set by the task.

3. Good working relationships come to an end. Friendships last forever.

4. Each Christian is called to enjoy a personal relationship with God. Through the outpouring of the Holy Spirit, we enjoy fellowship with Jesus Christ as children of Our Father.

5. This belief is often not a reality in our lives. The Mission calls the individual to commitment and conversion.

Reflection 'Being a Christian is a process of continual conversion as we move more deeply into the person of Christ and the work of His Kingdom.' Reflect on this statement. How can we as individuals continue the work of God's Kingdom? In what special ways are we called to evangelise? Pray for the courage and dedication to bring God's Kingdom to those around you.

Relevant Skills Embark on organizing a mission or Bible camp in your parish. Do your best to make it fun, memorable and as involving of all participants as it can be.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.241 Communicator for a Cyber-Age in Africa Aim • To equip you with information on how to build a Task Group for a parish mission or youth retreat or vocation / bible camp.

Procedure: - Solve the picture puzzle. Then share your experience/reaction of the entire process.

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Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

CHAPTER 5.2 PARTICIPANT'S HANDOUT Group Dynamics of a Mission Team COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke242 Communicator for a Cyber-Age in Africa Input 1) The Preparation - The chief

organizer must call for meetings months in advance of the date scheduled for the festival. A four-month preparation is suitable.

- Volunteers: These are young people who have leadership qualities who would like to form part of the executive committees.
- Animators: These are young people who are intelligent and capable enough to handle group discussions.
- The agenda for these meetings ought to include the job-description of the various committees with reference to the timetable on the day of the festival.

2) The Committees The theme/forum committee This committee discusses the theme of the media festival and the theme song.

They arrange the inauguration.

The case studies, questions for discussion, drama, skits, film and names of experts to be on the panel of the forum are arranged as the moderator of the panel is chosen. - The animators are to be trained to handle discussions and to know more about the theme.

- Momentos will help build camaraderie at the festival. E.g.: a cap, a scarf, a T-shirt... - A logo is chosen. This would have to appear at the entrance point on the day of the festival as well as on all the tickets and promotional material that is printed.
- The participants are divided into groups. An animator is appointed for each group.
- The prayer service is arranged.

The invitation/registration & publicity committee: - The invitations are printed. A list of VIPs to be invited for the occasion is prepared.

- The tickets (if required) would have to be sold and collected at the entrance on the day of the festival.
- All details of promotion are to be attended to.
- Registration procedures and particulars are arranged.

The finance and arrangements committee Questions about finance are considered: - Whom to approach for sponsorship? What is the budget? What is the fee? Per participant? - Tickets are printed as well as lunch coupons, show coupons, etc.

- Enclosures and areas are to be demarcated and barricaded.
- Proper permits are to be obtained from the police and civic departments.
- Sound systems & Theatre equipment are organised.
- Light systems are organised.
- Caterers are invited to present their estimates.
- The budget is calculated per person.

- Are the toilets prepared? They must be spacious and clean with proper directions for ladies and gentlemen.

- A First Aid Center needs to be set up in a prominent and easily accessible place.

- The VIP snack room can be prepared away from the performance rooms and meeting points to make it secluded. Here they can be made to feel welcome and can relax either before or after their presentations or workshops.

The media stall committee: - What media is on display? Who will be in charge of exhibits/shows? - Who is in charge of the live talk show on a selected theme? Aim Materials Required [To help young people come together to celebrate togetherness and reflect on the impact of media/literature/science in their lives.

[Ten volunteers - Logo/Theme - Theme song - Mementos/T-shirts - Six Animators - Prayer service - Sponsors - Tickets - Talk Show Host - Compere (person who introduces others in a show or performance) - Live band - Food stalls / catering
5.3 Organising a One Day Media/Literature/Science Festival/Bible Camp/Mission Event
243 Communicator for a Cyber-Age in Africa - Arrangements for the inauguration, drama, thanksgiving, etc. have to be made to in advance.

- If a band is invited, which one should it be? - What kind of music would the audience want? - Who is the emcee is he/she informed of the events, the purpose of the meeting, the schedule? 3) A Sample Festival Schedule: 7:00 a.m. Volunteers report and register at the main office.

They receive their T-shirts, badges, as well as case papers.

Ticket collectors / Ushers are appointed to take their positions at the entrance.

8:00 a.m. Participants are permitted entrance only with their entry tickets and are presented with their badge, lunch coupons and their festival regalia.

Participants make their way into the festival centre.

8:15 a.m.

As the participants file into the centre the emcee welcomes the participants. Music is then played. The emcee introduces the theme of the festival. He then gives instructions concerning layout, toilets, cafeteria, etc... and teaches the theme song.

9:00 a.m.

Inauguration: The VIPs are welcomed on to the dais.

Participants congregate around the stage informally.

Welcome address by the chief organizer.

Speech by the Chief Guest.

Prayer Theme song is sung.

9:30 a.m.

Break up into respective groups.

Have a mixer game of 20 minutes where people introduce each other (games like introducing your neighbour, etc.) 9:50 a.m. - Time for reflection Begin the group discussion on the case studies provided. Discuss the questions or show a film, or have several video stalls and then discuss the questions given or watch a play being enacted or a live talk show and discuss questions given. Answers given by the group or discussion of the group must be noted down on paper and handed over to the group leader.

10:30 a.m. All participants move to the assembly hall or to the stage. Group leaders then meet to discuss which questions to retain for the panel discussion and which to eliminate.

10:40 a.m.

Panelists are welcomed by the chief moderator and are introduced. The moderator assigns a time limit for the first part: the question-answer session based on the discussion of the group; and, for the second part; questions solicited from the floor. The panel discussion can last for an hour. Finally the moderator thanks the panelists and makes announcements of the lunch programme.

12 noon Participants queue up for lunch. Lunch is served. Volunteers must ensure smooth delivery of lunch coupons and easy flow of the queue. The party games/telegames are held in the open space provided for this event. It is better to organize them away from the venue of the Forum and the stage, but this is only if space is available.

1:30 p.m.

Party games commence. The participants join their respective groups. Sheets are given to the captains with explanation of the games. Prizes are announced. Points are put on a visible score board.

3:30 p.m.

Tea and snacks stall is opened for participants. All are encouraged to prepare for an evening of prayer and reflection. Meanwhile the platform or stage is arranged once again for the reflection moment.

4:15 p.m.

Participants are invited to take their seats. Songs and hymns to be used during the prayer are taught.²⁴⁴ Communicator for a Cyber-Age in Africa 4:30 p.m.

The prayer-hour begins and ends with the theme song.

5:30 p.m.

The floor is cleared for dancing. Chairs are arranged on the side so as to have sufficient space for dancing. Groups are requested to give a list of songs they would like the band to play.

6:00 p.m.

The Band takes over. Gifts and prizes are distributed between the songs.

6:30 p.m.

Theme song is sung. Final thanksgiving speech. Closing.

Special notes - Many African groups enjoy singing together.

- If space is available, dancing to well known cultural songs energizes people.
- Add colour by inviting celebrities.
- Prayers to begin and end the event are expected in most gatherings.
- Keep in mind that there are special foods that make a gathering, a festival.
- Have a crew for clearing the place after the event.

Review 1. As the preparation for the festival begins, the chief organizer must call for meetings months in advance of the date scheduled for the festival. The committees should involve volunteers and animators. The agenda for these meetings ought to include the job-descriptions of the various committees with reference to the timetable on the day of the festival.

2. The various committees could include: - The theme/forum committee.

- The invitation/registration & publicity committee.
- The finance and arrangements committee.
- The media stall committee.

Reflection Jesus influenced people's lives within minutes of meeting them. What qualities enabled Him to be so influential? In what ways can we as evangelizers imitate Christ in impacting the youth even as we prepare formation programmes for them? Relevant Skills From the knowledge you have gained from this lesson and your reflection of how to be more influential in evangelizing, come up with a practical plan for a two-day youth seminar on any topic of your choice.

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

Reference BEAMS PRODUCTION. Games for Teachers, Trainers and Youth Ministers. Karen, 2008.245 Communicator for a Cyber-Age in Africa Aim • To come together to celebrate unity and reflect on the impact of media/literature/science in our lives.

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CHAPTER 5.3 Organising a One Day Media/Literature/Science Festival/Bible Camp/Mission Event
 COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS
 Publication, Kenya. beams@donbosco.or.ke PARTiCiPAnT'S HAnDouT246 Communicator for a Cyber-Age in
 Africa Input To be able to evangelise or sell a product, you need to be able to convince your audience that
 what you are offering or telling them is worth their time and in the case of products, their money. To do
 this, you need to make an effective presentation. Most presentations are essentially the same in their
 construction whether they are for a congregation, a board of directors or for the seemingly simple task of
 showing a new employee around the office.

The seven basic steps of making a good presentation are: 1. Decide what you want to achieve.

2. Decide whether a formal presentation is the best way to do it.

3. If you do decide to go ahead with the presentation, decide which form it should take.

4. Prepare a script.

5. Design and prepare visual aids and handouts if necessary (in pastoral communication this may not be necessary).

6. Rehearse.

7. Present.

Determine whether a presentation is the best way to achieve your required objective. Do this by asking yourself: • Do people need to be able to discuss the topic in order to reach a decision? • Do they need to be able to question the presenter to fully understand the material? • Is the presentation designed to 'sell' an idea, a product or a course of action? • Is there a practical element in the presentation? If the presentation is necessary, you can choose between five formats depending on your primary objective which you can define by: • Drawing up your main objective in one sentence. For example: Inform all the members of the project as to the current state of play. • Giving it some hard thought – make it precise.

- Determine what the presentation is meant to achieve. • Set out the expected/required result of the presentation clearly. Certain basic targets include; - Everyone involved must clearly understand the nature of the presentation.

- Everyone must understand the input expected from them.

- Presenters must have a yardstick to measure how much the presentation has achieved in a certain period of time.

Forms of presentations Visual Aids Visual aids are important because: • We learn about 90% of what we already know visually – from films, books, etc. Only 7 - 11% is learnt through hearing alone.

- The average audience member will remember about 70% of a purely verbal presentation, three hours later.

Aim Materials Required [To train the participants in the techniques of good presentations.

[Pen and Paper.

5.4 Presentation Skills 247 Communicator for a Cyber-Age in Africa • Of a purely visual presentation, about 75% will be remembered after three hours, and up to 20% after 3 days.

- Presenters who use visual aids are generally perceived as being more professional and persuasive than those who rely on speech alone. Thus, for a truly powerful and memorable presentation, you will need to include some form of visual aid. Always use a visual aid that will best suit your purpose, audience and personal skill. Avoid using different kinds of visual aids simultaneously unless you have professional assistance and a lot of practice.

other forms of presentations are: • Over Head Projector (OHP) • Slides • Computer-based displays • Video • Charts • Film Audience To stage a good presentation, focus on the basic characteristics of your audience such as: • Who will be attending the presentation and what is their level of seniority? • Who is the decision maker? • Is there any point in giving the presentation if certain people do not attend? • Will people be attending your presentation by choice? • Is their initial attitude likely to be for, neutral or against? • How intelligent are they? Never talk down on people.

- How well informed are they? Will they have background knowledge and if so, how much? • Will they understand the jargon you normally use? • What sort of mood will they be in? • What will they be expecting from you? • How can you present your information so as to encourage a positive response (and especially avoid a negative reaction)? Personal presentation Some pointers to remember are that: 1. Moving around or standing still does not make any difference.

2. When standing still, aim to have your feet about shoulder width apart and keep your body square onto the audience and with your toes pointing slightly outward. This stance is comfortable to maintain and indicates to the audience that you are relaxed and confident.

3. Be clearly visible to your audience, especially when saying something important. If you stand in front of a bright light, e.g. a well lit window, your audience will not see much more than a black shape which will be perceived as a negative image.

4. Settling in one spot, leaning to one side.

Hidden message: 'I'm bored and I'd rather be somewhere else.' Solution: When standing still, keep your weight evenly balanced and your hips Level.

5. Leaning over the top of the lectern.

Hidden message: 'I'm too tired to stand up straight' – or 'I just can't be bothered to do so.' Solution: When using a lectern, stand to one side rather than directly behind it.

6. Sitting on the table provided for your notes, the OHP, etc.

Hidden message: 'I don't have to make an effort here, because I'm more important than you.'

Solution: No matter how relaxed you feel, remain standing! It is far more important that your verbal content, vocal style and body language be congruent (all giving the same message) than walking 3 meters or 3 kilometers while delivering your presentation.

Movement 1. Hands Act as though you were in a normal conversation. For example, if you usually wave your hands in an animated fashion do the same thing (with reason) in a presentation. It is also fine if you do not usually make much use of your hands during a conversation. If you do not feel comfortable, do not do it and do not worry about it. Keep in mind however that if you use your hands when talking, make sure that your gestures during a presentation are appropriate for the size of your audience. Thus, the more people you are talking to, the bigger your hand and arm movements will be. Some poses you might want to avoid are: 248 Communicator for a Cyber-Age in Africa • The 'stand at ease' stance – feet firmly planted and hands clasped behind your back. It looks stiff and overly formal. It is an authoritarian stance and will make it much harder to establish any degree of rapport with your audience.

- Having your hands behind in your pocket looks unduly casual, or even sloppy. If you find your hands have wandered into your pockets: * Remove them from your pocket(s) in a leisurely manner at a suitable moment: point at something in a visual display, a turn a page of your notes etc.

* For men, if your hands find their way into your trouser pockets, then above all, keep them still. Fiddling with something in your pocket will be interpreted by your audience negatively.

Clasping your hands in front of you looks rigid and uncomfortable and in English speaking countries, it is generally recognized as a defensive posture, particularly for men. It will tend to set you apart from your audience and will lower your esteem in their eyes. It will not do much for your self-confidence either. Standing with your hands on your hips can look arrogant, affected or plain silly.

Folding your arms over your stomach or chest can appear domineering in a large person and is otherwise recognized as a defensive or divisive posture.

Rubbing your hands together in a 'washing' motion looks creepy, fussy and possibly dishonest.

2. Eye Contact Two key elements which ensure dynamic eye contact with an audience are timing, and the aura effect. As for timing, you should not look at any single person for more than three or four seconds. Shift your gaze frequently and preferably randomly. It is important to look at every member of an audience in order to maintain rapport with whole groups of people rather than with isolated individuals. It works because our field of vision 'fans out' as it gets farther away. The aura effect extends to the sides, in front of and behind the person the presenter is actually looking at. In the first illustration, when the presenter makes eye contact with one person near the front of the audience, at least four or five people are likely to

believe that the presenter turns his gaze towards the back of the audience, however, as many as 15 to 20 people are likely to believe that the presenter is looking at them, and them alone. In general then, there will be times you will want to maintain eye contact with your audience. There are times however, when you will want to deliberately break eye contact. If, for example, you ask your audience to think something through, for a few moments, you will get a better response if you lead by breaking eye contact and then mime, being thoughtful until you are ready to continue. In essence, the overall image that you need to project for the best effect, is one of relaxed control. This effect is most easily produced if it reflects what you really feel – when you know that you have done everything you can to ensure that the presentation goes well.

Style of Speaking Speaking style improves in a gradual way, in a progressive process. It is an extension of our abilities. Several ways in which we can improve our voice is by; practicing in front of a mirror, talking into a tape recorder or a video camera, reading a column from your local telephone directory so that it sounds exciting, amusing or persuasive. This way, you will be able to develop your vocal style. Rehearsals Once you have drafted the outline of your script, put it on audio tape (video tape is even better) then run it through with the following thoughts in mind: • Does your presentation follow a clear sequence of ideas? • Have you aimed the material at the right level? • Have you included material that is not strictly relevant? • Are you trying to cover too much information? • How and where can you use visual aids to clarify and enhance the basic presentation? • Are you presenting your material in an appropriate manner? Once you have developed a script that does what you want it to, have another recorded rehearsal, asking yourself whether it really achieves the required result. It will also pay to take note of the vocal interest in your delivery (plus your body language, if you are doing a video recording).²⁴⁹ Communicator for a Cyber-Age in Africa When you first begin to give presentations, you might also want to set the microphone a little away from you so that you can learn to project your voice. The difference between projecting your voice and raising your voice (shouting) is: 1a To projecting your voice is to use your diaphragm to drive the air up through your throat and mouth.

1b When you shout, you use your neck muscles to do all the work.

2a When you project your voice, usually you find that you are conversing with someone only a short distance away. Projecting your voice should not cause any kind of physical strain.

2b When you shout, it hurts! Review 1. To be able to evangelise or sell a product, you need to be able to convince your audience that what you are offering or telling them is worth their time and in the case of products, their money.

2. The seven basic steps of making a good presentation are: a) Decide what you want to achieve.

b) Decide whether a formal presentation is the best way to do this.

c) If you do decide to go ahead with the presentation, decide the form it should take.

d) Prepare a script.

e) Design and prepare visual aids and handouts if necessary (in pastoral communication this may not be necessary).

f) Rehearse.

g) Present.

Reflection 'Of a purely visual presentation, about 75% will be remembered after three hours, and up to 20% after 3 days.' State what implication(s) this has on effective presentation.

Relevant Skills Using the knowledge you have acquired and the steps outlined above, present a three minute speech on any pastoral topic to your fellow participants.

References BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

Resources Sherron Bienvenu. The Presentation Skills Workshop. New Delhi: Prentice Hall of India, 2008.

Rhonda Abrams. Winning Presentation In A Day. New Delhi: Prentice Hall of India, 2008.250 Communicator for a Cyber-Age in Africa Aim • To learn the techniques of good presentations Determine whether a presentation is the best way to achieve your required objective. Do this by asking yourself: • Do people need to be able to discuss the topic in order to reach a decision? • Do they need to be able to question the presenter to fully understand the material? • Is the presentation designed to 'sell' an idea, a product or a course of action? • Is there a practical element in the presentation? If the presentation is necessary, you can choose between five formats depending on your primary objective which you can define by: • Drawing up your main objective in one sentence. For example; Inform all the members of the project as to the current state of play. • Giving it some hard thought – make it precise.

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CHAPTER 5.4 PARTICIPANT'S HANDOUT Presentation Skills COMMUNICATOR FOR A CYBER AGE IN AFRICA
Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke251

Communicator for a Cyber-Age in Africa Input: For service-oriented communication to be effective, a correct reading of the context and needs of the beneficiaries is necessary. However, organizations often assume the needs of the people they serve and proceed to act accordingly - through schools, dispensaries, and other socially uplifting projects. One of the ways service-oriented communicators can address the needs of their beneficiaries appropriately is by first collecting relevant information through a research project.

Research is important because the data collected is: - based on facts and not mere guess work or vague presumptions.

- objective and not dependent on personal preferences, predispositions and values. - delves deeper than what merely appears as self-evident to the actual ground reality.

1. How does one select a problem for research? Obviously the data to be studied has to be empirically and objectively measurable by using appropriate research tools. "Does God exist?" is not a good topic for research but "Does belief in God make a person law abiding?" is, since the latter is empirically measurable while the former is not. The empirical approach to knowledge is based on observations. We all use the empirical approach in everyday living. For example, a teacher may observe students becoming restless during a certain lesson. He or she might say that the lesson is boring. However, these observations may be misleading and are often misinterpreted. For example, the teacher may have misinterpreted reasons for the students' restlessness. 2. once a problem has been chosen the next step is selecting an appropriate research design. It is a plan of action according to which observations have to be made and data collected. It answers the following questions: a) WHAT should we study? What is our scope? What are the variables to include? b) HOW shall we collect our data? Which techniques should we use? Questionnaires, interviews, observations, or some combination of all the three? c) WHO shall we study? Who are the respondents? d) HOW VALID will our data be? How objective, factual, true to reality? e) How shall we present our data? f) - There are two types of research designs: descriptive and explanatory.

g) - The primary interest of a descriptive design is to examine the state of affairs 'as it exists'. The census conducted by governments is an example, or 'how many street children have resorted to substance abuse?' The explanatory design probes the 'why' behind the state of affairs. It studies the causes that have given rise to a phenomenon. Two strategies are usually used to find this out: a) The 'after only' strategy finds out why something has occurred after the event. For example, if 60 % of street children are found to be substance abusers, then we may want to know the cause of this phenomenon.

Aim Materials Required [To expose the student to basic research methodology in order to appropriately respond to pastoral initiatives.

[Pen and Paper.

5.5 Fundamental Research Methodology 252 Communicator for a Cyber-Age in Africa b) The 'before and after' design is valid for measuring data. When we want to know the impact of TV violence on children we could observe the state of affairs before the film is shown (pre -measurement) and after (post-measurement). Finally the two measurements will be compared. If there is a change, that is, if there exists a difference in the two measurements, one can conclude that the phenomenon is positively responsible for the change. Thus if there is greater aggression in the behaviour of children after a violent film is shown to them, the researcher can conclude that TV violence is indeed the cause of aggression in children.

3. The research design is only half of the research task. The other half is sampling the people or events that will help in the collection of relevant data - the population under study. The problem selected will determine which group of people to be studied. Thus if a research is being done on street children of Johannesburg, the groups to be interviewed are precisely the street children of Johannesburg.

Sample: Time and resources sometimes make it difficult to study all the people in a research, hence a selection is made. Those selected make up the sample. The method of sampling can be of two types - probability sampling or non-probability sampling.

The probability sample is used when you have a complete list of persons under the study. Let's say they total 1050. Give each of them a number from 1 to 1050. Decide how many you wish to study, let's say 100. Write the numbers 1 to 1050 on slips of paper, fold them and put them in a bowl. Randomly pick 100 of these slips of paper. The persons who bear the numbers now make up your random sample.

The non-probability sample can be taken when such a list of persons under study is not available. Let's say you wish to study 50 rural and 50 urban persons. You will then contact any 50 persons from each category who may be available and willing to cooperate with you. (Even in this case, special effort should be made to be as objective as possible.) 4. Various techniques can be used to collect the data a) Observation: This technique is useful for studying data that is present and available. For this technique, it is important to have a diary in which you will record meticulously what you observe. Recording can be either on the spot or later, particularly if the people under the study are conscious of being observed. Yet, maintaining accuracy is difficult. It depends on your skill. You will also have to keep your personal preferences, values and biases consciously in check so that you are as factual as possible. Another way to observe will be to get a team of three to help you observe and then all can sit together to check the observations.

b) Interviewing: This technique is useful for studying past events or personal opinions, feelings and attitudes which cannot be observed. The interview can be structured and formal - like approaching people with a specific set of prepared questions. Most questions also provide a fixed set of alternative answers from which the respondent is asked to choose only one option: e.g.: Have you consumed marijuana? a. Never b. Only once/twice c. Once a week.

d. daily Other questions can be open ended: e.g. What kind of experiences do you have after smoking marijuana? Less structured interviews do not have predetermined questions or fixed sets of answers. General questions are put to the respondents and their answers come across through the conversation that follows. Further probing questions will have to be asked and in this case the researcher will have to be perceptive and flexible.

c) Questionnaires: Questionnaires may be called 'distance interviewing'. Instead of asking a set of questions from an interview orally in face-to-face situations, the respondent replies in writing on the questionnaire itself and returns it to the researcher. They can be mailed to people selected in a sample accompanied by self-addressed, postage-paid envelopes for returning them. Alternatively, the researcher may personally hand it over and then on a mutually agreed date collect it. Questionnaires require that the respondents be adequately educated and can read, understand and clearly answer the questions. They are best used to cover large territories or when the respondents need the assurance of anonymity.

5. Data Analysis After having gone through the process of data collection, you will find yourself asking the question: What should I do with all these pieces of paper?"²⁵³ Communicator for a Cyber-Age in Africa Qualitative Data cannot be measured in numerical terms. It can be systematized by classifications. If through your unstructured interviews you have got various responses on the psychological experiences of drug addicts, code the responses by giving a number for the same information in all the interview records. Then count them. Later you will be able to say that, for example, out of 100 respondents 15 felt elated, 50 were depressed and 35 saw colourful images.

Quantitative Data is easier to compile. The following are some of the ways: Coding: Assigning numbers/alphabets to similar answers in such a way that similar answers are given one code.

AGE CoDE Person A aged 21 Person B aged 16 Person C aged 35 Similar coding can be done for income.

But if you are not interested in exact numerical values but want to prepare categories instead, then the example below will help AGE CATEGoRY CoDE 11 to 15 years A 16 to 20 years B 21 to 25 years C How does one code 'open-ended' questions? This requires skill in categorizing and assigning codes to each question. But there is no other way except to trust your judgement as to what legitimately falls within a particular category and what does not.

Having scrutinized and coded your data you are still not in a position to say anything about the information until you bring it together. One way to do this is to use computers with the help of an appropriate software package. The most important forms of data presentation are: a) The Table: [see the example below:] Table 1 Number of Marijuana cigarettes smoked per day no of Cigarettes no. of respondents Percentage One 05 05.0 Two 11 11.0 Three 24 24.0 Table 2 Gender of Drug Abusers Gender no of Respondents Male 70 Female 30 Total 100 Other ways of presenting data are: a) bar diagrams, b) pie charts, c) line graphs d) graphic visual pictures.

Finally, it is important to interpret the data you have received. Tie up your findings with your objectives. Highlight salient features. Mention whether your hypotheses or expectations have been substantiated by the data acquired and if they are not, say so. Data from other researchers can be included in your presentation with permission, if possible. Credit must be given to the researcher. Use a style that is simple, clear and precise. Long sentences and big words only serve to confuse.²⁵⁴ Communicator for a Cyber-Age in Africa Having said so much, it is time to get down to practicing. The protocol of doing research in the ultimate analysis, is that you must have something significant to say and say it authentically .

Review 1. For service-oriented communication to be effective, a correct reading of the context and needs of the beneficiaries is necessary.

2. Data to be studied has to be empirically and objectively measurable by using appropriate research tools. This identification of a subject to be studied is the first step of research.

3. The next step of carrying out a research study is to determine an appropriate research design. There are two types of research designs: descriptive and explanatory.

4. The next step is sampling the people or events that will help in the collection of relevant data - the population under study. The problem selected will determine which group of people to be studied. 5. Sampling can be of two types - probability sampling or non-probability sampling.

6. Various techniques can be used to collect the data: a) Observation b) Interviewing c) Questionnaires 7. The next step after sampling is data analysis. Qualitative Data can be systematized by classification and Quantitative Data can be coded.

8. Having scrutinized and coded your data, the next step is to bring it together. One way to do this is to use computers with the help of an appropriate software package. The most important forms of data presentation are: tables, bar diagrams, pie charts, line graphs and graphic visual pictures.

9. Finally, it is important to interpret the data you have received. Tie up your findings with your objectives. Highlight salient features. Mention whether your hypotheses or expectations have been substantiated by the data acquired and if they are not, say so.

Relevant Skills 1. Conduct a pastoral research project on any of the following: a) What are the TV habits of your parishioners/youth group? b) What do the parishioners think of the services rendered by the pastoral team? - What is the class stratification of our parishioners? c) How many people in your parish neighbourhood lack basic facilities? d) What do the parents of the students of your school think of the facilities offered at the school? References AMECEA and IMBISA. Basic Human Communication. Nairobi: Paulines Publications Africa, 2000.

Patten L. Mildred. Understanding Research Methods. California: Prczak Publishing, 2005.

Sharon K. Ferrett. USA: Peak Performance. McGraw Hill, 2003. 255 Communicator for a Cyber-Age in Africa Aim • To learn basic research methodology in order to appropriately respond through pastoral initiatives.

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CHAPTER 5.5 PARTICIPANT'S HANDOUT Fundamental Research Methodology COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke256 Communicator for a Cyber-Age in Africa Procedure Before the actual class, ask the participants to investigate the process of publishing from the writing of the book to the financial aspects of publishing.

Input The ideas that ultimately become books reach publishers in a number of ways. Sometimes they reach an acquisitions editor (the person charged with determining which books a publisher will publish). This means that ideas are mailed or phoned directly to the acquisitions editor by the author. Many of the larger and better publishers will not accept unsolicited ideas from aspiring writers unless they first secure the services of an agent, an intermediary between publisher and writer. Increasingly, acquisition editors are determining what books they think will do well and seeking out writers who can meet their needs. At some publishing houses, acquisition editors have the power to say yes or no to a book proposal based on their own judgment of the value and profitability of an idea. At many others, these editors must prepare a case for the projects they want to take on and have them reviewed and approved by a review or proposal committee. These committees typically include not only "book people" but marketing, financial, production, and administrative professionals who judge the merit of the idea from their own perspectives. Once the acquisitions editor says "Yes" or is given permission by the committee to do so, the author and the publisher sign a contract. After the contract is signed, an editor is assigned to assist the author in producing a quality manuscript. Some combination of the publisher's marketing, promotions, and publicity departments plans the advertising campaign for the book. When available, review copies are sent to appropriate reviewers in other media. Book tours and signings are planned and scheduled. Copy for catalogues is written to aid sales people in their attempts to place the book in bookstores. All this effort is usually aimed at the first few months of a book's release. The publisher will determine in this time if the book will succeed or fail with readers. If the book appears to be a success, additional printings will be ordered. If the book has generated little interest from buyers, no additional copies are printed. Bookstores will eventually return unsold copies to the publisher to be sold at great discount as remainders.

Background information The following is a look into what publishers today are looking for and the trends that surround them. Keeping them in mind will give you a guideline of what to write and how to publish your book. Generally, they will make you streetwise as regards publishing.

Trends and Convergence in Book Publishing The contemporary book industry is characterized by several important economic and structural factors. Among the most important are convergence, conglomeration, hyper-commercialism and demand for profits, the growth of small presses, restructuring of retailing, and changes in readership.

a) Convergence Convergence is altering almost all aspects of the book industry and its relationship Aim Materials Required [To familiarize the participants with the process of publishing.

[To enlighten the participants on the current trends and convergence in book publishing.

[Pen and Paper.

5.6 Publication Skills²⁵⁷ Communicator for a Cyber-Age in Africa with its readers. Traditionally, books traveled the route from idea to publication, but the internet now offers an additional way for writers' ideas to be published. Using this new technology, even the physical form of books is changing - many of today's books are no longer composed of paper pages snug between two covers. In addition, the Internet is changing the way books are distributed and sold.

b) Conglomeration More than any other medium, the book industry was dominated by relatively small operations. Publishing houses were traditionally staffed by fewer than 20 people, the large majority by fewer than 10. Today, however, although more than 20,000 businesses call themselves book publishers, only 2,000 produce four or more titles a year. The industry is dominated now by a few giants: Hearst Books, the Penguin Group, Bantam Doubleday Dell, Time Warner Publishing, Farrar, Straus & Giroux, Harcourt General, HarperCollins, and Simon & Schuster. Each of these giants was once, sometimes with another name, an independent book publisher. All are now part of large national or international corporate conglomerates. These major publishers control more than 80% of all U.S. book sales (Schiffren, 1999).

c) Demand for Profits and Hypercommercialism The threat from conglomeration is seen in the parent company's overemphasis on the bottom line-that is, profitability at all costs. Little pride is taken in the content of books and that risk-taking (tackling controversial issues, experimenting with new styles, finding and nurturing unknown authors) is becoming rarer and rarer.

d) Growth of Small Presses The over-commercialization of the book industry is mitigated somewhat by the rise in the number of smaller publishing houses. Although these smaller operations are large in number, they account for a very small proportion of books sold. They cannot compete in the blockbuster world.

Publication Skills in Magazine Publishing The masthead, or list of a magazine, usually appears near the table of contents in the first few pages of a magazine. The number and size of departments and types of positions vary with each publication; large consumer-magazine staffs may employ several hundred people, while small specialized business publications might have fewer than ten people. The positions and departments listed below are common for all sizes of magazine staffs

1. Publisher The publisher, to whom all staff members are ultimately responsible, may also be the magazine owner or editor. The publisher defines the personality of the publication and works to ensure its financial success. Some publication works to ensure its financial success. Some publishers with particularly forceful personalities and deep pocketbooks can breathe life into a publication or kill it with an easy blow.
2. Editorial Once the publisher

has defined the magazine's personality, the editor develops and shapes its identity. To successfully complete an editor's mission, the managing editor, the articles editor, and department editors work together to give readers the information they want. Editors edit and proofread stories, approve design and graphics, accept freelance submissions, and contract with designers.

Most magazines rely solely or partially on freelance work for their articles. Freelancers or their agents (who take 15 percent of the writer's fee in return for time spent selling the idea and the freelancer) send a query letter outlining and justifying a story idea and giving the writer's background and qualifications for doing the story. If the editors like the idea, they commission the freelancers to write the story. Although it is hard initially to get an idea accepted, once a writer does acceptable work for an editorial staff, it is likely to accept the writer's work a second time or even to commission stories. Nevertheless, even for regular writers, freelancing is rarely a road to financial success. Only a few magazine writers, manage to hit the big time in terms of money and prestige and most of them do another job on the side to supplement their income.

3. Advertising Advertising is often a magazine's lifeblood and advertising departments are always seeking new advertisers. Advertising staffs may include only an advertising director and several salespeople. At larger magazines, divisional managers contribute specialized knowledge about readers and advertisers in specific geographic areas or about specific types of products.²⁵⁸ Communicator for a Cyber-Age in Africa

4. Design and Production The design department designs the actual paper product that readers hold. The production staff includes artistic experts, technological wizards, and people who buy supplies for production, such as ink and paper. Magazine production used to be tedious, complicated, long, and expensive, but computers have revolutionised the process. Desktop publishing has saved magazines millions of dollars and cut production time.

5. Circulation The circulation staff or distribution company gets the magazine to the reader, through their subscriptions or newsstand sales. Each method has different costs and every stage of transport between publisher and newsstand takes a percentage of the copy price.

Soliciting subscriptions is one facet of circulation, and magazine managers have become adept at giving audiences special rates for weekly, monthly and yearly subscriptions.

Trends and innovations Today's magazines are operating in a climate of massive change. The business climate and technological development indicate that magazines will continue to be geographically decentralized and to operate with smaller staffs and increasing contractual arrangements. Technological change is affecting how magazines address demographic change, as well as increasing the choices for distribution. Social change, intertwined with the growth of the aging population challenges magazine editors to provide new types of content. Increasingly, you, your friends and your families may not read the same magazines.

1. Demographics Changing lifestyles and an increasingly diversified population will make new demands on magazines. If magazines are to survive, publishers must learn how to satisfy new demands. Publishers need to concentrate on improving editorial content by offering selective sections geared to the specific needs and interests of readers. These sections add editorial and advertising value to a magazine. Selective binding techniques permit publishers to create customized editions of a single issue of a magazine. Advertising and information markets may further blend as more publishers join with companies to produce magazines for consumers of a particular product.

2. Economic and Social Change The adaptation of magazines to social and economic change has enabled them to continue to connect people and events.

3. Combined Technology offers more Choice Technology is driven, at least in part, by economic need. As publishers see the need for innovation in order to maintain profits, they finance the development of technology. At other times technological developments in fields other than publishing are tools to be adapted for innovation.

Computer publishing has greatly decreased the cost of producing magazines. But an even more costly area has been distribution.

4. international Markets Mailing costs and lack of access to lists of potential foreign consumers have slowed the growth of international circulations. However, there have been some success stories. Readers Digest is read in about 163 countries, Time produces about 34 foreign editions; Cosmopolitan which in 1994 was being read by 84 countries, became the first major women's magazine published in the former Soviet Union. Many foreign magazines have an African edition now.

Review 1. The ideas that ultimately become books reach publishers in a number of ways. Sometimes they reach an acquisitions editor and others through an agent, an intermediary between publisher and writer.

2. Most publishers accept an offer to publish written material only after a board of committee members comprising marketing, financial, production, and administrative professionals agree. This board judge the merit of the idea from their various perspectives. 3. Once the acquisitions editor says "Yes" or is given permission by the committee to do so, the author and the publisher sign a contract. 259 Communicator for a Cyber-Age in Africa 4. As a student, you can also publish your own book either independently or with a group of your schoolmates. The challenge here however is that most independent publishers have a hard time raising the money for printing, marketing and distribution. 5. The contemporary book industry is characterized by several important economic and structural factors. Among the most important are convergence, conglomeration, hyper-commercialism and demand for profits, the growth of small presses, restructuring of retailing, and changes in readership.

6. Demographic changes force magazines to attract new audiences. Magazines must meet the needs of changing audiences and of advertisers.

7. Combined or converging technologies foster new methods of production and distribution. Magazine publishers increasingly are enhancing their products with CD-ROM delivery or add-ons, online magazines, and fax sections Reflection Traditionally, books traveled the route from idea to publication, but the Internet now offers an additional way for writers' ideas to be published. Using this new technology, even the physical form of books is changing. Most of today's books are no longer composed of paper pages snug between two covers. In addition, the Internet is changing the way books are distributed and sold.

Relevant Skills 1. Keeping in mind the skills in writing, editing and desktop publishing, reflect on ways you can publish your own book either independently or with a group of your schoolmates.

2. List the foreign magazines that have local editions in your country/region. References Baran, J. Stanley. Introduction to Mass Communication. USA: McGraw- Hill Higher Education, 2002.

Levin Mark. Journalism A Handbook for Journalists. USA: National Textbook Company, 1999.260
Communicator for a Cyber-Age in Africa Aim • To familiarize yourself with the process of publishing.

- To enlighten you on the current trends and convergence in book publishing.

Procedure Before the actual class, ask the participants to investigate the process of publishing from the writing of the book to the financial aspects of publishing.

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Reflection Traditionally, books traveled the route from idea to publication, but the Internet now offers an additional way for writers’ ideas to be published. Using this new technology, even the physical form of books is changing. Most of today’s books are no longer composed of paper pages snug between two covers. In addition, the Internet is changing the way books are distributed and sold.

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CHAPTER 5.6 PARTiCiPAnT’S HAnDouT Publication Skills COMMUNICATOR FOR A CYBER AGE IN AFRICA

Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke261

Communicator for a Cyber-Age in Africa Procedure: Let the participants identify major ways in which the church is an instrument of caring for the society. Or Invite the participants to recall from memory the instances when Christ expressed caring by touch.

Input One of Paul’s earliest admonitions to Christians was that they have genuine reverence for one another. (1Cor. 12:24-25) It was Paul’s conviction that Christians are members of the body of Christ in much the same way physical parts are related to the entire body. Caring for others (as Christians), in the deepest sense demands involvement and commitment. It is an affective movement towards another that is both honest and relevant. To care is to feel. Caring in a biblical sense, whether expressed by a quiet concern or a gentle reaching, never leave us unmoved. It evokes the full range of emotions, some pleasant, some unpleasant and others even agonizing. For Jesus, caring for 72 who came back after a mission brought excitement and the taste of success, caring for multitudes, the sheep without shepherds...brought weariness and often sadness, caring for Mary Magdalena brought criticism and gossip about his judgment. Caring for Nicodemus brought frustration.

Caring In the first letter to the Thessalonians, caring is preferred to a mother providing for her children. (1 Thes 2: 7-8) The Greek homeiromai means to have affectionate desire for someone “to love so much.” Feeling affection for another and wanting to provide care for that person often go together in relationships. This must be distinguished from merimnao, which is a kind of anxiety as in Lk 10:41 when Jesus rebukes Martha.

Paul’s Affection Paul naturally felt pride and administration towards the community of Christians in Thessalonica for their commitment under difficult circumstances including remaining faithful to Christian teaching during persecution. His letter to them is filled with unstrained expression of affection and caring (Thes 2:17-18).

Paul not only felt care and concern for the communities himself, but he also rejoiced when he saw evidence of caring among his brothers and sisters. (2 Cor 8: 16 -17) Luke’s Description of Caring Luke like Paul was particularly concerned about the manner in which Christians provided care for those in the community. He identified the true follower of Jesus as a caring person, as one who took risks and incurred cost in attending to others. (Lk. 10:33-34) The Samaritan in Luke’s story was moved with compassion. The Greek splanchnizomai implies powerful movements from within that wells up with energy. It really means to “churn from the bowels.” The Samaritan in the story was overcome with powerful feelings of pity for the beaten man to extend care. Christian caring comes from the feelings. The compassion/pity in the biblical understanding goes beyond feeling to action that brings about positive result in the doer of the action and the one(s) who benefit from the action.

Aim Materials Required [To understand the significance of caring.

[To understand the biblical perspective of caring.

[To explore ways of practicing caring in society.

[Pen and Paper.

5.7 Caring as an Expression of Christian Communication²⁶² Communicator for a Cyber-Age in Africa Luke identifies the call to care for others as having its beginning in Yahweh’s care for the Israelites. Even though the people are wicked and unfaithful, God never abandons them (Acts. 13:18).

Jesus’ Compassion The early Christians found a model for human caring in Jesus. Jesus extended his care to people, and in particular to the oppressed who had no one to look after them. His care was so pervasive, so much a part of his total personality, that it touched all creation (Jn 16:14-15), (Mt 6:28-30). For Jesus, caring for others was more important than the Sabbath observance. He went about doing good and healing (Acts 10:38). He had compassion on them and healed the sick (Mt 14:14), my son your sins are forgiven (MT 2:5), Take heart...your sins are forgiven (Mt 9:2).

The involvement of Jesus with people and the expansiveness of his connectedness with them stayed in the minds of the disciples. The images of Christ as the shepherd, the healer and the master who washes his disciples’ feet were powerful examples of caring.

Human Caring According to Gerald Egan “The Skilled Helper”, human relations experts often identify the ability to care for others as an important dimension of psychological health. Caring for others means seeing their worth and letting them matter in our life. To care for someone suggests that we have a particular way

of seeing that person, an inner attitude that is basically for that individual. Human caring is expressed in a variety of ways depending on characteristics of the relationship. They include: a) supportive feedback.

b) Presence and behavioral gestures that communicate receptivity.

c) Warmth.

d) Regard for others' self-determination.

e) Physical touch used frequently in the gospel stories for caring often expressed the concern associated with genuine care. Today the word care refers usually to two broad categories of response: Caring in order to be helpful and Caring in the sense of being involved in intimacy.

Avoiding Extremes There is a fine between caring and controlling. A truly caring person has discovered the middle grounds of genuine caring amid its extremes of coldness and control. Some individuals carry concern for others to such an extreme that they appear more doting than caring (pseudo-caring). Pseudo-caring tends to be more common in women, and in particularly housewives who have learnt that their primary role is to care for others.

Genuine caring does not overwhelm people. It is attuned to the response of the person being cared for in a situation. It does not rush in to do for others what they can do for themselves.

People who cannot care for others are often those who have not experienced being cared for in their own personal life.

Review Caring for others (as Christians) in the deepest sense demands involvement and commitment. It is an affective movement towards another that is both honest and relevant. To care is to feel. Caring in a biblical sense whether expressed by a quiet concern, a gentle reaching, never leaves us unmoved. It evokes the full range of emotions, some pleasant, some unpleasant and some even agonizing. Luke like Paul was particularly concerned about the manner in which Christians provided care for those in the community. Luke identifies the call to care for others as having its beginning in Yahweh's care of the Israelites. Even though the people are wicked and unfaithful, God never abandons them (Acts. 13:18).

The early Christians found a model for human caring in Jesus. Jesus extended his care to people, and in particular to the oppressed who had no one to look after them. Caring for others means seeing their worth and letting them matter in our life. To care for someone suggests that we have a particular way of seeing that person, an inner attitude that is basically for that individual.

According to Gerald Egan "The Skilled Helper", Human relations experts often identify the ability to care for others as an important dimension of psychological health. People who cannot care for others are often those who have not experienced being cared for in their own personal life.²⁶³ Communicator for a Cyber-Age in Africa Reflection Caring for others means seeing their worth and letting them matter in our life. Write one page reflection on this.

Relevant Skills Compare the gospels: Lk 13 and Jn 4 on Jesus' care for the two women. Identify persons in similar situations in the community/society around you. What kind of care can you offer them? References Ferder, Fran. Word Made Flesh: Scripture, Psychology and Human Communication. Notre Dame: Ave Maria Press, 1986.

Gerard Egan. *The Skilled Helper*. CA: Wadsworth Inc., 1982. 264

Communicator for a Cyber-Age in Africa
Aim • To understand the significance of caring.

- To learn to understand the biblical perspective of caring.
- To explore ways of practicing care in society.

Procedure: Identify major ways in which the church is an instrument of caring for the society. Recall from memory the instances when Christ expressed caring by touch.

Review Caring for others (as Christians) in the deepest sense demands involvement and commitment. It is an affective movement towards another that is both honest and relevant. To care is to feel. Caring in a biblical sense whether expressed by a quiet concern, a gentle reaching, never leaves us unmoved. It evokes the full range of emotions, some pleasant, some unpleasant and some even agonizing. Luke like Paul was particularly concerned about the manner in which Christians provided care for those in the community. Luke identifies the call to care for others as having its beginning in Yahweh's care of the Israelites. Even though the people are wicked and unfaithful, God never abandons them (Acts. 13:18).

The early Christians found a model for human caring in Jesus. Jesus extended his care to people, and in particular to the oppressed who had no one to look after them. Caring for others means seeing their worth and letting them have concern in our life. To care for someone suggests that we have a particular way of seeing that person, an inner attitude that is basically for that individual.

According to Gerald Egan "The Skilled Helper", Human relations experts often identify the ability to care for others as an important dimension of psychological health. People who cannot care for others are often those who have not experienced being cared for in their own personal life.

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CHAPTER 5.7 PARTICIPANT'S HANDOUT Caring as an Expression of Christian Communication

COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS

Publication, Kenya. beams@donbosco.or.ke 265

Communicator for a Cyber-Age in Africa Procedure: Divide the participants into groups and give them a parable each to mime (act out without use of words). Discuss what significant messages were lost since words were not used.

Input "If you make my word your home you will indeed be my disciples, you will learn the truth and the truth will set you free." (Jn 8:31-32) a) Receptivity to the word The insecure, the frightened, the hostile, the self righteous all have difficulty with receptivity to words that do not match their needs. When emotions are volatile and expectations are threatened, words cannot be heard as they are intended. Jesus appeared to understand the important influence of receptivity. He is not seen to force his words to anyone. "If your wish to be perfect..." (Mt 19:21- 22), "...what about you, do you want to go away too?" (Jn 6:67) Jesus respects people's freedom to accept or reject his vision. He does not want his words to induce false loyalty.

b) Words that get through In the Gospel, Jesus is presented as a person who took particular care to speak in a manner that would be understood by his contemporaries if they had “ears to hear”. He does not want to pressure his hearers but he does want to get his message through. He wants his word to reach people’s hearts and make a difference.

When his words baffle the sincere, he willingly re-explains his message, further clarifying what his disciples do not yet understand (Lk 24:44, 45). Jesus uses words symbols, metaphors that are familiar to those he is addressing -shepherds and fishermen.

Contemporary psychological research shows that people who demonstrate verbal flexibility and are sensitive to people’s environment are highly effective communicators.

c) Words from the heart Jesus, whether at prayer or with people speaks words that are congruent with his heart.

Words have power, good or bad. The manner in which people use that power says something about the state of their souls before God. Jesus has a harsh message for those who abuse the gift of verbal speech. (Mt 12: 34-37) d) Say but the word The word of Jesus was remembered by later Christians as having tremendous power (Mt 8: 8,13). Jesus wanted radical commitment and total change from his disciples after hearing his words. “My brothers and sisters are those who listen to the word and put it into practice.” (Lk 8:20-21) The things Jesus did and said were signs that he had a certain obvious meaning as well as a deeper meaning that the disciples would understand later (Jn 2:21-22). Our understanding is progressive. It begins with simple hearing. It is transformed with life experience and culminates in discovering the deeper word of our lives.

Aim Materials Required [To understand the significance of words.

[To understand the biblical perspective of the spoken word.

[To explore ways of effectively using words in communication.

[Pen and Paper.

[A Bible.

5.8 Words in Relationships266 Communicator for a Cyber-Age in Africa e) My word is not my own “And my word is not my own: it is the word of the one who sent me.” (Jn 14:24). Jesus used words as words should be used not to describe data, but to break through the surface to the real truth of human life.

We should not use words to confuse, impress, deceive or attack but to break through; to break through secretive, hidden ways to openness, and to break through silence to conversion. We are to use words as Jesus did; to heal and to liberate, and to give honest expression to the word of God within us.

f) The communicative functions of words Studies show that the step from awareness of feelings to an appropriate verbal expression often fails because of lack of verbal clarity. Whenever we have expressions of others that we do not say directly, we set ourselves up for disappointment. When we use silence, or some other forms of wordless behavior to communicate for us, we find ourselves increasingly alienated from those in our environment. Whenever our words are spoken without thought of another person’s readiness to hear them, we will be experienced as cold and uncaring g) Speaking in the light Behavioral sciences have identified “verbal clarity” as one of major skills needed for effective communication Verbal clarity,

sometimes called concreteness involves the ability to speak in a manner that is straight forward and uncomplicated. It implies a style of speaking that is open, honest, and congruent with inner beliefs and real feelings. Verbal clarity enables others to understand what we are saying and to make sense of our own message, unless their own hearing is fogged with an agenda incompatible with good listening.

The skill of verbal clarity presupposes good self-knowledge. In order to be clear to others we must be clear to ourselves. Through a process of reflection, we must clarify our true feelings, our honest expectation our inner message.

h) obstacles to verbal clarity Vague speech: It occurs when we talk without ever coming to the point of our message. This usually happens because we haven't sufficiently clarified for ourselves what it is that we feel, think, or want to communicate. Sometimes we are deliberately vague in an attempt to deceive someone.

Hesitant speech: This often plagues those who are shy or unassertive or fearful of being rejected. Words that are watered down, tentative, hesitant, too slow... may cause others to avoid taking us seriously.

Double message: It is usually spoken when the one speaking is in conflict with something that he doesn't want to admit especially to others. Usually one of the messages express what we really want or mean and the other one is a cover spoken because we think it is what people want to hear. A good way to distinguish a real message from the cover is to listen to ourselves when we are speaking to the people with whom we feel safe with.

What do we say behind the doors after the meeting is over? Does it differ from what we said in public? If yes then we are not operating in the light of ushering the kingdom of God. Double messages put people in a no win situation. It can be avoided by being honest about our true wants, needs, thoughts and feelings.

i) Symbols without words Symbols point to a deep reality that words cannot fully express. Symbols need words to make the connection between themselves and that which they symbolize. Communication symbols such as gifts, facial expressions, body movements and gestures need words to make their meaning clear. We need clear and well timed words to give meaning to even our most treasured symbols. j) Verbal clarity a skill that needs compassion Verbal clarity takes the haziness out of our message as we struggle to make that message clear to one another. Verbal clarity without listening can be inappropriate and can lead us to saying things that are out of place. Verbal clarity without feeling can be blunt and cruel, far removed from the verbal style of Jesus.

In order to serve the Christian function of communication, verbal clarity must be as reflective as it is expressive, as gentle as it is honest and as attentive to others as it is to its own message.²⁶⁷ Communicator for a Cyber-Age in Africa k) in service of the word As Christians we have a commitment to the word, the word that is Jesus. We have a commandment to the way of life that his words articulate (Acts 6:3-4). "...We will continue to devote ourselves to prayer and to the service of the word." For them service of the word meant preaching and proclaiming Jesus to all who would listen. But before the word could be preached it had to be lived, it had to become flesh in the life of the preacher. It is only when words become flesh, real and warm embodiments of our inner being that they can communicate something. Through the strength of our words, others will come to faith. Through the integrity of our words, others will come to trust and through the compassion of our words, others will come to healing.

Review Jesus, whether at prayer or with people, speaks words that are congruent with his heart. Words have power, good or bad. The manner in which people use that power says something about the state of

their souls before God. Our understanding is progressive. It begins with simple hearing. It is transformed with life experience and culminates in discovering the deeper word of our lives. We are to use words as Jesus did. To heal and to liberate, and to give honest expression to the word of God within us. Behavioral sciences have identified “verbal clarity” as one of the major skills needed for effective communication. Verbal clarity, sometimes called concreteness involves the ability to speak in a manner that is straight forward and uncomplicated. Obstacles to verbal clarity are: Vague speech, Hesitant speech and Double message. Symbols need words to make the connection between themselves and that which they symbolize. Through the strength of our words, others will come to faith. Through the integrity of our words, others will come to trust and through the compassion of our words, others will come to healing.

Reflection ‘When we use silence, or some other forms of wordless behavior, to communicate for us, we find ourselves increasingly alienated from those in our environment.’ Write one page reflection on this Relevant Skills Spend half a day in total silence. Write down the insights from this experience.

References Ferder, Fran. Word Made Flesh: Scripture, Psychology and Human Communication. Notre Dame: Ave Maria Press, 1986.268 Communicator for a Cyber-Age in Africa Aim • To understand the significance of words • To understand the biblical perspective of the spoken word • To explore ways of effectively using words in communication Procedure: Mime a parable from the Gospels (act out without use of words). Discuss what significant messages were lost since words were not used.

Review Jesus, whether at prayer or with people, speaks words that are congruent with his heart. Words have power, good or bad. The manner in which people use that power says something about the state of their souls before God. Our understanding is progressive. It begins with simple hearing. It is transformed with life experience and culminates in discovering the deeper word of our lives. We are to use words as Jesus did. To heal and to liberate, and to give honest expression to the word of God within us. Behavioral sciences have identified “verbal clarity” as one of the major skills needed for effective communication. Verbal clarity, sometimes called concreteness involves the ability to speak in a manner that is straight forward and uncomplicated. Obstacles to verbal clarity are: Vague speech, Hesitant speech and Double message. Symbols need words to make the connection between themselves and that which they symbolize. Through the strength of our words, others will come to faith. Through the integrity of our words, others will come to trust and through the compassion of our words, others will come to healing.

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CHAPTER 5.8 PARTICIPANT’S HANDOUT Words in Relationships COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke269 Communicator for a Cyber-Age in Africa Procedure: Invite the participants to list names of three teachers from their primary or secondary school who have influenced them and describe the reasons for these teachers’ influential roles in their lives.

Input a) Education has two important goals The first goal of education is to provide students with the knowledge they need to function well in society. The second, and equally important goal is to help young people develop good character. In other words, help them become good and honest citizens.

Intelligence is not enough. Intelligence plus character – that is the goal of true education. Martin Luther King, Jr. - Solid research proves that schools with an effective character education program promote higher academic standards. The reason is simple: an environment of mutual respect results in a better place for teachers to teach and a better place for students to learn. - Even if you don't teach in a school with a character education program, there are several things you can do to promote good behavior and high academic standards. b) All great teachers share a special quality The quality is enthusiasm. There are other names for it: passion, excitement, eagerness, gusto, fervor, zeal, zest, and a few others, including love or loving kindness. In other words, great teachers love what they're doing. Think back on all your favorite teachers from primary school through secondary school. They may have taught different subjects and had different personalities, but they were effective because they had a passion for what they did. Enthusiasm is contagious. The word ENTHUSIASM can be explained better in this way: Energetic – Teaching is a high-energy job. The lifeless need not apply. The students we teach have energy to spare. We need to be able to keep up with them.

Not boring – These are students' three most common complaints about teachers: 1 - "He has no control over the class," 2 - "I'm not learning anything," and 3 - "He's so boring." It's impossible to be boring when you're excited about what you're doing.

Tough – Teachers need to be tough in a couple of ways. Teaching is not a job for weaklings. You have to be tough physically and mentally because it's a demanding profession. There are also times when you have to be tough on students. Not mean, but tough. We need to hold them accountable, and they need to know we will. High standards – Good teachers maintain high standards in both behaviour and academic performance. It's important to put those standards in writing, to let students and their parents know what's expected, and to be consistent in following through. Understanding – By knowing what's going on in students' lives, their background, cultural values, family etc, you will have empathy for them. It's important for Aim Materials Required [To build relationship skills for school/class-room management.

[To get to know management principles that help in student- teacher relationships.

[To understand the useful insights of Neuro Linguistic Programming (NLP) for teaching.

[Pen and Paper.

5.9 Class Room/School Management270 Communicator for a Cyber-Age in Africa teachers to remember their own days as students. What was it like on a bad day? When were you distracted? What got you fired up? Sense of humor – People of all ages love to laugh, and students laugh about ten times more than the average adult. Someone once said that laughter is the shortest distance between two people. Never miss an opportunity to laugh with students and at yourself. Add to this the insistence of Don Bosco on family spirit.

Imagination – Even Einstein said imagination was more important than intellect. This is especially true of teachers because teaching is an art. It requires a certain degree of creativity. Always look for new ways of presenting things in the classroom.

Always prepared – The most time-consuming aspect of teaching is preparation. Enter the class room always well prepared.

Story-teller – “If you want to make a point with the students, put it into a story. They’ll listen to a good story. They’ll tune out a lecture.” There’s nothing like a good story to get your point across. Remember story telling is an African special trait.

Motivated – “Real motivation comes from within.” They keep a fire burning inside rather than wait for someone else to light one for them. c) Parents can be powerful partners Parents will always be the first, and in most cases the most important teachers their children will ever have. When they send their children to a school, whether private or public, they’re essentially saying to us, “Please help us continue the process of educating our children.” - Find out ways to get connected to the parents: sending out your expectations, invitation to open-day discussions, school concerts, asking for their ward’s evaluation, back-to-school encounter with parents etc.

- In case you are working with children that have no parents, getting connected with a family member is very important.

d) A good education starts at the door If you can reach ‘em, you can teach ‘em. Children don’t care how much you know until they know how much you care.

- Because education is a personal process, the better the connection between the teacher and the student, the better the chance of learning taking place. “BE THERE” before the students arrive. Put preventive system to good use. Greet the students pleasantly, if possible individually. - Make eye contact with your students, smile and choose a form of greeting that the students prefer. e) What you permit you promote Teach manners and the Golden Rule on the first day of school. “What you accept, you teach.” “What you permit, you promote.” In other words, if a student in your class says something rude and mean-spirited, and you don’t deal with it, you’ve taught that student and his or her classmates essentially two things: 1 – “What you just did is acceptable behavior in my classroom,” and 2 – “It’s OK for the rest of you to behave the same way.” What you accept, you teach.

f) Words can poison, words can nourish ‘We live in an ocean of words, but like a fish in water we are often not aware of it.’ Stuart Chase Identify with the help of the students, the words and phrases that convey the meaning ‘toxic’ or ‘poisonous’. List words and phrases that they want to hear in class because they are nourishing and encouraging. Make contracts to use the latter set of words. g) Always start with something positive Don Bosco introduced the custom of giving a good thought at the end of the day which is practice started by Mama Margaret. Begin the day with some positive thoughts, narrating a blessing or something for which you are thankful for. Encourage ‘celebrating each day.’ h) Teachers and students need a mission of their own A Mission Statement is a concise statement of purpose that the teachers and students have worked on together, and it must be posted in a prominent place and if possible in every room to help teachers and students stay focused on 271 Communicator for a Cyber-Age in Africa their mission. You can check on the Educational Pastoral Plan of the community to find out the mission statement. Added to the mission statement of the institution, draw up your personal mission statement and help each of your students to do the same. The ‘River Mee’ video produced by BEAMS in Nairobi is a good tool to help develop the mission statement.

THE DIFFERENCE A TEACHER CAN MAKE I have come to a frightening conclusion that I am the decisive element in the classroom. It’s my personal approach that creates the climate. It’s my daily mood that makes the weather. As a teacher, I possess a tremendous power to make a child’s life miserable or joyous. I can be a tool of torture or an instrument of inspiration. – Haim Ginott i) Visible reminders can work wonders The world does not require so much to be informed as to be reminded. – Hannah More

practice of putting up visible reminders comes to us from Don Bosco himself, who put up the sign, 'God sees you' at the oratory. Apart from the mission statement, post other powerful statements and quotations on the walls of the class room and corridors.

Here are some valuable reminders: NO ONE EVER WENT WRONG BY BEING POLITE NO PUT-DOWNS – COMPLIMENTS SPOKEN HERE NO DISCOUNTS – EVERYONE COUNTS (a discount is ignoring someone) CELEBRATE TODAY! OBLIGATION OR OPPORTUNITY? DARE TO BE DIFFERENT AVOID THE PLAGUE 'AVERAGE IS GOOD ENOUGH' j) Students honour the rules when they own the rules Students want clearly defined guidelines and the assurance that the teacher has control of the class without being mean. When they write those guidelines themselves, they take them more seriously. They play a big part in helping you create a nourishing environment, a caring community. k) Routines "Look to make your course regular, that men may know beforehand what they may expect." Francis Bacon Staffrooms resonate with pleas of "What do I do with this student?" "How do I get them quiet?" "What do I do when they ignore me?" "How do I get them to sit properly?" The reason so many teachers feel they have no control is because they are concerned with sorting problems out after the event has happened – they are operating from a 'reactive' point of view, effectively waiting for problems to occur and then reacting to them with the best course of action they can think of at that particular moment. When thoughts and judgments are clouded with frustration and stress, our best course of action isn't always the best – just like the out-of-control aircraft, things can become traumatic and messy.

When teachers focus on PREVENTING problems instead of reacting to them, school life becomes much easier. Routines are one of the best preventive tools you can use. Routines lay down your broad rules into specific step-by- step plans and make them applicable to an almost unlimited range of activities and situations. They make classrooms run smoothly, allow activities and tasks to be accomplished efficiently and eliminate the problems normally associated with transition times and other hotspots. And students LIKE routines too – simply because they make it easy for them to succeed in school by showing them exactly how to do things right. The classroom will run smoothly and your job will be much easier when pupils know exactly what to do and how to do it.

Give them a destination, a map and a clear set of directions and there is more chance of them getting where they are supposed to be. Routines teach the behaviour you want to see in your students, it gives them tracks to walk in and a map to follow. And because this map is repeated over and over again and doesn't change, it creates total consistency for both teacher and pupil. Routines are the most effective, time-saving device any teacher can use.

l) Gestures – The Secret of Rapport Most people aren't aware of their own gestures, let alone anyone else's. Gestures are communications direct from the person's unconscious mind. So if you decide to start acknowledging gestures, you are communicating with someone's unconscious. There are three main ways to interact with a person's gestures: a) The first is mirroring: Once you notice a person's gestures, feed some of them back to the person. When you refer to something they've said, use their gesture as well. Rapport has been described as getting the attention of a person's unconscious mind. When you mirror their gestures back to them, a person's unconscious mind knows you've noticed it. You don't even have to mirror the gesture in full! For instance, if a person moves their hand in circles as they describe going round & round, you could move your index finger in circles to mirror it.²⁷² Communicator for a Cyber-Age in Africa b) The second approach is to utilize gestures by "referencing." For instance, if someone were to say "I know there's a job I'd love to do but I don't know what it is" and held their hand up at eye level as they said it, you can subtly point to the space where their hand was whenever you refer to it (Eg. "So this job, you don't

know it yet you are curious to find out what it is.”) Like mirroring, this sends a covert message to the person that you understand what’s going on (perhaps even better than the person’s conscious mind does.) c) The third way is by impacting ‘full contact’. Analyze the gestures to capture blocks or walls the person may be projecting. You will have to ‘decode’ both the words and gestures. If someone were to tell you, “I have the will to succeed, but something is bothering me still,” and holds her hands like a fence in front of her body. You could reply by telling her to move in a new direction (show with your hands that direction) or say put aside those fears/ limiting thoughts etc (show the action of pulling down the fence). m) use Your Peripheral Vision John Grinder (co-developer of NLP) once said that he’d identified three main obstacles to mastery of any skill: - over-reliance on focal vision - internal dialogue - a feeling of hesitation By finding ways to overcome or eliminate obstacles, you can really increase your abilities. One of the quickest and most effective ways to get results fast, is by looking at peripheral vision.

Peripheral vision opens up to either side of you, both above and below. Among other things, peripheral vision is good for detecting movement, and you can think of it as being connected to your unconscious. When you use peripheral vision while on a one to one situation, you will get more information about the person, information that you may not have been able to access in the past, such as breathing rate, gestures, blink rate and all the other things that can be useful (e.g. if you want to match or mirror them to build rapport.) It also allows your unconscious to get in on the act, and for you to start to get more information about the other person and what’s going on in them.

If you work with groups of people, peripheral vision allows you to notice what’s going on for all the people you are not looking directly at. This means that you can be looking at one person but noticing the signals, gestures and expressions being made by the people who think you can’t see them. This is a very useful skill in a class room.

n) You have to give in order to receive “You get out of life what you put in”. As a teacher you will find this adage, the hinge on which the door of your success swings. If you deliver boring lessons your students will respond with boredom and apathy and the behaviours that such feelings tend to cause. If you lose your temper with a pupil, there is a good chance that they will become angry and retaliate. If you treat pupils as if you dislike them - by ignoring them, belittling them and shouting at them - they will act as if they dislike you too - by ignoring your requests, by rudely disrupting your lessons or by shouting at you.

Oddly enough, the opposite is often true. If you show them you value them and care about them they will respond with that too, as someone who feels valued and cared for rather than as someone who feels the world is against them. If you give them fun in your lessons they will be less inclined to seek fun in inappropriate ways. If you are consistent there is less likelihood you will be the cause of needless outbursts from pupils who feel you are being unfair. If you treat them with respect and talk to them politely you are acting as a positive role model and stand a chance of positively influencing their behaviour. If you maintain an even temper and remain calm in difficult situations there is less chance that problems will escalate.

If you focus on the positive, reward successes and constantly look out for pupils doing the ‘right thing’, there is more chance they will repeat their behaviour. Swing your mental attitude on its tail and make it land on the principle, “Let me ‘catch’ my pupils doing RIGHT rather than wrong.” This one attitude is going to turn your teaching experience into an unforgettable era both for you and your students.

In short, whatever you want to see in your pupils, you will stand more chance of witnessing it if you first give it to them.²⁷³ Communicator for a Cyber-Age in Africa o) The Teacher-Pupil Relationship.

This is one true key to successful behaviour management. It doesn't matter how many effective teaching skills and useful behaviour strategies you have in your arsenal; without this, your efforts will eventually come unstuck. When you really get to know a pupil you become aware of their triggers – the things that upset them and cause all sorts of problems in class and when you're dealing with children who carry all kinds of emotional baggage and flare up for no apparent reason, this is valuable knowledge. When you take the time to get to know a pupil, you find out what they enjoy, what they like doing and what their interests are. With this information you have the power to make all your lessons instantly appealing and your conversations with them stimulating. When you reach out and get to know a child in school, you show them they're valued as people. Once they learn this, their ability to take an active role in other positive relationships is improved; they fit in better and so are less likely to get into serious trouble and less likely to spoil your lessons. Also, when you show them that you're actually interested in them as individuals, they will respect and trust you. Pupils will behave much better during lessons and towards others in the presence of a teacher they trust and respect. Once you get to know them, anything really is possible; doors are opened to a whole new world of communication, cooperation, fun and mutual respect. One valuable technique is 'Record Card' in which you put down the interests of each student, hobbies, books he/she likes, passions, interests, dislikes etc. These tidbits gradually build up and form a library of useful information which can be drawn on to deepen the relationship during the next meeting. Your 'word in the ear' will become a relevant point of connection with the person of the student.

Review 1. Education has two important goals. - provide students with the knowledge they need to function well in society.

- help young people develop good characters.

2. All great teachers share a special quality – ENTHUSIASM. 3. Parents will always be the first, and in most cases the most important teachers their children will ever have.

4. Because education is a personal process, the better the connection between the teacher and the student, the better the chance of learning taking place.

5. What you permit as a teacher, you promote. What you accept, you teach.

6. Words can poison, but words can also nourish.

7. Always start with something positive.

8. A Mission Statement is a concise statement of purpose that the teachers and students have worked on together, and it must be posted in a prominent place and if possible in every room to help teachers and students stay focused on their mission. 9. Teachers and students need a mission of their own. 10. The world does not require so much to be informed as to be reminded. – Hannah More 11. Students honour the rules when they own the rules. 12. "Look to make your course regular, that men may know beforehand what to expect." Francis Bacon 13. Mimicking gestures is the Secret of Rapport 14. Use Your Peripheral Vision to better develop rapport with your students.

15. In teaching, you have to give in order to receive. 16. Getting to know your pupils, showing them that you value them enhances their ability to take an active role in other positive relationships; they fit in better and so are less likely to get into serious trouble and less likely to spoil lessons.

Reflection "It is not enough for you to love the pupils, they must realize that you love them." Don Bosco.

Relevant Skills Watch the movie: Freedom Writers and list the principles in this chapter that were put into practice by Ms.G.

Reference Harry Alder and Beryl Heather. NLP in 21 Days. Piatkus, 1999.274 Communicator for a Cyber-Age in Africa Aim • To build relationship skills for school/class-room management.

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- To understand the useful insights of Neuro Linguistic Programming (NLP) for teaching. Procedure: List names of three teachers from their primary or secondary school who have influenced them and describe the reasons for these teachers' influential roles in your lives.

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CHAPTER 5.9 PARTICIPANT'S HANDOUT Class Room/School Management COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke275 Communicator for a Cyber-Age in Africa Procedure Ask the participants to talk about one movie made in Africa that they liked.

Input There are no short cut to learning any language: one has got to know the grammar of that language; to know the basic rules for the construction of sentences, to describe oneself as having some degree of proficiency in that language. It takes learning and study to acquire language proficiency. The general rule of grammar for a beginner is to move from the simple/basic to the complex and compound. One can make complex sentences with ease only after some experience in using the language. The term “film grammar” is to be understood metaphorically since the elements of film grammar do not correspond in a one to one relation with that of linguistics. For instance, the smallest unit of communication is the frame/shot; which cannot be matched exactly with the smallest unit in a language, a letter/word. We can only speak of approximations.

We need to look at “film grammar” under two dimensions: The general: what Ferdinand de Saussure would refer to as the langue: That which applies to all language as a system. Using the same parallelism, this requires looking at “film language” as a universal phenomenon for instance, how cinema as a form of expression communicates, regardless of whether it is European cinema, American cinema, or African cinema. There is a basic unit of expression that applies to this art form called cinema.

The equivalent of what de Saussure calls the parole; which is the individual utterances, that is, individual words in a given language. In terms of film grammar, this would translate to the specific/unique characteristics or ways in which a film director from a certain cultural context uses the universal film grammar to express him/herself. This explains why, using the same grammar, we can still notice the different signatures of the various film directors so that we have a Sembene Ousmane film, an Oumar Sissoko film, a Caroline Kanya film, a Nigerian film etc. Each artist has his own unique way of using the film grammar that is common to all: his own unique signature as auteur as theorists prefer to call it. How each of these directors may use the film punctuations may vary with persons, film aesthetics, genres, and other idiosyncratic features of the director and the cultural context within which he/she makes that film.

Much as this grammar may be applied to all films of all cultures, there is nonetheless, cultural specificity in the way directors used these aesthetics. This explains why we have certain features emerging out of the different regions of the world. We do have in film history categorizations like Italian neo-realism, German expressionism, French impressionism, Russian formalism, African cinema, the American Hollywood style, Nigerian movies/nollywood, etc. Aim Materials Required [To understand the language and grammar of Film.

[To get to know how film is a vehicle for cultural expression.

[Pen and Paper.

[Equipments to watch a movie.

5.10 Understanding Film-Grammar and Cultural Expression276 Communicator for a Cyber-Age in Africa It is for this that film is not just art, but also a social/cultural practice. Film is not a language in the strict linguistic sense, but like language, it generates it meaning through a system (cinematography, sound, editing etc) which work like language. The first step in this is to see film as a communication. Secondly, to place film communication within the wider system of generating meaning, that is culture.

Theories of cultural studies like Roland Barthes (semiotician) understand language beyond the normal definition of verbal or written language. For them, language combines elements in order to communicate, so that dress (dress code) can work as a language. Language works to construct reality for the users, using structures and elements within that structure.

When we are dealing with images, we are not just dealing with the object or concept they represent; but we are also dealing with the way in which they are represented; just as in literature, a critical analysis would take into consideration the emotive aspects of the word (tone, mood, attitude). There is thus, a “language” for visual representation: a set of codes and conventions used by the audience to make sense of what they see. One of the tasks of film analysis is to discover how this is done both in particular films and in general. Film serves a cultural function through its narrative that goes beyond the pleasure of the story: the syntagmatic structure. It also draws from culture: the paradigmatic structure.

Film is an art, and at the same time, a social/cultural practice; the two are not mutually exclusive. Films are made so that audiences can see them; they are not just made as pieces of art work meant for the “cultured”. The pleasure that popular film provides may be quite different from that derived from literature or fine art; but it is equally deserving of our understanding and appreciation. Today popular culture (under which film studies can comfortably be placed) has attracted the attention/interest of the academia. Film provides us with pleasure in the spectacle of the representation on the screen, in our recognition of stars, styles, and genres, and in our enjoyment of the events themselves. Popular films have a life beyond their theatre run: stars, genres, key movies become part of our personal culture, our identity. Thus, film is a social/cultural practice for its maker as well as for the audience. In its narrative and meaning, we can locate evidence of the way in which our culture makes sense of itself.

Viewing film as a form of language/literacy includes the following abilities: understanding how it communicates, analyzing and evaluating its text, and its creative use as a medium of expression and communication within a specific cultural context.

Talking of film language, we must take stock of the fact that film as a craft is constantly subject to change. So what we refer to when we talk of film language is the grammar that has proved stable and has stood the test of time.

Another caution is that one cannot learn film language by giving examples or analyzing other people’s film only; the process is completed when one engages in doing/making film. The knowledge of others and personal experience are important to acquire a film sense. The second part is up to the individual.

Film Language universals The film language encompasses the following broad elements: a) Camera Techniques/Movements b) In terms of the distance between camera and object: E.g. LS, MLS, CU ECU, Establishing shot, etc c) In terms of short angles: e.g. Low, eye-level, high.

d) In terms of movement: e.g. pan, track, tilt, crab i.e. moving right or left, zoom.

1. Editing Techniques These include the following: a) Cut: when to use it and the effect it has, b) Fade: the picture gradually appears from a blank screen; as if a closed eye opening to see an object. c) Dissolve (also called a mix): involves fading out one picture while fading up (in) another. The effect is of merging images, then becoming one. It usually suggests differences in time and place. Defocus or ripple dissolves are sometimes used to suggest flashback. Both fade and dissolve are gradual transitions between shots: fade in as a quiet introduction; fade out as a peaceful end. Both are often used to suggest lapse in time.

d) Wipe: is an optical effect marking transition. It is a technique that draws attention to itself as a clear marker of change.²⁷⁷ Communicator for a Cyber-Age in Africa e) Superimposition: two or three images are put one on top of the other.

f) Split screen: mostly used to heighten drama and simultaneity.

g) Short/reverse shot editing: mostly used in dialogue.

2. Manipulation of time In film, there are various ways of communicating time: a) Screen time: this is the period of time represented by the events within the film. E.g. a day , a week, etc.

b) Subjective time: this is the time experienced by a character in the film. This is revealed through camera movement and editing. For instance, when a frightened person's flight from danger is prolonged.

c) Suppressed time: when time is compressed or reduced. E.g. walking to a place or climbing stairs. When there is nothing interesting happening on this walk, this time is compressed.

d) Simultaneous editing: achieved through parallel editing, cross cutting or split screen.

e) Slow motion: to make fast actions visible, to de-familiarise familiar actions to emphasize dramatic moments. It can either give a lyrical and romantic quality or amplify violence. f) Accelerated motion

(undercranking): to make slow motions visible, make a familiar action funny, to give it a dramatic quality, to increase the thrill of speed.

g) Reverse motion: reproducing action backwards for comic, magical or explanatory effects.

h) Replay: as in sports; often in slow motion to review significant moments/events 3. Freeze frame a)

Flashback: a break in the chronology; often associated with objective treatment of the story b) Extended or expanded time/overlapping action: inter-cutting a series of shots or filming actions from different angles and editing them together. Part of an action may be repeated from another point of view. It may be used to stretch time, perhaps to exaggerate for dramatic effects; it is sometimes combined with slow motion.

c) Ambiguous time: this is mostly communicated through superimpositions and dissolves. Within a well defined time frame, sequences may occur which are ambiguous in time.

d) universal time: to suggest universal relevance, ideas rather than examples are emphasized. Context may be interrupted by frequent cuts rather than by extensive use of (CUs) closeup and other shots to reveal a specific environment.

4. use of Sound There are various types of sounds in a film: a) Direct sound: live sound from the environment (for freshness, spontaneity, authenticity of atmosphere, though it may not be acoustically ideal.

b) Studio sound: recorded in the studio to improve sound quality, eliminating unwanted noise from the ambient. This may include dubbed dialogue mixed with live environmental sound.

c) Selective sound: this is the removal of some sound and the retention of others to make significant sound more recognizable or to create atmosphere for dramatic effect. E.g. a watch or a bomb ticking, water dripping. This is sometimes used as a subjective device, leading us to identify with a character: to hear what the character hears. The lack of ambient sound may make such sound seem artificial or expressionistic.

d) Sound Perspective/aural perspective: this is the impression of distance of sound, usually created through the use of selective sound.

e) Sound bridge: this involves adding to continuity through sound by running sound from one shot across a cut to another shot to make the action seem uninterrupted. f) Dubbed dialogue: wild track (asynchronous

sound): sound which was self-evidently recorded separately from the visuals with which it was shown. E.g. a studio voice over added to a visual sequence later.

g) Parallel (synchronous) sound: this is sound caused by some event on the screen and which matches the action.

h) Commentary/Voice-over: in this case, the quality of voice chosen is important. It can be used to do the following: introduce particular parts of a programme; add extra information not evident from the picture; interpret the images for the audience from a particular point of view; link parts of a sequence or programme together. i) Sound Effect: sound from any source other than synchronised dialogue, narration or music. Dubbed-in sound effects can add to the illusion of reality: a stage- set door may gain from the addition of the sound of a heavy door slamming or creaking.

j) Music: helps to establish the pace of the accompanying scene. The rhythm of music usually dictates the rhythm of the cuts. The emotional colouring of the music also reinforces the mood of the scene. k)

Background music: is a synchronous music which accompanies a film. It is not normally intended to be 278 Communicator for a Cyber-Age in Africa noticeable. Conventionally, background music accelerates for a chase sequence, becomes louder to underscore a dramatically important action. Through repetition it can also link shots, scenes and sequences. l) Foreground music: is often synchronous music which finds its source within the screen events (e.g. from a radio, TV, stereo, piano or musicians in the scene). It may be a more credible and dramatically plausible way of bringing music into a programme than background music. For e.g., in Kristof Kieslovsky's *Three Colour: Blue*, music is foregrounded: it comes both from the mind of the actor, and from the musical instrument. From the background, as if in the mind of the actor, it swells and becomes powerful when the protagonist completes the hymn of love, becoming a dominant theme in the film.

m) Silence: The juxtaposition of an image and silence can frustrate expectations, provoke odd, self-conscious responses, intensify our attention, make us apprehensive, or make us feel disassociated from reality. It can be used to foreground an idea.

5. Lighting: a) Lighting: the quality of light is equally important. Soft and hard/harsh lighting can manipulate a viewer's attitude towards a setting or a character. The way light is used can make objects, people and environments look beautiful or ugly, soft or harsh, artificial or real. Light may be used expressively or realistically. b) Backlighting: may be used to create a halo effect in a romantic scene, for instance.

6. Graphics: titles appear at or near the start of the programme. Their style - typeface, size, colour, background and pace - (together with music) can establish expectations about the atmosphere and style of the programme. Credits listing the main actors, the director, and so on, are normally shown at or near the beginning, whilst those listing the rest of the actors and programme makers are normally shown at the end. Some American narrative series begin with a lengthy pre-credit sequence. Credits are frequently superimposed on action or stills, and may be shown as a sequence of frames or scrolled up the screen. Captions are commonly used in news and documentaries to identify speakers and in documentaries, documentary dramas and dramatic narratives to indicate dates or locations. Subtitles at the bottom of the screen are usually used for translation or for the benefit of the hearing-impaired. Graphics such as maps, graphs and diagrams are associated primarily with news, documentary and educational programmes. 7. Animation: this involves creating an illusion of movement, by inter-cutting stills, using graphics with movable sections, using step-by-step changes, or control wire activation. 8. narrative Style: this is viewed under the following: a) Subjective treatment The camera treatment is called 'subjective' when the viewer is

treated as a participant (e.g. when the camera is addressed directly or when it imitates the viewpoint or movement of a character). We may be shown not only what a character sees, but how he or she sees it. This is like a 'first-person' use of camera as the character can be effective in conveying unusual states of mind or powerful experiences, such as dreaming, remembering, or moving very fast. If overused, it can draw too much attention to the camera. Moving the camera (or zooming) is a subjective camera effect, especially if the movement is not gradual or smooth. b) objective treatment The 'objective point of view' involves treating the viewer as an observer. A major example is the 'privileged point of view' which involves watching from omniscient vantage points. Keeping the camera still whilst the subject moves towards or away from it is an objective camera effect. c) Parallel development/parallel editing/cross-cutting An inter-cut sequence of shots in which the camera shifts back and forth between one scene and another. Two distinct but related events seem to be happening at approximately the same time. A chase is a good example. Each scene serves as a cutaway for the other. This adds tension and excitement to dramatic action. d) 'invisible editing' This is the omniscient style of the realist feature films developed in Hollywood. The vast majority of narrative films are now edited in this way. The cuts are intended to be unobtrusive except for special dramatic shots. It supports rather than dominates the narrative: the story and the behaviour of its characters are the centre of attention. The technique gives the impression that the edits are always required and are motivated by the events in the 'reality' that the camera is recording rather than as the result of a desire to tell a story in a particular way. The 'seamlessness' 279 Communicator for a Cyber-Age in Africa convinces us of its 'realism', but its devices include: the use of matched cuts (rather than jump cuts); motivated cuts; changes of shot through camera movement; long takes; the use of the sound bridge; parallel development. The editing isn't really 'invisible', but the conventions have become so familiar to visual literates that they no longer consciously notice them. e) Mise-en-scene (Contrast montage) 'Realistic' technique whereby meaning is conveyed through the relationship of things visible within a single shot (rather than, as with montage, the relationship between shots). It is an attempt to preserve space and time as much as possible; editing or fragmenting of scenes is minimised. Composition is therefore extremely important. The way people stand and move in relation to each other is important. Long shots and long takes are characteristic. This usually includes the use of deep focus: foreground, middle ground and background.

f) Montage/montage editing In its broadest meaning, the process of cutting up film and editing it into the screened sequence. However, it may also be used to mean intellectual montage - the juxtaposition of short shots to represent action or ideas - or (especially in Hollywood), cutting between shots to condense a series of events. Intellectual montage is used consciously to convey subjective messages through the juxtaposition of shots which are related in composition or movement, through repetition of images, cutting rhythm, detail or metaphor. Montage editing, unlike invisible editing, uses conspicuous techniques which may include: use of close-ups, relatively frequent cuts, dissolves, superimposition, fades and jump cuts. Such editing should suggest a particular meaning. 9. Talk to camera: the sight of a person looking ('full face') and talking directly at the camera establishes their authority or 'expert' status with the audience. Only certain people are normally allowed to do this, such as announcers, presenters, newsreaders, weather forecasters, interviewers, anchor-persons, and, on special occasions (e.g. ministerial broadcasts). Key public figures are also allowed to do this. The words of 'ordinary' people are normally mediated by an interviewer. In a play or film, talking to camera clearly breaks out of naturalistic conventions (the speaker may seem like an obtrusive narrator). A short sequence of this kind in a 'factual' programme is called a 'piece to camera'. 10. Tone: the mood or atmosphere of a programme (e.g. ironic, comic, nostalgic, romantic). Formats and other features a) Shot: A single run of the camera or the piece of film resulting from such a run. b) Scene: A dramatic unit composed of single or several shots. A scene usually takes place in a continuous time period,

in the same setting, and involves the same characters. c) Sequence: A dramatic unit composed of several scenes, all linked together by their emotional and narrative momentum. d) Genre: Broad category of television or film programme. Genres include: soap operas, documentaries, game shows, 'cop shows' (police dramas), news programmes, 'chat' shows, phone-ins and sitcoms (situation comedies). e) Series: A succession of programmes with a standard format. f) Serial: An ongoing story in which each episode takes up where the last one left off. Soap operas are serials. g) Talking heads: In some science programmes extensive use is made of interviews with a succession of specialists/ experts (the interviewer's questions having been edited out). This is derogatively referred to as 'talking heads'. Speakers are sometimes allowed to talk to camera. The various interviews are sometimes cut together as if it were a debate, although the speakers are rarely in direct conversation. h) Vox pop: Short for 'vox populi', Latin for 'voice of the people'. The same question is put to a range of people to give a flavour of 'what ordinary people think' about some issue. Answers are selected and edited together to achieve a rapid-fire stream of opinions. i) Intertextuality: Intertextuality refers to relationships between different elements of a medium (e.g. formats and participants), and links with other media. One aspect of intertextuality is that programme participants who are known to the audience from other programmes bring with them images established in other contexts which affect the audience's perception of their current role. Young children may make no clear distinction between advertisements sandwiched between programmes and the programmes themselves. * Check the glossary at the end of this manual for the explanation of terms.

280 Communicator for a Cyber-Age in Africa Review 1. In film history, we have categorizations like Italian neo-realism, German expressionism, French impressionism, Russian formalism, African cinema, the American Hollywood style, Nigerian movies/nollywood, etc. 2. Editing techniques include: Cutting, fading, dissolving, wipe, superimposition, split screen and short/reverse shot editing.

3. There are various types of sounds in a film: • Direct sound • Commentary/Voice-over • Studio sound • Sound Effect • Selective sound • Music • Sound Perspective/aural perspective • Silence • Sound bridge • Background music • Dubbed dialogue • Foreground music • Wild tract • Parallel (synchronous) sound 4. The various ways of communicating time in film are: Screen time, subjective time, suppressed time, simultaneous editing, slow motion, accelerated motion, reverse motion and replay.

5. The quality of light is important. Soft and hard/harsh lighting can manipulate a viewer's attitude towards a setting or a character. The way light is used can make objects, people and environments look beautiful or ugly, soft or harsh, artificial or real. Light may be used expressively or realistically. 6. Formats and other features include: • Shot • Scene • Sequence • Series • Serial • Talking heads • Vox pop. Short for 'vox populi' • Intertextuality Reflection Film is an art, and at the same time, a social/cultural practice; the two are not mutually exclusive. Films are made so that audiences can see them; they are not just made as pieces of art work meant for everyone. Relevant Skills Watch a famous movie e.g. Ben-Hur and pause every time shots change (CU, ECU etc) and pay attention to seamless editing technique.

References Arijon, Daniel. Grammar of the Film Language. London: Focal Press, 1976 Bordwell, David & Kristin Thompson.: Film Art: An Introduction. New York: McGraw Hill, 1993. Fiske, John. Television Culture. London: Routledge, 1997.

Monaco, James. How to Read a Film. New York: Oxford University Press, 1981.281 Communicator for a Cyber-Age in Africa Aim • To understand the language and grammar of Film • To get to know how film is a vehicle for cultural expression Procedure Ask the participants to talk about one movie made in Africa that they liked.

Review 1. In film history, we have categorizations like Italian neo-realism, German expressionism, French impressionism, Russian formalism, African cinema, the American Hollywood style, Nigerian movies/nollywood, etc. 2. Editing techniques include: Cutting, fading, dissolving, wipe, superimposition, split screen and short/reverse shot editing.

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Monaco, James. How to Read a Film. New York: Oxford University Press, 1981.

CHAPTER 5.10 PARTICIPANT'S HANDOUT Understanding Film-Grammar and Cultural Expression
COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS
Publication, Kenya. beams@donbosco.or.ke282 Communicator for a Cyber-Age in Africa Procedure: Watch a movie as a group and express opinions as regards the storyline, values conveyed and quality of photography. E.g. John Q, Homeless to Harvard. Input FILM: A film is a complex language made up of images, movement, action, light and shade, sound (dialogue, music, natural sounds and silence) and colours. Film can be seen as a technique of recording, conserving and projecting images in movement. Besides being a technique, it is also a means of expression, representation and communication. It makes itself understood through a particular language, which has its own grammar. Films are not images produced through our immediate and direct contact with the world. Rather, films are mediated visions of the world. They provide us an indirect vision, one which is filtered through the lens not just of a camera, but also someone else (and that could be you) who has a particular interest in seeing the world in a particular way (aesthetic, moral or purely economic).

TYPES OF FILM CRITICISM There are many types of film criticism 1. Genre criticism: this refers to the attempt to structure and order text into a kind of formula for the convenience of both the producer and audience. Strategies for constructing generic categories: a) Aesthetic (appropriateness of the textual characteristics) b) Ritual (repeated structures that emphasise the shared cultural values of the audience and the producer) c) And lastly Ideological strategy (the text orients the audience to see things in a particular way) 2. Textual Criticism/Journalistic Film Criticism: takes into consideration, the plot, the characters, the themes the technical devices.

3. Humanistic Approach: this approach is concerned with the importance of human values in movies.

4. ideological or Academic Approach: commonly used by film scholars and students. It seeks to answer the basic question, "What is a cinema?" In this lesson we shall deal with two types of Film criticism and a Film review A. Journalistic nARRATIVE FILM CRITICISM The reviewer often sees film once and has a very short period to write up the review. The review also tends to be short to medium length articles. Although they are often quick takes on a movie, they can sometimes be substantial and insightful. Often genre identification, (drama, police detective, history, Western, etc), plot summary make up the majority of the review. It includes a fast assessment of the aesthetic (shots, images, lighting, sound, casting, etc), entertainment, social, and cultural merits.

Journalistic film review may also aim at advertising. The primary purpose of these film reviews is to publicize a film and to convince readers to go watch it. Phrases associated with this kind of reviewing include "spectacular", "thrilling", "edge of the seat", "joy-ride", etc. This, of course is, adulteration of criticism as they are usually done by those obscure reviewers whom nobody in the business knows about.

Aim Materials Required [To acquire skills to write a film review.

[To understand film genre and make a simple film criticism .

[Pen and Paper.

[Equipments to watch a movie.

5.11 Film Criticism and Review283 Communicator for a Cyber-Age in Africa 1. How is the story told? (linear, with flashbacks, flash-forwards, episodically?) What "happens" on the level of the plot? How do plot and story differ, if at all? 2. Can the sequence be divided into individual segments (indicated, for instance, by shifts of location, jumps in time, inter-titles, etc.)? Mention some of them. How many simultaneous narratives (sub-stories) does the sequence contain? 3. How do the various channels of information used in film - image, speech, sound, music, writing - interact to produce meaning? Does one of the channels dominate in this sequence? 4. Is there a recognizable source of the narration? Voice-over or off-screen commentary? What is the narrator's perspective? 5. How does the narrative position the spectator vis-à-vis the onscreen events and characters? Are we made to respond in certain ways to certain events (say, through music that "tells" us how to respond or distances us from the action)? B. Humanistic FILM CRITICISM The Christian Filmgoer's Dilemma The entertainment industry finds it difficult to present the art of storytelling without today's cinema staples - offensive language, exploitive sex, crude humor or brutal violence. For example, in nearly every film represented by Oscar's nod, God's name is misused.

Screenwriter Brian Godawa tackles the tough issues Christians face in their movie viewing choices, examining the redemptive emphasis of storytelling, the competing worldviews expressed through today's cinema, and spirituality in the movies. Godawa's analysis offers a contemporary perspective on an important focal point of cultural dialogue: the language of movies. • Excess and abstinence: Godawa first establishes the dangers of excess, both in movie consumption and movie- avoidance. "Cultural abstainers often end up in irrelevance and alienation from others. I call these artistic teetotalers cultural anorexics. . . . The arts (of which movies are a part) are a God-given means of expressing our humanity. The creation of art, though flawed or imperfect, reflects the creativity and beauty of our Creator. To reject any of the arts in total is to reject the imago Dei, the image of God in humanity." Someone who thoughtlessly devours any movie and lumps them all under the umbrella of "entertainment", is a cultural glutton. "Cultural gluttons prefer to avoid analyzing movies beyond their entertainment value," Godawa says. The key to all stories,

according to Godawa, is their redemptive core. "They narrate the events surrounding characters who overcome obstacles to achieve some goal and who, in the process, are confronted with their personal need for change. In short, movie storytelling is about redemption-the recovery of something lost or the attainment of something needed." 1. What are the socio-historical background to the film, economic and political factors that conditioned its making and explain its existence? 2. How are the views expressed by the lead characters 'TRUTH' for the audience to believe? 3. How are the women portrayed? Is there any blatant discrimination? 4. What is the balance between entertainment and values in the movie? 5. What Gospel values can be attributed to the movie? Find a passage in the Bible that connects with this movie.

C. FILM REVIEW David Bordwell suggests in his book *Making Meaning*, that there are four key components present in film reviews. These components consist of a condensed plot synopsis, background information, a set of abbreviated arguments about the film, and an evaluation.

a) Condensed Plot Synopsis: A condensed plot synopsis means exactly that. This is a brief description of the film's plot that probably emphasizes the most important moments of the film without revealing the film's ending. Nothing is worse than revealing too much about the movie and thus ruining it for the viewer.

b) Background information: Background information about the film consists of information about the stars, the director, and the production staff of the film. It can also include interesting tidbits about the making of the film (example, entirely shot on location, or studio: this information may interest a viewer). It may incorporate information about the film's source material (is it an adaptation or a book? Is it a real life story, etc) as well as mentioning the type of genre (is it an action film, drama, history, narrative, Western, etc) the film fits into. If the reviewer is so inclined, it may also include comments from other reviewers and industry insiders that are designed to indicate to the reader what the film's reception is likely to be. Communicator for a Cyber-Age in Africa

c) Abbreviated Arguments about the Film: The abbreviated arguments about the film are generally the main focus of the review. This is the section in which the reviewer analyzes and critiques the film. The focus of this segment is to point out what does and does not work in the movie and why. Most reviewers attempt to combine this information with a little background information. For example, if the lighting and composition of the film are particularly dreadful the reviewer will generally take the time to note who the film's cinematographer was - since it's the cinematographer's responsibility to prevent that from happening.

d) Evaluation: The reviewer's evaluation of the film generally includes a recommendation to either see or avoid seeing the film. This evaluation is always based on the reviewer's arguments about the film and is frequently backed up with his/her comments regarding the film's background. Your instructor would argue that the entire tone of the review should be influenced by the reviewer's evaluation of the film. To be honest, the reader should have a fairly clear idea of the reviewer's opinion after they have read the review's opening sentence. This does NOT mean that you should start a review with statements like, "This was a good movie," or "you should go see this film right now!" It does mean that the reader should have a general idea about where the reviewer stands on the film from the first paragraph on. As a reviewer, ask yourself: 1. Does the film hold your attention and arouse your emotions (film is an emotion machine)? 2. Are there characters or characteristic (themes) that you can identify with in real life? 3. What is the story about? Describe the 'catharsis' (resolution of conflict).

4. Give the brief credit list 5. Your informed opinion about the movie, cautions, audience, rating etc.

Review 1. A film is a complex language made up of images, movement, action, light and shade, sound (dialogue, music, natural sounds and sounds and silence) and colours. 2. There are several types of film criticism namely: a) Genre criticism b) Ideological or Academic Approach c) Humanistic Approach d) Textual Criticism/Journalistic Film Criticism e) Journalistic Criticism 3. There are four key components present in

film reviews. These components are: a) a condensed plot synopsis b) background information c) a set of abbreviated arguments about the film d) an evaluation. Reflection Twenty-four frames a second, 100 heartbeats a minute, a dozen emotional high an hour, probing thoughts for weeks, lingering memories for months and shockwaves that last a lifetime: that is cinema.

Relevant Skills Watch a famous movie e.g. Forrest Gump, Bridge Over River Kwai, Singing in the Rain and write a review and a Journalistic and Humanistic criticism.

Reference www.christianitytoday.org

COMMUNICATOR for a CYBER AGE in Africa.

Edited by Fr. K D Tom Kunnel sdb Bosco Eastern Africa Multimedia Services (B.E.A.M.S) Salesians of Don Bosco Karen, 00502 Kenya

COMMUNICATOR FOR A CYBER-AGE IN AFRICA

SECTION VI Communicator for a Cyber-Age in Africa SECTION VI 6.1 Foundation of Communication Theology 289 6.2 Introduction to Communication Theology 292 6.3 Jesus Christ – The Ideal Communicator 296 6.4 Scripture: Word, Image, Tradition 300 6.5 Church Documents on Social Communications – I 304 6.6 Church Documents on Social Communication – II 311 6.7 Communication and Church Models 315 6.8 Church Structures and Organisation for Social Communication 321 6.9 Issues in Media and the Christian Response 327 6.10 Catechesis and Communication 332 6.11 The Human Approach in Catechesis 335 6.12 Communication and Culture 339 6.13 The Need for Inter-Religious Dialogue 345 6.14 Forms of Inter-religious Dialogue 350 6.15 Inter-religious Dialogue: Obstacles and Blessings 353 6.16 Youth Retreats 356 6.17 Communicating the Word of God through Fruitful Sermons 363 6.18 Practical Guidelines for Pastoral Planning for Social Communication 369 6.19 Communication Challenges with Information Communication Technologies (ICTs) Development 373 6.20 Evangelisation for the Cyber Age 382 6.21 Spirituality for Cyber Age 387 289 Communicator for a Cyber-Age in Africa Input overview of Theological disciplines and their relation to Communication.

A. The main theological disciplines: 1. Biblical Theology: It outlines the ways, meaning and God's communication in scripture. We study here the modes of communication as presented by the biblical authors and books. The various divisions of the Bible for theological studies are of concern here. They are the Pentateuch, Deuteronomic/Historical Books, Prophetic Literature, Wisdom Literature, The Gospels, Pauline and Johannean Literature.

In Biblical studies, we also consider the scripture of other religions and cultures that influenced both the Jewish and Christian scriptures. This resulted mostly from the intercultural communication that existed between them. This is taken up in detail in the next two lessons which deal with God's communication in the O.T. and in Jesus Christ.

2. Systematic Theology: Concerns the study of the contents and forms of God's communication in and through the Church. Themes studied here are Christology, Trinity, Ecclesiology, Creation, Eschatology and Grace. Each of these theological disciplines demonstrate our understanding and response to God's revelation in Christ and how we have organised this revelation into a body of studies. We examine this closely as we take a look at the models of the Church and their impact on communication in Chapter 5.7 of this course.

3. Fundamental Moral Theology: We study God's communication of human behaviour and norms for individual and social living. Of particular concern are divine law, natural law and human law. We also look at human behaviour in response to God's communication in the area of sexuality, marriage and in society at large, because Man is created social and finds fulfillment only in relation with others.

4. Liturgical Theology: This is the communicative expression of prayer and worship and communion with God. Here we study the sacraments and all the sacramental actions of the minister and the faithful. We look at the communication dimension of each of the sacraments, the symbols, the signs and gestures and

their meaning. 5. Pastoral Theology: This is the study of the ways and means of communicating in the care of God's people. This involves pastoral counselling/psychology, homilectics and canon law. Pastoral theology is the core and concern of communication theology, for we learn communication theology in order to be effective in the pastoral care of those who will be under our care. Our theological formation will be a waste if at the end we cannot communicate effectively to our church members. 6. Catechetical Theology: This is the process of initiating into and nourishing the Christian faith of those who accept Christ and become part of the Christian community. Of particular importance in the study of the RCIA, which was recommended by Vatican Council II as the norm of catechesis. 7. Mission Theology: This concerns the means and ways of God's communication to those who are not yet members of the Church. The Church which is seen as entrusted with a mandate of evangelization has to proclaim the good news of the kingdom. She can only do so through an effective communication medium which takes the need and situation of the people into consideration. Thus communication theology here is the mode by which the mission of the church can be carried out. We look at the various paradigms in the missionary life of the church and the mode and emphasis of communication, as well as the message of each paradigm.

Aim Materials Required [To establish the importance and place of communication theology in the whole theological formation.

[To discover the relationship between communication theology and other disciplines of theology.

[A Pen and Notebook/Papers.

6.1 Foundation of Communication Theology
 290 Communicator for a Cyber-Age in Africa
 B. Basis of Communication Theology
 Communication theology is based on the following: 1. Interpretation of revelation, faith and grace as means of communication 2. A vision of human beings as beings-in-communication, capable of communicating among themselves and with the transcendent.

3. A better awareness of the cultural-symbolic aspect of human life-symbolic communication, cultural manifestations as symbolic expressions 4. A perception of the new cultural industry - the power of manipulation and persuasion of the media
 C. Theological formation and communication
 The following are the prevailing attitudes: i) Isolation: There is no formal training in communications or it is seen as an extracurricular activity.

ii) Compartmentalisation: As much as it is seen as useful and important, it is not included in theological formation, but offered as electives.

iii) Collaboration: There is awareness and synergy, whereby individuals/departments collaborate in a common effort for communication.

iv) Integration: Communication is seen as the 'heart of the church' and therefore an integrated and interdisciplinary curriculum for theological formation is pursued.

The new clarion call is to arrive at integration by offering further courses on communication, with practical-pastoral relevance. In the long run, a purely rationalist and academic approach in terms of theology as faith seeking understanding, should be set aside and a faith seeking meaning and relevance, built on narrative theology be practiced.

Review 1. In this foundation we are looking at the various disciplines of theology in relation to communication.

2. Biblical studies look at the communication mode in the books of the Bible as presented by God through the prophets and authors of the Bible and also the response of the people to this communication (revelation).

3. Systematic theology helps us in organising God's communication (revelation) in and through the Church.

4. Fundamental Moral theology is the area of living the communication of norms for human behaviour in society and in human social institutions such as marriage.

5. Liturgical theology addresses the communication elements in prayer and worship as practised in the sacraments. 6. Communication theology is the vehicle for carrying out pastoral theology.

Reflection In which areas has communication been given a prominence in theological formation? Relevant Skills 1. Should communication theology be given or seen as a distinct theological discipline or should it still remain integrated in other theological disciplines as presented above? 2. Discuss theology as faith seeking understanding (systematic) and faith seeking relevance (communication).

References Eilers, Franz-Josef. *Communicating in Ministry and Mission: An Introduction to Pastoral and Evangelizing Communication*. Bangalore: Bangalore Asian Trading Company, 2004.

Joseph Palakeel. *Towards A Communication Theology* Bangalore. Bangalore: Asian Trading Corp, 2003.291
Communicator for a Cyber-Age in Africa Aim • To establish the importance and place of communicating theology in the whole theological formation.

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CHAPTER 6.1 PARTICIPANT'S HANDOUT Foundation for Communication Theology COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke²⁹² Communicator for a Cyber-Age in Africa Input introduction Communication is a substantial and essential aspect of being human. Being human means communicating because human beings are social beings.

Permeating every aspect of human life, communication is interdisciplinary, i.e. it entails an intrinsic relationship with other life disciplines: sociology, psychology etc.

Christianity is a religion of communication. God first communicated himself to us. "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world". Heb 1:1-2 He communicates himself for our salvation: "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. Jn. 3:16 He urges us to communicate the good news of salvation to the world: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." Matt 28:19-20. Human beings are created in God's image: capable of communication with and being communicated to by God. The Basics of Communication a. Communication: Communication is from the Latin word *communis* meaning common. It is the process of interaction between persons/people by construction and use of signs and meanings. It is both Divine-Human and inter-human and is characterized by sharing and participation. It concerns the ability to make signs, to encode and decode so as to live in a meaningful world and to build bridges with others. Thus when we communicate, we establish commonness.

b. Media: Refers to the methods, means or instruments used for interaction.

c. information/Message: The linear sender-receiver model by which content is transmitted from source to receiver. It is the formulated content that is transmitted.

d. Experience: This is the context in which we communicate. It is within our experiences that we encode or decode messages. Thus difficulties arise with messages outside our experience, both from sending and receiving perspectives.

e. Symbols: It is an arbitrary sign which comes into existence by convention, rule or assent. It is something used deliberately to take the place of something else. It may be verbal, (spoken word: proverb, advice, song), graphic (written word) or representational (emblem, artifact). Human beings not only understand symbolic interactions with each other and with God, but are able to create symbols.

Aim Materials Required [To revise the basic notion of communication: terms, meaning, medium, implications for understanding the Biblical revelation and pastoral milieu from a communication point of view.

[A Bible.

[Commentaries on the Bible.

6.2 Introduction to Communication Theology²⁹³ Communicator for a Cyber-Age in Africa f. Language: This is a system of symbols used for communication. It is essential in the growth and transmission of culture, values and ensuring the continuity of a community. Linguistic communication is foundational to all human social interaction. Through language, we analyse and share worldviews, psychological processes of individuals and societies. g. noise: This is any interference in the proper decoding of received message. It

can be immaterial: mood of the receiver, language not understood, or material: physical noise which affects the audibility of the message.

Components of Communication • Source • Message • Channel (medium) • Receiver. (the effect)
implication for Christian Communication: Is communication Church-centred (who), receiver-centred (to whom), message-centred (what), channel media-centred (how) or goal-centred (with what effect)? These elements should be evenly balanced for communication to be effective.

Divine-Human Communication: Biblical Paradigms a) The God of Biblical revelation is a God who communicates: God's creative action is self-revelation- God wanting to be known, wanting to speak, wanting to communicate with his creatures, to enter into a covenant with humankind. b) Divine-human communication is a gift of God: - It is not presented as a once and for all event, but as a continuous, unending process.

- Creation of man in God's own image, creation of the woman as a dialogue-partner at par with him has rich significance for our understanding of a God who communicates continuously with us.

c) The Fall (sin) causes a breakdown in the divine-human relationships, in the intra-human communication and our interaction with the cosmos. It replaces the God-centred dialogue with man-made monologue.

d) The OT narrates God's constant desire to re-establish the disrupted dialogue through a historiography which asserts Israel's knowledge of God as one intervenes decisively in their favour.

e) Through this dialogue (communication) God participates in the life of his people: in Egypt, at Sinai, at the Red Sea and in the desert.

f) By this dialogue, Israel becomes God's communication partner, a sign of universal salvation to other nations. This is mediated through the prophets, teachers, scriptures and events of history.

g) God's creative-communicative action is described by the Hebrew word, *dabar*. It refers to God's action of saving. God communicating in and through the ordinary events of history means He recognises human culture.

h) God's revelation is incarnational: 'God reveals through himself, not in spite of humanity or through the veil of humanity, but in and through humanity.' i) African Dimension of Divine Communication - The Jewish starting point of divine communication is God's manifestation in their history which leads them to affirm his presence.

- The African on the other hand, has nature as the starting point. They marvel at the wonder of creation, how natural things serve their needs, the living that they make out of natural things, and see a Supreme Being behind it all. - This leads them easily to identify God with mountains, trees, rivers and other natural things. In many African cultures, these are mediations of the divine, in the big rivers, the big trees and high lofty mountains is the encounter with the divine. - These objects are held as sacred and where they are located are demarcated as sacred places. - Symbolism is very prominent in African life. - The felt phenomena, the visible object is very vital to African communication of the divine. Review 1.

Communication Theology has helped us look at how God has communicated and still communicates to his people. 2. We also evaluated terms like communication, media, Information, message, experience, language and noise which are vital to communication.294 Communicator for a Cyber-Age in Africa 3. Divine

communication is for us in our fallen state. From an African perspective, our encounter with nature mediates God's presence. Signs and symbols play a major role in communication in the African context.

Reflection 1. Choose a passage/event from the OT and analyse the Divine-human interaction from a communication perspective.

2. What should be the present day attitude of the church to culture and language? Discuss Relevant Skills 1. Anthropomorphism, use of symbols, provides a greater efficacy to Divine-human revelation when seen from a communication point of view. Contrast the Jewish view of barred images and the prolific presence of symbols among Africans.

2. Enact a role play based on the OT to bring into sharper focus the Divine-human dialogue.

3. Analyse the relationship between creation and the exodus covenant from a communication perspective.

4. Is symbolism equal to idolatry? What do you say about the images we have in the Church and in homes?

Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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CHAPTER 6.2 PARTICIPANT'S HANDOUT Introduction to Communication Theology COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke²⁹⁶ Communicator for a Cyber-Age in Africa Procedure • Introduce the topic • Form groups from the students who will discuss the various characteristics of Jesus' communication. Input Introduction • The kenotic incarnation is the culmination of God's communication: The Incarnation of Jesus Christ as Man is the culmination of a series of revelations and communications (Heb 1:1). In Christ, God becomes Emmanuel God with us. Christ is the image of the invisible God (Col 1:15); He is God's communication with us.

- The Incarnation takes place in the context of 'fullness of time' which is the fullness of the self-communication of the Triune God in the Holy Spirit. 'By the power of the Holy Spirit, the mystery of the hypostatic union is brought about. That is, the union of the divine nature and the human nature, of the divinity and the humanity in the one Person of the Word-Son. • This fullness is best described by John: 'The Word became flesh and dwelt among us' (Jn 1:14). The literal translation is The Word became flesh and pitched its tent among us. In the communication science, it refers to the entering the semantic orbit of the receivers. Incarnation is the moving into the 'frame of reference' or field of experience of the audience, their actual values, languages and worldviews.

- The Incarnational self-communication in Jesus Christ proceeds to finality in the paschal mystery as a new dimension of God's self-communication. The Easter event, culminating in Pentecost is the time of the new beginning of the self-communication of the Triune God to humanity in the Holy Spirit through the work of Christ the redeemer. 'God so loved the world that He gave His only Son.' (Jn. 3:16) Different Titles Attributed to Jesus Christ: Word/Son of God, Son of David, Messiah, the Christ, the Anointed, Saviour, Son of Mary, Son of the Most High, Son of Man, King of the Jews, Rabbi, Master, Lord, Teacher, the Great Elder, the Divine Healer Sharing Analyse in your groups these and other titles to understand the people of Jesus. What relevance do they have from the point of view of communication theology? Another epoch of self-communication of God is the outpouring (sending) of the Holy Spirit, which is accomplished in Christ, witnessed by the preaching of the apostles and manifested in the church as the Counsellor, the Spirit of Truth, the Advocate. The Holy Spirit is the ongoing expression of God's self-communication for all peoples and at all times. We should see Him not only as an agent of Mission and Evangelization (Redemptio Missio, Evangelii Nuntiandi) but as an agent and fulfilment of God's self-communication to the church and mankind. Jesus' Communication Style Assign aspects of characteristics of Jesus' communication to the group for research.

Aim Materials Required [To enable students to reflect on Jesus as a communicator and devise current and relevant pastoral approaches for communicating the Good News and also caring for souls.

[A copy of the New Testament.

6.3 Jesus Christ - The Ideal Communicator²⁹⁷ Communicator for a Cyber-Age in Africa The Effect of Jesus' Communication People could not remain unmoved by Jesus' communication. Listening to him, they either loved him or hated him. To those who accepted him, he gave them the power to be children of God. (Cf. Jn.

1:12). These experienced peace, joy, communion, love, healing and forgiveness. [Let the class give examples].

Still others refused to see the light and strength brought by Him. They remained in their darkness and ignorance. [Let the class give examples].

What is the central message of Jesus? • Jesus' communication was as a result of his eternal communion with the Father and the Holy Spirit, for the Trinitarian life is a communitarian one. People in communion, cannot but communicate. • He came to restore the broken dialogue between us and God, to reconcile us and also restore the kingdom of God, a kingdom of peace, justice, love, joy and righteousness. He called together a community of disciples to live and strive towards koinoinia, which is the foundation of values of the kingdom. Since it is communication that creates and sustains the community, we can say the Church is communication.

Communication and communion live's through proclamation of the Word (kerygma) and service to each other (diakoinia).

At its highest level, communication is giving of oneself, a self-emptying, the kenosis of Christ (Ph 2:5-11).

Jesus manifests in his life a deep and lasting communion and communication with the Father and the Spirit. He is not just an itinerant preacher, moving from place to place, but one who is constantly in communion with his Father. (Ask the class about instances of Jesus' communion and communication with the Father and the Spirit).

A. The Hearers of His Communication 1. The source of Jesus' communication was his intimate relationship with God - His Abba. He was conscious of God's spirit speaking and acting through him. Lk 4: 16-30 2. His one obsession was to do and communicate His Father's will. Lk 12:32 3. He had a relentless desire to usher in the Kingdom of God- a kingdom of peace, love, truth, and justice. Mk 12: 28-31, Lk 11: 14-23.

4. Jesus had a deep compassion for his audience and he recognised their needs.

Mt. 11: 28; 14:14; Mk 2, 23-28, 6, 30-34; Lk 6, 6-11; 7, 12, 26-50.

5. His communication with people was personal and for their benefit. Each encounter was unique and spontaneous. Mt. 7, 12; Mk 10: 17-22.

6. His communication reveals his great respect for human life- his keen observation and attentiveness to whatever is simple, honest, and holy in the human condition. Mt. 13, 44-46; 11:25; 7, 47-48; Lk 9, 47-48 B. His communication style 1. He had extraordinary supernatural gifts: intelligence-wisdom Lk 2, 40, 52, authority Lk 4, 31-32, mind-reading Lk 7, 39-47, healing Mt. 16, casting out demons Mt 8, 16, 28-32.

2. He must have had a powerful voice: Mt 13, 1-3; Mk 6:37.

3. His teaching was full of familiar symbols, word-pictures and imagery from everyday life. Lk 6: 47-49; 5, 36-39; 12, 22-31, 13: 24 4. He spoke in parables and stories. Mt. 23, 47-50; Mk 4, 1-9; 4, 30-32; Lk 6, 43-46, 12, 22-31; Mt 8, 5-13, Mk 1, 40-45.

5. He used nonverbal communication. Mt 9, 18-31 6. He used humour. Mt. 17, 27; Mk 6, 45-52.

7. He used miracles to make a point. Mk 2, 1-12; Lk 5, 1-11.

8. He chastised those who were blinded by hypocrisy, wealth and self-righteousness.

Mt. 11, 20-24; Lk 6, 24-26; Lk 11, 37-12:1

Mt, 11, 15-19.

10. Imbibing his message requires courage. Mk 13, 9-13; Mt. 10, 26-28.298 Communicator for a Cyber-Age in Africa C. it's effect on his audience 1. His listeners found him speaking with an authority that far exceeded that of their regular teachers. Mk. 1, 27; Mt. 9: 32-34, Lk 4: 36; Lk. 7, 16.

2. His words had an immediate effect on: evil spirits Lk. 4, 31-35, 7, 11-15; diseases Mt 9, 27-31, 8, 1-4, nature Mt. 8, 23-27, death Mt. 9, 18-36.

Communication Methods of Jesus Christ 1. His life communicates for him. His incarnation, birth in a manger, the 40 days in the desert, passion, death and resurrection. All these are manifestations of his mission and his commitment to being sent by the Father for redemption of the world.

2. As an itinerant preacher, he preaches virtually everywhere: synagogues, Temple, private homes, by the seaside and mountains. 3. He speaks to the people in their daily experience and aspirations, their concern and worries which he brings to the Father's will. In his stories, he used familiar examples of daily life, e.g. work of fishermen, farmers, shepherds, bakers and widows.

Guiding Principles of Jesus' Communication 1. He segmented his audience. Segmentation refers to identification of a group within a larger audience to whom one will target for a message. In Jesus' life, we see this in his encounter with the Syrophenician woman (Mk 7: 25-30). In this encounter, Jesus is not being rude to the woman but merely telling her that she is not part of his primary audience and that any time spent with her or anything done for her is at the expense of his target group. In our communication endeavour, we must realise that we cannot appeal to all people at the same time with the same message. We must choose which part of the larger society our message will be best suited to and remain with that group.

2. His communication was within the context of his receptors. Speaking in contexts familiar to receptors increases the chances of the message being well received. Manipulation and persuasion used in the message should be geared towards the good of the receptors. They should be treated as we would want them to treat us. He spoke using things (sheep, seed, bread, figs, etc) which were familiar to the people of his time. His stories made use of places and things known to them, e.g. the Lost Coin, Sheep, Son (Lk 25), the Ten Virgins (Mt. 25,1-12).

3. He had different means of communication to the different people He came across. His communication to the Pharisees and tax collectors was not the same. We can say he was more charitable to tax collectors, inviting them to salvation (cf. Lk 19, 1-10) than he was to the Pharisees whom he used harsh examples, to call them to conversion. Review 1. Jesus is referred to by many titles and in these titles we see the various aspects of Jesus. All these titles communicate different aspects of Jesus to us. 2. His central message was repentance and salvation. 3. He communicated his whole self to us. He used many ways, especially parables and other stories to get to his audience.

Reflection 1. Choose a parable of Jesus and analyse it to discover the kind of communicator Jesus was 2. Discuss in groups the chief qualities of Jesus as a communicator. How effective was he? 3. How does one overcome cultural barriers in communication following the gospel way? 4. How does one communicate the

message of salvation in the face of hostility? Relevant Skills Re-write a gospel parable to make it effective for today's youth.

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Duffy Paul. Word of Life in Media and Gospel. Victoria: St. Paul's Publications, 1991. 299 Communicator for a Cyber-Age in Africa Aim • To reflect on Jesus as a communicator and devise current and relevant pastoral approaches for communicating the Good News and also caring for souls.

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CHAPTER 6.3 PARTICIPANT'S HANDOUT Jesus Christ - The Ideal Communicator COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke300 Communicator for a Cyber-Age in Africa Procedure Explore the meaning of the various passages on the theme: 'Word' and 'Image' Divide the class into four groups, who will communicate Lk 4:18 to the following groups: a). Charismatic Christians b). Urban wealthy Christians c). Rural simple Christians d). Teen/Youth Christians Let each group share how they are going to carry out their communication.

Input The Bible is among the numerous primary sources of God's communication with human beings. However, God's communication far exceeds the written text of the Bible. Revelation encompasses all the various means God created an encounter with people.

These encounters are testified to by witnesses (testamentum). When these testimonies are collected in writing, we have the scriptura (scriptures). So there is first the experience (testament) before the expression in text (scripture).

Faith is not only what is written (the sola scriptura of Martin Luther). It is far beyond the visible written text. The Bible is written testimony. It combines both word and testament. 'Word' in the Bible denotes a person. A person's word reflects his or her true self, identity, intention and personality. Many times in the OT, we come across the phrase 'the word of the Lord...' God gave his word (himself) in covenant with the patriarchs, with Israel in the Decalogue (10 words). Jesus comes as this Word, which was with the Father and through Him all things were made (Jn 1). Jesus never saw or called himself as 'Word of God'. The NT concept 'word' has roots in the Greek logos and when Christianity left its Jewish influence and inserted herself in the Hellenistic world, the concept of logos as a person, a pre-existent being with God was applied to Jesus Christ- 'In the beginning was the Word, and the Word was with God and the Word was God.' (Jn 1:1).

From a communication point of view, the early Christians were more interested in a personal relationship, an intimate experience and substance of meaning of Jesus' words than just verbal precision of what was said, to be put in writing.

According to Pierre Babin, we should avoid reducing the word of Jesus Christ to accurate written word for the Gospel (Word).

Meticulous following of the letter of the law kills the spirit of the law. The Gospels as we have them today are as a result of a response to development in the cultural and ecclesial context of their time. Aim
Materials Required [To examine the role of scriptures in the process of divine-human communication.

[To familiarize students with the evolution of the concept of Word and Image in the scriptures.

[A copy of the Bible.

6.4 Scripture: Word, Image, Tradition
301 Communicator for a Cyber-Age in Africa
The word and spirit, the letter and proclamation, go hand in hand and should not be separated or taken out of their context.

There is no communication from the letter alone because it might conceal or deceive the recipients. This is seen in the Human Communication theory of McLuhan. He posits that 'the print technology, by focusing on the human mind on linear print, creates a breach between visual experience and auditory experience'. Written word (text) reduces experience to only one sense (sense of sight) and this distorts and fragments human perception and sensibility. This alienates the other senses and restricts people to a universe of fallacious abstraction.

In this way, Hans-Georg Gadamer suggests that focus on the stages of development of the Bible: oral preaching, illuminated manuscript, a liturgical drama and finally a printed book is necessary for understanding the Bible. Our concentration on literary culture makes us see the Bible only as a printed book. We must be aware that till recently, western theology and theological teaching have been marked by this literary genre.

When we, in our contemporary thought pattern, subject the Bible and for that matter Christian revelation to an exaggerated literal genre, we run the risk of the gradual disappearance of the memory, the decline of community in celebration and participation. A special mention needs to be made of our African context, where less emphasis is placed on the written word. The word is what is spoken and listened to. The word is acted out in drama, sang in songs, presented in dancing and drama, accompanied by giggles, clapping and cheers. This makes a better impression and impact on the peoples than a written text which appeals only to the intellect and less to emotion or imagination.

Basically, the foundation of the Bible is oral transmission. The commandments were to be listened to and carried out. (Dt, 6:1). Later prophets would proclaim the word from God to the people, who were to heed it for life or ignore it to their own peril. King Josiah in 622 BC discovered the law and urged it to be proclaimed in public (2 Kgs 23: 2). St. Paul's letters were not rewritten for the Christians, but read publicly (I Tim. 4:13). The kerygma, in which the word of God prominently features, was an oral proclamation. Basically, this message was heard, remembered, understood, taught and proclaimed, celebrated and translated into life. The writing and fixing of the canons of the Bible did not affect this practice of oral transmission. The written word only served as an aid for memorizing and reciting, for proclamation and teaching, for study and celebration.

Word and image God's revelation (Jesus) can be experienced to us in multi-sensory forms.

People can see Jesus (Jn 14:4) People can hear him (Mk 1:11) People can touch him (Lk 23:39) In the Psalms, we are invited to taste and see how good the Lord is (34:9).

John describes it in a very graphic way: 'that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the

Word of Life ... and we have seen and testify and proclaim to you... (I Jn. 1,1-2). The same testimony is presented by Peter on the transfiguration and the need to trust in prophecy (I Pt 1: 16-21).

God's revelation, especially Jesus Christ comes to us in this Word-Image form. Jesus takes a concrete human form, he comes as a sign, an icon. At his birth, the angels indicate him with a sign: 'This will be the sign for you: you will find a baby wrapped in cloths and lying in a manger'. However, a sign is always in the realm of belief and deeper faith, not to test like the Pharisees. (cf. Mt. 12, 38-39; 16, 4; Lk, 11, 29-30) Art: a medium of Christian communication Judaism is strongly against visual representations, as seen in the 2nd of the 10 commandments. The condemnation of the idolatry of the golden calf in Ex. 32 is another example. Destruction of images and suppression of all 'high places' was a major aspect of the reforms of King Josiah during the 7th century before Christ. The tone of condemnation changes in the Middle Ages, with Basil the Great teaching that honour to images (icons) is really honour to who they represent and Thomas Aquinas saying images are not worshipped since they are mere things, but they draw us to God incarnate. 302 Communicator for a Cyber-Age in Africa For the unlettered, Pope Gregory (6th century) and William Durandus recommends pictures and ornaments in churches as their lessons and scriptures. The Protestant Reformation of the 16th and 17th century brought a violent opposition to images and icons, claiming they were violating scriptures and distracting worshippers. They opposed all major signs and symbols- sacraments, altars, relics, clerical habits and statues. Their interest was only in the written text of the Bible.

African communication through signs and symbols Signs and Symbols are essential to the African communication mechanism. Without them, communication is next to impossible. Through art (signs and symbols) a whole spectrum of network relations are created between human beings and with the cosmos. Things are not just written down in pure dry text, but are symbolically represented in art. These expressions are gestures, word (spoken), dance, music, dress, ornamentation, tattoo, make-up, mask, architecture, time and space. By these artistic expressions, human beings become the soul of soulless things and the voice of the voiceless things of the cosmos. Finally, we have to become aware that God's communication in the world can only be appreciated through symbols, words and signs. Review 1. Scripture is God's communication to us in words and images. Jesus' communication in scripture is more than just words.

2. The written words are final edition of the spoken word. 3. The power of the word is in the speech. That is why scripture in church is not just read, but proclaimed. A proclamation carries power and effect for conversion. 4. Jesus' communication is graphically present in images and for most people images speak louder than words. Reflection 1 Discuss the biblical position on visual images by giving examples.

2 What is the role of art in communicating the Christian message? Relevant Skills 1. Discuss the controversy that arose during the Reformation on Word and Image.

2. Demonstrate how we can use visual art for catechesis with our youth groups or parish community.

Reference BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

Resources Kofi Appiah-Kubi. African Theology en Route. New York: Orbis Books, 1981.

Duffy Paul. Word of Life in Media and Gospel. Victoria: St. Paul's Publications, 1991. 303 Communicator for a Cyber-Age in Africa Aim • To examine the role of scriptures in the process of divine-human communication • To be familiar with the evolution of the concept of Word and Image in the scriptures

Procedure Form four groups and plan how you will communicate Lk 4:18 to the following groups: a). Charismatic Christians b). Urban wealthy Christians c). Rural simple Christians d). Teen/Youth Christians Let each group share the strategies use to carry out their communication.

Word and image God's revelation (Jesus) can be experienced to us in multi-sensory forms.

People can see Jesus (Jn 14:4) People can hear him (Mk 1:11) People can touch him (Lk 23:39) In the Psalms, we are invited to taste and see how good the Lord is (34:9).

John describes it in a very graphic way: 'that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the Word of Life ... and we have seen and testify and proclaim to you... (I Jn. 1,1-2). The same testimony is presented by Peter on the transfiguration and the need to trust in prophecy (I Pt 1: 16-21).

God's revelation, especially Jesus Christ comes to us in this Word-Image form. Jesus takes a concrete human form, he comes as a sign, an icon. At his birth, the angels indicate him with a sign: This will be the sign for you: you will find a baby wrapped in cloths and lying in a manger'. However, a sign is always in the realm of belief and deeper faith, not to test like the Pharisees. (cf. Mt. 12, 38-39; 16, 4; Lk, 11, 29-30)

Review 1. Scripture is God's communication to us in words and images. Jesus' communication in scripture is more than just words.

2. The written words are final edition of the spoken word. 3. The power of the word is in the speech. That is why scripture in church is not just read, but proclaimed. A proclamation carries power and effect for conversion. 4. Jesus' communication is graphically present in images and for most people images speak louder than words. Reflection 1 Discuss the biblical position on visual images by giving examples.

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Resources Kofi Appiah-Kubi. African Theology en Route. New York: Orbis Books, 1981.

Duffy Paul. Word of Life in Media and Gospel. Victoria: St. Paul's Publications, 1991.

CHAPTER 6.4 PARTiCiPAnT'S HAnDouT Scripture: Word, Image, Tradition COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke304 Communicator for a Cyber-Age in Africa Procedure Introduce the Class to the evolution of communication and the Church; Document and then ask the groups to present some of these documents.

Input The Church becomes aware of herself as a living community of people who are intimately related. To her, (the Church) has been entrusted the mandate of Jesus to go and teach and baptise the nations of the world (Mt. 28, 16-20). This mandate should be seen as the first basic document for communication. This set in place, the first mode of communication - Oral transmission, dominated early Christianity till the Middle Ages, where words were linked with images like signs, word-pictures, rituals and celebrations.

The Gutenberg era is the second mode, where literacy and printing became the norm. Through printing, knowledge spread wider and faster, affecting some traditionally held beliefs and values. However, factors like mass illiteracy and shortage of books made this print knowledge mostly the preserve of the clergy and the elite. The third phase, the electronic era was a result of ample use of electricity. It shows itself in the area of large numbers of people (mass) and also far reaching distances. One must not see these stages as successive, because they are inter-related. Church Documents Before going into the subject matter of the documents, it is good to see a brief history of the development of the Pontifical Council for Social Communications which is responsible for these documents and also works in conjunction with the Holy Father for encyclicals on social communication.

A Brief outline and the History of the Pontifical Council for Social Communications (Extract) On 30 January 1948, by Letter Protocol No. 153.561 from the Secretariat of State of His Holiness Pope Pius XII, the Pontifical Commission for the Study and Ecclesiastical Evaluation of Films on Religious or Moral Subjects was established; at the same time Bishop Martin John O'Connor was nominated President and the following persons were designated as Members: Rev. Mons. Maurizio Raffa, representing the Sacred Congregation of the Council, Rev. Mons. Ferdinando Prosperi, representative of the Office Catholique International du Cinématographe and provisional Secretary of the new Commission, Mr Giacomo Ibert and Architect Ildo Avetta. On 17 September 1948 the Holy Father approved the statutes of this new Office of the Roman Curia, which was renamed the Pontifical Commission for Educational and Religious Films. Then the original five-man Commission was replaced by the Pontifical Commission for Cinema, the statutes of which were approved by the Supreme Pontiff on 1 January 1952. With this measure, the new Office of the Curia took on the character of a study organism, endowed with an ample College of Experts recruited from various nations, while higher prelates from the dicasteries of the Roman Curia concerned with pastoral problems related to the development of modern techniques in the entertainment world were called to take part in the Commission itself. The Commission was also given larger Aim Materials Required [To enable students appreciate and understand the Church's social teachings on social communication.

[Vatican II Document, Documents on Social Communication.

[Pope's Message on World Communication Day.

6.5 Church Documents on Social Communications - I305 Communicator for a Cyber-Age in Africa premises and provided with a Secretariat, directed by Mons. Albino Galletto, nominated Executive Secretary on 1 October 1950. Two years later, on 1 October 1952, Mons. Andrea Maria Deskur was designated Undersecretary.

The international position of the small Curia Office was so well established when John XXIII acceded to the Papacy that the new Pope had no hesitation in dedicating to it one of his first solemn documents, the motu proprio *Boni Pastoris*, with which the Pontifical Commission was aggregated to the Secretariat of State and made a permanent Office of the Holy See. This took place on 22 February 1959. Then some months later, on 16 December of the same year, the Pope instituted and approved the statutes of the Vatican Film Library, entrusting its management to the Pontifical Commission. Paul VI's accession to the Papacy led to the constitution of the Council Committee for the Press under the direction of the President of the Pontifical Commission, which set to work, with notable success, to improve relations immediately between the Council and the world of news and journalism..

Every year that passes, the tasks of the Pontifical Commission multiply as, despite shortage of staff and limited means, it faces the ever-increasing need for studies, reports and other undertakings, if it is to keep

up with the vertiginous development of the media in the world. In fact, technology, especially in electronics and communications, is advancing with giant strides, challenging its users with innumerable problems of research, planning and appropriate action. Mons. John P. Foley, the new President, appointed on 9 April 1984 and named titular Archbishop of Neapolis in Proconsolare on the same date, was ready to take up the gauntlet. (Bishop Deskur was nominated President Emeritus and elevated to Archbishop). Archbishop Foley inspired the Office with new energy, proposing new technical means and fresh pastoral approaches, aided in his task by the new Secretary, Mons. Pierfranco Pastore, appointed to the post on 4 th December 1984. At the same time the Pope nominated Dr Joaquin Navarro as Director of the Press Office of the Holy See, with Mons. Giulio Nicolini as Vice-Director, while Archbishop Romeo Panciroli, who on 6 November 1984 had been made titular Archbishop of Noba, became Apostolic Nuncio to Liberia.

A close and continuous collaboration has always linked the Pontifical Commission with many Dicasteries of the Roman Curia. The presentation to the world of information contained in the Documents of the Papal Magisterium and in some of the more important acts of the Congregations and Offices often engaged the Commission in a delicate, long-awaited and not too easy task. Among the fruits of this collaboration were: Guide to the training of future Priests concerning the instruments of Social Communication, published by the Congregation for Catholic Education on 19 March 1986, and Instruction on some aspects of the use of the instruments of Social Communication in promoting the Doctrine of the Faith, published by the Congregation for the Doctrine of the Faith on 30 March 1992.

In 1987, in view of the changed technological conditions in the field of social communications, the Pontifical Council had proposed to the Plenary Assembly that a possible supplement to *Communio et Progressio* be prepared, based on the answers to a questionnaire which had already been circulated to the bishops' conferences in 1986. As a result, five years later, 2 February 1992 saw the publication of the Pastoral Instruction *Aetatis Novae* on Social Communications on the 20th Anniversary of *Communio et Progressio*.

Since one of the most important aspects of social communications is advertising, with its power of persuasion and often of psychological pressure, the Pontifical Council had proposed to the Plenary Assembly that a pastoral document be drawn up to treat the subject in the most suitable way. After three years of preparation involving Members, Consultants, Experts and numerous bishops' conferences, the document entitled *Ethics in Advertising* was published on 22 February 1997, provoking a remarkably favourable impression for the seriousness, simplicity and restraint with which the subject had been handled.

The above summary is intended merely to remind readers of the daily activities of international relevance which the Office of the Holy See for Social Communications has carried out during the fifty years of its existence.

The Pontifical Council is well aware that all those who work in journalism, radio, television, films and the whole system of informatics, who listen honestly to the voice of their conscience and sincerely aspire to further the progress of their art, know how difficult it is amid the conditioning of everyday life to keep faith with their true vocation as communicators of truth and goodness. Catholics, moreover, must often cope with a lack of material means which, however much they may desire it, hampers their making of a contribution to the spread of free information mindful of the spiritual dimension and the public quality of entertainment while showing faith in the betterment of the individual and society and stimulating people to work for it. 306 Communicator for a Cyber-Age in Africa Sharing Highlight the major epochs in the life of the Pontifical Council for Social Communications.

Background of the documents: These documents concern the Church statement on social communication in relation to the use of the modern means of communication. These statements depict not only the importance the Church attaches to social communication but also the growing understanding of the means of social communication.

The documents are grouped into 3: Papal documents, Pontifical Council Documents and World Communication Day Messages.

a) Papal Documents Year Author Title Theme (audience) June 29, 1936 Pope Pius XI Vigilanti Cura Making cinema wholesome, healthy and an instrument for promoting good moral standards Dec 16, 1954 Pontifical Commission for the Cinema, Radio and Television Statutes PC Statutes for the Pontifical Commission for the Cinema, Radio and Television June 21, 1955 Pope Pius XII Ideal film Exhortations to representatives of the world of the cinema Sept 8, 1957 Pope Pius XII Miranda Prorsus Church's interest in the use of motion picture, radio and television June 29, 1959 Pope John XXIII Ad Petri Cathedram Obligations in respect to Truth -- in the Press Feb 22, 1959 Pope John XXIII Boni Pastoris Motu Proprio on good use of motion picture, radio and television May 15, 1961 Pope John XXIII Mater et Magistra Extract (nos. 61, 223) reference to modern means of communication April 11, 1963 Pope John XXIII Pacem in Terris Extract: (no. 12-13, 90). Man's right to maximum use of abilities and rejection of falsehood Dec 4, 1963 Second Vatican Council Inter Mirifica Conciliar Decree on the means of social communication May 15, 1961 Pope John XXIII Evangelii Nuntiandi Nos. 40-48. Suitable means of communicating the Gospel Oct 16, 1979 Pope John Paul II Catechesi Tradendae No. 46 Communications media March 4, 1979 Pope John Paul II Redemptor Hominis No. 16 Modern inventions should be for the good of Man Nov 22, 1981 Pope John Paul II Familiaris Consortio No. 76 - Recipients and agents of social communication 307 Communicator for a Cyber-Age in Africa Jan 25, 1983 Pope John Paul II New Code of Canon Law Can.211,212,218,666, 761,775,779,804,822-32,838,1063,1369 Canons on Social Communication Mar 19, 1986 Cong for Catholic Education Guidelines for future priests Guide to the training of future priests concerning the instruments of social communications Dec 30, 1988 Pope John Paul II Christifideles Laici No. 44 Evangelizing Culture and the Cultures of Humanity June 28, 1988 Pope John Paul II Pastor Bonus Art(s) 169-70 on the functions of the Pontifical Council for Social Communications Dec 7, 1990 Pope John Paul II Redemptoris Missio 37-Parameters of the Church's Mission 'Ad gentes'. 83-Missionary Promotion and Formation among the People of God Mar 25, 1992 Pope John Paul II Pastores Dabo Vobis 59 Pastoral Formation: Communion With the Charity of Jesus Christ the Good Shepherd Mar 30, 1992 Cong for the Doctrine of the Faith Use of instruments of SC in promoting doctrine of faith Instruction on some Aspects of the Use of the Instruments of Social Communication in Promoting the Doctrine of the Faith Sept 14, 1995 Pope John Paul II Ecclesia in Africa 52,71- Intrusiveness of the mass media 112-5- Communicating the Good news Mar 25, 1995 Pope John Paul II Evangelium Vitae 98- cultural change in Mass Media Mar 25, 1996 Pope John Paul II Vita Consecrata 99- Presence in the field of social communications Jan 22, 1999 Pope John Paul II Ecclesia in America 20-1- The Phenomenon of Globalization 72- Evangelization through the media April 4, 1999 Pope John Paul II Letter to Artists Art as a tool for communicating the Gospel May 23, 1999 Pontifical Council for Culture Pastoral approach to Culture 33-34 Mass media and religious information 308 Communicator for a Cyber-Age in Africa June 4, 2000 Pope John Paul II Jubilee Year -- Journalists Holy Father's address to the Jubilee of Journalists Feb 13, 2001 Pope John Paul II 70th anniversary Vatican Radio Holy Father congratulates managers and staff of Vatican Radio on the station's 70th anniversary June 28, 2003 Pope John Paul II Ecclesia in Europa 63- Attention to the mass media Oct 16, 2003 Pope John Paul II Pastores Gregis 30- Episcopal ministry for the inculturation of the Gospel 2005 John Paul II Rapido Sviluppo Letter to those responsible for communications Dec 03, 2004 Pope John Paul Appeal to Catholic Newspaper To Italian Federation of Weeklies Feb 17, 2005 Pope John Paul II Papal Letter on Media Responsible for Social

Communication March 13, 2005 Pope John Paul II Thanks Media for Appreciative Service Key Role of Media
 Aug 18, 2005 Pope Benedict XVI Advice to Journalists To WWD journalists Nov 27, 2006 Pope Benedict XVI
 Christian Media to Educate Mind Media in Spirit of the Gospel March 9, 2007 Pope Benedict XVI Media to
 Promote Beauty Appeal to Media Nov 29, 2007 Pope Benedict XVI Grateful for L'osservatore Romano
 Directors of Publicity Houses Jan 24, 2008 Pope Benedict XVI Media Overstepping the Mark Urges
 Communicators to seek and Present Truth May 28, 2008 Pope Benedict XVI Media Have Urgent Duty
 Address North American Communicators June 9 2008 Pope Benedict XVI Catholic Universities Pope's
 speech to University Media Faculty b). Pontifical Commission for Social Communication Year Title Theme
 Nov 16, 1959 Vatican Film Library Statues May 23, 1971 *Communio et Progressio* Pastoral Instruction on
 the Means of Social Communication written by order of the Second Vatican Council June 3, 1973 Appeal to
 Contemplative Orders To support good use of mass media Oct 4, 1989 Criteria for Ecumenical and Inter-
 Religious Cooperation in Communications Dialogue 309 Communicator for a Cyber-Age in Africa May 7,
 1989 Pornography and Violence Pastoral Response to Pornography and Violence in the Communications
 Media Feb 22, 1992 *Aetatis Novae* A Revolution in Human Communications 1996 100 Years of Cinema
 (1995 – 1996) Training in the interpretation of the motion picture medium Feb 22, 1997 Ethics in
 Advertising Ethics June 4, 2000 Ethics in Communications Ethics Feb 22, 2002 Ethics in Internet Ethics Feb
 22, 2002 The Church and Internet Ethics Oct 18, 2005 Right to Communicate Holy See's Address on
 Information Technologies May 17, 2007 Media Education a Must for Youth Pontifical Commission on Pope's
 Message May 29, 2008 Catholic Media Congress Address to Toronto Convention Review These documents
 show an array of the Church's especially the Pope's concern in ensuring that there is proper education on
 the availability and use of means of social communication. This concern covers all the areas and means of
 social communication. The popes as pastors want to give a direction in this area and not just leave it to the
 whims of individuals. The popes exercise their teaching authority in this area as well, starting with the very
 first document on social communication, *Vigilanti Cura* in 1936 to *Rapido Sviluppo*- Letter to those
 responsible for communications in 2005. It is worth noting the various themes and concerns taken up by
 these documents.

This section concerns the Pontifical Commission for Social Communication. In faithfulness to its mandate
 and function, this commission writes extensively on all the aspects of social communication, showing the
 guidelines that people should follow as far as the Church's teachings are concerned. Of contemporary
 attention is the Internet, which seems to be a daily phenomenon for many people. Reflection 1. Discuss the
 comparative merits and demerits of oral, print and electronic media for the ministry of the Church.

2. List the pastoral priorities of each of these media in the life of a local church.

Relevant Skills Select 5 papal documents which have the same theme and present the development of this
 theme.

Resources www.vatican.va: Papal, Conciliar and Commission's documents on Social Communication

References Eilders, Franz-Josef. *Communicating in Community: An Introduction to Social Communication*.
 Manila: Logos Publications, 1994.

Eilders, Franz-Josef. *Communicating In Ministry and Mission: An Introduction to Pastoral and Evangelizing
 Communication*. Bangalore: Asian Trading Corp, 2004.

Joseph Palakeel. *Towards A Communication Theology*. Bangalore: Asian Trading Company, 2003. 310

Communicator for a Cyber-Age in Africa Aim • To appreciate and understand the Church's social teachings
 on social communication.

Review The documents on communication show an array of the Church's especially the Pope's concern in ensuring that there is proper education on the availability and use of means of social communication. This concern covers all the areas and means of social communication. The popes as pastors want to give a direction in this area and not just leave it to the whims of individuals. The popes exercise their teaching authority in this area as well, starting with the very first document on social communication, *Vigilanti Cura* in 1936 to *Rapido Sviluppo*- Letter to those responsible for communications in 2005. It is worth noting the various themes and concerns taken up by these documents.

In faithfulness to its mandate and function, the Pontifical Commission for Social Communication writes extensively on all the aspects of social communication, showing the guidelines that people should follow as far as the Church's teachings are concerned. Of contemporary attention is the Internet, which seems to be a daily phenomenon for many people. Reflection 1. Discuss the comparative merits and demerits of oral, print and electronic media for the ministry of the Church.

2. List the pastoral priorities of each of these media in the life of a local church.

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Joseph Palakeel. *Towards A Communication Theology*. Bangalore: Asian Trading Company, 2003.

CHAPTER 6.5 PARTICIPANT'S HANDOUT Church Documents on Social Communications – I COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke311 Communicator for a Cyber-Age in Africa Procedure - Two students are to take the message of any year of their choice.

- They are to do a class presentation based on the following points: • Background and brief summary of the message • Main issues treated in the message • The possible link with the previous year • Relation of the message to any global issue of that year • Demonstrate how the message meets the need of their local church Input World Social Communications Day World Communications Day, the only worldwide celebration called for by the Second Vatican Council ("*Inter Mirifica*", 1963), is celebrated in most countries, on the recommendation of the bishops of the world, on the Sunday before Pentecost. The announcement of the theme is made on September 29, the Feast of the Archangels Michael, Raphael and Gabriel, who have been designated as the patrons of those who work in radio. The Holy Father's message for World Communications Day is traditionally published in conjunction with the Memorial of St. Francis de Sales, patron of writers (January 24), to allow bishops' conferences and diocesan offices sufficient time to prepare audiovisual and other materials for national and local celebrations.

index of the Themes Year no. Theme 2009 43 "New Technologies, New Relationships. Promoting a Culture of Respect, Dialogue and Friendship." 2008 42 The Media: At the Crossroads between Self Promotion and Service 2007 41 Children and the Media: a Challenge for Education 2006 40 The Media: A Network for Communication, Communion and Cooperation.

2005 39 The Communications Media: at the Service of Understanding Between Peoples 2004 38 Media and the Family: A Risk and a Richness 2003 37 Communications Media At The Service Of Authentic Peace In The Light Of "Pacem In Terris".

2002 36 Internet: A New Forum for Proclaiming the Gospel.

2001 35 Preach From The Housetops: The Gospel In The Age Of Global Communication 2000 34 Proclaiming Christ In The Media At The Dawn Of The New Millennium 1999 33 Mass Media: A Friendly Companion For Those In Search Of The Father Aim Materials Required [To help students get a deeper understanding of Church documents on social communication in the area of Messages of World Social Communications Day.

[Copies of Messages for World Communication 6.6 Church Documents on Social Communications - II312 Communicator for a Cyber-Age in Africa 1998 32 Sustained By The Holy Spirit, Communicate Hope.

1997 31 Communicating Jesus: The Way, The Truth And The Life.

1996 30 The Media: Modern Forum For Promoting The Role Of Women In Society.

1995 29 Cinema: Communicator Of Culture And Of Values.

1994 28 Television And The Family: Guidelines For Good Viewing.

1993 27 Videocassettes And Audiocassettes In The Formation Of Culture And Of Conscience.

1992 26 The Proclamation Of Christ's Message In The Communications Media.

1991 25 The Communication Media And The Unity And Progress Of The Human Family.

1990 24 The Christian Message In A Computer Culture.

1989 23 Religion In The Mass Media.

1988 22 Social Communications And The Promotion Of Solidarity And Fraternity Between Peoples And Nations.

1987 21 Social Communications At The Service Of Justice And Peace.

1986 20 Social Communications And The Christian Formation Of Public Opinion.

1985 19 Social Communications For A Christian Promotion Of Youth.

1984 18 Social Communications Instruments Of Encounter Between Faith And Culture.

1983 17 Social Communications And The Promotion Of Peace.

1982 16 Social Communications And The Problems Of The Elderly.

1981 15 Social Communications And Responsible Human Freedom.

1980 14 Social Communications And Family.

1979 13 Social Communications: Protecting The Child And Promoting His Best Interest In The Family And In Society.

1978 12 The Receiver In Social Communications; His Expectations, His Rights, His Duties.

1977 11 In The Mass Media: Benefits, Dangers, Responsibilities Advertising.

1976 10 Social Communications And The Fundamental Rights And Duties Of Man.

1975 9 The Mass Media And Reconciliation.

1974 8 Social Communications And Evangelization In Today's World.

1973 7 The Mass Media And The Affirmation And Promotion Of Spiritual Values.³¹³ Communicator for a Cyber-Age in Africa 1972 6 The Media Of Social Communications At The Service Of Truth.

1971 5 The Role Of Communications Media In Promoting Unity Among Men.

1970 4 Social Communications And Youth.

1969 3 Social Communications And The Family.

1968 2 Social Communications And The Development Of Nations.

1967 1 Church And Social Communication: First World Communication Day.

Review World Communications Day, is celebrated in most countries, on the recommendation of the bishops of the world, on the Sunday before Pentecost. The announcement of the theme is made on September 29, the Feast of the Archangels Michael, Raphael and Gabriel. The Holy Father's message for World Communications Day is traditionally published in conjunction with the Memorial of St. Francis de Sales, patron of the writers (January 24), to allow bishops, conferences and diocesan offices sufficient time to prepare audiovisual and other materials for national and local celebrations.

Reflection Reflect on the message of the Pope on World Communications Day for the past two years. How are they related to the situation in the world today? Relevant Skills To write a two page report on the message of the Pope on this year's World Communication Day.

Resource BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

Reference www.vatican.va: Message of World Communication Day.³¹⁴ Communicator for a Cyber-Age in Africa Aim • To get a deeper understanding of Church documents on social communication in the area of Messages of World Social Communications Day.

Procedure - Two students make a class presentation of the Message of World Social Communication Day based on the following points: • Background and brief summary of the message.

- To main issues treated in the message.
- The possible link with the previous year.
- Relation of the message to any global issue of that year.
- To demonstrate how the message meets the need of their local church.

Review World Communications Day, is celebrated in most countries, on the recommendation of the bishops of the world, on the Sunday before Pentecost. The announcement of the theme is made on September 29, the Feast of the Archangels Michael, Raphael and Gabriel. The Holy Father's message for World Communications Day is traditionally published in conjunction with the Memorial of St. Francis de Sales, patron of writers (January 24), to allow bishops' conferences and diocesan offices sufficient time to prepare audiovisual and other materials for national and local celebrations.

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Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

Reference www.vatican.va: Message of World Communication Day.

CHAPTER 6.6 PARTICIPANT'S HANDOUT Church Documents on Social Communications – II COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke 315 Communicator for a Cyber-Age in Africa Procedure Input based on lecture and discussion style Input Background: These models are based primarily on the work of Avery Dulles 'The Models of the Church.' Studying the Vatican II documents, primarily Lumen Gentium, who created these models of the Church. In social communication, we study how each of them brings an aspect of richness of the church. Thus the models complement, but do not exclude each other. a) The institutional or Hierarchical Model: '...is rather narrowly concerned with the authority of office and the obligatory character of official doctrine. It tends to view communication in the theological sense, as a descending process beginning from God and passing through the papal and Episcopal hierarchy to the other members of the Church...' This model gives a clear visibility to the Church in the area of powers and functions: teaching, sanctifying and governing. It is characterized by clericalism, 'juridicalism', and triumphalism. Here the hierarchy is an authoritative teacher (ecclesia docens) while lay faithful are mere learners (ecclesia discens). The expressions of communication here are through the official documents, pastoral letters and announcements. In these church model use can be easily made of the modern means of social communication - radio, television, film, print and internet. It is stable, has strong organisational basis, collective resources and a wide audience. It appeals to the urban wealthy, who like order and brevity. The message can be pre-planned and packaged and can be delivered by any authority because it does not lend itself to adaptability.

The primary receivers are insiders, the church members. It has little to do with outsiders. The desired effect of this communication is a submission of the intellect to authority that commands respect.

Demerits The Church here is clericalist, juricist and triumphalist, tending to exhibit superiority. Uniformity is the understanding of unity. There is no room for diversity. Church here is viewed like any well organised and structured multinational. This model of communication is similar to what Eduardo Pedreira calls solipsist model of communication. Here, X who is knowledgeable gives a message to Y who is ignorant. X is superior; active in the communication link and has to improve skills, language, persuasive power and technology. Y on the other hand, is only passive, submissive and receptive. Assessment This model, according to Dulles is good for a balanced ecclesiology. Institution in itself is not bad. Efforts rather should be made to correct the imbalances of triumphalism, clericalism and juridicalism.

b) The Herald/Kerygmatic Model This model is traced to the protestant theologian Karl Barth and Catholic theologian Hans Kung though it has expressions in Dei Verbum and Ad Gentes: Aim Materials Required [To help students get an understanding of communication in the various models of the Church.

[Pen and Paper.

6.7 Communication and Church Models³¹⁶ Communicator for a Cyber-Age in Africa 'following the mandate of Jesus, the Church continues unceasingly to send heralds to proclaim the Gospel...' (114). The missionary kerygmatic mandate is the identity of the Church. The Church is the voice, the announcer and herald of the kingdom of God. Here, preaching the Word of God, not sacrament or hierarchy has pre-eminence. The mode of communication is predominantly oral and electronic with the expected response of conversion to the glad tidings of salvation. Therefore, mass media with the possibility of reaching vast masses swiftly across time and space is preferred in this model. This is practised by many protestant churches who invest heavily in mass media equipments: microphones, PA systems, Radio and TV programs and Tele-Evangelism. This model is strongly rooted in the bible (life of the apostles/disciples in the Acts of the Apostles) and has a rich theology of the Word.

Demerits It ignores the institutional and sacramental aspects of the Church. Since it's primary channel is mass media, communication tends to be non-dialogical, non-participatory, linear and one-way. There is fundamental interpretation of scriptures, which ignores religious pluralism, cultures and worldviews apart from Christianity. Messages are imported and delivered without care for adaptation (Inculturation). Assessment This model is good primarily for first evangelization, in places where the Good News has never been preached before. Thus as first evangelization, it can concentrate on the essentials: the good news of our salvation, which Christianity is basically all about. But as the church grows, it has to sort of organise itself. And this is where institution and hierarchy become important c) The Sacramental Model of the Church Sacrament is commonly defined from its two aspects: outward visible sign and inward invisible grace. Traditionally we have seven sacraments, but theologians like Henry de Lubac see Jesus Christ, the Church and the whole universe as sacraments. The Church as sacrament is closely linked and flows from the sacramental symbolism of Christ. Christ is the supreme revelatory symbol, the living image of the invisible God. He in turn, communicates to us in who he is, what he says and what he does. The Church is the efficacious sign in which Christ continues to be present and active. She is the sign and instrument of the living presence of Christ. Through this she becomes a 'kind of sacrament of intimate union with God and of unity of all humankind'. (LG 9, 48,; SC 26). In communication language, she is both sign and mystery of the saving grace of Christ and the medium of divine-human communications. The communication concern here is to make visible, audible and relevant the revelation of God in the world. This is mostly carried out in the various liturgical celebrations in the various communities using sound, silence, gestures, symbols and a variety of signs and elements (vestments, fruits, oils, water etc). These celebrations help us to respond and participate in the Trinitarian self-communication. The signs and symbols of liturgy are means of being aware of God's communication and our response. This model fits a well established church community, where the people do not have to do much on their own, because the sacred signs of the sacraments produce their saving effects, thanks to the power of Christ.' (117). The rich liturgy of this model has led to many other forms of expressions- art, architecture, drama, music, dance and poetry- each having their own communication value.

Demerits Communication here is very ritualistic, repeating the same signs and words over and over again. Communication is not aimed at extending the message in space, but only to sustain a specified group. Assessment As a group grows, repeated actions help create a sense of identity and belonging. So a

sacramental model, based on liturgical actions and celebrations can help them create this sense of belonging and identity. However care should be taken to personalize these rituals so that they do not just become monotonous, repetitive and boring.

d) Servant The servant model “asserts that the Church should consider itself as part of the total human family, sharing the same concerns as the rest of men”. The ministry of Jesus, the suffering servant of God who was certainly “a man for others”, provides the template for this model: “just as Christ came into the world not to be served but to serve, so the Church, carrying on the mission of Christ, seeks to serve the world by fostering the brotherhood of all men.” As “the Lord was the ‘man for others,’ so much the Church be ‘the community for others.” The strength of this model lies 317 Communicator for a Cyber-Age in Africa in its emphasis on serving others and not simply serving the Church’s self-interests. However, its weaknesses are manifold, especially when this model is given pre-eminence over all other models.

First, authentic service includes the ministry of the word and sacrament. In the New Testament, the term diakonia “applies to all types of ministry – including the ministry of the word, of sacraments, and of temporal help. All offices in the Church are forms of diakonia, and thus the term, in biblical usage, cannot properly be used in opposition to preaching or worship.” Second, the Church’s service toward the world rarely bears much resemblance to that advocated by those who hold this model. “It would be surprising to find in the Bible any statement that the Church as such is called upon to perform ‘diakonia’ towards the world. It would not have entered the mind of any New Testament writer to imagine that the Church has a mandate to transform the existing social institutions, such as slavery, war, or the Roman rule over Palestine”. Finally, I think an emphasis on service alone may tend to dissolve too much of what is distinctive to Christianity.

e) The Model of Church as Family (of God) This is the unique contribution of Africans to ecclesiology. Before we get to the details of this, let us examine the African and Christian meaning of family. The African understanding of family embraces multiple channels of kin relationships. Thus by itself, family is extended and even moves to the level of tribe, clan and blood relationship which matter a lot.

The Christian understanding of family moves from a strict blood relationship to a spiritual paternity of God. Here all who have been begotten by ‘water and the Spirit’ (baptism) form a bond of family, which is according to Ecclesia in Africa aimed at ‘avoiding all ethnocentrism and excessive particularism, trying instead to encourage reconciliation and true communion between different ethnic groups, favoring solidarity and the sharing of personnel and resources among the particular Churches, without undue ethnic considerations’.

The parish is the place which manifests the communion of various groups and movements, which find in it spiritual sustenance and material support. Priests and lay people will see to it that parish life is harmonious, expressing the Church as family, where all devote “themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.” (Acts 2:42) This model highlights a decentralized structure where much takes place at the local levels: Right from the beginning, the synod fathers recognized that the Church as family cannot reach her full potential as Church unless she is divided into communities small enough to foster close human relationships (Ecclesia in Africa 89). Communication here centres on the strength of relationship among the members. Participation in the liturgies, sacraments and other activities of this community matters a lot. Communication is active at both the sender and receiver’s end. Just as in the human family, roles and duties are well spelt out and each has to contribute to keep the family going. Oral transmission is the norm of communication in this church model. Physical presence and interaction is paramount. There is also a sense of being accompanied and loved, with less emphasis on

structure and hierarchy. A high concern for both the individual and common good exists and resources (human and financial) are committed in this area. Print media publications are used periodically, as well as video and film production.

Demerits There is no concrete effort to reach outside the 'family'. It cannot attend to the needs of urban heterogeneous population, which need mass appeal.

Assessment This model is foundational to any group building. It meets the needs of a growing group, in the areas of belonging, intimacy, caring for and being cared for. Above all, these communities are to be committed to living Christ's love for everybody, a love which transcends the limits of the natural solidarity of clans, tribes or other interest groups.

Diocesan Pastoral Communication Models by institute for Pastoral initiatives of university of Dayton These models were identified from a survey carried out by the above institute in 1996 among the dioceses of the USA.

1. **The Absence Model:** Here the diocese has no formal well-defined communications office or any formal communication initiative. There might be someone who speaks on behalf of the bishop to the media, but there is no communication plan in the diocese into which the local churches would fit. Pastoral communications knowledge and skills are not totally ignored, but only taken for granted. Periodically, public relations persons, with or without theological formation are hired to attend to the communications work of the diocese. At best, the primary or only means of communications outreach is a diocesan newspaper, bulletin, newsletter or news release. 318 Communicator for a Cyber-Age in Africa Reflection: The lack of integrated interpersonal communication skills and infomedia resources and technology affects the local Church becoming an authentic community (communion). It is only when the Church shares and communicates effectively does the health of the entire community improve. This can be measured in the prayerfulness, morale, creativity and collaboration. 2. **The isolation Model:** This is the situation in a diocese where the communications office works independently from other ministries of the diocese. The newspaper, radio and television production and distribution, public relations and media centres are separate entities by themselves. There is no collaboration or proactive synergistic support to or from other ministries. Every ministry is in its own little kingdom, and does not dare cross into another's. This is lack of good stewardship for the scarce diocesan resources (personnel and finance).

Reflection: The current language of media is collaboration, cooperation and common vision. In our ever changing globalised world, if the Catholic Church is to make any impact, this model of communication should be discarded.

3. **The Synthesis Model:** This is where diocesan newspaper, radio, television, audio, video production and media centres work under one umbrella and director. There is constant collaboration among the various heads, and they share in one common vision of communication works for the diocese. They live a win-win situation. In this model, the scarce resources (personnel and financial) are used effectively. Reflection: The reality of working with a plan and cooperating with each other is a step in the right direction. However, there is the tendency of being inward looking and not open to newness, exploration or new forms. 4. **The Basic Collaborative Model:** This involves a more comprehensive integrated interdisciplinary approach and understanding of pastoral communications and ministry. This is where the diocesan communications personnel actively approach the catechetical ministers, Catholic school personnel, justice and peace ministers and parish leaders on how to effectively support their ministry with the means of social communication. Reflection: This shift, though expensive and time consuming in the long run, helps

diocesan communications efforts. It works mostly in the mass media areas like the Internet where both intra-diocesan and inter-diocesan communications are made worldwide. 5. The interdisciplinary Model: Here, Communication is central to the mission of the diocesan and there exists a well defined pastoral communications plan being pursued. It even extends to inter-diocesan collaboration in pastoral communications in the areas of shared personnel, financial and technical expertise and programmes in a bid to proclaim the Gospel and address issues confronting the Church and society in a region.

Reflection: Since it is expensive to set up and maintain pastoral communications initiatives, a shared attitude, even at inter-diocesan level help maintain these complex infomedia structures. However, more effective collaborative paradigms of pastoral communications are needed for the 21 st century.

Review The Church models bring an aspect of richness to the church. Thus the models complement, but not exclude each other. They include: The Institutional/Hierarchical Model, the Sacramental model of the Church, The Servant model, the Model of the Church as Family, and the Diocesan Pastoral Communication Models by the Institute for Pastoral Initiates of University of Dayton.

Relevant Skills 1. After studying the models of communication in the Church, identify the model that is used in the Church nearest to you. In what ways can it be improved? 2. To identify the model that is most appropriate for the church in Africa.

Resources 'Models of the Church' by Avery Dulles.

BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

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J. T. Abasiere. Church Contribution to Integral Development. Eldoret: AMECEA Gaba Publications Spearhead, 2000.

Elochukwu Uzukwu. A Listening Church: Autonomy and Communion in African Churches. New York: Orbis Books, 1996.319 Communicator for a Cyber-Age in Africa Aim • To get an understanding of communication in the various models of the Church.

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CHAPTER 6.7 PARTICIPANT'S HANDOUT Communication and Church Models COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke320 Communicator for a Cyber-Age in Africa Relevant Skills 1. After studying the models of communication in the Church, identify the model that is used in the Church nearest to you. In what ways can it be improved? 2. To identify the model that is most appropriate for the church in Africa.

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Elochukwu Uzukwu. A Listening Church: Autonomy and Communion in African Churches. New York: Orbis Books, 1996.

321 Communicator for a Cyber-Age in Africa Procedure Prepare a list of Church communication. With a brief introduction of each of the following headings:

- The Pontifical Council for SC
- International Offices- Africa (SECAM-AMECEA), Asia FABC- OSC,
- Latin America- DECOS-CELAM, Europe
- National Offices
- Spokesman/Press Officer
- Diocesan Offices
- Communication Centres for Religious Orders/Congregations
- Catholic News Agencies: CNS, Fides, VIS, ANS, UCAN,
- Radio
- Media Centres

Input Background of Church structures The Church structures for social communications went through a gradual development over many years. The earlier defensive and reactionary documents called for the establishment of certain social communication structures. Later on, emphasis was laid on professional organisations and bodies for Episcopal conferences and dioceses. Vigilanti Cura of Pius XI in 1936 set the tone by calling for national offices for rating films. Pius XII broadened the role of these national offices to cover other electronic media. National offices for the press, the cinema, radio and television was called for in the conciliar decree Inter Mirifica. Pontifical Council for SC: It was first created in 1948 as a pontifical commission for education on religious films. Later, in 1952, the scope was extended to radio and television. It became a permanent institution of the Vatican in 1959 and in 1964, it was renamed Pontifical Commission for the Means of Social Communication. National and Regional Offices The Episcopal conferences are called upon to create these national communications offices in their countries. (Inter Mirifica 21). The Pastoral Instruction, 'Communio et Progressio' in these numbers has the following to say about national offices:

- It is the mission of the national and diocesan offices to stimulate, promote and harmonize Catholic activities in the field of social communications. They will take particular pains in training the faithful both clerical and lay, by means of organized courses, conferences, study sessions and critical assessments prepared by their experts, so the public will be enabled to make wise decisions. The Offices will also be ready to give advice to producers engaged in films, performances or broadcasts that concern religious subjects.

- The National and Diocesan Offices will maintain these contacts with the professional world of social communications. They will furnish the documentary material, the advice and the pastoral assistance that professional communicators may require. They also are to organize World Communications Day on the national level and organize the collection of funds that the Decree of the Council suggests should be made on that day.

- The national episcopal commission for social communications or the delegated bishop are in charge of the direction of all the activities of the national offices. They are to lay down general guidelines for the development of the apostolate of social communications on the national level. They will keep in touch with the other national episcopal commissions and collaborate with the Pontifical Aim Materials Required [To familiarize students with the various communication structures existing in the Church.

[Pen and Paper.

6.8 Church Structures and Organisation for Social Communication³²² Communicator for a Cyber-Age in Africa Commission for Social Communications. The status of this Commission is described in the Conciliar Decree, "Inter Mirifica" and in the Apostolic Letter, *Inter Fructibus multis*. • On continents or in regions where an episcopal conference that embraces several countries exists, this episcopal conference will have an office for social communications under the overall direction of a bishop or a number of bishops.

- Every bishop, all episcopal conferences or bishops' assemblies and the Holy See itself should each have their own official and permanent spokesman or press officer to issue the news and give clear explanations of the documents of the Church so that people can grasp precisely what is intended. These spokesmen will give, in full and without delay, information on the life and work of the Church in that area for which they are responsible. It is highly recommended that individual dioceses and the more weighty Catholic organizations also have their own permanent spokesmen with the sort of duties explained above.

Examples of Bishop's conference's office and departments for social communication include: - The federation of Asian Bishops' Conferences (FABC) Office of Social Communication.

- Latin American Bishops Conference (CELAM) communication office: DECOS-Celam - Pan-African Episcopal Committee on Social Communications (CEPACS) (this was established at the 1973 Pan-African Meeting on Social Communications. Its role is to animate, encourage and co-ordinate the African church's activities in the area of communication at the regional and continental levels.) Vatican Press Office and Vatican Radio Radio Vaticana is the official broadcasting service of the Vatican. Set up in 1931 by Guglielmo Marconi, today its programs are offered in 47 languages, and are sent out on short wave (also DRM), medium wave, FM, satellite and the Internet. The Jesuit Order has been charged with the management of Vatican Radio since its inception. During World War II and the rise of Fascist Italy and Nazi Germany, Vatican Radio served as a source of news for the Allies as well as broadcasting pro-Allied (or simply neutral) propaganda. A week after Pope Pius XII ordered the programming, Vatican Radio broadcast to an unbelieving world that Poles and Jews were being rounded up and forced into ghettos. Today, programming is produced by over two hundred journalists located in 61 different countries. Vatican Radio produces more than 42,000 hours of simultaneous broadcasting covering international news, religious celebrations, in-depth programs, and music. Current general director is Father Federico Lombardi, S.J.

Radio Vaticana was one of 23 founding broadcasting organisations of the European Broadcasting Union in 1950. There are other catholic professional news agencies like Vatican Information Services (VIS), Fides, Catholic News Services (CNS) etc. From the list given after this lesson on Media in Africa, let the students make a research and presentations of one of the radio stations that they are familiar with.

Spokesperson/Press Officer/Public Relations This is what *Communio et Progressio* has to say on the above: It is not enough to have a public spokesman. There must be a continual two way flow of news and information. On the one hand, this aims to present a true image of the Church in a way that makes it visible to all. On the other, this exchange reveals to the ecclesiastical authorities the surges, currents and ideas that stir the world of men. Clearly this calls for the cultivation of friendly relations based on mutual reverence between the Church, people and groups. In this way continual exchanges can be fostered, with each side both giving and receiving. Others tasks are outlined in *Aetatis Novae* 31 Religious orders and Congregations Religious orders and congregations will give thought to the many pressing tasks of the Church in the field of social communications and consider what they themselves can do to fulfill them under their constitutions. Their own specialized institutions for social communications will collaborate with

one another and they will keep abreast of the over-all pastoral planning of the diocesan offices, and of the national, continental or regional offices since these are, usually, the competent bodies for the apostolate of social communications.

Many religious orders and congregations have responded to this appeal and have media houses of various kinds as seen in the list at the end of this lesson. Most of them are actively pursuing the spread of the Gospel through social communications in the areas of radio, TV, video, print and digital. 323 Communicator for a Cyber-Age in Africa Let students make a list of the media houses owned or operated by religious orders or congregations from the contacts at the end of this lesson. They should describe their mission and operations.

Professional organisations This is what the same document says about professional organizations: • The national offices and the corresponding central offices of the religious congregations will cooperate with the international organizations for the press (U.C.I.P.), for motion pictures (O.C.I.C.), and for radio and television (UNDA). This will be done in accord with the statutes of these international organizations as approved by the Holy See.

- These international Catholic organizations for social communications each in its own sphere and in a way that fits its statutes will help professionals and the national professional bodies of Catholics who have given themselves to these tasks. The way to do this is to keep abreast of research and development in the media. They will foster mutual aid and international cooperation. They will keep themselves informed on Catholic activity in the field. They will prepare the co-ordination of international programs and projects. They will continually seek advice on the best ways to help developing countries. They will encourage fresh initiatives. They will produce and distribute films and recorded broadcasts and every sort of audiovisual material, including the printed word. They will do all this for the advancement of social progress and for the betterment of Catholic life. These international Catholic organizations are exhorted to undertake and to coordinate research for the solution of their common problems.

- The episcopal conferences, through their specialized offices, and the Catholic professional associations, will assure for the international Catholic organization the funds necessary for doing this work.

Diocesan or Provincial Radios, Magazine and newspapers There are many of them running in various dioceses and provinces, as found in the list of media houses provided below. Presentations Choose any two church structures of social communications that you are familiar with and present their ecclesial foundation (Church document that talks about its establishment and functions), their programmes, and their geographical coverage.

List of Catholic Media in Africa AMECEA Gaba Publications, Eldoret gabapubs@net2000ke.com Bosco Eastern Africa Multimedia Services – BEAMS beams@donbosco.or.ke Bosco Information Services Africa www.donboscoafrika.org Catholic Bookshop, Nairobi, Kenya paulines@iconnect.co.ke Catholic Information Service for Africa www.cisanewsafrika.org Catholic shop, South Africa www.catholicshop.co.za Daughters of St. Paul, Nairobi, Kenya paulines-av-africa@maf.org Comboni Media Centre, Nairobi algnew@africaonline.co.ke Hekima Review, Nairobi shahidi@insightkenya.com Koinonia and Africanews (Fr. Kizito), Nairobi koinonia@tt.sasa.unon.org Koinonia Media Centre (Africanews), Nairobi amani@iol.it Lwanga Communications, Mombasa, Kenya lwangacm@africaonline.co.ke Montfort Media, Malawi montfortmedia@malawi.net New People - Comboni Missionaries, Nairobi npeople@elci.sasa.gn.apc.org O.C.I.C., Afrique ocic.afrique@lemel.fr O.C.I.C., Rome, Jean-Paul Guillet 101732.467@compuserve.com Radio Tumaini, Dar-es-Salaam, Tanzania tumaini@africaonline.co.ke Radio Veritas, South Africa

www.radioveritas.co.za Southern Cross, South Africa scross@global.co.za Salesian Don Bosco Print, Makuyu, Kenya boscoprint@iconnect.co.ke Sudan Catholic Information Service, Nairobi SCio@tt.sasa.unep.no Social Communications Commission, Zimbabwe soccom@mango.zw Trefoil, South Africa elsemari@mweb.co.za Ukweli Video, Nairobi, Kenya ukweli@africaonline.co.ke Umafrika, South Africa umafrika@wn.apc.org Vatican Radio English Africa and Swahili Service engafrica@vatiradio.va Vatican Radio Africa French Section francafr@radiovat.va Worldwide, South Africa wwide@mweb.co.za

324 Communicator for a Cyber-Age in Africa Review The Church structures for social communications went through a gradual development over many years. The earlier defensive and reactionary documents called for the establishment of certain social communication structures. Later on, emphasis was laid on professional organisations and bodies for Episcopal conferences and dioceses. Organs of communication in the Church include: Pontifical Council for SC, National and Regional Offices, Vatican Press Office and Vatican Radio, Spokespersons/Press Officers/Public Relations, Religious Orders Congregations, Professional Organisations and Diocesan or Provincial Radios, Magazines and Newspapers.

Reflection 'It is the mission of the national and diocesan offices to stimulate, promote and harmonize Catholic activities in the field of social communications. They will take particular pains in training the faithful both clerical and lay, by means of organized courses, conferences, study sessions and critical assessments prepared by their experts, so the public will be enabled to make wise decisions.' What tangible achievements has the national and diocesan offices made in your diocese? What have been its greatest successes and points of failure? Relevant Skills Analyse the impact of the church communication structure in your diocese or country. Suggest improvements that are workable.

Resource BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

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Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. 325 Communicator for a Cyber-Age in Africa Aim • To be familiar with the various communication structures existing in the Church.

1. Make a research on one of the Catholic media houses in your neighbourhood.
2. Understand the working of a media house listed below by visiting their website or by contacting it. Write a report and present it to the rest.
3. Choose any two church structures of social communications that you are familiar with and present their ecclesial foundation (Church document that talks about its establishment and functions), their programmes, and their geographical coverage.

List of Catholic Media in Africa AMECEA Gaba Publications, Eldoret gabapubs@net2000ke.com Bosco Eastern Africa Multimedia Services – BEAMS beams@donbosco.or.ke Bosco Information Services Africa www.donboscofrica.org Catholic Bookshop, Nairobi, Kenya paulines@iconnect.co.ke Catholic Information Service for Africa www.cisanewsafrika.org Catholic shop, South Africa www.catholicshop.co.za Daughters of

St. Paul, Nairobi, Kenya paulines-av-africa@maf.org Comboni Media Centre, Nairobi
 algnew@africaonline.co.ke Hekima Review, Nairobi shahidi@insightkenya.com Koinonia and Africanews
 (Fr. Kizito), Nairobi koinonia@tt.sasa.unon.org Koinonia Media Centre (Africanews), Nairobi amani@iol.it
 Lwanga Communications, Mombasa, Kenya lwangacm@africaonline.co.ke Montfort Media, Malawi
 montfortmedia@malawi.net New People - Comboni Missionaries, Nairobi npeople@elci.sasa.gn.apc.org
 O.C.I.C., Afrique ocic.afrique@lemel.fr O.C.I.C., Rome, Jean-Paul Guillet 101732.467@compuserve.com
 Radio Tumaini, Dar-es-Salaam, Tanzania tumaini@africaonline.co.ke Radio Veritas, South Africa
 www.radioveritas.co.za Southern Cross, South Africa scross@global.co.za Salesian Don Bosco Print,
 Makuyu, Kenya boscoprint@iconnect.co.ke Sudan Catholic Information Service, Nairobi
 SCio@tt.sasa.unep.no Social Communications Commission, Zimbabwe soccom@mango.zw Trefoil, South
 Africa elsemari@mweb.co.za Ukweli Video, Nairobi, Kenya ukweli@africaonline.co.ke Umafrika, South
 Africa umafrika@wn.apc.org Vatican Radio English Africa and Swahili Service engafrica@vatiradio.va
 Vatican Radio Africa French Section francafr@radiovat.va Worldwide, South Africa wwide@mweb.co.za
 Review The Church structures for social communications went through a gradual development over many
 years. The earlier defensive and reactionary documents called for the establishment of certain social
 communication structures. Later on, emphasis was laid on professional organisations and bodies for
 Episcopal conferences and dioceses. Organs of communication in the Church include: Pontifical Council for
 SC, National and Regional Offices, Vatican Press Office and Vatican Radio, Spokespersons/Press
 Officers/Public Relations, Religious Orders Congregations, Professional Organisations and Diocesan or
 Provincial Radios, Magazines and Newspapers.

Reflection 'It is the mission of the national and diocesan offices to stimulate, promote and harmonize
 Catholic activities in the field of social communications. They will take particular pains in training the
 faithful both clerical and lay, by means of organized courses, conferences, study sessions and critical
 assessments prepared by their experts, so the public CHAPTER 6.8 PARTiCiPAnT'S HAnDouT Church
 Structures and Organisation for Social Communication COMMUNICATOR FOR A CYBER AGE IN AFRICA
 Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke326
 Communicator for a Cyber-Age in Africa will be enabled to make wise decisions.' What tangible
 achievements has the national and diocesan offices made in your diocese? What have been its greatest
 successes and points of failure? Relevant Skills Analyse the impact of the church communication structure
 in your diocese or Province. Suggest improvements that are workable.

Resource BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References Eilders, Franz-Josef. Communicating in Community: An Introduction to Social Communication.
 Manila: Logos Publications, 1994.

Victor Sunderaj. Pastoral Planning for Social Communications. Montreal: Pauline Publications, 1998.

BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008. 327 Communicator for
 a Cyber-Age in Africa Procedure Divide communication products among the groups in the class. Each group
 is to take one prevailing dominating theme in the assigned media and contrast it with the Gospel and
 Christian message.

Input understanding Communication: A) Print Media i. newspapers They are historically traced to the 17th century and published daily or weekly. A newspaper is characterized by actuality i.e. presentation of the news and events of the day, by periodicity, i.e. available in the shortest time and interval possible (that is why some have two or three editions a day) and thirdly by universality of content and access i.e., it covers the important aspects of human life: politics, education, business (economic and markets), sports, leisure and entertainment. Its accessibility is in the area of pricing. It is affordable to many. They can be concentrated in a specific discipline like sports, business or religion. However, some pages may be devoted to other related areas. E.g. a sports daily can carry some articles on politics or economics that affect sports. They go for sensation, gossip, scandal, etc. which are presented in bold and large headlines. The philosophy of some newspapers make them either pro or anti-Christianity and this determines their allegiance or opposition to the Good News.

ii. Magazines These are published on a periodic basis, i.e. weekly, bi-weekly or monthly. Their content is limited or specialized to one or a few areas of concern. They are more in depth in presentations, unlike newspapers which are more cursory in writing. Their content lasts longer than the newspapers. They come as inserts in newspapers or on their own. Much emphasis is put on layout to make it attractive. The material is also more durable than newspapers. In addition, they convey sensations, going into nitty-gritty details. Mostly they are found in the fashion, entertainment and sports categories and offer a strong alternative attraction from the gospel. iii. Journals These are serious academic and professional magazines concentrating on a particular field of human endeavour. They carry serious and well researched articles and are very educational in their content. Examples include Medical, Law and Philosophical Journals.

iv. Leaflets These are one page publications concentrating on a singular theme. It may be an advertisement of a programme or event, information about a product, service, person or persuasion, in favour of or against a product, service or person. They are very brief in content and attractive in appeal and only go into necessary details with bold headlines. Their duration is short, and they are meant to induce immediate response.

v. Bulletins These are mediums used by institutions and organisations for information dissemination. They are brief accounts or statements of news or events.

B) Electronic Media i. Radio This is a system of communication using electromagnetic waves propagated through space. The term 'radio' is applied to sound broadcasting in general. Now 6.9 Issues in Media and the Christian Response Aim Materials Required [To identify the main issues in modern media and the Gospel's stand on these issues.

[To discover ways of incarnating the Kingdom of God in a media dominated world.

[A copy of the Bible.

[A critical appraisal of media productions: Radio, Print (Newspaper Magazines, Journals), news, features and articles, radio and TV programs, cinema and theatre, commercial films (videos), Internet sites and their context.328 Communicator for a Cyber-Age in Africa commonly available on FM, they are advantageous for countries with both low and high literacy rates, especially as an alternative to reading. Radio can give news immediately, without going through the complications of newspaper production. It attracts the masses, travelling through the airwaves. There is therefore no need for a physical means of transportation.

In most African cities, towns and villages, FM radios are prevalent and are major sources of information and entertainment. There are radio stations in various languages which cover various disciplines of life: politics,

economics (markets and currencies), fashion, entertainment, religion, weather, music and many other interesting features. Interesting features like talks, commentaries, interviews, magazine, drama, and phone-in shows are examples of some radio productions.

ii. TV TV is a system of mass communication involving the transmission of images and sounds to distant screens, by electronic means over electric or fibre-optic transmission lines or by electromagnetic radiation (radio waves). In TV, the visual element is very central. More than being audio, it is prominently visual, with the ability to combine both. It also has mass appeal, being able to reach a large number of people, over long distances. TV stations specialize in particular human disciplines such as: Sports, Religion, Fashion, News etc.

The main feature that attracts masses to TV in most African countries is the news and to a large extent the soap operas. Football is another attraction. Some of these soap operas have sex, violence and drugs as their themes, though some of them are educative and inspiring. Since there is choice from a variety of free channels, the problem then is which channel to tune into. Will it be the religious or the fashion channel or the sports one? iii. Music Music is an art of sound in time that expresses ideas and emotions in significant forms through the elements of rhythm, melody, harmony, and colour. In most traditional societies, music is a powerful means of communication. There are songs for all occasions, played and sung on traditional instruments. Traditional songs were a means of inculcating and communicating values and norms. Today, they are used as an alternative media especially in societies with low literacy rates. On this note, Christian songs (hymns) go along the same line of traditional music, meant to communicate the mystery of our salvation. However, with secular music production, and music videos, things have taken a different turn. The language, lyrics and pictures portrayed in secular music sometimes leave little to be desired and run contrary to the gospel message.

iv Theatre/Plays/Drama This is one dying area of communication in Africa. In the traditional context, drama and theatre were the medium of cultural heritage and societal formation. Values, norms and expected behaviour were passed on through the medium of plays and drama. Dances, poetry, prose, drumming, folklores and tales are fundamental modes of transmission of societal values. These are done mostly during festivals and prominent occasions. Plays and drama of high African cultural quality were produced in the years after independence in many countries of Africa. There were also quality novels written about African culture and some of these were used as textbooks in schools and colleges. Plays and drama are very important tools of church communication, especially in Africa, where illiteracy is a problem in some areas.

These values and customs are finding their way into videos. But the effect is not the same, especially when they have to be modified to fit a script. v. Cinema/Video/Film African cinema which was born only thirty years ago, has produced some first-rate film-makers and films which rank with the great classics of world cinema. But although cinema is important in the eyes of connoisseurs and film buffs, it is still relatively unknown to a wider audience, whether at home or abroad, since it has developed in isolation, virtually without help from the outside world, sure of its inspiration, its strength and its rights. For this very reason, despite the crisis affecting the film world everywhere, African cinema today is indispensable, because its aesthetics, themes and symbols are like an influx of new blood. African film-making carries within itself the seeds of 329 Communicator for a Cyber-Age in Africa a renewal of cinematographic language. Apart from the similarity between the latter and African storytelling, African civilization possesses another feature which links it with the language of film: the fact that the imaginary and the real are placed on an equal footing. There is a strong similarity between African stories and the language of film. In Africa, modernity and tradition seem incompatible, more so than anywhere else. African cinema is striving to find a point of

convergence between these two types of societies. This is true, above all, of the first generation of African film-makers. African cinema uses the tradition/modernity dichotomy to illustrate political issues as well as cultural and psychological themes.

This opposition between the modern world and the world of the ancestors is a constantly recurring theme in the works of two of the founding fathers of African cinema, Ousmane Sembene, from Senegal, who is also a novelist. Ousmane, aware of the cultural and political role that any creative artist has a duty to assume in society, became a film director for the better part to attain his chosen objectives. He very quickly realized that, in Africa, films reached a wider audience than literature. His films, like his books, take a shrewd look at the past and present attitudes of the peoples of Africa. With rare courage and lucidity, this man strives through his work to denounce vacillating, cowardly or ineffectual behaviour on the part of those who are motivated by greed for profit and glory, masquerading as religious faithful and respectors of tradition. Conversely, women and the younger generation are bearers of the hope that someday a fine, strong African society will emerge. Whereas for Sembene the two cultures, traditional and modern, must blend into a single culture in order to eliminate both the ignorance behind a blind respect for tradition and the powerlessness that is often engendered by a false concept of modernity, Oumarou Ganda a film producer from Niger made a painful choice in favour of village life. However, he was well aware that village life cannot remain set apart from economic and cultural developments. His analysis therefore coincides to some extent with that of Ousmane Sembene.

The film director, novelist, playwright and producer, Nigerian; Ola Balogun, trained in Paris epitomes the second generation of film-makers who have won international recognition for African cinema. In fact, Nigerian movies have flooded all the corners of the world, to the extent that they are equated to African movie, i.e. when one talks of African movies, it really is Nigerian movies they are talking about .

Some of these videos promote ideas contrary to the gospel, namely, violence, pornography, aggressiveness for material wealth, drugs and prostitution. They pose challenges to the churches' communication and even the use of videos and films. Church communication through videos and films has improved a lot throughout the years. Many dioceses and religious congregations have video producing houses and they come out with excellent productions. Some however, are facing managerial and financial problems.

vi. internet The internet is a collection of computer networks that operate to common standards and enable the computers and the programs they run to communicate directly. Each connected computer-called an Internet host-is provided with a unique Internet Protocol (IP) address-198.105.232.1, for example. For obvious reasons, the IP address has become known as the "dot address" of a computer. Although very simple and effective for network operation, dot addresses are not very user-friendly. Hence the introduction of the Domain Name System (DNS) that allows for the assignment of meaningful or memorable names to numbers. DNS allows Internet hosts to be organized around domain names: for example, "Toshiba.com" is a domain assigned to the Toshiba Corporation, with the suffix "com" signifying a commercial organization.

The suffix .com is called a generic top-level domain name, and before 2001 there were just three of these (.com, .net, and .org), with .edu and .gov restricted to educational institutions and government agencies respectively. As a result of the rapid growth in Internet use, seven new top-level domain names have been prepared for use, some by specific sectors (.aero, .coop, and .museum) and some for general use (.biz, .info, .pro, and .name). All these were possible due to the establishment of the World Wide Web (WWW) in mid-1995 as the easier-to-use multimedia portion of the Internet to bring it closer to the mainstream. The WWW in turn has offered immense access to seemingly limitless information and data and unprecedented

possibilities for interactivity. Many encounters and information are available on this digital communication media. It is the fastest growing media, where information and data are available and transferred at supersonic speed. There are websites for all sorts of disciplines of human endeavour. Websites are mostly for interaction and information.

The Internet, though being a good tool for Gospel communication, also poses a great challenge to the Gospel. In this media is found pornography, violence, drugs and other immoralities. These issues run very contrary to the Gospel and therefore there is need for education on the use of the Internet.³³⁰

Communicator for a Cyber-Age in Africa The Gospel is announced in this media as well. There are many sites that provide Bible studies, Bible groups and other Christian enterprises. Internet services are mostly an urban reality, with the culture of cafes having sunk in with many youths in African cities and towns. However, colleges and universities have internet facilities at a cheaper rate making it more accessible to both students and lecturers. Review 1. A newspaper is characterized by actuality i.e. presentation of the news and events of the day, by periodicity, i.e. available in the shortest time and interval possible (that is why some have two or three editions a day) and by universality of content and access i.e., it covers the important aspects of human life: politics, education, business (economic and markets), sports, leisure and entertainment.

2. TV is a system of mass communication involving the transmission of images and sounds to distant screens, by electronic means over electric or fibre-optic transmission lines or by electromagnetic radiation (radio waves).

3. Music is an art of sound in time that expresses ideas and emotions in significant forms through the elements of rhythm, melody, harmony, and colour.

4. In traditional context, drama and theatre were the medium of cultural heritage and societal formation. Values, norms and expected behaviour were passed on through the medium of plays and drama.

5. African cinema which was born only thirty years ago, has produced some first-rate film-makers and films which rank with the great classics of world cinema. But although cinema is important in the eyes of connoisseurs and film buffs, it is still relatively unknown to a wider audience, whether at home or abroad, since it has developed in isolation, virtually without help from the outside world, sure of its inspiration, its strength and its rights.

6. The internet is a collection of computer networks that operate to common standards and enable the computers and the programs they run to communicate directly.

Reflection 'The Internet, though being a good tool for Gospel communication, also poses a great challenge to the Gospel.' Write a 2 page reflection on this statement.

Relevant Skills Identify the major obstacles that the mass media pose to the Church. In what ways can their effects be counteracted by the Church? Resources Franz-Joseph Eilers, svd. Communicating in Ministry and Mission. India: ATC, 2004 Reference BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.³³¹ Communicator for a Cyber-Age in Africa Aim • To identify the main issues in modern media and the Gospel's stand on these issues.

- To discover ways of incarnating the Kingdom of God in a media dominated world.

Procedure Each group take one prevailing dominating theme in the assigned media and contrast it with the Gospel and Christian message.

Review 1. A newspaper is characterized by actuality i.e. presentation of the news and events of the day, by periodicity, i.e. available in the shortest time and interval possible (that is why some have two or three editions a day) and by universality of content and access i.e., it covers the important aspects of human life: politics, education, business (economic and markets), sports, leisure and entertainment.

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Kunnel, Tom. *Salesians of Don Bosco for a Cyber Age in Africa*, Kenya: BEAMS, 2008.

CHAPTER 6.9 PARTICIPANT'S HANDOUT Issues in Media and the Christian Response COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke332 Communicator for a Cyber-Age in Africa Input 1. Appraisal of communication in Church catechetical and communication documents.

Evangelii Nuntiandi defines Catechesis as learning through systematic religious instruction the fundamental teachings, the living content of the truth which God has wished to convey to us and which the Church has sought to express in an ever richer fashion during the course of her long history. Now a group can take Evangelii Nuntiandi, Catechesi Tradendae, the General Directory for Catechesis, Inter Mirifica, Communio et Progressio, Ecclesia in Africa and other relevant documents and analyze their views on communications. What communication models and means are these documents calling for? 2. We now see the four common

models of catechetical communication process: a) Shared Praxis This is where a group share in dialogue form a present action in light of the gospel and its vision of lived faith. The steps are; i. The activity. ii. Reflection on why they do what they do and the consequences of their action. iii. The leader gives a relevant Christian story and its corresponding faith response.

iv. Appropriating the story to their own story in dialectic form. v. A personal response for the future. b) Structured Catechesis This has four basic aspects: (i) Human Experience: The context and concern of catechesis is the life of the individual, focusing on their life's journey of faith and using these life experiences as starting points for listening and responding to the word of God. (ii) Message: How does the message of God's revelation relate with their individual life story? (iii) Reflection/Discovery/Integration: Here the message is internalised, accompanied by the relevant conversion. (iv) Response: This is in relation to God's word by service (diakonia) and worship (liturgia).

c) Learning through personal change This is a model based on learning as a means of changing a person's way of living. It involves these steps: i. Starting Point: The present state, made up of a value system, conscious behaviour patterns and principles for decision which are the focus. It also includes the psychological readiness and cultural milieu.

ii. Significant experience: Events that move the person from the starting point. They could be life affecting events and options for the future. This awareness leads to the need to evaluate present trends of life.

Aim Materials Required [To appreciate the link between communication and catechesis.

[To study the various communication processes in catechesis.

[Church Document on Catechesis.

6.10 Catechesis and Communication333 Communicator for a Cyber-Age in Africa iii. Reflection: Here the individual evaluates the meaning of experience and their possibilities and demands in view of changing former thinking and behaviour. A decision of reaffirmation or change usually results.

iv. Assimilation: An effort to integrate new reflections into present lifestyle. This is actual learning.

d) Catechesis of Small Communities The Small Christian Communities (SCCs) have been a common phenomenon as the main channel for achieving a local church that is self-administering, self-propagating and self-supporting in both rural and urban areas of Africa. This is best carried out in small groups, where intimacy, love and sharing can develop. It has taken root in East African contexts where Church life is based on people's everyday life, work and social groupings for real inter- personal relationships and a sense of communal belonging. In spite of the clerical obstacle to SCCs, it is popular and is the grassroots church for the poor and weak in society. Communication here involves all aspects of life, and is mostly oral as seen in the following steps: i. Daily Experience: The events of their daily life, their values, aspirations and preoccupations are the starting point of their response to the Christian message.

ii. Enlightenment by Faith: These experiences are then reflected upon in light of the Christian message, especially the mystery of salvation and also in church documents.

iii. Commitment and Celebration: The illumination gotten from the faith reflection enables the people to make new commitments to a Spirit-filled life based on the Word, their faith and culture. This commitment is celebrated in songs, prayer and testimony. iv. New Lifestyle: The new commitment is now carried out in

daily life, forming a new daily experience which will be reflected upon again for new commitments. The cycle goes on and on.

Review 1. *Evangelii Nuntiandi* defines Catechesis as learning through systematic religious instruction the fundamental teachings, the living content of the truth which God has wished to convey to us and which the Church has sought to express in an ever richer fashion during the course of her long history. 2. There are four common models of catechetical communication process: a) Shared Praxis b) Structured Catechesis c) Learning through personal change d) Catechesis of Small Communities Reflection 'Learning as a means of changing a person's way of living.' Write a one page reflection on this phrase expressing what it means to you personally.

Relevant Skills The Small Christian Communities (SCCs) have been a common phenomenon as the main channel for achieving a local church that is self-administering, self-propagating and self-supporting in both rural and urban areas of Africa. In what ways can you strengthen the Small Christian Communities in your local Church? Undertake to do this.

Reference Thomas H. Groome. *Sharing Faith, A Comprehensive Approach to Religious Education and Pastoral Ministry: The Way of Shared Praxis*. New York: Harper and Collins Publishers, 1991.

Bob Hater. *The Relationship between Evangelization and Catechesis*. Washington, D. C.: National Conference of Diocesan Directors of Religious Education, 1981.

Elochukwu Uzukwu. *A Listening Church, Autonomy and Communion in African Churches*. New York: Orbis Books, 1996.

James O'Halloran. *Small Christian Communities: Vision and Practicalities*. Dublin: The Columba Press, 2002.334 Communicator for a Cyber-Age in Africa Aim • To appreciate the link between communication and catechesis.

- To study the various communication processes in catechesis.

Catechesis of Small Communities The Small Christian Communities (SCCs) have been a common phenomenon as the main channel for achieving a local church that is self-administering, self-propagating and self-supporting in both rural and urban areas of Africa. This is best carried out in small groups, where intimacy, love and sharing can develop. It has taken root in East African contexts where Church life is based on people's everyday life, work and social groupings for real inter- personal relationships and a sense of communal belonging. In spite of the clerical obstacle to SCCs, it is popular and is the grassroots church for the poor and weak in society. Communication here involves all aspects of life, and is mostly oral as seen in the following steps: i. **Daily Experience:** The events of their daily life, their values, aspirations and preoccupations are the starting point of their response to the Christian message.

ii. **Enlightenment by Faith:** These experiences are then reflected upon in light of the Christian message, especially the mystery of salvation and also in church documents.

iii. **Commitment and Celebration:** The illumination gotten from the faith reflection enables people to make new commitments to a Spirit-filled life based on the Word, their faith and culture. This commitment is celebrated in songs, prayer and testimony. iv. **New Lifestyle:** The new commitment is now carried out in daily life, forming a new daily experience which will be reflected upon again for new commitments. The cycle goes on and on.

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Relevant Skills The Small Christian Communities (SCCs) have been a common phenomenon as the main channel for achieving a local church that is self-administering, self-propagating and self-supporting in both rural and urban areas of Africa. In what ways can you strengthen the Small Christian Communities in your local Church? Discuss.

Reference Thomas H. Groome. Sharing Faith, A Comprehensive Approach to Religious Education and Pastoral Ministry: The Way of Shared Praxis. New York: Harper and Collins Publishers, 1991.

Bob Hater. The Relationship between Evangelization and Catechesis. Washington, D. C.: National Conference of Diocesan Directors of Religious Education, 1981.

Elochukwu Uzukwu. A Listening Church, Autonomy and Communion in African Churches. New York: Orbis Books, 1996.

James O'Halloran. Small Christian Communities: Vision and Practicalities. Dublin: The Columba Press, 2002.

CHAPTER 6.10 PARTICIPANT'S HANDOUT Catechesis and Communication COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke335 Communicator for a Cyber-Age in Africa Procedure - Divide the class into groups of 5-6 and let them read the second account of creation in Genesis 2: 4-25 in the light of the following questions: 1. What are the human qualities attributed to God? 2. What is the literary genre of this account of creation? 3. What is the communication pattern employed by the author? Input We are looking at Catechesis from a purely anthropological point of view. The starting point of this is Emmanuel - God with us. This method is classified as follows 1. THE FIRST STAGE: The Human Experience: a. Eliciting Personal Experiences.

b. Examining Personal Experiences.

c. Signs of the Present Revelation.

2. The Second Stage: God's Word: a. Proclaiming a Past Experience.

b. Interpretation.

3 The Third Stage: Response to God: a. Prayer and Worship.

b. Action.

STAGE 1: our Human Experience: This is the beginning of every catechetical instruction, since it is in our human context that we encounter and experience God's presence. Here we are called to discern and discover how God is working in our daily life, so life-situations are the beginning of all catecheses.

a. Step one- Eliciting Personal Experiences: This is an introspective step where people are encouraged to focus on their lives: facts, biographies, testimonies and events of the church. From this the individual can now pursue the next steps.

Now the real sharing can begin and for this many techniques can be employed. Some of them are: group discussions, panel discussions, interviews, role-play, research, activity sessions, listening to songs, group singing, selected readings, oral testimonies, newspaper and magazine articles, radio or television programmes, video clippings and so on.

These questions are designed and used for discussion in groups, focusing on the main issues and feedback given to the whole participants.

b. Step Two – Examining the Personal Experiences: Here the aim is to widen and contextualize the presented experiences in the first step by looking for similarities with other members in the group. Thus the group processes and group dynamics are very important.

Aim Materials Required [To study in detail the anthropological approach in catechesis.

[Pen and Paper.

[Catechism of the Catholic Church.

6.11 The Human Approach in Catechesis336 Communicator for a Cyber-Age in Africa Use is made of the ‘universalizing’ process, where the members have to go beyond the raw facts in order to discover signs of transcendence. Here people see their own inadequacies and need for personal transformation and liberation, and this can be done only by relating personal experiences with that of others.

c. Step Three – Signs of the Present Revelation: The concern here is to read the signs of the present revelation. God’s continuous revelation still prevails in our days, thus we must seek Him where He is found. Mostly, He is found in our daily experiences. The prophets in the OT were the instruments God used to help his people to discern the signs of their experiences, and in the same way, prophets are needed to interpret God’s presence and action in our days: signs of life, of human experience in which God continues to invite us to deeper and personal relationship with Him. We go through this process in order to get meaning and value in our lives, at the purely human level.

2. STAGE 2: God’s Word: Here the religious dimension of the whole discernment comes into full play. The issues discerned are clarified once again in the light of faith-experience of the people gone before us. Catechesis here is to allow the light of the Gospel to illumine the human experiences. The catechists and participants are called to know, recognise, discern and interpret these signs. God’s word will then become relevant and transformative.

The Bible is not the fullness of the Word of God. The Word of God extends to cover creation, human history, present life witness, the official preaching and teaching of the Magisterium and other situations. All these are the various ways we discern God’s Word.

d. Step Four – Proclaiming a Past Experience: This is where the experience is looked at in the context of the Bible and Liturgy of the Church. The reference to Jesus Christ is because He is the fullness of human life and a relationship with Him also entails a relationship with his experience. In the second place, we look at the Bible because it is a record and embodiment of the experiences of the Word in the lives of individuals and peoples. It is a journal of the human response in the Spirit to the Word of God in concrete life- situations by

people living in a community and involved in its radical change of reality. It is in the Bible that we see a paradigm of challenge and response, where the Word is our source of renewal, both as individuals and as a church, a renewal that leads to social change. The Bible should not be read in a 'neutral' and uninvolved way, as if it was just for mere objective explanation, having nothing to do with us. Such a neutral approach to God's prophetic Word would not bring about any change in the community.

e. Step Five – The Task of interpretation: We are comparing experiences here, which is an integral part of the interpretations of the signs. It is done at the level of faith and in the light of God's word in historical revelation. This is the core of the pedagogical action, a recognition and interpretation of revelation in our life.

It is not easy recognizing God's self-communication in order to discern His presence and action. This was the experience of the people of the Old Testament, who were therefore given prophets to interpret God's signs and discern their meaning. The duty of the catechist and the Christian community, under the inspiration of the Holy Spirit and the leadership and guidance of the Magisterium is to undertake this task of interpretation.

3. STAGE 3: Response to God: In this final stage of the human approach of catechesis, God takes the initiative to unveil the mystery of His person and manifest His plans in an act of self-donation, self-communication and self-gift. Then he invites us to respond and communion with Him. This is where revelation becomes personal.

Catechesis can at this stage facilitate this response to God by faith, prayer and worship, aiming at the individual's commitment for self-renewal and transformation of society. This transformation is on-going conversion of heart and social change. The divisions under this step are Prayer, Worship and Action.

f. Step Six – Prayer and Worship: Catechesis at this stage is to help the people express their faith as a response to God – one that may take various forms of prayer and worship. A need for dialogue with God is prepared for by the proclamation and interpretation of the Word. The prayer and worship can be suggested by the participants themselves, and the options are: songs, intercessions, symbolic action, flowers, incense and light. Any other meaningful signs, gestures and action can be used. Here is where the creativity of both the catechist and the participants are called for.³³⁷ Communicator for a Cyber-Age in Africa
g. Step Seven – Action: This is the last step of the human approach of Catechesis. From the response of prayer and worship, the participants proceed to action, i. e. Change of life. The examination of their experiences in the light of the Word of God should lead to a decision of radical change of life. This is the final aim of catechesis, conversion and transformation of life. This last step is only possible through the transforming power of the Word of God, which the participants have submitted to.

Review The human approach to catechesis is an effective way of communicating about transformation of the person. It starts from a reflection on human experience, from a purely human point of view. This reflection is then shared with others, to discover similarities with others and get a commonality. After this, these experiences are considered in the light of Christ's experience and Sacred Scriptures. This faith experience flows from prayer and worship, where the union with God leads to the task of interpretation on the part of both the catechists and the participants. Lastly, the participants take action, inspired by faith and the word of God interpreted in the light of their experience. Reflection 1. Which aspect (step) of this human approach appeals most to you? 2. Do you see this approach as being very practical and relevant to our African context? Relevant Skills How would you apply this human approach to a group afflicted by

violence (war) and seeking healing? Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.338 Communicator for a Cyber-Age in Africa Aim • To study in detail the anthropological approach in catechesis.

Procedure In groups of 5-6 read the second account of creation in Genesis 2: 4-25 in the light of the following questions: 1. What are the human qualities attributed to God? 2. What is the literary genre of this account of creation? 3. What is the communication pattern employed by the author? We are looking at Catechesis from a purely anthropological point of view. The starting point of this is Emmanuel - God with us. This method is classified as follows 1. THE FIRST STAGE: The Human Experience: a. Eliciting Personal Experiences.

b. Examining Personal Experiences.

c. Signs of the Present Revelation.

2. The Second Stage: God's Word: a. Proclaiming a Past Experience.

b. Interpretation.

3 The Third Stage: Response to God: a. Prayer and Worship.

b. Action.

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CHAPTER 6.11 PARTICIPANT'S HANDOUT The Human Approach in Catechesis COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke339 Communicator for a Cyber-Age in Africa Procedure Part i: The participants give their contribution on the following: 1. What is culture? 2. How is media culture born? 3. Discuss the reasons for declining interests in traditional media among contemporary youth.

Part ii: Let students/participants form groups of 4-5 and discuss the impact of modern means of communication on African culture. They will take one popular programme or feature in the following media: Newspaper, Magazine, Radio, TV and Movie (Cinema) and critically assess its impact on traditional African culture. Their assessment could be presented to the whole class.

Input Culture: Culture is one of the most developed words. It is so diverse that it defies definition because of the limitations that accompany every definition. However in the field of communication, this definition by George Gerberner suffices. He refers to culture as 'That system of messages and images which regulates social relationship... it is that symbolic organization which socializes us and cultivates our fantasies about a world we do not experience directly.' In this definition, the communication elements of messages and images are the focus of culture. It is through communication, of these images and messages directly and indirectly that makes our socialization possible. In traditional African context, this systematic symbolization organization which makes us part of the society is done through the rites of passage at various stages of the individual. If culture makes our socialization possible, then culture creates a society. That is why culture in the same communication framework is totality of all the expressions of a people: art, technology, education, politics, religion, economy, media and all symbolic institutions. It is the total non-biologically transmitted heritage of human beings. Culture Communication: This is the communication process by which we are socialized or 'culturalised' in a specific culture. This process involves imbibing beliefs and habits, behaviour and rituals transmitted to us by that culture, directly or indirectly; verbally or non-verbally. This shapes us in our adult life. Thus we can talk of human beings as culture-shaped and culture-transmitting beings. We are not only shaped by and participate in the transmission of our culture, we also influence it and contribute to its reshaping. This transmission and reshaping of culture is carried out by us through the symbolic organisation of messages, images, behaviour, roles and norms. Thus communication is very central to culture. Without it, a culture dies. It is communication that shapes public opinion, creates a sense of belonging with common ways of thinking, feeling and behaving. Aim Materials Required [To understand how media culture originated.

[To become aware of how culture helps communication.

[Magazine/Newspaper article.

[Newspaper/Magazine news item.

[Newspaper/Magazine advertisement.

[TV/Radio advertisement.

6.12 Communication and Culture340 Communicator for a Cyber-Age in Africa impact of Cultural Communication: Positive impact: As a vehicle of change, cultural communication can positively affect cultural revolution in terms of thinking, feelings and the behaviour of people. In this way, mass media (radio, TV, movie) plays a major transforming role in behaviour change. Sharing Let the class discuss a situation of a mass media outlet used to bring out a positive cultural change in the area of behaviour and action.

negative impact Cultural communication, because it permeates the very core of culture, can be used as a means of fuelling tensions, strife and tribal clashes. Mass media (Radio, leaflets, TV) have been used to bring about these.

Sharing Let the class discuss an example of a mass media (radio, leaflets, TV) used to fuel violence.

Due to the mass influence of cultural communication, these communications are able to transcend individual cultures and create a global culture.

intercultural Communication Culture is purely individualised. Each human being is born into a particular socio-cultural context and this gives us a multiplicity of cultures. In its multiple forms, each culture differs from the other, but the mass form of this communication makes interaction or encounter with another culture possible. Thus each culture is shaped and influenced by other cultures. The communication that takes place between people of two different cultures in the area of their beliefs, values or norms is called Intercultural communication. From one cultural perception, some things could be 'natural' e.g. it is natural to greet by shaking hands. But is this really natural? We will only know this when we encounter other cultures where it is natural to greet in other ways such as waving. This interaction, communication between cultures, should avoid superiority and ethnocentrism. Superiority prevails when one considers their culture as more 'advanced' or 'civilized', and the other 'inferior' and 'primitive'. Ethnocentrism, in the same vein, is to view other people's culture from one's own cultural glasses. For proper intercultural communication to prevail, there must be what anthropologists call 'cultural validity'. Cultural validity stipulates that an observer should take pains to evaluate a culture first in terms of its own values, goals and norms before proceeding to compare it (positively or negatively) with any other culture. Intercultural communication should therefore comprise the processes of enculturation, acculturation and inculturation. Enculturation is the process whereby individuals learn their group's culture, through experience, observation and instruction. This is a pre-requisite for intercultural communication, because one cannot communicate effectively with another culture if they do not know or are not sufficiently grounded in their own culture. They will have nothing to contribute in this relationship and the whole dialogue of communication will turn to be one sided.

Acculturation is the fruit of genuine intercultural communication, where continuous contact between two or more cultures causes cultural change. As a result of the contact with other cultures, a culture is modified and enriched.

Enculturation is incarnating the Gospel message in a particular culture. It is commonly used in Africa, to talk of theology, liturgy, ecclesiology and even communication, where use has to be made of the traditional medium of communication for the Gospel. Here the African culture is the starting point. It is this culture that will receive Christ's message and pose their own question in the light of their own experience. Then they will give their action plan in the light of Christ's message. Enculturation seems to be limited only to theology and liturgy, but in the area of catechesis and evangelization, African cultural elements need to be taken into consideration.

Types of Cultures and Church Communication It is important to identify the main types of cultures in order for us to know how Church communication must proceed. We group cultures according to their outlook on certain human features. Basically we have two groups, the societal and individualistic oriented types. 341 Communicator for a Cyber-Age in Africa The societal oriented culture has two sub-cultures, that of the elders and adults which is basically for continuity and safeguarding of norms and the youth who are swayed and identified by peer pressure. When we come to the urban, individualistic oriented culture, we see the sub-cultures of objectivity, where there is a conscious effort to belong and act together and the subjectivity, where the individual listens to the self more.

In the following table, we present their views on certain prominent aspects of human life. This table is adapted from the sociological analysis of cultures by David Hesselgrave. The classification cannot be said to be exclusive. There is interaction between the sub-cultures and they influence each other. Therefore, the classifications should be viewed as open to other influences from the other groups. All the same, for church communicators, we cannot ignore the contexts and exigencies of culture. We should have a working

framework where we are able to distinguish cultures and even subcultures. This will enable us tailor the Gospel message according to the tastes and expectations of the said group.

TYPES OF CULTURES ASPECT SOCIETAL ORIENTED INDIVIDUALIST ORIENTED 1. Values ADULTS YOUTHS SUBJECTIVITY OBJECTIVITY Traditional: How it has always been Popular: What everybody is doing Intuitional: What the evidence shows Lawful: What is written 2. Models Great people of the tribe/clan Good guys and gals of the gang or club Gurus and tycoons Lawmakers and prophets 3. Media Myths and legends Interviews and opinion polls Reports of success stories Law books and sermons 4. Family Prominent, promoted and extended Seen as authority and obstacle Undesirable and avoided Restricted to the parent-child relationship 5. Attainment of Goal Harmony through the will of the ancestors Conformance to the expectations of peers for acceptance Identity to and from the inner self Obedience to the law for reconciliation 6. Avoidance of Goal Shame of dishonouring the ancestors Shame of disappointing the peer group Guilt of not following personal vision Guilt of disobeying the law.

7. Change Threat to security, Novelty and appreciated Encourage it, progress and innovation Should be institutional and approved Sharing Students/Participants can take these classifications and analyse the characteristics given with particular references to cultures that fit the description.

Review 1. Culture is 'that system of messages and images which regulates social relationships. it is that symbolic organization which socializes us and cultivates our fantasies about a world we do not experience directly.' 2. Culture Communication is the communication process by which we are socialized or 'culturalised' in a specific culture. This process involves imbibing beliefs and habits, behaviour and rituals transmitted to us by that culture, directly or indirectly; verbally or non-verbally.

3. For proper intercultural communication to prevail, there must be 'cultural validity'.

4. Each culture differs from the other, but the mass form of communication makes interaction or encounter with another culture possible.³⁴² Communicator for a Cyber-Age in Africa 5. This interaction, should avoid superiority and ethnocentrism.

6. Enculturation is the process whereby individuals learn their group's culture, through experience, observation and instruction.

7. Acculturation is the fruit of genuine intercultural communication, where continuous contact between two or more cultures causes cultural change.

8. Inculturation is incarnating the Gospel message in a particular culture.

9. It is important to identify the main types of cultures in order to know how Church communication should proceed.

Reflection In what ways have you practiced ethnocentrism in the past? Resolve to be humble and tolerant of other cultures.

Relevant Skills As an apostle of Jesus Christ, undertake cultural validity for the community you are entrusted to shepherd spiritually and use the information you've acquired to better minister to your flock.

Resources Laurenti Magesa. Rethinking Mission. Kenya: AMECEA Graba Publications, 2006³⁴³
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- Give an example of a mass media used to fuel violence.

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TYPES OF CULTURES ASPECT SOCIETAL ORIENTED INDIVIDUALIST ORIENTED 1. Values ADULTS YOUTHS SUBJECTIVITY OBJECTIVITY Traditional: How it has always been Popular: What everybody is doing Intuitional: What the evidence shows Lawful: What is written 2. Models Great people of the tribe/clan Good guys and gals of the gang or club Gurus and tycoons Lawmakers and prophets 3. Media Myths and legends Interviews and opinion polls Reports of success stories Law books and sermons 4. Family Prominent, promoted and extended Seen as authority and obstacle Undesirable and avoided Restricted to the parent-child relationship 5. Attainment of Goal Harmony through the will of the ancestors Conformance to the expectations of peers for acceptance Identity to and from the inner self Obedience to the law for reconciliation 6. Avoidance of Goal Shame of dishonouring the ancestors Shame of disappointing the peer group Guilt of not following personal vision Guilt of disobeying the law.

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Relevant Skills As an apostle of Jesus Christ, undertake cultural validity for the community you are entrusted to shepherd spiritually and use the information you've acquired to better minister to your flock.

Resources Laurenti Magesa. *Rethinking Mission*. Kenya: AMECEA Graba Publications, 2006:345
Communicator for a Cyber-Age in Africa Procedure Divide participants into three groups. Give each group one of the following: Group A: Read the following text and discuss the questions The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims and ever must proclaim Christ, "the way, the truth, and the life" (Jn 14:6), in whom men may find the fullness of religious life, in whom God has reconciled all things to himself (cf. 2 Cor 5:18-19).

The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men. (Nostra Aetate 2) 1. From your experience and knowledge of other religions, write down as many good things as you can that you have found in these religions.

2. Recall one incident in which you promoted another religion.

Group B Prepare a five minute skit depicting a multi-religious community where there is no tolerance, interaction or cooperation among them. What is likely to be the result? Group C This is an excerpt from the speech of Pope Benedict XVI on September 16 2006 at the University of Regensburg, Germany. It immediately set off passions in the Muslim world. Analyse it in the context of inter-religious dialogue and see how it contributes to or promotes inter-religious relations.

I read the edition by Theodore Khoury of part of the dialogue carried on, perhaps in 1391, by the erudite Byzantine emperor Manuel II Palaeologus and an educated Persian on the subject of Christianity and Islam, and the truth of both. The dialogue ranges widely over the structures of faith contained in the Bible and in the Koran. The emperor touches on the theme of the holy war. The emperor must have known that Sura (Koranic chapter) 2, 256 reads: "There is no compulsion in religion." According to the experts, this is one of the suras of the early period, when Mohammed was still powerless and under threat. But naturally the emperor also knew the instructions, developed later and recorded in the Koran, concerning holy war ... He addresses his interlocutor with a startling brusqueness on the central question about the relationship between religion and violence, saying: "Show me just what Mohammed brought that was new, and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached." The emperor, having expressed himself so forcefully, goes on to explain ... why spreading faith through violence is something unreasonable....The decisive statement in this argument against violent

conversion is this: not to act in accordance with reason is contrary to God's nature. Khoury observes: For the emperor, as a Byzantine shaped by Greek philosophy, this is self-evident. But for Muslim teaching, God is absolutely transcendent. His will is not bound up with any of our categories, even that of rationality. At this point, as far as Aim Materials Required [To help students become more aware of the need for dialogue.

[Paper, pen, copies of *Nostra Aetate*, *Unitatis Redintegratio*, *Ad Gentes*, *Dialogue* and *Proclamation*.

[Exercises for groups from Procedure section.

6.13 The Need for Inter-Religious Dialogue³⁴⁶ Communicator for a Cyber-Age in Africa understanding of God and thus the practice of religion is concerned, we are faced with an unavoidable dilemma. Is the conviction that acting unreasonably contradicts God's nature merely a Greek idea, or is it always and intrinsically true? ... The West has long been endangered by this aversion to the questions that underlie its rationality and can therefore only suffer great harm. The courage to engage the breadth of reason, and not the denial of its grandeur, this is the program with which a theology grounded in biblical faith enters into the debates of our time. "Not to act reasonably, not to act with logos, is contrary to the nature of God," said Manuel II, according to his understanding of God. It is to this great logos, this breadth of reason, that we invite our partners in the dialogue of cultures.

Input Dialogue is a phenomenon that has found its way into our religious language and practice, and therefore cannot be ignored. The world and even villages have grown from being one homogeneous entity in terms of religion. Gone are the days, when one family will be adherents of the same religion, let alone neighbours in the same community. Our society is now pluralistic in terms of religion. People of different religions are day by day discovering that they are seeking the answer to the same basic human question: Who am I? Where am I going? What is the meaning of existence? We have also become aware that the whole of humankind forms one family, due to the common origin of all men and women, created by God in His own image. We are all called to the same common destiny, the fullness of life in God. The same Holy Spirit is present also in the traditions of other religions, as asserted by Pope John Paul II in *Redemptor Hominis* 6. Christians (Catholics) are becoming more aware of other religions, especially as they emerge and increase in number.

Most of Christian persecution and condemnation of other religions stemmed from ignorance, prejudice, fear and wrong ideas, wrong information and misunderstanding. Over the years, meeting people of different religions in schools, work-places, playground, market-places, we have come to know them better and therefore see the need to get rid of our prejudice and fear in order to live in peace and harmony with them. We need to dialogue with other faiths, especially in our African context with traditional African religion, which at times is deeply tied with African identity. This is one of the major ways we can discover and promote African Christianity.

At times, religions have to come together to handle some common humanitarian situations like violence, floods, injustice, illiteracy, drought and hunger. *Nostra Aetate* 2, speaks of 'A ray of Truth which enlightens all'. 'Ad Gentes 11 tells us of the presence of 'seeds of the word and riches which a generous God has distributed among the nations. Finally, *Lumen Gentes* 17 talks of the good which is found sown not only in minds and hearts, but also in the rites and customs of other peoples. All these statements go to show that Christianity has no monopoly or absolute over the Truth or on God. Some of the practices and customs of other religions can help purify some of our Christian values and ideas. Having moved from an exclusivist to an inclusivist position on religion and lately to a pluralist reality, Inter-religious dialogue is more necessary

than ever. It is not an option, but a duty and task to be carried out. In our African context, there are two religions that we have to and are dialoguing with. These are African Traditional Religion and Islam. Concerning African Traditional Religion, this is what Ecclesia in Africa says 'With regard to African traditional religion, a serene and prudent dialogue will be able, on the one hand, to protect Catholics from negative influences which condition the way of life of many of them and, on the other hand, to foster the assimilation of positive values such as belief in a supreme being who is eternal, creator, provident and a just judge, whose values which are readily harmonized with the content of the faith. They can even be seen as a preparation for the Gospel, because they contain precious semina verbi which can lead, as already happened in the past, a great number of people to be open to the fullness of revelation in Jesus Christ through the proclamation of the Gospel. (no.67).

The same document has this to say about dialogue with Islam: "Commitment to dialogue must also embrace all Muslims of good will. Christians cannot forget that many Muslims try to imitate the faith of Abraham and to live the demands of the Decalogue (111) In this regard the message of the synod emphasizes that the living God, Creator of heaven and earth and the Lord of history, is the Father of the one great human family to which we all belong. As such, he wants us to bear witness to him through our respect for the values and religious traditions of each person, working together for human progress and development at all levels. Far from wishing to be the one in whose name a person would kill other people, he requires believers to join together in the service of life in justice and peace.³⁴⁷ Communicator for a Cyber-Age in Africa (112) particular care will therefore be taken so that Islamic-Christian dialogue respects on both sides the principle of religious freedom, with all that this involves, also including external and public manifestations of faith.(113) Christians and Muslims are called to commit themselves to promoting a dialogue free from the risks of false irenicism or militant fundamentalism, and to raising their voices against unfair policies and practices as well as against the lack of reciprocity in matters of religious freedom. (no.66).

Review 1. Dialogue is a phenomenon that has found its way into our religious language and practice, and therefore cannot be ignored.

2. People of different religions are day by day discovering that they are seeking the answer to the same basic human question: Who am I? Where am I going? What is the meaning of existence? 3. Most Christian persecution and condemnation of other religions stems from ignorance, prejudice, fear and wrong ideas, wrong information and misunderstanding.

4. At times, religions have to come together to handle some common humanitarian situations like violence, floods, injustice, illiteracy, drought and hunger. Reflection People from every religion still grapple with the question of personal identity and mission.

Relevant Skills List down common beliefs of Christians and Muslim and Christians and members of ATR.

Resource BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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References Eilers, Franz-Joseph. Communicating between Cultures. Manila: Lagos Publishers, 1992.³⁴⁸ Communicator for a Cyber-Age in Africa Aim • To become more aware of the need for dialogue Procedure Group A: Read the following text and discuss the questions The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth,

nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims and ever must proclaim Christ, "the way, the truth, and the life" (Jn 14:6), in whom men may find the fullness of religious life, in whom God has reconciled all things to himself (cf. 2 Cor 5:18-19).

The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men. (Nostra Aetate 2) 1. From your experience and knowledge of other religions, write down as many good things as you can that you have found in these religions.

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CHAPTER 6.13 PARTICIPANT'S HANDOUT The Need for Inter-Religious Dialogue COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke349 Communicator for a Cyber-Age in Africa Review 1. Dialogue is a phenomenon that has found its way into our religious language and practice, and therefore cannot be ignored.

2. People of different religions are day by day discovering that they are seeking the answer to the same basic human question: Who am I? Where am I going? What is the meaning of existence? 3. Most Christian persecution and condemnation of other religions stems from ignorance, prejudice, fear and wrong ideas, wrong information and misunderstanding.

4. At times, religions have to come together to handle some common humanitarian situations like violence, floods, injustice, illiteracy, drought and hunger. Reflection People from every religion still grapple with the question of personal identity and mission.

Relevant Skills List down common beliefs of Christians and Muslim and Christians and members of ATR.

Resource BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References Eilers, Franz-Joseph. Communicating between Cultures. Manila: Lagos Publishers, 1992.350

Communicator for a Cyber-Age in Africa Procedure Divide participants in two groups.

Group A: Let the group recall their experiences of African Traditional Religion in terms of either personal visits to shrines, witnessing a traditional prayer or any suitable experience. Let them share these with the group.

Group B: Let the group recall their experiences with Islam: visit to the mosque, conversation with a Muslim, any Muslim festival or activity witnessed or any suitable Islamic experience. Let them share these with the group.

Input Inter-religious dialogue refers to learned members from different religions discussing religious issues. At another level, it might refer to discussion between members of different religions which might enrich them and lead to better relations between them. According to the 1984 document of the Pontifical Council for Inter-religious Dialogue, 'The Attitude of the Church Towards Followers of Other Religions' Dialogue is not only a discussion, but also includes all positive and constructive inter-religious relations with individuals and communities of other faiths which are directed at mutual understanding and enrichment.

This document goes further to give four forms of dialogue. They are: 1. Dialogue of Life: The starting point is dialogue as a manner of acting, an attitude and a spirit that guides a person's conduct. This conduct affects the person's behaviour with others, be it a simple presence and witness, service, or direct proclamation. The scope of dialogue is where the person lives and works: family, social, educational, political or economic life. Here the whole of life - joys and sorrows, problems and preoccupations - become a dialogue.

2. Dialogue of Action/Works: Dialogue here takes the form of collaboration with others in works that are humanitarian, social, economic or political in view of human liberation and advancement. 3. Dialogue of Theological Exchange: A dialogue of religious experts in a bid to enrich, deepen and clarify their various religious legacies and also to appreciate the spiritual values of each other. For this to happen, the experts should be conversant with their own religion and it best happens in a pluralistic society where there is tolerance of and contact between different religions.

4. Dialogue of Religious Experience: This is the context where people, well versed in their own religious traditions, share their spiritual riches – prayer, contemplation, faith and expressions of the search for the Absolute – with people of other religions. If well done, this dialogue can result in mutual enrichment and

fruitful cooperation for promoting and preserving the highest values and spiritual ideals. Aim Materials Required [To help the students become aware of the different types of inter-religious dialogue.

[Pen and Paper.

6.14 Forms of Inter-Religious Dialogue³⁵¹ Communicator for a Cyber-Age in Africa Review 1. Inter-religious dialogue refers to learned members from different religions discussing religious issues. At another level, it might refer to discussion between members of different religions which might enrich them and lead to better relations between them.

2. According to the 1984 document of the Pontifical Council for Inter-religious Dialogue, there are four forms of dialogue: • Dialogue of Life • Dialogue of Action/Works • Dialogue of Theological Exchange • Dialogue of Religious Experience Reflection Dialogue is not just a discussion, it must touch attitude and spirit of relationship.

Relevant Skills From your personal experience, narrate the positive aspects of inter-religious dialogue.

Resource BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References Secretariat for Non-Christians. The Attitude of the Church Toward Followers of Other Religions. May 10, 1984 352 Communicator for a Cyber-Age in Africa Aim • To become aware of the different types of inter-religious dialogue Procedure Group A: Let the group recall their experiences of African Traditional Religion in terms of either personal visits to shrines, witnessing a traditional prayer or any suitable experience. Share these with the group.

Group B: Recall your experiences with Islam: visit to the mosque, conversation with a Muslim, any Muslim festival or activity witnessed or any suitable Islamic experience. Share these with the group.

Review 1. Inter-religious dialogue refers to learned members from different religions discussing religious issues. At another level, it might refer to discussion between members of different religions which might enrich them and lead to better relations between them.

2. According to the 1984 document of the Pontifical Council for Inter-religious Dialogue, there are four forms of dialogue: • Dialogue of Life.

- Dialogue of Action/Works. • Dialogue of Theological Exchange.

- Dialogue of Religious Experience.

Reflection Dialogue is not just a discussion, it must touch attitude and spirit of relationship.

Relevant Skills From your personal experience, narrate the positive aspects of inter-religious dialogue.

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References Secretariat for Non-Christians. The Attitude of the Church Toward Followers of Other Religions. May 10, 1984 CHAPTER 6.14 PARTiCiPAnT'S HAnDouT Forms of Inter-Religious Dialogue COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke353 Communicator for a Cyber-Age in Africa Procedure Divide students in two groups.

Group A: Let the group members share their experience of dispositions and conditions that resulted in a good dialogue with Muslims.

Group B: Let the group members share their experiences of frustrated dialogue with African Traditional Religion, enumerating the factors and conditions that led to such an experience.

Input obstacles: 1. Insufficient knowledge and understanding of one's own religion or faith. This can result in lack of knowledge of one's religion which can make dialogue with others frustrating and only at the emotional level. The only important thing in dialogue is sharing one's faith, but how can one share what they are not sufficiently grounded in or are even ignorant about? 2. Lack of sufficient knowledge and understanding of the belief and practices of other religions, leading to a lack of appreciation for their significance and even at times to misrepresentation. Fundamentalism, which is at the root of religious persecution and violence that is so prevalent in our days is caused by this insufficient knowledge and understanding. 3. Cultural differences, mainly from different levels of instruction, or from the use of different languages can also obstruct dialogue between religions. Words like conversion, proselytism, evangelization, baptism, dialogue, fatwa, jihad, idol worship, witchcraft, fetishism and occultism wrongly used or understood can easily lead to religious intolerance and violence.

4. Self-sufficiency, lack of openness leading to defensive or aggressive attitudes can also be an obstacle to dialogue. If for instance, Christians (Catholics) say, 'Christ is the fullness of salvation,' they should not state that they publically and rigidly attach themselves to this statement. We have also said that 'there are seeds of Truth in other religions and cultures' and such a statement is a good attitude towards inter-religious dialogue. Other statements such as 'Outside the Church, there is no salvation'; wrongly interpreted, can be an obstacle to dialogue.

5. A lack of conviction with regard to the value of inter-religious dialogue, which some may see as a task reserved to specialists, and others as a sign of weakness or even a betrayal of the faith.

6. intolerance, which is often aggravated by association with political, economic, racial and ethnic factors, a lack of reciprocity in dialogue which can lead to frustration. In most Islamic and Buddhist countries, Christianity is not tolerated, whereas in most 'Christian' countries, Islam and other religions are tolerated and given their own space.

7. Some features of the present religious climate, for example growing materialism, religious indifference, and the multiplication of religious sects which creates confusion and raises new problems. This can hinder further development in the dialogue process.

8. Lack of humility to welcome criticism and correction from others.

Aim Materials Required [To enable participants become aware of the factors that can frustrate dialogue.

[To help students grasp the fruits/benefits of dialogue.

[Pen and Paper.

6.15 Inter-Religious Dialogue - Obstacles and Blessings³⁵⁴ Communicator for a Cyber-Age in Africa

Blessings 1. Those engaged in dialogue get a greater knowledge of each other's religious tradition. By this, they can overcome their respective prejudices, misunderstandings and negative stereotypes. Hence mutual understanding can develop.

2. Dialogue helps us to see the good present in other religions.

3. We get the occasion to integrate into our own lives, the spiritual riches and values of other religions, thus enriching our religious insights and values.

4. It opens us to the deficiencies and failures of our own religious traditions and we can make resolution to correct them.

5. If we are in dialogue with other religions, especially those we live with in the same vicinity, we can better respond to natural and human calamities in order to create a world of harmony, peace and love.

6. The corrected deficiencies and failures in our own religious traditions motivated by values from other religions, enables us acknowledge God's work in us and in others. Thus working for peace, justice and love will become easier.

Method of inter-religious Dialogue.

a) People from different religions come together to discuss a particular topic.

b) They contribute the relevant information on the topic from their various religious points of view.

c) The information is interpreted by the members of the group.

d) They then identify areas of agreements and those of conflicts.

e) The radical conflicts are analyzed once again, with the view of reducing them to their basics, through the aid of intellectual, moral and religious authenticity. They will be reaching out to their own horizons, to search for authenticity or lack of authenticity.

f) All are then invited to 'conversion', to growth in authenticity.

g) The whole process will result in growth in areas of agreement, mutual recognition of basic human and religious truth, even when these are expressed in different ways.

Review 1. The obstacles of inter-religious dialogue are: • knowledge and understanding of one's own religion or faith.

- Lack of sufficient knowledge and understanding of the belief and practices of other religions.
- Cultural differences.
- Self-sufficiency.
- A lack of conviction with regard to the value of inter-religious dialogue.
- Intolerance.
- Some features of the present religious climate.

- Lack of humility.

2. The blessings of inter-religious dialogue are: • We acquire a greater knowledge of other religions. • We are able to see the good present in other religions.

- We are also able to see the spiritual riches and values of other religions.
- We are opened to the deficiencies and failures of our own religious.
- We better respond to natural and human calamities. • We are able to acknowledge God's work in us and in others. Reflection Analyse how the following has contributed positively to or hindered inter-religious dialogue: a) The cartoons of Mohammed in the media. b) The Vatican letter Dominus Jesus.

Relevant Skills Rank according to importance the methods of inter-religious dialogue listed in this lesson
Resources Jacques Dupuis. Religious Plurality and the Christological Debate. USA: Orbis Books, 1999.

References BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.355 Communicator for a Cyber-Age in Africa Aim • To become aware of the factors that can frustrate dialogue.

- To grasp the fruits/benefits of dialogue.

Procedure Group A: Share your experience of dispositions and conditions that resulted in a good dialogue with Muslims.

Group B: Share your experiences of frustrated dialogue with African Traditional Religion, enumerating the factors and conditions that led to such an experience.

Method of inter-religious Dialogue.

- People from different religions come together to discuss a particular topic.
- They contribute the relevant information on the topic from their various religious points of view.
- The information is interpreted by the members of the group.
- Then they identify areas of agreements and those of conflicts.
- The radical conflicts are analyzed once again, with the view of reducing them to their basics, through the aid of intellectual, moral and religious authenticity. They will be reaching out to their own horizons, to search for authenticity or lack of authenticity.
- All are then invited to 'conversion', to growth in authenticity.
- The whole process will result in growth in areas of agreement, mutual recognition of basic human and religious truth, even when these are expressed in different ways.

Review 1. The obstacles of inter-religious dialogue are: • knowledge and understanding of one's own religion or faith • Lack of sufficient knowledge and understanding of the belief and practices of other religions • Cultural differences • Self-sufficiency • A lack of conviction with regard to the value of inter-religious dialogue • Intolerance • Some features of the present religious climate • Lack of humility 2. The blessings of inter-religious dialogue are: • We acquire a greater knowledge of other religions • We are able

to see the good present in other religions • We are also able to see the spiritual riches and values of other religions • We are opened to the deficiencies and failures of our own religious • We better respond to natural and human calamities • We are able to acknowledge God's work in us and in others. Reflection Analyze how the following has contributed positively to or hindered inter-religious dialogue: a) The cartoons of Mohammed in the media. b) The Vatican letter Dominus Jesus.

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Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

CHAPTER 6.15 PARTICIPANT'S HANDOUT Inter-Religious Dialogue - Obstacles and Blessings COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke356 Communicator for a Cyber-Age in Africa Procedure Divide the participants into groups and ask them to brain storm for ideas on topics for youth retreats. Once the topics are chosen, each group will present ideas on how these topics will be presented. These ideas can be later tested against the five principles listed below.

Input The Youth Retreat is a component of the Church's pastoral ministry to young people. Retreats are part of a total ministry to youth. They complement efforts to meet the spiritual, intellectual, emotional, and relational needs of adolescents. The purpose of the time-apart on retreats is to allow youth to reflect upon the movement of God in their lives, to provide a climate in which young persons might encounter Christ-alive among them, experience community, and to formulate their personal responses to the call to discipleship, received in baptism.

Retreats form a vital part of any well-rounded, faith development ministry. They directly address the adolescent's need for reflection time, sense of belonging, and communal bonding. Retreats must be recognized as one important tool in the faith-growth process. They are a means of evangelization and catechesis. Many young people have been prompted to conversion through retreat experiences.

Theological Principles For Youth Retreats: 1. Youth Retreats should be designed to foster a personal relationship with Jesus. They should lead to discipleship within the community of the Church.

2. Through retreats, the Church exercises pastoral ministry to youth: by proclaiming the Good News of Jesus Christ, for fostering the formation of Christian community, by providing opportunities for participants to reflect upon their life-questions in the light of the Gospel, and traditions of the Church, and by challenging retreatants to a personal, active Christian response.

3. The doctrinal content of youth retreats should be theologically consistent with the official teaching of the Catholic Church.

4. Prayer, in its liturgical, communal, and private forms, is an essential aspect of every youth retreat experience. Prayer opens participants to ongoing conversion and deepens faith.

5. Retreats for youth should provide enlivening liturgical experience, celebrated according to the liturgical norms of the diocese, appropriate for the occasion, and offered with sufficient time, to allow full participation by the group.

Recommended Retreat Components Physical • Adequate sleep.

- Adequate recreation time.
- Balanced diet.
- Access to outdoors and nature, if possible.

Spiritual • Liturgical celebration: priority on Eucharistic celebrations; • Reconciliation service.

Aim Materials Required [To understand the guiding principles of youth retreat.

[To get to know ways to make retreats effective and enriching.

[Pen and Paper.

[A Bible.

6.16 Youth Retreats357 Communicator for a Cyber-Age in Africa • Prayer: communal, private, and reflection time.

- Scripture.

Psychological / Social / Ethical • Balance of private time and group time.

- Opportunity for guidance and counsel.
- Reflection on human experience.
- Community building.
- Opportunities for participation and involvement.
- Creative activity and expression.
- Input and presentations.
- Discussion and sharing opportunities.

Supportive components • Orientation or preparation of participants.

- Follow-up process.
- Evaluation by team and participants.
- Team-training, plus sound planning and programme design.

Key Components of Retreats 1. Icebreakers: Ice breakers do much more than break the ice. They are ways to learn names, chances to stretch, to reflect, to interact, to play games that teach, or introduce a new segment of the retreat.

2. Talks: Talks are one of the most crucial part of a retreat experience. Time and time again, evaluations by retreatants have shown appreciation for the adult and youth team members (if any) who shared part of themselves and their faith-story through witness talks. It is important for the speakers of

retreats to realize that the retreat is not a classroom. These talks are not to be formal preaching or teaching but chances to share personal reflection on faith and experience. They can challenge young people or lead them to reflection on faith and experience. They can challenge retreatants or lead them to reflection on how the topic relates to their life. Talks should always conclude with time for prayer and reflection.

3. Creative Activities and Exercises: These must be well selected to compliment the talks and discussions. Care must be taken to test the activities and equipments used for AV presentations.

4. Role-plays, drama, and mime: Acting is a fun-way for young people to express themselves. Role-plays presented by young retreatants can set the stage for discussion and challenge or change behaviour. Drama can bring a scriptural passage to life or give expression to the imagination of small discussion groups. If these are used during the liturgy, care must be taken to follow the prevalent norms.

5. Films, videotapes, and slide shows: Audio-visuals can be powerful when not over-used. They can be used as discussion starters, as preparation for reconciliation, and even as part of a night prayer-service. Do not be afraid to use a film in a way that is different from what the makers intended. You could start a film, stop it in the middle for discussion, then finish the rest of the film. You might even show a film without the sound and let the young people fill in what they think was said.

6. Art: Expressing oneself in media, other than pencil and paper, can be a real learning experience. For example you can use materials of various colours, shapes, and texture to make a family tree; clay to shape an image of God; or magazine captions and photographs to create a portrait of yourself.

7. Handouts: Handouts can work well on a retreat. Use art and typography to make them attractive. Avoid questions that can be answered yes or no; write open-ended questions that require a more lengthy response. Ask questions that are clear, relevant and thought-provoking. Make sure you let the young people know if they will be asked to share their answers.

8. Affirmation: We all need affirmation. We live in a society that is quick to find the bad, the flaws, in each person but rarely looks for and affirms the good, the value in us and what we have to offer. Despite this, or perhaps because of it, all of us, especially the young people, need and crave for affirmation. We can never stress enough that what people write and say during an affirmation must be positive. Affirmation activities should be in the latter half of a retreat, when the participants have had a chance to get to know one another.

9. Modern Music: Do not overlook the possibilities in popular music. Well-selected songs can be used in talks, during prayer services, and in discussions or other activities. Try to be as current as possible with the songs you choose. It is important for youth leaders to stay in touch with the music young people listen to, because it is a big part of their culture. If instrumental music is used for meditation or as background music, care must be taken to ensure that you know the original song and its lyrics to prevent it from being a distraction.³⁵⁸ Communicator for a Cyber-Age in Africa

10. Discussions: Many youth retreat animators hold that small discussion groups should be assigned at the beginning of a retreat. When the retreatants are asked to find their own groups, they tend to sit with their friends only. It is important to keep a small group together throughout the retreat. During the different activities and discussions, the small-group members have a chance to build trust and become more open. If the groups are scrambled for each activity, the opportunity to develop closeness is lost. Try to put six to eight people in each group. With fewer than six, there can be too much pressure to perform and not enough diversity of ideas.

11. Free Time: Make sure your schedule includes free time. This is a chance for the young people to stretch and unwind, but often it is also a time when they build new friendships and informally process what they are doing or learning on retreat. Try to find a balance between too much and too little free time. Too much structure can be overwhelming, but too much free time can break the rhythm of the programme.

12. Quiet Time: Quiet time is an important part of the retreat. Many young people come to a retreat with the idea that they will have to spend their entire weekend in quiet prayer. Calm their fears right at the start but let them know that some quiet time is important. We live in a society where there is little quiet time. School, home and the workplace are rarely quiet. Televisions, radios and so on fill our life with all sorts of stimuli. Perhaps this is why the thought of quiet time can be excruciating for young people, and for some adults too. We have to teach young people that quiet time can be valuable, restful, enjoyable, and a great time to think and pray. When we give "structured quiet time" it is important that some things to reflect on are suggested - some questions, readings to reflect and respond to, pray... Otherwise it could become a sterile silence. On week-end retreats, writing a journal to record thoughts, feelings, and reactions could fill the youth's quiet time.

13. Liturgies and Prayer Services: A retreat is an ideal opportunity to expose young people to a variety of prayer experiences, expand their personal repertoire of ways to approach God. Well prepared liturgical services, group masses, prayer experiences, meditations...will strengthen their faith and personal relationship with God, perhaps, far more than our talks and sermons. Make liturgical prayers and prayer sessions as experiential as possible. Be conscious of the setting you choose for prayer experiences and liturgies.

a) Liturgies - Often a meaningful liturgy is the high point of a retreat. A retreat, by nature, is a celebration of faith, and it is only fitting that we celebrate the Eucharist, the most precious celebration we have as Christians. A retreat liturgy is often different from what the retreatants have experienced in their parish. The group is smaller and the setting more intimate. It might be the first time the young people might have been able to gather close to the altar and participate fully in the liturgy. Eucharistic celebrations and the sacrament of reconciliation must be two columns of a well structured retreat programme.

b) Prayer Services - The following are some elements you may want to include in retreat prayer services: i) Music: Use songs that the young people know and like to sing. Get them involved in choosing the music. Retreats are a good time to teach a new song or two. Choose your music carefully, because it can help set the tone for the service.

ii) The Scriptures: Passages from the Old and New Testaments are often a central part of a prayer service and may even set the theme. Selected passages can be read by the retreatants, or acted out by them or even read and shared in small groups.

iii) Shared prayer: Shared prayers can be written in advance by retreatants or spoken spontaneously. When participants are open and comfortable with one another, shared prayer can be a moving experience.

Developmental Principles 1. Retreats should help participants reflect on their experiences and, thereby, deepen their sense of belonging and meaning.

2. Retreat environments should be characterized by acceptance, growth, and freedom, avoiding emotional manipulation.

3. Retreatants should be given opportunities to participate in diverse experiences of self-experiences and self-expression.

4. The psychological well-being of the participants is safeguarded by maintaining a good balance of recreation, reflection, structured activity, silence, rest and sound diet.

5. Peer ministry is a valuable aspect of sharing the Christian experience with youth. It allows them to exercise their baptismal call, to give witness, and to lead others to Christ.

6. Retreat experiences are one aspect of the entire personal formation process. Therefore, parish-based preparation and follow up, after retreats, are essential to retreat ministry.

Principles for Content and Process 1. Human experience is the starting point for youth catechesis. The personal stories of youth must be joined to and seen in light of the Christ-story.³⁵⁹ Communicator for a Cyber-Age in Africa 2. Retreat designs and components should be based upon the developmental stages of participants: a) Physical growth; b) Psychological growth; c) Social growth; d) Intellectual growth; e) Moral growth; f) Faith growth; 3. The content of youth retreats should be suitable for various age groups. Content should reflect appropriate faith-themes.

4. Interactive processes and total group activities, such as small group sharing, games, and non-verbal exercises, should use only group dynamics appropriate for youth groups, content and goals of youth retreats.

5. Storytelling, faith-sharing, and personal witness should be respected as valuable elements in communicating the Gospel message.

6. The process in Catechetical proclamation within adolescent retreats involves a four-fold movement: experience, message, reflection and action .

Helpful Hints for Giving Talks • Give the talk to someone else before the retreat and ask for feedback.

- Explore the use of symbols (for example one person gave out cardboard keys after inviting the group to open their hearts to Jesus).
- Speak slowly and thoughtfully.
- Share examples and stories from your own life; be personal and concrete.
- Share your feelings; be open and honest.
- Use humour if you are comfortable with it.
- Stay within your time frame (talks that are too short fail to challenge, and talks that are too long lose the attention of the listeners).
- End with a question or a challenge for the retreatants; leave your audience with something to reflect.
- Most importantly, be yourself.

Evaluation of Youth Retreats Evaluations, to be effective must be linked to a retreat's goals and objectives. Example: Goal: Retreatants will experience God's love and forgiveness in a personal way.

objectives: 1. Retreatants will leave the retreat saying it was a positive experience.

2. Retreatants will hear the Gospel that 'Jesus loves me', proclaimed through talks, role-plays, sharing, liturgy, prayer and community experience...

Retreat Evaluation - EVALuATIion FoRM (Sample) 1. Do you think that this retreat was a positive experience? a) Yes b) No c) Unsure (tick one) 2. Did you hear the Gospel proclaimed that Jesus loves you? a) Yes b) No c) Unsure (tick one) 3. Did this retreat help you experience God's love and forgiveness in a personal way? a) Yes b) No c) Unsure (tick one) 4. Overall, how would you rate the retreat? a) Yes b) No c) Unsure (tick one) 5. Comments and suggestions: What could be improved? What did you especially like in this retreat? The first three questions are linked directly to the goal(s) and objective(s) of the retreat. We want to hear what youth think of the retreat, if they believe that the retreat's Animator(s) accomplished what they set out to do. Question four will give us general perceptions about what they think. This question, is related to the general goal of the Animators of the retreat: give excellent retreats. Through the final question we get feedback on the strengths and weaknesses of our retreats.

Review 1. Theological Principles For Youth Retreats are that retreats should be designed to foster a personal relationship with Jesus, through retreats the Church exercises pastoral ministry to youth, content of youth retreats should be theologically consistent with the official teaching of the Catholic Church, Prayer is an essential aspect of every youth retreat , the retreat should provide an enlivening liturgical experience.360 Communicator for a Cyber-Age in Africa 2. Key components of a youth retreat are: • Icebreakers • Talks • Creative activities and exercises • Role-plays, drama and mime • Films, videotapes and slide shows • Arts • Handouts • Affirmation • Modern music • Discussions • Free time • Quiet time • Liturgies and prayer services 3. Principles for Content and Process include: • Human experience is the starting point for youth catechesis • Retreat designs and components should be based upon the developmental stages of participants • The process in Catechetical proclamation within adolescent retreats involves a four-fold movement: experience, message, reflection and action .

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b) Retreat environments should be characterized by acceptance, growth, and freedom, avoiding emotional manipulation.

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e) Peer ministry is a valuable aspect of sharing the Christian experience with youth. It allows them to exercise their baptismal call, to give witness, and to lead others to Christ.

f) Retreat experiences are one aspect of the entire personal formation process. Therefore, parish-based preparation and follow up, after retreats, are essential to retreat ministry.

Reflection Jesus said to the disciples, "Come away by yourself and rest awhile." Relevant Skills Draw up a schedule for a week-end retreat with a theme and fully developed talks and retreat components.

Resource BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

Reference Paul Borthwick. Organizing Your Youth Ministry. Michigan: Zondervan Publishing House, 1988.361 Communicator for a Cyber-Age in Africa Aim • To understand the guiding principles of youth retreat • To get to know ways to make retreats effective and enriching Procedure Brain storm for ideas on topics for youth retreats. Once the topics are chosen, each group will present ideas on how these topics will be presented. Theological Principles For Youth Retreats 1. Youth Retreats should be designed to foster a personal relationship with Jesus. They should lead to discipleship within the community of the Church.

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3. The doctrinal content of youth retreats should be theologically consistent with the official teaching of the Catholic Church.

4. Prayer, in its liturgical, communal, and private forms, is an essential aspect of every youth retreat experience. Prayer opens participants to ongoing conversion and deepens faith.

5. Retreats for youth should provide enlivening liturgical experience, celebrated according to the liturgical norms of the diocese, appropriate for the occasion, and offered with sufficient time, to allow full participation by the group.

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- Speak slowly and thoughtfully.
- Share examples and stories from your own life; be personal and concrete.
- Share your feelings; be open and honest.
- Use humour if you are comfortable with it.
- Stay within your time frame (talks that are too short fail to challenge, and talks that are too long lose the attention of the listeners).
- End with a question or a challenge for the retreatants; leave your audience with something to reflect.
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Evaluation of Youth Retreats Evaluations, to be effective must be linked to a retreat's goals and objectives.
Example: Goal: Retreatants will experience God's love and forgiveness in a personal way.

objectives: 1. Retreatants will leave the retreat saying it was a positive experience.

2. Retreatants will hear the Gospel that 'Jesus loves me', proclaimed through talks, role-plays, sharing, liturgy, prayer and community experience...

Retreat Evaluation - EVALuATIOn FoRM (Sample) 1. Do you think that this retreat was a positive experience? a) Yes b) No c) Unsure (tick one) 2. Did you hear the Gospel proclaimed that Jesus loves you? a) Yes b) No c) Unsure (tick one) 3. Did this retreat help you experience God's love and forgiveness in a personal way? a) Yes b) No c) Unsure (tick one) 4. Overall, how would you rate the retreat? a) Yes b) No c) Unsure (tick one) 5. Comments and suggestions: What could be improved? What did you especially like in this retreat? The first three questions are linked directly to the goal(s) and objective(s) of the retreat. We want to hear what youth think of the retreat, if they believe that the retreat's Animator(s) accomplished what they set out to do. Question four will give us general perceptions about what they think. This question, is related to the general goal of the Animators of the retreat: give excellent retreats. Through the final question we get feedback on the strengths and weaknesses of our retreats.

CHAPTER 6.16 PARTiCiPAnT'S HAnDouT Youth Retreats COMMUNICATOR FOR A CYBER AGE IN AFRICA

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Communicator for a Cyber-Age in Africa Review 1. Theological Principles For Youth Retreats are that retreats should be designed to foster a personal relationship with Jesus, through retreats the Church exercises pastoral ministry to youth, content of youth retreats should be theologically consistent with the official teaching of the Catholic Church, Prayer is an essential aspect of every youth retreat , the retreat should provide an enlivening liturgical experience.

2. Key components of a youth retreat are: • Icebreakers • Talks • Creative activities and exercises • Role-plays, drama and mime • Films, videotapes and slide shows • Arts • Handouts • Affirmation • Modern music • Discussions • Free time • Quiet time • Liturgies and prayer services 3. Principles for Content and Process include: • Human experience is the starting point for youth catechesis • Retreat designs and components should be based upon the developmental stages of participants • The process in Catechetical proclamation within adolescent retreats involves a four-fold movement: experience, message, reflection and action .

- Storytelling, faith-sharing, and personal witness should be respected as valuable elements in communicating the Gospel message.

- Interactive processes and total group activities, such as small group sharing, games, and non-verbal exercises, should use only group dynamics appropriate for youth groups, content and goals of youth retreats.

4. Developmental Principles of retreats: a) Retreats should help participants reflect on their experiences and, thereby, deepen their sense of belonging and meaning.

b) Retreat environments should be characterized by acceptance, growth, and freedom, avoiding emotional manipulation.

c) Retreatants should be given opportunities to participate in diverse experiences of self-experiences and self-expression.

d) The psychological well-being of the participants is safeguarded by maintaining a good balance of recreation, reflection, structured activity, silence, rest and sound diet.

e) Peer ministry is a valuable aspect of sharing the Christian experience with youth. It allows them to exercise their baptismal call, to give witness, and to lead others to Christ.

f) Retreat experiences are one aspect of the entire personal formation process. Therefore, parish-based preparation and follow up, after retreats, are essential to retreat ministry.

Reflection Jesus said to the disciples, "Come away by yourself and rest awhile." Relevant Skills Draw up a schedule for a week-end retreat with a theme and fully developed talks and retreat components.

Resource BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

Reference Paul Borthwick. Organizing Your Youth Ministry. Michigan: Zondervan Publishing House, 1988.363 Communicator for a Cyber-Age in Africa Input A. introducing Preaching Preaching is a vocation. Preaching is a 'spirit-filled' ministry. Christianity is, in its very essence, a religion of the Word of God. It is God's speech which makes our speech necessary. We must speak what He has spoken. For this reason preaching is indispensable to Christianity. It is also for this reason that the history of the church is, amongst others, a history of preaching. Every religion has its accredited teachers, whether Hindu gurus, Jewish rabbis, or Muslim mullahs, who instruct in the religion and ethics of their particular faith. They are, however, essentially expositors of an ancient tradition. Only Christian preachers claim to be heralds of the good news from God, and dare to think of themselves as His ambassadors or representatives, speaking the utterances of God (1 Peter 4:11). The Bible gives us a number of reasons for this: • Jesus exercised a ministry of preaching - Mark 1:14. Every time we proclaim the Word of God, we are doing what Jesus did.

- Jesus appointed the twelve apostles, amongst others, in order that He could send them out to preach - Mark 3:14. Every time we proclaim the Word of God, we are doing what the apostles did.

- Believers in the early church practiced a ministry of preaching - Acts 2:14- 41; 8:5; 9:20 Every time we proclaim the Word of God, we are doing what the early church did.

- God has chosen preaching as the instrument through which the message of salvation in Jesus Christ is to be proclaimed, in order that men and women may come to salvation -1 Cor 1:21. Every time we proclaim the Word of God, we are doing what God wants us to do.

- The Scriptures declare preaching to be an indispensable element in the whole process of salvation, and the preacher to be uniquely blessed of God - Romans 10:14-15. Every time we proclaim the Word of God we are engaging in a God-ordained and God-blessed activity.

- Paul states that the content and act of preaching are a manifestation of the unmerited favour of God towards the unbeliever - Ephesians 3: 8. Every time we proclaim the Word of God, we are communicating the boundless grace and mercy of God towards sinful man.

B. it is always important to be clear in our own minds about why we do what we are doing! Why do we prepare sermons? Who do we hope to reach? Why do we preach? • God commands that His Word be preached (Matthew 28:18-20) because people matter to God (John 3:16). Preaching has people as its object.

- Sermon preparation has to do not only with what we should preach, but how we should preach! When preaching, a preacher is not delivering a speech, reciting a poem, or reading a story. He is actually declaring the Word and the will of God to the people in sermon form.
- Spiritual maturity and theological clarity are prerequisites for any person wanting to preach (1 Timothy 3:6, 10). Preachers are called by God to proclaim with confidence and power what God is saying, in a day and age where people are out of touch with Him. We can only do that when the Bible is the prime content of our preaching, and the foundation of our sermon preparation.
- In order to be a preacher of the Word of God, the preacher must know an overwhelming sense of the call of Christ, a commitment to Christ, and a commission from Christ.
- All preaching must have its birth in a moment of prayer and personal reflection.

Aim Materials Required [To establish the importance of effective and fruitful communication of the Word of God through Sermons/Homilies.

[To enable the students, through effective guidelines, in preparing sermons and to effectively communicate the Word of God.

[Bible, paper, pen, visual aids and resources like anecdotes, stories, humour, pictures etc. 6.17
Communicating the Word of God through Fruitful Sermons364 Communicator for a Cyber-Age in Africa C.
Five types of Sermons 1. Textual: This is an analysis of a specific Scripture text for use in a word for word study.

2. Expository: A comprehensive analysis of larger blocks of Scripture so that the bigger picture can be understood.

3. Topical: A sermon based upon events in the church calendar or on world events, but must remain faithful to God's word.

4. Devotional: Inspirational thoughts on practical issues in a down to earth fashion.

5. Allegorical: Making use of fiction or symbols as a springboard to the understanding of Scripture.

D. Elements for Sermon Preparation There are many different approaches to the sermon preparation process. All preachers develop their own unique approach. There are, however, certain elements that are common to every approach to sermon preparation. We need to be aware of the broad categories into which the process of preparing a sermon may be divided. Every time we prepare and preach a sermon we will pay attention to: i. Content - has to do with what we are going to preach. ii. Structure - has to do with how we arrange our content.

iii. Delivery - has to do with how we actually preach. To a greater or a lesser extent, these three categories will feature in our sermon preparation.

E. Suggested Guide for Preparing a Sermon

1. Prayer: Begin your sermon preparation with prayer. The sermon is an act of faith in and obedience to the Living God who continues to reveal Himself through the written Word proclaimed by the power of the Holy Spirit.
2. Ascertain the main thought of the passage: Based upon your exegetical analysis, specify the content, intent, and argument of a passage. Further, how does this passage's message relate to the immediate context as well as to the rest of Scripture? "Biblical, Authentic, Contextual, and Life-Changing" as goals for preachers and as helpful categories for congregations to use in discussing sermons. The goal is to discern clearly what the passage is saying. This is necessary if you are to preach from the passage (i.e. follow the path which is already present in Scripture) instead of simply presenting your own concerns.
3. Identify those to whom you will be preaching: It is important to identify and understand those who will hear the sermon. Anytime you seek to communicate effectively, it is necessary to identify the group to which you will speak and tailor your sermon to.
4. Begin to apply the text to the life of the hearers today: The sermon seeks to illuminate how the revelation of God in a particular historical context applies to the church's life in Christ today. Having endeavoured to understand what the text is saying and why, now try to see how this meaning bears upon your life and those who will hear your sermon. Haddon Robinson [Biblical Preaching (Grand Rapids: Baker Book House, 1980)] suggests three developmental questions which will assist in this process:
 - a. What does this mean? How is the author developing the thought of this passage? Are there elements in the passage that must be explained to the audience if they are to understand the text? These questions help to ensure intelligibility.
 - b. Is it true? Can we believe it? How does the biblical writer substantiate what is said? What experiences in our lives make problematic the claims we are making?
 - c. What difference does it make? We read the Bible to hear God speak, so to ask how what the passage says is applicable in our situation is only natural.
5. Decide the purpose of the sermon: From your understanding of how a passage applies to your life and those who will hear the sermon, try to state your purpose in the sermon. Are you trying to have the hearers apply a particular principle or action in their lives? Are you seeking to explicate a crucial aspect of the Christian faith e.g. The resurrection, Who Jesus Christ is?
6. Select a sermon form that facilitates the achieving of the purpose and create a sermon outline: Sermons come in different forms: either/or, applying a principle, explaining a key idea, narrative, etc. Try to let the passage set the form that you will employ. Once the form is selected, create an outline that incorporates the message of the passage in the selected form. Try to communicate the message of the passage, not just outline it.
7. Fill in the outline of the sermon: Add the supporting material to the sermon. This includes illustrations, quotations, factual data, humour, visuals, and personal faith stories that support, illuminate, or apply the sermon's points, as well as motivate the listener to action. Good illustrations are a craft that clearly elucidate a text's meaning rather than simply entertain the audience.
8. Construct the introduction and conclusion: A well-planned introduction and conclusion are essential to a well-crafted sermon, and they possess a significance that outweighs their relative length. The introduction should introduce the purpose and help to capture the hearer's attention. Some may choose to construct the conclusion first, as 365 Communicator for a Cyber-Age in Africa it is the place toward which the sermon has been moving. The conclusion should bring home the sermon's message. Make sure that your conclusion really concludes. Poor preachers drag their conclusions.

F. Some Communication Skills for a good delivery of the Sermon Delivery is an important element which we need to consider in our study of principles of sermon preparation. Delivery focuses on how we actually preach, or deliver, the message of all the elements in sermon preparation and preaching, delivery is most probably the element least thought of. Most preachers take it for granted that they have a certain preaching style which is unique to them, and which need not be changed or improved upon. Such an attitude ignores the fact that effective preaching consists not only of what is being preached, but also how

it is being preached. We briefly recall the various skills in communication: 1. Where there is a perceived contradiction between the preacher's verbal and non-verbal communication, the audience will normally take in the message conveyed by the non-verbal communication.

2. The voice is obviously the most important instrument the preacher uses in verbal communication. Preaching is not the same as talking; nor is it the same as shouting. Preachers should understand that the voice can be lowered or raised to good effect. Preaching is not the same as playing a very vocal role in a drama production. Yet, there are times when the dramatic use of the voice in preaching can have a profound effect upon the congregation.

3. Language is the essence of communication. Any discussion of language and preaching raises the matter of style. Every preacher has a style of preaching, which he very often adapts, depending on the nature of the congregation he is addressing. The preacher should try to use a vivid style. Use picturesque language. Help the congregation to grasp the truth by painting a picture with words, which they can see, as well as hear.

4. The preacher must have a good sense of breath control when preaching. Breath control also relates to clarity in voice use. Some preachers tend to swallow the end of their sentences because they use sentences that are too long, and they run out of breath. It is very irritating to wonder continuously what the preacher has said, or meant to say, which was missed because he swallowed his words.

5. The preacher must learn to pitch his voice at different levels. The quickest way to put our congregations to sleep is to preach in a low monotone. The quickest way to switch our congregations off totally is to preach in a high monotone. We must vary the pitch of our voices in accordance with the content of our sermon.

6. The preacher must learn to speak at a rate which is not offensive, and facilitates clarity of understanding. Some preachers use the introduction as a warm-up phase and, by the time they get to the body of the sermon, they move into rapid-fire mode.

7. Linked to rate of delivery is the matter of using pauses in preaching, for effect, for catching our breath, for letting the congregation catch its breath. It is an effective instrument for impact, emphasis and reflection. Pause for a short while between points or subsections, pause for emphasis. Pauses serve as commas, semicolons, and exclamation points - they are, in fact, the punctuation marks of speech. We must allow our congregation a few moments to identify with what we have said.

8. Be bold in preaching, and be bold in gesturing. Gestures help the preacher to explain and describe concepts. They lend emphasis to our speech; they maintain and hold interest; they help the listeners to experience the emotion of the message content. Gestures should be spontaneous, definite and varied. Be careful of repeated, irritating gestures - they hinder communication .

9. Eye contact is the most effective single means of nonverbal communication. Our eyes communicate. Almost without exception, a congregation will not listen attentively to a preacher, who does not look at them while he preaches. Although we are preaching to a congregation, we should speak to them as individuals. We must look them in the eye when we preach.

G. Why Preaching is Hard: the Challenge of Preaching to a Post-Literate Audience Spending time with television, internet, radio, leisure, and other modern media gives today's audiences a different set of listening skills. Effective preachers need to accommodate the form of their sermons to these new skills.

With such expectations from people week after week, it's easy for a preacher to lose sight of what is most important- being centred on Christ. Being Christ-focused doesn't happen automatically; it takes intentional preparation. Recently retired basketball coach Bobby Knight once said, "Many have the will to win, but few have the will to prepare." In my years of preaching, I've learned that my heart is the battleground, and this is where the most important preparation must occur.

Review 1. Preaching is a Vocation and indispensable to Christianity.

2. Spiritual maturity, Theological clarity and a personal relationship with Christ are pre-requisites for a good sermon.³⁶⁶ Communicator for a Cyber-Age in Africa 3. Sermons can be textual, expository, topical, devotional and/or Allegorical.

4. Sermon preparation involves Content, Structure and Delivery.

5. Suggested guides for sermon preparation involve: Prayer, keeping the goals as 'biblical, authentic, contextual and life-changing' as possible, identifying with the audience and trying to apply the 'text' within the 'context', being purposeful, following a sermon outline and having a well prepared introduction and conclusion. It is also important to follow the important communication skills so as to be effective and fruitful.

6. Effective preachers need to accommodate the form of their sermons to television, internet, radio, leisure, and other modern media that give today's audiences a different set of listening skills.

Reflection 1. Recall the last sermon you heard. How effective was it? What was essentially lacking in it? 2. Why do you think that young people are not receptive to the 'Breaking of the Word of God' during the Eucharistic celebrations? 3. What is it that you need to improve on in your preparation, content and delivery of a sermon? Relevant Skill Prepare a sermon on the theme of Jn. 3:16 for the following congregations: children, youth and adults in a parish and professionals in a theological college.

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References www.preachinggodsword.org www.echurchdepot.org www.preachingtodaysermons.com www.sermons.com www.preachit.org www.preachingtoday.com³⁶⁷ Communicator for a Cyber-Age in Africa Aim • To establish the importance of effective and fruitful communication of the Word of God through Sermons/Homilies.

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References www.preachinggodsword.org www.echurchdepot.org www.preachingtodaysermons.com www.sermons.com www.preachit.org www.preachingtoday.com369 Communicator for a Cyber-Age in Africa Input Plan: Before we start planning, we need to understand what this term means. Planning is a social, organizational, and systematic process of deciding in advance what needs to be done in the future, when and how this should be done, and who is going to do it (McLean and Sodan, 1977). Hence planning takes into account the whole organisation.'s current and future activities and all its sections or departments. The plan takes into account the SWOT analysis, i.e. Strengths, Weaknesses, Opportunities and Threats of the organization. Part of the planning will consist in allocating the needed resources such as people and funds, to efficiently carry out the predetermined activities so as to produce the desired results. Planning, then, starts with the formulation of objectives. It fixes the goals, determines the strategies, ties them all up into a mission so that every segment of the organization knows what is expected and has the means to deliver it. Planning makes concrete the vision the organization has for itself. It provides a role for everyone in the organization and thus contributes to team spirit. It ensures continuity for an organization even when there are changes among key persons.

Context: communication planning must be context specific. It should take into consideration the local religious, social, economic and political situation, as well as the media context. The planner must be aware of the media situation in the area including their share of the market and their ideologies.

- What is the local religious, social, political and economic situation? - What is the local media context? - What mass media exist? Who owns these? - What possibilities of access exist for the church? At what cost? - What has the church done with these possibilities in the past? What are the successes/failures? - What is the percentage of programmes of foreign origin on your TV? - What impact do mass media have on the local pastoral/social/cultural/political/ religious/ethical level? - What traditional/folk media exist in your area? - What use of these has been made by you/the Church in the past? - What lessons were learnt by such use? - Have you or the Church had any possibility of influence on the formulation of media policies for

the country/area? Pastoral: The term 'pastoral' here refers to all those actions that the Church legitimately engages in to carry out the mission entrusted to it by Jesus Christ.

A plan for a Catholic organization that works for and in the name of the local Church cannot be developed in a vacuum. It is important to realize that a pastoral plan for social communications, conceived within the framework of the Church must serve the overall mission of the Church. Hence a communication plan has to be part of an overall pastoral plan. Communication ministry has to be one of support to the other ministries in the Church.

Communication: We can understand communication as a resource constituting a group of experts in different fields, including media professionals for consultation; necessary technical facilities for works of production or training; identification of sponsors as support for communications work; research material and library that are easily accessible; and free airtime on public service radio and television networks. Other examples of communication as a process are: participation of minorities in mainstream media to promote pluralism or opinion and democracy; consultation, and dialogue.

Aim Materials Required [To learn the strategies to draw up a pastoral plan for social communication.

[Pen and Paper.

6.18 Practical Guidelines for Pastoral Planning for Social Communication³⁷⁰ Communicator for a Cyber-Age in Africa Communication may be understood as a process which facilitates the accomplishment of other things such as promotion of literacy through formal and informal communication. It involves several functions such as informing and being informed, persuading and being persuaded, teaching and learning, entertaining and being entertained. Pastoral planning for Social Communication assumes that there are communication needs that the Church ought to meet either because of its mission or as part of its service. These needs may be for information on certain issues, or for the formation of associations so that a forum may be made available to share ideas and to arrive at decisions that lead to a collective responsibility. Such needs may even be for networking with other associations of similar visions and objectives. Here are a few possible communication needs: telling the truth; relationship with media professionals and media associations; respect for culture in all communication activities; and productions such as audio/video products, newsletters, or periodicals.

- Come up with a list of communication needs you think your local Church has to meet either by way of obligation or of service.

- How do you know that these are communication needs? In other words, what criterion needs to be met to determine that something is a communication need for the local church? Here are some criteria to help determine a communication need. These are: the signs of the times; need to promote and defend local culture; challenges of the local situation to the faith, morals, values, and culture of the people; need for enculturation of the Gospel; genuine request from the local ministry of compassionate service which is appropriate to the mission of the Church; local social problems; and goals of the diocese.

- Are the needs you have come up with of equal importance? - If they are not of equal importance, come up with some criteria for prioritising them.

The following is the list of criteria that can help to prioritize communication needs; mission of the universal Church; goals of the local Church; requests, expectations, feedback from the people of the area; local people's right to and need for information; empowerment and giving voice to the voiceless: - What

communication products do you need to come up with as part of your own work? - What communication products do you need to come up with to support the other ministries of the Church in your area? - What kind of communication process do you have to put in place for an effective communication ministry? - What communication resources do you already have to carry out your communication work? - What resources (people, material and skills) must you develop further to carry out your tasks? The Church has a prophetic role of having to voice its opinion on issues of importance. The local church has to exercise its right and obligation to speak out on occasions when there are local issues of human rights abuses and social injustices; at major religious events such as Christmas and Easter; on moral issues such as abortion and euthanasia; on social problems such as alcohol or drug abuse. - What are the moral, social, or other issues on which your local church has the right and the obligation to speak out? - How do you plan to diffuse these statements to the general public? Definition : Now we are ready to attempt a definition of a Pastoral Plan for Social Communication: It is the finalization of a decision, based on an assessment of the local context, on communication processes and projects to be implemented within a time frame in order to carry out the mission of the Church.

Vision: Within an organization, each individual sees his/her place of work from his/her point of view. This perspective is influenced by, among other things, the position he/she occupies, as well as by the nature of the work he/she is engaged in. A vision statement helps individuals within an organization to get rid of a fractured view, to see it as a whole and to have a picture of what the organization is and where it is heading. It also helps these individuals to understand where they fit into the organization and to identify themselves with it (Ward and Griffiths, 1996).

A vision statement is the formulation of the ideal, desirable state of what we want to be. It inspires us to visualize possibilities so that the plan and its implementation can help us to transform these into realities. It helps people to reach beyond their preconceived limitations and defensive attitudes and encourages them to focus attention on something bigger (Oakley and Krug, 1991).

A vision must be informative, shared by all who are to realize it, and be worthy of commitment. In short, a vision must be expressed in a statement that describes the end result of a successful implementation of the pastoral plan for communication. Given the fact that communication ministry will be a support to all the other ministries of the local Church, the vision statement needs to identify communication strategies for all these ministries, while, at the same time, addressing the current issues and conditions. Unless the vision statement addresses the needs of the entire organization and is accepted by at least important players, the organization cannot hope to be highly successful. Let us remember, "Where there is no vision, people perish" (Prov.29:18).

A pastoral plan for communication needs a vision of what the organization will be in the future and how it will function. This vision must be such that everyone should be able to identify him/herself with it and help everyone visualize where it is heading.

Exercise Can you come up with a vision statement for your organization/institution/communication office?
Mission: A mission is the purpose, the charter, or the very essence of an organization. It is the reason for which it exists. The mission of the Church is the pastoral responsibility of taking care of the spiritual needs of people so that all may be brought to experience the love of the Father manifested through His Son. The Mission Statement keeps us on track and clarifies our direction (Oakley and Krug, 1991).

The mission statement compasses the overall objectives of an organization and deals with what it does. It gives a direction for all to follow. The statement may be short and succinct or explanatory but it binds the organization to the ends it wishes to serve (McClean and Soden, 1977).

Example: The Mission statement of the Xerox company is “to provide data processing and telecommunications services to maximize the operational effectiveness and decision-making capability of operating management throughout the corporation” The mission statement of Newsweek, as published in their mail campaign, is “to constantly improve customer service.” Exercise Come up with a Mission Statement for your organization.

Before we proceed with the plan for the future, it is important to learn from past experiences. Hence, it is important that we ask ourselves some questions: - What are the current communication efforts of the local Church/organization? - What are their weaknesses and strengths? - What elements do you need to have in the current plan to correct the weaknesses and improve on the strengths? objectives: Once an organization has a vision of what it wants to be and has a sense of mission of what its wants to do, it needs to set objectives to translate the vision into specific actions to implement the mission. Objectives set the target towards which efforts are directed. They are the desired results to be achieved, usually within a specific time. They guide the actions and are important motivators of those who have to implement the different aspects of the plan and contribute to the realization of the desired results. The more concrete and specific the objectives are, the more they are likely to have a directive power. Objectives must be set in such a way that they can be translated into actions.

At the same time, the objectives must be understandable to those who have to realize them. It is important that objectives are a little aggressive so that they demand hard work to achieve them. Hence, they should be SMART: S- specific, M-measurable, A-action oriented, R-related to mission and T-time bound. Objectives are the targets that lead to the realization of an organization’s vision. A good objective, however, must be consistent with other objectives of the organization. Here is an example of an objective: - Reduce dependence on overseas funding over a four-year period so as to be self-reliant from the fifth year on.

- Come up with objectives for your local church/organization.

Goals: Once the objectives to be reached are clear, they are converted into goals, which are the specific activities or projects that need to be carried out in order to realize the objectives. Hence, we can say that goals are the concrete short-term points of measurement that the organization has to realize in pursuit of its objectives. Goals which are too high or far too low do not lead to action. Goals are subordinate to objectives. People are empowered when they are clear about how their personal goals are supported by the organizational goals and objectives. One of the first questions people ask themselves is, “what is in it for me?” Hence it is important that they see the benefits of the goals for the organization and for themselves for doing what needs to be done.

Exercise Come up with goals to realize your objectives.372 Communicator for a Cyber-Age in Africa
EXAMPLES OF SOME PROJECTS Research Training Animation Production Publication Evangelization Services
Coordination Subject Script writing Media education Radio Books World Communication day Conferences
Dioceses Audience Acting Training TV Survey Honouring professionals Data bank Religious con- gregations
Market Recording Different ministries Video Reports Pastoral care of media professionals Org-anization of
interviews Various ministries Media effect Direction Communi- cation processes Audio News letter Public
relations Media library Laity Feedback Music (instrumental/ vocal) Conferences Theatre Periodicals Media
literacy Media houses Ongoing assessment if goals/objectives are met Pastoral agents Folk arts Film/video

shows Media professionals Evaluation if plan was successfully implemented Volunteers CD-Rom Multimedia Campaign Marketing - Are these activities in tune with the mission of the local Church and culture? - In order to carry out these projects/activities, what two resources do you need? You may want to check the list of resources you have already put together to determine if this list needs any modification.

- Do you have adequate resources to carry out these activities? - If you need to generate more resources, what would these be? - What realistic plan do you have to come up with additional resources? - From where and when do you hope to get these? Now that you have a plan, you may want to know how good it is. Your communication plan must be flexible and capable of adapting to the demands of the different communication activities or projects. It must be dynamic so that it can respond to changes in the situation, to the likely new trends and new challenges. The plan must be realistic, taking into consideration the communication needs and the available resources. If you do not see possibilities of generating the resources you think you need to carry out the activities, it may be a good idea to look for alternatives so you can still realize your goals and objectives. The following questions may be of help.

- Are the other ministries, for whom communications is supposed to be a support, satisfied with the projects and the time frame? - If you do not see the possibility of finding the resources such as funding and the facilities you seek, what alternative do you have to still realize your goals and objectives? * downsizing projects? * collaboration/co-production possibilities? * exchange of programmes/personnel? * training/getting volunteers, religious personnel to work with you? * co-financing by other ministries for whom communication support is given? ³⁷³ Communicator for a Cyber-Age in Africa * use of other cheaper media? - Are you sure you have generated enough information to be satisfied that the plan is sound, with a good assessment of the situation and the communication needs? - If not, what other information do you need? Where might you get this from? - Is the plan suited to the local context/people/area? - What needs to be changed in the plan to still realize the vision if the additional resources needed cannot be found? - How much is your plan part of other pastoral ministries? Ongoing Evaluation: Finally, before you start on your projects, you have to decide on one very important point. You need to come up with some indicators or criteria to satisfy yourself that you are meeting a communication need and that you are on the right path to realize your goals and objectives.

Unless there is an ongoing evaluation of what you do, how you do it, and whether you are reaching your goals and objectives, your efforts and projects will not lead you to realize your vision and be true to your mission. You do not want to embark on a mission of hit-or-miss. An evaluation helps you to develop a clear and thorough understanding of the situation within your organization and of the situation of your organization with regard to other pastoral ministries and society at large. This evaluation helps to identify what works well or does not work at all so that corrective actions can be taken.

- What indicators or criteria would assure you that you are realizing your goals and objectives? - Who is in charge of applying these criteria/indicators and conducting the evaluation? - At what stage and how often are consultations with the other ministries done to determine that effective communications support is being offered them? A Final Evaluation: Once the projects are implemented and you are ready for planning other projects and activities, you may want to have an overall evaluation of the plan and its implementation so that lessons can be learned from the past experience. - What were the strengths or weaknesses of the past plan? - What needs to be foreseen in the future plans so that their implementation will be smooth? The final evaluation takes us through every stage of the planning process to determine what still holds and what is called into question by the current situation. Thus evaluation is an ongoing process. Unless we keep checking against our vision, mission, and the context, what we do, the way we do

it and why, we run the risk of being off course! Review 1. Planning is a social, organizational, and systematic process of deciding in advance what needs to be done in the future, when and how this should be done, and who is going to do it (McLean and Sodan, 1977) 2. The term 'pastoral' refers to all those actions that the Church legitimately engages in to carry out the mission entrusted to it by Jesus Christ.

3. The term 'pastoral' refers to all those actions that the Church legitimately engages in to carry out the mission entrusted to it by Jesus Christ.

4. A vision statement helps individuals within an organization to get rid of a fractured view, to see it as a whole and to have a picture of what the organization is and where it is heading.

5. A mission is the purpose, the charter, or the very essence of an organization. It is the reason for which it exists. 6. Goals are the specific activities or projects that need to be carried out in order to realize the objectives.

Reflection Stop making excuses, do what matters, Plan. Reflect on the root cause of making excuses and resolve to plan and do what matters.

Relevant Skill Prepare a strategic plan for social communication for your setting.

Resource BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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References www.managementhelp.org www.planware.org/strategicplan.htm 374 Communicator for a Cyber-Age in Africa Aim • To learn the strategies to draw up a pastoral plan for social communication Review 1. Planning is a social, organizational, and systematic process of deciding in advance what needs to be done in the future, when and how this should be done, and who is going to do it (McLean and Sodan, 1977) 2. The term 'pastoral' refers to all those actions that the Church legitimately engages in to carry out the mission entrusted to it by Jesus Christ.

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References www.managementhelp.org www.planware.org/strategicplan.htm CHAPTER 6.18 PARTICIPANT'S HANDBOOK Practical Guidelines for Pastoral Planning for Social Communication COMMUNICATOR FOR A

CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke375 Communicator for a Cyber-Age in Africa Procedure Conduct a guess-work for the participants to find out how many links there will be on the internet by Google search for the following topics: communication, media, internet, computer and any other topics of the student's choice. The exercise will show the vastness of the information available.

introduction The new media technology and the changes we are currently witnessing in the media sphere have a profound influence on the way we communicate. Internet, the fastest growing among the new media, is devoid of many controls, constraints and hierarchical structures. Internet is, therefore, the most appropriate tool suited to evolve an integrated, global communication system which is participatory. It can serve as an effective gateway to education, solidarity and development among all people. ICT offers us unprecedented opportunities to communicate without constraint, to communicate knowledge, resources, information sans frontiers.

1. The Word and the urge to Communicate The word is older than any of the written or digitized texts we have today. The word, as the mental concept, the thought in the spirit of humans is much older than any of its manifestations. The first forms of symbolic writings appeared 3,500 years before Christ. The word, logos, came first. And coincidentally, in the Greek language, logos means both thought and word (UNESCO,1998). From the scribblings on the cave walls to writings on stones, leaves and papyrus, human civilisation moved on steadily with a deep inner urge to communicate, to share ideas, to express itself. And the written word found a newer expression, a more enduring medium in the printed word. 2. Development of ICT at the Service of Communication Gutenberg's invention of printing with movable types unleashed a revolution. The liberal political ideologies of the time gained mass support by means of the new medium of the press. The status quo was challenged and liberal views spread rapidly. Printing has undergone revolutionary changes over the centuries, and today print medium has to face many challenges from competing media, made possible thanks to the growth in the information communication technologies. But the impact of Gutenberg's invention cannot be written off as a thing of the past. The publishing industry may have undergone vast changes, but its effects are likely to continue for years to come. Other inventions in the area of communication followed. Radio developed as a medium for news, drama, entertainment, music, and advertising. Magnetic tape was developed at the end of the 1940s, followed by video-tape (developed in 1956 but only available domestically from 1969). Audio-cassettes and vide- ocassettes enhanced the people's capacity to communicate in newer ways. Perhaps the most dominant and powerful medium continues to be the television. The first computers were developed in the 1940s. Today's computers use miniature integrated-circuit technology in conjunction with rapid-access memory. Computers have moved on from large mainframe computers to smaller, faster and sleeker ones. They are assuming newer forms: desktop, laptop, palm-top and will soon be 'embedded' in other technologies and even in human beings. Aim Materials Required [To understand the challenges that technology posses.

[To learn to take advantage of the information technology progress.

[Pen and Paper.

[Computer connected to internet.

6.19 Communication Challenges with Information Communication Technologies (ICTs) Development376 Communicator for a Cyber-Age in Africa The next generation of computers is expected to use forms of 'artificial intelligence'. Human Genome Project is a worldwide research effort aimed at analysing the structure of human DNA, with revolutionary implications for the medical science. 3. The Challenge of

Communication Technology Every new technology also revolutionizes society in more ways than one. The invention of the gunpowder changed feudalism. Those who had guns, horses and steel were superior in warfare. They were able to subjugate people, conquer masses and capture lands, and control wealth. Today the new tools of engagement, the new weapons of conquest are the ICTs. Instead of becoming instruments of power, of control, they must be harnessed to benefit all. Technology has brought in sweeping changes in the field of communication in a variety of ways. Those who had access to printed materials and mastered reading had tremendous advantages over the illiterates. Then technology offered us newer and faster ways of communicating. Technology on the one hand, boosts our confidence, gives us a new power, but on the other hand, causes a crisis of confidence, as we have to learn new ways of dealing with them, harnessing and mastering them. In some instances the new technology modifies the older technology and in other cases it may replace the old. That can be an occasion for crisis unless one is able to cope with the change and is willing to adapt. But we need to admit that human beings who control the contours of this technological development can also evolve effective ways of handling the crisis, of converting the crisis into an opportunity. We have seen that with the advent of every new media of communication since the invention of printing, be it radio, television, computers and now the internet, there have been widespread fears that the newer medium would make the older one obsolete. Many predicted that the printed word, books, newspapers would become extinct. Literacy and written skills would undergo change. We would eventually move to a paperless age. The printed word would become extinct. The prophecy about the demise of the printed word has not come true. The biggest challenge to the traditional forms of newspapers and books today comes from the internet, which has revolutionized communication. No one can ignore or be ill prepared to meet this new medium, the fastest growing medium today, powerful and impact making. The internet has affected the content as well as the manner of communication, including the process of information gathering and dissemination, interactivity, access, analysis, advertisements, marketing, feedback, and a host of other activities. For instance, newspaper readership has been declining at the rate of 600,000 readers a year for the last decade or so. (Dusseldorp, 1998) In the same report, Director General of the World Association of Newspapers, Timothy Balding observed that European newspapers lost 1.2 million readers in 1997, twice as many as the year before (Dusseldorp, 1998). Human beings have the capacity to adapt to change and evolve solutions. Only we need to ensure that it fosters community and builds communion, which ultimately is the goal of communication. Technological development too should be at the service of achieving this goal.

4. The Challenge of Convergence Marshall McLuhan divided history of communication broadly into three eras: Oral, Print and Electronic. Today with the convergence in communication technology, the various media of communication have become interactive, thereby narrowing down the distinction between oral, print and electronic media, even making the division somewhat obsolete. For the new generation living in an age of convergence, the distinction between oral, print and electronic communication is perhaps a thing of the past and difficult to understand. The convergence of nanotechnology, biotechnology, information technology, and cognitive science is transforming global society and the way we communicate. We can easily understand the kind of convergence that is taking place around us if we look at the mobile phone. The mobile phone continues to assume new functions and combine new purposes by the day. In it we have a telephone to facilitate voice-based communication, a voice recorder, provision for text based information sharing (SMS). It is a storage device, a play tool, a camera to capture and transmit photographs, a radio, a watch, an alarm clock, a notebook for appointments, a tool for music, visual images including films and internet. If we trust the kind of technological advance that is taking place around the globe, it is not far when the mobile handset will take care of most of your needs from refueling your car to switching off your lights or your stereo even while you are far away from home.

5. The newly Emerging Media Landscape

Information is challenging us in new and hitherto unimagined ways. We are witnessing a new media landscape as well as a new media order that is fast emerging. In the past information and knowledge were the prerogative of the 377 Communicator for a Cyber-Age in Africa kings and rulers, the nobility, the upper castes, the erudite, those with power and influence. Academic institutions of repute were considered the guardians and repositories of knowledge and information. The masses had access only to morsels of knowledge and information. But today information and knowledge have lost much of the monopoly they once had. The floodgates are open. There is a great democratization of knowledge. It is available and is within the reach of the masses. Information today cuts across geographical and political boundaries, distinctions of age or class or gender. It is not easy for anyone to wall it or cage it or hoard it. The one significant revolution the world takes note of today is the communication revolution, and the major driving force behind it is undoubtedly the revolution in ICT. The new communication technologies have played a significant role in the recent socio-political, cultural and people's movements. Television, internet and other media are enabling us to share information quickly and with effect. We feel a sense of being connected. We become participants in the events that take place even at a distance. Even local events today assume global ramifications and it has become difficult to cover up and censor or control the flow of information across the world, beyond the borders.

6. Media Monopoly and Control We need to look at the sweeping and revolutionary changes with fears and skepticism. There is heavy concentration of communication technologies in the hands of a few. There is the possibility to manipulate information to portray falsehood as truth and make many people believe. The pen can portray falsehood and bias. The camera can lie. We do not know the credentials of those who share information, the veracity of the events. We have embedded journalists and citizen journalists. The information superhighway could be dangerous, as it is not properly regulated, there aren't adequate traffic signs or policing to avoid accidents. The new communication order also leaves vast numbers of people outside, at the periphery, on the margins. They are the 'information poor' with no access to modern means of communication. They are distant from the digital revolution. They do not have the necessary access, resources and voice. They are cut off from the information superhighway. ICT has become the new symbol of power. Communication is controlled by a few Multi-National Companies who are more powerful than nations and city-states. There is a heavy concentration of media resources and technology in the hands of the elite and the affluent few. For instance, a handful of news agencies of the world decide what we should read or a few media conglomerates decide what kind of entertainment we should have. Indigenous and minority cultures and languages face unprecedented threats and are in grave danger of being extinct.

7. information as Entertainment Another worrying factor is the phenomenon of information being converted into entertainment, the two being merged into one for the comfort and convenience of the clients and for commercial gain. News, information and entertainment are being trivialized for the vast majority of people. Emphasis is given to information as entertainment rather than meaning, surface events rather than depth and reflection. Information is being piped to audiences through the television as entertainment. It is becoming increasingly difficult to distinguish the two. Media content presents itself today as a global form of entertainment. The concepts of game shows, talk shows, soaps and films are equally created around the world to mirror one type of society. What works in one country is exported heavily through a complex network of distribution and co-operation agreements as well as economic interests in other countries than their own. The implications of these for small ethnic groups, cultures are often devastating. Thus (2008) explores the current explosion of 'infotainment' He examines the rise of infotainment, the infrastructure for its globalization as well as coverage of recent wars on television news as high-tech infotainment. A 'global infotainment sphere' is emerging, within which competing versions of news - from 24/7 news networks to bloggers co-exist.

8. Meta-technologies and new Power Centres Sandra Braman has identified 'meta-technologies' of information that transcend and transform existing tools and technologies. Meta-technologies are informational and can process an ever

expanding range of inputs and produce an infinite range of outputs irrevocably altering human capacities and challenging conventional concepts of instrumental, symbolic and structural power: 'In today's information-intense society, it has become clear that information is not only a distinct form of power in its own right, but has moved to the centre of the stage, dominating the uses of all other forms of power and changing 378 Communicator for a Cyber-Age in Africa how other forms of power come into being and are exercised. The terms "genetic" or "informational" can be used to describe this form of power as it appears at the genesis, the informational origins, of the materials, social structures and symbols that are the stuff of power in its other forms.' Technological convergence is beginning to define the way societies interact and organize themselves, the way science is done and the way the global marketplace is run. They have immense consequences for global security, communications, surveillance, health, ecosystems, biogenetics and the prolongation of life. And as with every new technology, new marginalized groups (the 'have nots') are being created, whose self-perception and self-esteem are likely to be adversely affected. In particular, cybernetics – the science of communications and automatic control systems in both machines and living things – is having a revolutionary impact on education and culture, on genetic research and evolving biotechnologies, on food production and the health of people. Cybernetics has enhanced the destructive capabilities of military technology, with grim repercussions for peaceful coexistence. Its many convergences with other technologies have led to applications that not only contest prevailing worldviews, but also the very nature of human self-understanding and the social relationships that sustain it. The 1995 Nobel Peace Prize winner, nuclear physicist Joseph Rotblat (Lee, 2006) in his acceptance speech, called on governments, scientists and ordinary citizens to exercise constant vigilance to prevent scientific advances from being used against rather than for the interests of humanity.

9. new World information Communication order is Possible We need to look at the development of information, communication technology with hope and optimism. ICT which has virtually made it possible to communicate with more people, more effectively, is a resource and strength, not a problem to be got rid of. While admitting this positive side of the developments in ICT, we need to ensure that the tools are harnessed to benefit all people, to realize the vision of a New World Information and Communication Order (NWICO) as envisaged by UNESCO. Such a new world is possible provided we are willing to pay the price of achieving it. To achieve this goal we need to effect the necessary changes in our pattern of thinking and acting. We need to drive technology in the direction in which we want it to go, and not to be enslaved by it. We need to study critically the present world order of communication and assess its strengths and weaknesses, and then evolve a more creative, constructive and committed plan to realize the dream of making information sans frontiers.

Here are some broad areas of action:

- Network and consolidate global agencies for a more effective action
- Remove constraints and controls on information, knowledge
- Provide free access to information
- Make Right to Information a basic universal right and applicable to as many areas as possible
- Remove monopoly and control of information exchange
- Increase people's participation in evolving and sharing information
- Safeguard indigenous people's information resources: natural, cultural, linguistic...
- Strive towards a more equitable distribution of the fruits of ICT
- Remove all kinds of roadblocks that hinder effective communication
- Develop greater interface between universities, institutes of higher education and the masses
- Make it mandatory the sharing of educational, scientific and technical knowledge by students, beneficiaries, with those who do not have opportunities and access.
- Inculcate a strong sense of solidarity, voluntary spirit in the academic community to provide access and sharing of the benefits of information with the poor and those on the periphery .

• Introduce ICT to the neighbourhood especially to farmers • Improve connectivity via satellite to avail health care to the distant areas • Make class-rooms ICT compliant

Review 1. The word is older than any of the written or digitized texts we have today. The word, as the mental concept, the thought in the spirit of humans is much older than any of its manifestations. 2. Today, traditional media such as books and radio are challenged by the development of ICT. However, their impact continues to be felt globally despite the threat they face. Their effect cannot be rubbed away.

3. Every new technology revolutionizes society in more ways than one. Technology has brought in sweeping changes in the field of communication in a variety of ways.

4. Today with the convergence in communication technology, the various media of communication have become interactive, thereby narrowing down the distinction between oral, print and electronic media, even making the division somewhat obsolete.³⁷⁹ Communicator for a Cyber-Age in Africa 5. Information and knowledge have lost much of the monopoly they once had. The floodgates are open. There is a great democratization of knowledge and it is available and within the reach of the masses.

6. We need to look at the sweeping and revolutionary changes with fears and skepticism. There is heavy concentration of communication technologies in the hands of a few. There is the possibility to manipulate information to portray falsehood as truth and make many people believe.

7. News, information and entertainment are being trivialized for the vast majority of people. Emphasis is given to information as entertainment rather than meaning, surface events rather than depth and reflection. 8. Meta-technologies are informational and can process an ever expanding range of inputs and produce an infinite range of outputs irrevocably altering human capacities and challenging conventional concepts of instrumental, symbolic and structural power: 9. ICT which has virtually made it possible to communicate with more people, more effectively, is a resource and strength, not a problem to be got rid of.

Reflection Technology is a tool that needs to be harnessed effectively and for the good of all. Technological advancement itself is the result of humankind's insatiable thirst for finding new ways of relating, communicating and, reaching out to others, be it for friendship or fun, business or education. The tools are similar, but the manner and the mode of their use vary. Write a one page reflection on this .

The political and economic power that ICTs offer – a power that can be seized, bought and sold – gives rise to a lot of concern. Who will own these technologies? Who will control them? Who will be ethically responsible for their application and use? Write 1 1/2 pages of your comments on this.

In particular, what will be the long-term impact of such meta-technologies of information on our self-understanding as human beings? Will they 'alter human nature and thereby move us into a "post-human" stage of history', as Francis Fukuyama warns (2002)?, or will we be able to motivate enough ethical reasoning to counter-balance scientific opportunism, commercial greed, and the consolidation of political power? Write your thoughts on this (2 pages) Relevant Skills Revise your community/institutional pastoral plan for social communication on the basis of emerging ICTs. Resources BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

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Global Infotainment. London: Sage Publications Ltd., 2008.380 Communicator for a Cyber-Age in Africa Aim

- To understand the challenges that technology poses
- To learn to take advantage of the information technology progress

Procedure How many links there will be on the internet by Google search for the following topics: communication, media, internet, computer and any other topics of your choice. The exercise will show the vastness of the information available.

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CHAPTER 6.19 PARTICIPANT'S HANDOUT Communication Challenges with Information Communication Technologies (ICTs) Development COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke381 Communicator for a Cyber-Age in Africa 7. News, information and entertainment are being trivialized for the vast majority of people. Emphasis is given to information as entertainment rather than meaning, surface events rather than depth and reflection. 8. Meta-technologies are informational and can process an ever expanding range of inputs and produce an infinite range of outputs irrevocably altering human capacities and challenging conventional concepts of instrumental, symbolic and structural power: 9. ICT which has virtually made it possible to communicate with more people, more effectively, is a resource and strength, not a problem to be got rid of.

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Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

References Fukuyama, Francis. Our Posthuman Future: Consequences of the Biotechnology Revolution. New York: Farrar, Strauss and Giroux, 2003. Thussu, Daya Kishan. News as Entertainment: The Rise of Global Infotainment. London: Sage Publications Ltd., 2008. 382 Communicator for a Cyber-Age in Africa Procedure Conduct a brain-storm session for the participants, to collect views on how the world could be evangelized today. Collect examples of use of modern media the participants are aware of.

introduction In Evangeli Nuntiandi, evangelization is defined as: • Preaching the Good News • Witnessing to the life of Christ • Liturgy of the Word • Catechetics • Using the media to reach the millions out there • Sacrament and a prayerful life Documents on Evangelization and Communication 1. The new Era- new Technologies Globalization is the era that everyone is talking about. The new era is ushered in by a system which combines the communication capabilities of telecommunications, the processing power of computers, the memory capability of CD-ROM's, optical disks and the presentation capacity of multi-media.

The following services are provided by communication superhighway through digital technology: • Internet which makes possible teleconferencing, • Tele-medicine, • E-mail, • Bulletin boards, • Web sites, • Data bases.

2. The new Era – A new Environment for the Young The new information technologies, like the TV, VCD'S Computers, Video Games and Internet services have converted children into poor readers and writers. Children are spend a lot of time everyday in the new information environment.

3. The new Era – A Globalized Media Culture Mass Media, subservient to commercial and political interests have produced a materialistic culture that has captured the minds and hearts of society. The mass media direct the world to consumeristic values and behaviour. The media has become a rival to the priest, religion, teachers and parents. Alternative life values i.e. peace, patience, tolerance, generosity, harmony with nature, respect for elders, love of family and community, and yearning of spiritual values of compassion, love and other-centeredness are devalued.

4. new Evangelization in the new Era - one Approach 'Redemptoris Missio' in recognizing the vital role of social communication in the evangelization process says: "There is a deeper reality involved here: since the very evangelization of modern culture depends to a great extent on the influence of the media, it is not enough to use the media simply to spread the Aim Materials Required [To harness the powers of cyber age to evangelize the world.

[To learn to understand the mind of the Church in the present time.

[Pen and Paper.

[Documents of the Vatican II. 6.20 Evangelisation for the Cyber Age³⁸³ Communicator for a Cyber-Age in Africa Christian message and the Church's authentic teaching. It is also necessary to integrate that message into the 'new culture' created by modern communications. This is a complex issue, since the 'new culture' originates not just from whatever content is eventually expressed, but from the very fact that there exists new ways of communicating, with new languages, new techniques and a new psychology." [n 37 (c)] This pre-supposes not only a deeper understanding of the media but also a clearer understanding of the nature and function of Social Communication in the life of the Church. Pastoral Communication Pastoral communication is the most recent development in the evolving understanding of' the Church on the role of communications in its structures and processes. There can be no real and viable pastoral plan without a corresponding pastoral Communication Plan. All Evangelization is through Communication.

In Pastoral Communications, therefore: • Pastoral Care is recognized as communication; • Interpersonal communication, such as spiritual guidance and counseling, are forms of human communication all too often ignored by social communicators in the past; • The priest is deemed, first and foremost, a communicator; • Preaching (homiletics) is communication; Liturgy is communication • Catechism, the transmission of the faith, is communication; • Parish organization, parish bulletins, information sheets, billboards etc. Telecommunications as Communication Fr Michael Traber. former Director of Studies of the World Association for Christian Communication (WACC), points out that telecommunication has a great potential for Church and developing organizations and for networking among organizations. The technology, he says, makes it possible, in a relatively inexpensive manner, for members of organizations to stay in regular and often personal touch with each other - thanks to the telephone, telex, fax, e-mail and web sites.

5. A New Evangelization — Another Approach Fr Pierre Babin, one of our seminal thinkers in the field of media and evangelization has an altogether new approach to evangelization. He says the 'old' cannot work in the 'new'. The Book Culture must give way to the Media Culture. In the new era of Globalization and Mass media he calls for the Church to change its pattern of communication from telling to showing. We have been 'telling' for too long, he says, and people are tired of it. People want to get involved and participate in decisions that affect their lives. And so it is time to open up and listen or we are lost. Evangelii Nuntiandi says, "modern man listens more willingly to witnesses than to teachers and if he does listen to teachers, it is because they are witnesses". The witness of life is the first and most important way to communicating the Good News.

Evangelization by Way of the Media There is a real difference between the way media presents itself as compared to the Church. A medium like Television gives you choice and provides scores of channels to choose from. You are not forced to choose any one. You have total freedom. But in the Church there is really no choice. Reaction: So being used to the media world, the young show resistance to a dogmatic approach coming from the top. I decide, not the Church. Everyday I make decisions but in the Church I cannot participate. I don't need the Church.

implications: Bishops/Priests are seen as authority figures because they tell. They demand obedience by virtue of their position, not always by performance. This is resisted.

Alternatives: The Church needs to be seen as a friend, a companion, a good listener, a servant in action. If the lives of Bishops and Priests are worth emulating they need to be looked up to out of respect and awe, not feared and obeyed.

The language of the media is different. It is a language of emotions and imaginations (similar to the parables) of stories, on pop stars and sports stars and superstars - the 'cool' people. The stories are of people in real life and this contributes to the success of magazines, CD's and other commercial media.³⁸⁴ Communicator for a Cyber-Age in Africa Analysis: Media says, "I won't tell you, I will show you how it feels, I will touch your heart, come, and I will show you the way and you will understand. and you will feel good." When exposed to this style of communication the young feel wanted. In the Church the young say, "Don't read to me the letter of St Paul to the Corinthians. It does not matter what Saint Paul said to the Corinthians. I want a background check. Who is this guy, why is he 'cool'? What made him a saint? Where is Corinth? What were those guys there up to? What has all this got to do with me now?" implications: Church publications and documents are seen as boring arid heavy as they 'tell'. The sermons are rambling and the Catechism classes are something to be avoided whenever possible. The Catechism classes have become just like schools with exams and all that. There is no feeling of being wanted and needed so it is better to move on.

Alternatives: A revolution in Church writing is needed and a re-focus and re-direction in Catechism teaching and Preaching. Need to get back of the stories/parables- a 'Back to the Future' approach. A story from the past linked to the present and projected to the future. Catechism prepares students for life. Some other Facts The media world is not logical and linear, it is mosaic affective, creative and imaginative, affecting more the right brain. That is why the Dogmatic and Doctrinal and Didactic approach do not work.

Young people don't seem to learn much from just hearing and seeing. They learn by doing. This is the reason that computers sell so well. It is all 'hands on'. They can see it, hear it and do it. They learn by experiment, by discovering. This happens when learning is inductive. It is like saying, I hear I forget, I see I

remember but when I do I understand. The need is to experience something physically or even vicariously - virtual reality.

We can't talk to them of values, they have seen enough violated in the adult world. They have to experience it. So our evangelizing work must create opportunities for the young to see and experience. Retreats must not only be a time of prayer and meditation but camps of discovery and fellowship. We just can't talk about AIDS, Drugs or Poverty, we have to show them. Education needs to be non-formal. It can be a Structured Learning Approach (SLA) but conducted in an informal atmosphere. These experiences need to be issue based. Why is there poverty? Were there poor people in those days? Why does the world have 3 billion people earning only 2 dollars a day? How can they live? Who is responsible for the 2.5 trillion debt in the poor countries? The discussion can then go down to the local community, in a similar vein. Michael Jackson sings, 'Do it baby, do it' and Michael Jordan says, in a Nike commercial, "Just do it" — very clear, very direct. In the Church we have always said, "Don't do it" to some, while others get away with it. We have a contradiction here. Before we talk about the 'don't do it' part, we have to look at the 'do it' part. The Church must talk straight if it wants to be prophetic. The young see the Church as saying one thing and doing another. They call us, 'experts in compromising'. That is why they don't believe the Church will do anything dramatic about the debt crisis. The Church only speaks when everyone else has spoken and so what is prophetic about it? Evangelizing through the Media - Productions If the Church wants to get into the media, and it must, it has to play by its rules. We can't make 'churchy' programs. You will drive away the audience. Today's religious programs are top down and preachy. They unashamedly extol the virtues of the Church and Catholicism. These are propaganda pieces. They are often screened at the 'graveyard' hour and are watched by the 'saved'.

Successful 'church' productions (TV, Film, Video, and Radio) exhibit the following characteristics: • They are acceptable to all races and religions - contain universal values • They contain human drama - a struggle for life and triumph over adversities • Humor in real life situations — where we can laugh at our foolishness • Life stories of individuals, men and women who have made this world a better place or who have led to its degradation • Life of saints (including modern days saints - need not be Christians) - minus the halo - their struggle to make sense and meaning of this world The Harvest is Plentiful but....

In order to animate our young we need new kinds of evangelizers. Those specially trained in communication skills and new teaching methodologies. It will be obvious that he or she needs to be creative and imaginative. More importantly they must be men and women of faith and deep spirituality. We have them but the Church must want them.

For professional work, we need professionally trained people who obviously need to be paid professionally and in this last part we keep tailing. With the result we end up with mediocrity. We have no other way. To attract 'good' 385 Communicator for a Cyber-Age in Africa people the Church has to invest in both human and material resources. If we are to produce new Evangelizers we need new Professors, new Priests and new Bishops.

Review 1. Since the very evangelization of modern culture depends to a great extent on the influence of the media, it is not enough to use the media simply to spread the Christian message and the Church's authentic teaching. It is also necessary to integrate that message into the 'new culture' created by modern communications.

2. There can be no real and viable pastoral plan without a corresponding pastoral Communication Plan.

3. In Pastoral Communications: • Pastoral Care is recognized as communication; • Interpersonal communication, such as spiritual guidance and counseling, are forms of human communication all too often ignored by social communicators in the past; • The priest is deemed, first and foremost, a communicator; • Preaching (homiletics) is communication; Liturgy is communication • Catechism, the transmission of the faith, is communication; • Parish organization, parish bulletins, information sheets, billboards etc. 4. Telecommunication has a great potential for Church and developing organizations and for networking among organizations. The technology makes it possible, in a relatively inexpensive manner, for members of organizations to stay in regular and often personal touch with each other - thanks to the telephone, telex, fax, e-mail and web sites.

5. The witness of life is the first and most important way to communicating the Good News.

6. The Church must talk straight if it wants to be prophetic.

7. If the Church wants to get into the media, it has to play by its rules. 8. Successful 'church' productions (TV, Film, Video, and Radio) exhibit the following characteristics: • They are acceptable to all races and religions - contain universal values • They contain human drama - a struggle for life and triumph over adversities • Humor in real life situations — where we can laugh at our foolishness • Life stories of individuals, men and women who have made this world a better place or who have led to its degradation • Life of saints (including modern days saints - need not be Christians) - minus the halo - their struggle to make sense and meaning of this world Reflection "The first and perhaps the most important challenge is not to concentrate on the mass media but on Life. The cultivation of the Christian life in all its many manifestations is more meaningful, even in media terms, than lobbying journalists or buying airtime on radio and television. Christians are part of our mass mediated culture and their best chance of mediating a Christian vision is to live as witnessing Christians. Communities. No, the Good News is no product that can be marketed like detergents or politicians. There may be a fleeting publicity success in one case or another. That should not worry or seduce any Church, because in the long run the ground rules for the propagation of the faith are entirely different from those for the selling of the supposed salvation promoted by Mass Media evangelists". Michael Traber Relevant Skills Watch 2 TV programmes, one from a religious channel and another from a commercial channel. Compare the 'media appeal' of the two programmes.

Resource BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.

Reference Mario Saturnimo Dias Ed. Evangelization and Social Communication. Mumbai: St Pauls, 2000386 Communicator for a Cyber-Age in Africa Aim • To harness the powers of cyber age to evangelize the world.

• To learn to understand the mind of the Church in the present time.

Procedure Collect views on how the world could be evangelized today, using modern media.

Review 1. Since the very evangelization of modern culture depends to a great extent on the influence of the media, it is not enough to use the media simply to spread the Christian message and the Church's authentic teaching. It is also necessary to integrate that message into the 'new culture' created by modern communications.

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Reflection "The first and perhaps the most important challenge is not to concentrate on the mass media but on Life. The cultivation of the Christian life in all its many manifestations is more meaningful, even in media terms, than lobbying journalists or buying airtime on radio and television. Christians are part of our mass mediated culture and their best chance of mediating a Christian vision is to live as witnessing Christians. Communities. No, the Good News is no product that can be marketed like detergents or politicians. There may be a fleeting publicity success in one case or another. That should not worry or seduce any Church, because in the long run the ground rules for the propagation of the faith are entirely different from those for the selling of the supposed salvation promoted by Mass Media evangelists".

Michael Traber Relevant Skills Watch two TV programmes, one from a religious channel and another from a commercial channel. Compare the 'media appeal' of the two programmes.

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Reference Mario Saturnimo Dias Ed. Evangelization and Social Communication. Mumbai: St Pauls, 2000.

CHAPTER 6.20 PARTICIPANT'S HANDOUT Evangelisation for the Cyber Age COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya.

beams@donbosco.or.ke387 Communicator for a Cyber-Age in Africa Procedure Ask the participants to search the Document "Communio et Progressio" and pick out the pertinent articles that speak of the spirituality and responsibility of the Media Persons.

In 1958, in his private journal, Thomas Merton, not for the first time, reflected on the tension between his vocation as a monk and his role as a writer who had gained a certain amount of public fame. He recalled that as a young monk he had decided to give up writing in order to go “upward” into a “higher spirituality.” He soon saw that this was a false step, that there was nothing wrong or contradictory about being both an authentic monk and a writer. To oppose these two roles was to have a false sense of the relationship between nature and grace.

Multi-volumed encyclopedia of world spirituality attempted to define spirituality. They knew that they had to provide a wide enough description to do justice to the widely divergent forms of religions they hoped to survey. The editors settled on this description: “...that inner dimension of the person called by certain traditions ‘the spirit’. This spiritual core is the deepest center of the person. It is here that the person experiences ultimate reality...” What is Christian Spirituality? Many authors have attempted to provide a definition or description in answer to that question. It is obvious that the answer must engage the adjective Christian our spirituality must have something to do with Jesus Christ. It is equally obvious that in the two millennia of the history of Christianity there have been and continue to be wildly different ways in which people have engaged Jesus. It will suffice for now if we simply say that Christian spirituality is the lived encounter with Jesus Christ in the Spirit. In that sense, Christian spirituality is concerned not so much with the doctrines of Christianity as with the ways those teachings shape us as individuals who are part of the Christian community who live in the larger world.

In order to understand our spirituality we also need to have some sense of what has gone before us, how that “before us” has shaped us, and what we can apply to our lives today in both positive and negative ways.

(1) Christian spirituality presupposes a way of life and not an abstract philosophy or a code of beliefs. To be a Christian is to live in a certain way. In the New Testament the idea that to be a follower of Jesus is to enter on a way is a fundamental motif. In a number of places in the Acts of the Apostles (9:2; 19:9; 19:23; 22:4; 24:14) we see that the term “The Way” was one of the oldest designations for being a Christian. Early Christians were called “followers of the way.” We have evidence in the history of early Christianity that to choose the Christian life was to choose a way. The metaphor of the two ways occurs in the Hebrew bible (Dt 30:19; Jer 21:8) and was common in the Dead Sea Scrolls [To emphasize the importance of spirituality as the foundation of genuine communication.

[To train the participants to discern the Transcendent in an electronic media world.

[The Document of the Church - *Communio et Progressio*, [The Holy Bible. 6.21 Spirituality for Cyber Age 388 Communicator for a Cyber-Age in Africa community of the Jewish Essenes at Qumran. It also occurs as an introduction to an early second century church document called “The Teaching of the Twelve Apostles” (the *Didache*) which begins with this stark observation: “There are two ways, one of life and the other of death; and between the two ways there is a vast difference.” Other early Christian writers like the author of the *Epistle of Barnabas* will contrast the way of light and the way of darkness.

To describe the Christian life as a way is to say implicitly that our life has a direction and a goal and that being on the way means that we are not there yet; we have not reached the goal. To say that the Christian life has a direction is another way of saying something strongly emphasized at the Second Vatican Council: the Christian people are a pilgrim people, and our life, with all its burdens and joys, has a direction that begins in God and ends with God when all things are summed up in Christ.

(2) This Christian way of life is a life of discipleship. The word “disciple” (Greek: *mathetes*) occurs over two hundred and sixty times in the New Testament. Nearly seventy times in the gospels the word “disciple” is linked to the verb “to follow” (Greek: *akolouthein*). • One becomes a disciple by being called by Jesus (Mk 1:17). In other words, discipleship comes from the initiative of Jesus. One does not merely “sign up.” One is called. To be a disciple is to respond to grace.

- The gospel call of Jesus cuts across social lines.

- The response to the call of Jesus demanded a radically changed life that would risk possessions, security, and home in order to be with him (Mk 3:14). The ultimate demand of discipleship finds its fullest expression in the cross.

- The relationship of Jesus to his disciples is a pedagogical one (teacher in relation to pupil) but it is also more than that. To be a disciple is not merely to learn the teaching of Jesus but to adhere to him as a person. Jesus does not say that we should follow his teaching; we are called to follow him. The modern Christian martyr, Dietrich Bonhoeffer, has put the matter clearly in a classic work: “Discipleship means adherence to Christ, and because Christ is the object of this adherence, it must take the form of discipleship. Christianity without the living Christ is inevitably Christianity without discipleship, and Christianity without discipleship is always Christianity without Christ.” • To be a disciple of Jesus permits us to share in his ministry. The disciples were to share in his style of life (Mt 8:20) but they were also called upon to heal the sick, exorcise the demonic, and proclaim the kingdom of God (Mk 6:7-13; Lk 10:2-12). In the final analysis, to be a disciple is to exercise sacrificial love after the manner of Jesus. Disciples must share with one another (Lk 6:30). The disciple is to be a servant (Greek: *diakonos*) to the extent that he or she is willing to take the last Place in order to serve as Jesus himself has served (Mk 9:35). The ultimate test of this love is to give as Jesus himself gave on cross. That final form of love is summed up in the command of Jesus : “Love one another as I have loved you. No one has more love than this, to lay down one’s life for another” (Jn 15:12-13) (3) The call to the way of discipleship is a call to belong to a community. While the gospels tell us that Jesus called many disciples on an individual basis, the actual living out of discipleship was in the community that went on the way with Jesus. In the post-resurrection understanding of discipleship the theme of entering into the life, death, and resurrection of Christ is symbolized by baptism which is, at the same time, an initiation into the community of believers and an initiation into the body of Christ: “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit” (1 Cor 12.-12-13).

(4) The way of discipleship in community finds its highest expression in the sharing of the eucharist. It is in “the breaking of the bread” that Christ is recognized (Lk 24:30-31). Authentic Christian spirituality must have an ecclesial character to it. Among the many meanings of the Eucharist is its significance in shaping the community which affirms Jesus as Lord. (5) Next, we affirm that someone sets out on the way of disciple-ship in the Eucharistic community of believers in the Spirit. This brings us full circle to our term spirituality. The Christian law of prayer (the so-called *lex orandi*) insists that we pray to God the Father through Jesus Christ in the Holy Spirit. It would be a tragic mis-shaping of the Christian faith to ignore that fact. It is all too easy to caricature the Christian mystical tradition as urging us simply to seek God as if God were some kind of timeless abstraction rather than a dynamic living personal God who is revealed by the Father through the Son in the Holy Spirit.

Is There a Specific Spirituality for the Communicator? The Christian communicator draws inspiration from God’s revelation as encountered in the Bible and in the teaching of the Church. Revelation leads one to an

interpersonal relationship with God, known through Jesus, who was fully 389 Communicator for a Cyber-Age in Africa God and man. A communicator must be a person of faith which means that he/she is a person in existence for others, through a total self-gift of love, calling them into existence to a point of being ready to die for them, but like the Master realizing that the resurrection follows death and resurrection means to acquire a new meaning to one's life and to give that new meaning to others. How Does a Communicator Encounter the Spiritual in a Mediated World? A clue may lie in the idea of "holy space". On the same mountain where Moses tended the sheep, God called him to take off his shoes because it was a holy space. It is not so much the use of the space that makes it holy but the discernible presence of the Spirit. Spiritual activity is both intensely personal and concerned with that which lies beyond understanding. The oscillation between self-awareness and 'other-awareness' is the key opportunity for learning in spirituality which is provided by the mass media.

The mass media both demand attention and invite self-reflection. We are taught to try to become self-aware while watching, listening to or even engaged in a programme. Using a variety of media we make continuing self-assessments of our reactions to various elements. For example, how do we respond to music with images as opposed to music without images? What sort of intellectual or emotional responses are called forth from a drama programme by comparison with a light comedy? Critical distance from media presentations while being involved with them is a form of contemporary spirituality.

Review 1. According to the multi-volumed encyclopedia of world spirituality, spirituality is: "...that inner dimension of the person called by certain traditions 'the spirit.' This spiritual core is the deepest center of the person. It is here that the person experiences ultimate reality...." 2. In order to understand our spirituality we need to have some sense of what has gone before us, how that "before us" has shaped us, and what we can apply to our lives today in both positive and negative ways.

3. To choose the Christian life was to choose a way.

4. This Christian way of life is a life of discipleship.

5. The call to the way of discipleship is a call to belong to a community.

6. The way of discipleship in community finds its highest expression in the sharing of the eucharist.

7. Next, someone sets out on the way of discipleship in the Eucharistic community of believers in the Spirit.

8. A communicator must be a person of faith which means that he/she is a person in existence for others, through a total self-gift of love, calling them into existence to a point of being ready to die for them, but like the Master realizing that the resurrection follows death and resurrection means to acquire a new meaning to one's life and to give that new meaning to others. 9. The mass media both demand attention and invite self-reflection. We are taught to try to become self-aware while watching, listening to or even engaged in a programme. This is a form of contemporary Spirituality.

Reflection "If students for priesthood and religious training wish to be part of modern life and also to be at all effective in their apostolate, they should know how the media works upon the fabric of society and the technique of its use. This 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.... They can find the media of great help in their effort to announce the Word of God to modern men." (Communio et Progressio. no.111) Relevant Skills Read the newspaper headlines with a sense of connection with the world, you and the Diving Presence. Resources Sahaya G. Selvam sdb. Scaffolding. St. Paul Publication, 2008.

BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunne, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.390 Communicator for a Cyber-Age in Africa Aim • To emphasize the importance of spirituality as the foundation of genuine communication.

- To discern the Transcendent in an electronic media world.

Procedure Search the Document "Communio et Progressio" and pick out the pertinent articles that speak of the spirituality and responsibility of the Media Persons.

Is There a Specific Spirituality for the Communicator? The Christian communicator draws inspiration from God's revelation as encountered in the Bible and in the teaching of the Church. Revelation leads one to an interpersonal relationship with God, known through Jesus, who was fully God and man. A communicator must be a person of faith which means that he/she is a person in existence for others, through a total self-gift of love, calling them into existence to a point of being ready to die for them, but like the Master realizing that the resurrection follows death and resurrection means to acquire a new meaning to one's life and to give that new meaning to others. How Does a Communicator Encounter the Spiritual in a Mediated World? A clue may lie in the idea of "holy space". On the same mountain where Moses tended the sheep, God called him to take off his shoes because it was a holy space. It is not so much the use of the space that makes it holy but the discernible presence of the Spirit. Spiritual activity is both intensely personal and concerned with that which lies beyond understanding. The oscillation between self-awareness and 'other-awareness' is the key opportunity for learning in spirituality which is provided by the mass media.

The mass media both demand attention and invite self-reflection. We are taught to try to become self-aware while watching, listening to or even engaged in a programme. Using a variety of media we make continuing self-assessments of our reactions to various elements. For example, how do we respond to music with images as opposed to music without images? What sort of intellectual or emotional responses are called forth from a drama programme by comparison with a light comedy? Critical distance from media presentations while being involved with them is a form of contemporary spirituality.

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6. The way of discipleship in a community finds its highest expression in the sharing of the eucharist.

7. Next, someone sets out on the way of discipleship in the Eucharistic community of believers in the Spirit.

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self-reflection. We are taught to try to become self-aware while watching, listening to or even engaged in a programme. This is a form of contemporary Spirituality.

CHAPTER 6.21 PARTICIPANT'S HANDOUT Spirituality for Cyber Age COMMUNICATOR FOR A CYBER AGE IN AFRICA Bosco Eastern Africa Multimedia Services - BEAMS Publication, Kenya. beams@donbosco.or.ke391 Communicator for a Cyber-Age in Africa Reflection "If students for priesthood and religious training wish to be part of modern life and also to be at all effective in their apostolate, they should know how the media works upon the fabric of society and the technique of its use. This 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.... They can find the media of great help in their effort to announce the Word of God to modern men." (Communio et Progressio. no.111) Relevant Skills Read the newspaper headlines with a sense of connection with the world, you and the Diving Presence. Resources Sahaya G. Selvam sdb. Scaffolding. St. Paul Publication, 2008.

BOSCOM-INDIA. 'SHEPHERDS' FOR AN INFORMATION AGE. Matunga: Tej Prasarini, 2000.

Kunnel, Tom. Salesians of Don Bosco for a Cyber Age in Africa, Kenya: BEAMS, 2008.392 Communicator for a Cyber-Age in Africa

Annexure 1 Your Communication Proficiency and Effectiveness Evaluation. Low = 1 & 2 Average = 3 High = 4 & 5 Circle a number to measure your level

1. I am disciplined in my use of the media. 1 2 3 4 5

2. I am responsible for the manner which I receive, whatever is presented on. the media by my free choice 1 2 3 4 5

3. I make profitable use of my listening and viewing time 1 2 3 4 5

4 I use the media not merely for entertainment, but for information, broadening my mind, widening my horizons 1 2 3 4 5

5. I love and practice reading, study, silence, meditation as an antidote to time-wasting and alienating indulgence 1 2 3 4 5

6. I know how the media works upon the fabric of society 1 2 3 4 5

7. I am aware of the connections of the media with information, propaganda, public opinion, leisure. 1 2 3 4 5

8 I have an enlightened, refined critical sense, and not a prey to the manipulation of the media. 1 2 3 4 5

9 I make well-informed choices among the programmes available to me 1 2 3 4 5

10 I make well-reasoned critical judgements on the messages and values proposed by the media programmes 1 2 3 4 5

11 I recognize and appreciate other modes and forms of expression and communication: history, literature, drama, and figurative arts, music; and compares with these what the mass media present 1 2 3 4 5

12 I am used to wide-ranging news reports form the media about the dramas and problems of the world 1 2 3 4 5

13 I am used to group discussion in the critique of media shows and messages 1 2 3 4 5

14 I am able to train people in self-discipline in their use of the media 1 2 3 4 5

15 I can train the faithful in the right use of the mass media, through catechizing, preaching, etc., and as a consultant/confessor/spiritual director 1 2 3 4 5

16 I can make adjustments in my pastoral activity in a world psychologically and socially conditioned by the mass

media and by telematics and informatics 1 2 3 4 5 17 I can speak to microphone, movie camera 1 2 3 4 5 18 I have skill in performing liturgical and other church ceremonies 1 2 3 4 5 19 I can interview, be interviewed 1 2 3 4 5 20 I can write news and feature articles 1 2 3 4 5 21 I can write scripts for radio, television 1 2 3 4 5 22 I can conduct a film critique and am well informed of the recent releases 1 2 3 4 5 23 I can write for a newspaper and do write to the newspaper 1 2 3 4 5 24 I am familiar with and can direct theatrical performances 1 2 3 4 5 25 I can use group media, audio cds and DVDs, photos and slides films 1 2 3 4 5 26. I use the internet mostly for research and study 1 2 3 4 5 27. I receive useful internet periodicals on church news, religious matters 1 2 3 4 5 28. I am a regular contributor to church and congregational news agencies 1 2 3 4 5 29. I am familiar with the recent trends in music loved by the youth 1 2 3 4 5 30. I have promoted media literacy in my setting/institution/Church 1 2 3 4 5

Your score 130-150 - You are excellent if you have been truthful 100 –129 - You are well equipped to minister in a mediated world 80 - 99 - You need to work on your average and below average areas 79 and below - You better get back to training and take seriously your on-going formation in communication.

Adapted from The Faithful Witness, Gaston Roberge³⁹⁴ Communicator for a Cyber-Age in Africa Annexure 2

Tips for Communication What Can You Do To Be A Better Communicator? Communication is, in essence, all about giving and receiving a message. Whether we are deaf and mute or polished public speakers, we all communicate. We send and receive messages every day to one another, many, many times each day. Preferably, we should desire to do this effectively, sincerely, and positively, but in most cases, the message sent is not always the message received by the other person, and rarely are the messages from the hearer and receiver identical. Good communication is a must, essential to the understanding of one another. However, although the goal of perfect communication is perhaps unattainable, that does not mean we should not seek to be effective, as all of our relationships and dealings in life will depend on it. The first thing we can do to be better communicators is to have the desire to be heard and to hear the other person fairly. We can do this when we are sincere, enthusiastic, refrain from over-talking, be truly open, and make eye contact. Open communication is the vital foundation for every relationship, from the workplace to friendships, and especially in community living, where it is necessary in order to understand and help each other. Without it, one cannot see what is truly motivating the other, or what his ideas and intentions are. Nor can we commune, learn or grow our relationship effectively. When you have differing points of view, and you will have, be willing to talk and listen. Simply by listening, 99 percent of the problems will be resolved. When you have this down, you will be light-years ahead of the game in your friendships, community and mission. Pearls of wisdom to be an effective communicator

1. Be willing to be open and honest. Be willing to express feelings about the other, and the desires, aspirations, and plans you see for yourself and for your partner. This will build communication and trust! If you cannot express yourself, then get help. Otherwise, it will only escalate from bad to worse. You cannot gain anything by lying or playing games!
2. Communication, as well as understanding and the willingness to work together to commune and solve problems must be a cornerstone of the relationship.

3. The care we give is usually more important than the words we say! Courtesy is contagious! And remember, people don't care how much you know until they know how much you care.

4. Show interest in others; be positive and sensitive, especially in a community. Do this by asking questions, listening to each other fully, and not dominating the conversation. When you see him again, remember the important details so you can bring up what was communicated before and ask how it is going, what you can do to help, and so forth.

5. Always communicate without blame; always show the love of Christ! 6. Seek first to understand what the other person is saying and make sure the other person feels understood; this inspires openness and trust. 7. Be sincere; saying what you mean and meaning what you say is the golden rule to effective and edifying communication. 8. You are only responsible for what you say and how you treat others; you are not responsible for what others say to you or how they treat you! 9. Be yourself; be genuine, honest and real. Do not pretend or be manipulative. Remember, integrity is imperative at all times! 10. When there are disagreements, explain your position with logical reasons for it. Do not jump to conclusions or be emotional or manipulative. Any good position will be open for comments, evaluation, criticism, and the opinion of others.

11. Make sure you hear the other's position correctly. If you are not sure, are confused, or if it does not make sense, or is incongruent, ask questions for clarification. Compliment the other person's idea, whether you agree or not, and be courteous. When giving a critique, be constructive, positive, true, and respectful.

12. Paraphrase back what they said for clarity. If you think there is a misunderstanding brewing, ask a question, "May I restate what I am hearing from you?" 13. Be aware of your body language. Make sure you are not giving off negative signals or have a callous or insensitive tone. Remember, you may be doing this and not even realizing it.

14. The choice of our words and the tone in which we speak have dramatic effects because it greatly affects the meaning, interpretation, and distortion of the message. Choose your words and tone carefully through prayer with encouragement in mind! Remember that most people will not attribute the same meaning to the same words! Clarify what and how you say something! 15. Allow others to give you constructive feedback whether it is ideas, suggestions, critiques, or confrontation; incongruent or not, listen and be in prayer about what you can learn and improve about yourself. 395 Communicator for a Cyber-Age in Africa 16. Being defensive or condescending, calling names, labeling people, being proud, and arrogant are listening, communication and relationship killers! 17. Having selective hearing, ignoring important other information, and only being willing to listen to what you want to hear will seriously hamper your relationships as well as your ability to communicate. 18. Do not jump to conclusions or be judgmental or legalistic! Having assumptions about the other person that may or may not be true hinders listening and communication. 19. Not speaking or communicating clearly, or being dishonest so the other person cannot hear what you say will lead to others forming untrue assumptions leading to serious and detrimental misunderstandings. 20. Keep in mind that when a person's feelings are hurt, he or she will retaliate, not negotiate! 21. Do not overreact! Always, always ask for clarification! 22. Whether you are a pastor, doctor, lawyer, or an assistant, keeping confidences is paramount! 23. Always be a learner; seek what you can learn from this person, from their situation, and from mistakes made by you or others. 24. Give the other person our full attention. We must be willing to build the skills of empathetic and active listening. To do this, we first need to concentrate on quietening our own thoughts and concerns so we can hear theirs. We all have a natural, internal commentary going; try to shut it off until afterwards. This will help you engage the person and remember what he or she is saying. 25. When talking to someone, develop rapport by demonstrating sincere interest in him or her; focus on him or her as a child of God by investing time. This should be the most important person in the room for you! 26. Be empathetic; consider how you would feel

in their situation. Good listeners will be sensitive and show care by identifying and having compassion for the other person and not being disconnected or detached. Sometimes, it is necessary in professional type relationships to set some boundaries when interacting with patients or colleagues. However, it is essential to show empathy and care. 27. Use as many of your senses as possible in communication.

28. Mary or Magdalene, Pilate or Publican, Satan or Samaritan, Christ made connection and communicated. Vary your styles and create rapport with other as you communicate.

29. Intergrate your 'hybrid identity' (Male/Female, African, Christian, Professional etc.) in being congruent in communication.

30. Be your best possible self. You distract people when there is dichotomy between who you are and what you are communicating.

Most successful communicator is one who with total sincerity and without manipulation is capable of flexing, adapting and accommodating the behaviour and walk together to the Truth. 396 Communicator for a Cyber-Age in Africa Annexure 3 Add POWER to Power Point Presentation These instructions assume you are using a Microsoft Power Point version from Office XP or later and are familiar with MS Word.

Step1 - Know your audience.

It's very important that you create your presentation with your audience always in mind. This means being aware of their knowledge, education, and backgrounds. Knowing more about your audience will help you mold your presentation to the needs of your audience. Do not make it too simple or overly complex.

Step2 - outline your presentation Before you try to put information into a PowerPoint presentation, outline the information you plan to present. Narrow your story down to a specific focus, and make sure that all of your slides support your main points. If your information is organized and laid out before you create slides, the process will be smoother. Your PowerPoint presentation should flow from slide to slide, keeping your audience engaged and interested.

Step 3 - Draft the presentation in Microsoft Word Compose your presentation using precise paragraphs with headings that stand out. With a specific outline as a guide, you can express your key ideas more clearly and succinctly. In MS Word try out 'styles and formatting' and 'themes' from Format menu and 'send to Power Point' from File menu. Step 4 - Be brief Do not make your audience try to choose between reading paragraphs of text and listening to your explanation. Stick to Four-by-Four Rule: limit the content of each of your slides to no more than four bullet points containing no more than four words each. When giving a presentation, PowerPoint should be a visual aid and a brief summary of your talk; do not write your entire text out on the slides. Step 5 – Type fonts and sizes The key consideration when choosing type fonts and sizes is: What can your audience read most easily?. The type size you choose will depend on the amount of text you have on a slide, your background, and even the size of the room. As a general guideline, use the following rules of thumb for the font sizes: § Opening presentation titles: 44 to 80 point § Slide titles: 44 to 66 point § Bulleted material: 28 to 40 point In most cases your audience will find your slides easier to read if you choose a clean, uncluttered typeface. Typically this means selecting a sans serif font (type without the little "feet" and flourishes). Ariel is probably the most commonly used sans serif font.

Step 6 – Colour choices In Power Point presentation, colour is more than an aesthetic decision. The colours you choose can make the difference between whether an audience can read your slides or not. Make certain that your text is clearly legible, whether in a brightly lit room, or from near or far away. Perhaps you

want to choose colours that represent your country's flag, institution logo or congregation's identity. If you choose a dark background colour, use a contrasting colour such as white for the text. Whatever colours you choose, keep your colour scheme consistent throughout your presentation.

Step 7 - use appropriate graphics Where your Power Point presentation can use further explanation or visual evidence, use a photograph or graphic. Be sure that images are sized so that your audience will be able to make out details. If you have a photo will small 397 Communicator for a Cyber-Age in Africa details, consider using it as a full slide. To insert a photograph or graphic into a slide, select 'Picture' from the insert menu and choose 'From File' to locate a photo or graphic on your computer (e.g. My Pictures), or 'Clip Art' to insert a Microsoft clip art image. Add images of anyone you quote in the presentation, to give your audience a sense of who is "talking." **Step 8 - Embed video clips** Video can enhance a PowerPoint presentation, as long as it is relevant to your presentation's content. Edit your video into small, manageable clips, as they will load easier and keep your audience's attention. To insert a video clip, select 'Movies and Sounds' from the insert menu and choose 'Movie from File' to locate a file on your computer. **Step 9 - Design your own layout** In PowerPoint, choose 'Slide Master' from View menu to edit the design of your presentation. Any changes to the slides in this view will apply where they are used in the slide show. Add graphics, choose text size and color, and move elements around until you land on a design you like. The masters can be edited as many times as you need. **Step 10 - insert sound effects** To add impact to your PowerPoint presentation, consider adding sounds. To insert a sound clip, choose 'Movies and Sounds' from the insert menu. You can then select 'Sound from Clip Organizer' to insert a stock Microsoft sound file, or 'Play CD Audio Track' to insert a track from a CD. If your computer has recording technology, you can choose 'Record Sound' to record and insert a custom sound. **Step 11 - Don't overuse animations and motion** PowerPoint has many options for having your text and graphics moving around. For example, you can have bulleted points appear one word at a time. Or you can have a graphic gradually fill-in. These things may look fancy and seem pretty cool. But they can also annoy an audience or take up valuable presentation time. Pick and choose carefully what should and should not be animated.

This also applies to transitions between slides. You don't need to animate every single slide, plus what's on those slides. You select particular slides to transition with an animated effect This will draw attention to that particular one. Or can be useful to separate various sections.

Step 12 - Beware of different lightings You can spend hours playing around with different backgrounds, graphics, and colors. But all this can go to waste if you don't know what kind of lighting you'll have during your presentation. So find out how the room will be lit in advance. For example, will you be able to dim the lights near the screen? Will the entire room need to be dark? Can you turn off alternating lights, such as every other row? This is important for two reasons: a) If audience members want to take notes, it makes it much easier for them to see, b) Different colors and backgrounds can look differently under various lighting conditions. For example, a red can appear more like orange.

TiP: You may want to have multiple versions or one without a colored background just in case lighting isn't appropriate. This way, you'll be ready just in case the lights won't display things to your satisfaction. And it'll save you the time of having to redo things before your actual presentation. **Step 13 - Print-out handouts** One nice feature of PowerPoint is the ability to print your slides with those notes. This way, you can keep them handy while you're presenting. This can help you remember which slide has what information. That can come in handy if you need to refer back to a particular slide later on. And if you'd like, you can print handouts of just the slides without your notes. These can be given to your audience members to write on or review at their leisure. **Step 14 – During presentation** In many situations you will find that there is only a

short cable between your computer and the LCD projector, making the room set up, and your location, awkward. If possible, bring a remote control so that you can advance your slides without having to stay behind your computer. If you don't have a remote control, and the room set up is very awkward, ask someone else to sit at your computer and advance the slides when you tell them to.

398 Communicator for a Cyber-Age in Africa Step 15 – using notes during presentation Power Point has a way by which you can have your notes to prompt your comments on each slide. In the 'Normal Slide View', Power Point provides a 'Notes' pane in the center window, below the slide, with a small caption "Click to add notes." When you want to view your notes during the presentation and you do not want your audience to see them, set up the slide show in Presenter View. To set up Presenter View, from the Slide Show menu, select 'Set Up Show.' In the popup box, select the Show Presenter View check box under Multiple monitors. (Note: Make certain both monitors are connected and on and your computer is capable of supporting multiple monitors and in most cases this means the LCD projector for the audience and the monitor of your computer.)

Step 16– using your presentation Sometimes you decide against using a presentation because you do not want to carry a laptop or do not have a computer at the place. You can easily convert the Power Point Presentation as a jpeg ('Save As' from File, then choose Jpeg) in your digital camera or flash memory. Connect your camera to a TV or projector and view your presentation as a slide show of photos. You will not have all the fancy features of movement of text or videos, but you will have a presentation tool for your talk. A final note: Power Point can be a great addition to your presentation, or it can be a great distraction. To add POWER to Power Point, learn to design aesthetically and use slides effectively. The slides are for your audience, not notes for you. So never read from your slides during the presentation. Limit both the number of slides you use and the amount of information you put on any one slide. Maintain eye contact with your listeners and you focus on your message.

399 Communicator for a Cyber-Age in Africa Annexure 4 Useful Websites Audio and Video Products www.bhphotovideo.com BBC News www.news.bbc.co.uk Bible Maps www.biblemaps.com Bible Materials www.biblegateway.com Books download www.gutenberg.org Catholic Materials www.catholic.org Catholic News Africa www.cisa.org Cell phone services www.gsmworld.com Christian news www.crosswalk.org Christian resources www.christianitytoday.com Classic Music www.classicalarchives.com CNN News www.cnn.com Computer Products www.tigerdirect.com Computer Utilities www.nirsoft.net Communication www.troatie.com www.expertvillage.com www.establishyourselfny.com www.norvax.com www.hp.com www.webporta.com www.companet.org <http://news-service.com> <http://afgen.com/atr2.html> www.mhhe.com/lucas <http://encarta.msn.com> www.cellular-news.com <http://en.wikipedia.org> www.allacademic.com www.newint.org Communication and Relationships <http://www.wcc-coe.org> <http://www.world4tomorrow.org> <http://www.cliffnotes.com> Continental Philosophy www.baylor.edu Embassies www.embassyworld.com Free software www.giveawayoftheday.com Free Ware www.majorgeeks.com Freeware www.freeware4u.com General Knowledge www.cia.gov Homilies www.sermoncentral.org Media <http://encarta.msn.com> <http://www.bizcommunity.com> <http://www.ncdot.org> www.wikipedia.org/wiki/Media_influence www.wikipedia.org/wiki/House_style Paideia Archives (Philosophy) www.bu.edu Philosophy www.epistelinks.com Photographs www.photographysites.com Poems www.dreammeister.com Public speaking www.AmazingPublicSpeaking.com

400 Communicator for a Cyber-Age in Africa Questions www.answers.com Religious News www.religioustolerance.org Saints www.allsaints.org Salesian Generalate www.sdb.org Scripture and Communication www.christianitytoday.org www.vatican.va www.catholiliturgy.com www.gospelDirect.com www.churchmedia.net www.preachinggodsword.org www.echurchdepot.org www.preachingtodaysermons.com www.sermons.com www.preachit.org www.preachingtoday.com www.managementhelp.org www.planware.org/strategicplan.htm SDB Africa www.donboscoafrica.org Sermons www.PreachingTodaysSermons.com Study, Note taking, etc.

www.zotero.org Summary of Books www.bookrags.com Vatican www.vis.org www.vatican.va Catholic News www.catholic-hierarchy.org Homilies www.lectionary.org www.sermonwriter.com www.textweek.com Sharing files, pictures, etc. with friends www.myspace.com Search Sites a. Human Organized Search Sites www.yahoo.com www.looksmart.com www.about.com www.dmoz.org b. Computer Created Search Sites www.webcrawler.com www.excite.com www.northernlight.com www.alltheweb.com c. Hybrid Search Sites www.lycos.com www.altavista.com www.ask.com www.urbancool.com www.hotbot.com www.goto.com www.snap.com www.directhit.com www.google.com www.go.com www.search.aol.com www.search.msn.com www.search.netscape.com d. Metasearch Sites www.go2net.com www.savvysearch.com www.dogpile.com www.infind.co m401 Communicator for a Cyber-Age in Africa www.profusion.com www.thebighub.com www.c4.com e. Visual Search Sites www.quintura.com Browsers Mozilla Firefox Internet Explorer Opera Apple Safari Seamonkey Personal organizers Mozilla Sunbird Personal Information Manager Fox Reminders Add-ons Zotero Lclock Spellings Tinyspell wordweb Computer Maintenance Windirstat Advanced Window Care – 3 beta 2.01 Spy search and destroy Common plug-ins A Plug-in – also called a player or a viewer – is a programme that adds a specific feature to a browser, allowing it to play or view certain files. The common plug-ins are: Acrobat Reader www.adobe.com View Portable Document Format (PDF) files Flash Player www.macromedia.com View fancy graphics and Animation; hear sound and music Media Player www.microsoft.com See video; hear sound and music Real Player Plus www.real.com See video; hear sound and music Quick Time www.apple.com View animation and video Shockwave www.macromedia.com View animation and video Real Jukebox www.real.com Create music CDs and play MP3 music files Liquid Player www.liquidaudio.com Create music CDs and play MP3 music files 402 Communicator for a Cyber-Age in Africa Annexure 5 Getting the Most out of Google WHAT GoGGLE inCLuDES • Over 5 billion pages • Does not index: more than the first 101 kilobytes (17,000 words or 22 pages) of a document; dynamically generated Web pages (“invisible web”) // if no one links to a page, Google is unlikely to list it! • Re-indexes every 28 days, compared to 7-11 days for All the Web (<http://www.alltheweb.com>) • “National” versions of Google: Google in U.S. (<http://www.google.com>) versus Google in U.K. (<http://www.google.co.uk>) or Germany (<http://www.google.de>) SEARCH TECHniQuES • Google does not use natural language searching, so do not use a question as your search statement effect of bilingual education on students’ test scores’ => bilingual education AND test scores • Do not use non essential words when searching; also avoid words that a writer on the topic would not necessarily use e.g.

“articles about, “ “discussion of, “ “documentation on” born vs. birth => “John F. Kennedy was born” • Not case sensitive. New Mexico = new mexico • Phrase searching: Need to put quotation marks around units you want treated as such “human cloning” vs. human cloning • AND is default operator for connecting words (unless there are quotation marks) Iraq “weapons of mass destruction”=Iraq AND “weapons of mass destruction” • synonym operator () looks for the search term plus any of its synonyms Google – guide = guide, tutorial, etc.

“Tin feeling lucky” button tells Google to go directly to the first result for the search instead of showing a list of results; good for when you think the page you want is the best result for your search “Paul McCartney” + “I’m feeling lucky” gets <http://www.paulmccarthy.com> • Google only looks at the first 10 words in the search box • Common words (stop words) excluded from searches: the, who, of, are, etc. Unless they are placed in quotes: “to be or not to be,” “the who” • Most punctuation marks and special characters are excluded: ? ; @, etc.

• “Tin feeling lucky” button tells Google to go directly to the first result for the search instead of showing a list of results; good for when you think the page you want is the best result for your search “Paul McCartney” + “I’m feeling lucky” gets <http://www.paulmccarthy.com> • Google only looks at the first 10 words in the search box • Common words (stop words) excluded from searches: the, who, of, are, etc. Unless they are placed in quotes: “to be or not to be,” “the who” • Most punctuation marks and special characters are excluded: ? ; @, etc.

- Accents are used in searching: Schröder schroder • Use OR (|) to connect variants of a search term: tahiti OR Hawaii = tahiti \ Hawaii • Proximity searching: wildcard (*) will match any word in a phrase enclosed in quotes George * bush = George W Bush george ** bush = George H. W. Bush • Not (-) excludes items having certain word(s) from the results list: dolphins -football • Advanced search page: Can limit search by language, file format (pdf, ps, doc, ppt, rtf), date, occurrences (anywhere, title, text, url, links), domain, and No filtering/Filtering using Safe Search • Page-specific search: From a given URL, can find other pages that are similar to or link to that page • “Search within results” option: Can do new search within only results of prior one • Can search Web, images, groups, directory, or news • Number range syntax: Using two periods (..) between two numbers finds any number within that range 1776..1781=1777, 1778, 1779, 1780 RESuLTS LiSTS • Spelling corrections suggested before start of results list *Suggestions NOT always right • Google automatically does stemming child bicycle helmet finds child, children, children’s, bicycle, bicycles, bicycle’s, bicycling, bicyclists, helmet, helmets *Use quotes or + to find exact word(s)403 Communicator for a Cyber-Age in Africa • Ranks by relevancy, but relevancy calculated by 100 or so closely guarded algorithms - Repeating same search word can change results - Results that have search terms nearer each other higher than other results snake grass finds the plant of that name before pages with “snake in the grass” - Results that have search terms in the same order as your search terms rank higher - PageRank lists results by the number and nature of the other pages linking to a page. Capable of being manipulated! • Preferences lets you customize the language of results, or number of results per page.

- Cache option: Google makes a copy of each page it indexes and stores it on a Google server. Google’s result list links to the “live” version of the page on its own server—but you can view the cached version to (1) get a better sense of why you found a page (it could have changed between the time it was indexed and the time you searched) and (2) speed up response time.

*Page owners can request pages be removed from cache. Does not cache more than 101 kilobytes of a page.

- Can view pages in other formats as HTML. Often a good idea for security reasons.

- Paid ads are listed ONLY in the column on the right side of the page titled “Sponsored Links” ADDiTiONAL FEATuRES • Link to dictionary; definition option • Translation option • Calculator option • Stock quotes • Travel conditions: Enter three letter code followed by word airport: HLNairport • Search by number: • Google Answers: Can ask a question and get an answer from a person. People answering are NOT necessarily experts. You specify a fee of \$2-200 per question answered and Google adds a \$0.50 listing fee.

- Google Alert (<http://www.googlealert.com>): Runs specified Google search every day and email results • Google Viewer (<http://labs.google.com/gviewer.html>): will show your results full-screen, one after the other, every 5 seconds • Searching “inside” selected books: <http://print.google.com> -looks at some 6,000 books, mostly Random House GooGLE-RELATED THInGS • For Google results updated today, yesterday, within the last 7 days, or within the last 30 days, use FreshGoo.com (<http://www.FreshGoo.com>) • Can search Google results between two specific dates at Pagan Finder’s Search Tool (<http://www.faganfinder.com>)

- Google Deskbar: Direct access to Google from the toolbar of your Web browser (for Windows, <http://toolbar.google.com>)

- Browser Buttons: Add buttons to your browser’s toolbar (<http://www.google.com/options/buttons.html>) • “Find in library option” when searching books: Links from Google to OCLC, creators of WorldCal • Soople

(<http://www.soople.com>) as an easy way to do advanced searches on Google • MoreGoogle (<http://www.moregoogle.com>): Gives thumbnails of results pages404 Communicator for a Cyber-Age in Africa Annexure 6 Quotes Here are some quotes in no particular topic order. You are free to use them in any way – they are all from the public domain.

“The two most engaging powers of an author are to make new things familiar and familiar things new.” Samuel Johnson “Only you can be you. God designed each of us so there would be no duplication in the world. No one has the exact same mix of factors that make you unique. That means no one else on earth will ever be able to play the role God planned for you. If you don’t make your unique contribution to the Body of Christ, it won’t be made.” Rick Warren “The intelligent man is always open to new ideas. In fact, he looks for them.” Pr 18:15 “You don’t always have to chop with the sword of truth. You can point with it, too” Anne Lamott “A gentle word opens an iron gate” Bulgarian Proverb “You’ll always miss 100% of the shots you don’t take” “God doesn’t call the qualified, He qualifies the called” “Always drink upstream from the herd” Will Rogers “The ability to ask the right question is more than half the battle of finding the right answer” Thomas Watson “I don’t have to attend every argument I’m invited to” “People need fewer ‘ought-to’ sermons, and more ‘how-to’ sermons. The deepest kind of teaching is that which makes a difference in people’s day-to-day lives. Jesus spoke to the crowd with an interesting style. When God’s Word is taught in an uninteresting way, people don’t just think the pastor is boring, they think God is boring!” Rick Warren “It is the greatest of all mistakes to do nothing because you can do only a little” Sydney Smith “Instructions For Life: think twice about accepting the lowest bid” “We must learn to share the gospel in ways that show it is both GOOD and NEWS. The gospel is about what God has done for us and what we can become in Christ.” Rick Warren “He who limps is still walking” Stanislaw J. Lec “It’s not what you are that holds you back, it’s what you think you are not” Denis Waitley “We can believe almost anything if it be necessary to protect our pride” Douglas A. Thom “Adults are obsolete children” Dr. Seuss “Truth consists of having the same idea about something that God has” Joseph Joubert “Truth exists; only falsehood has to be invented” Georges Baraque “The world’s favorite verb is ‘get’. The verb of the Christian is ‘give’” Billy Graham “One of the blunders religious people are particularly fond of making is the attempt to be more spiritual than God” Frederick Buechner “Be tactful with those who are not Christians ... Talk to them agreeably and with a flavor of wit, and try to fit your answers to the needs of each one.” Col. 4:5-6 (JB)405 Communicator for a Cyber-Age in Africa “The difference between adults and children is that adults don’t ask questions” American Proverb “You got to be careful if you don’t know where you’re going, because you might not get there” Yogi Berra “Some cause happiness wherever they go; others whenever they go” Oscar Wilde “I make progress by having people around me who are smarter than I am – and listening to them. And I assume that everyone is smarter about something than I am.” Henry Kaiser “If your head is wax, don’t walk in the sun” Ben Franklin “The flak is always the heaviest closest to the target” Boyd K. Packer “No trees were killed in the sending of this message. However a large number of electrons were temporarily inconvenienced.” “Take the first step in faith. You don’t have to see the whole staircase, just take the first step” Martin Luther King Jr.

“When you shoot an arrow of truth, dip its point in honey” Arab proverb “The person who says it cannot be done should not interrupt the person doing it” Chinese Proverb “If you think you are too small to be effective, you have never been in bed with a mosquito” Bette Reeves “Non-relational evangelism is a contradiction” Ed Stetzer “We are each of us angels with only one wing. And we can only fly embracing each other” Luciano De Crescenzo “The best way to show that a stick is crooked is not to argue about it or to spend time denouncing it, but to lay a straight stick alongside it” D. L. Moody “You never know till you try to reach them how accessible men are; but you must approach each man by the right door” Henry Ward Beecher “To win some we must be winsome” “Don’t be afraid to take a big step if one is indicated ... you

can't cross a chasm in two small jumps" "Most people would like to be delivered from temptation but would like it to keep in touch" Robert Orben "You alone can do it, but you can't do it alone" "Drinking beer is easy. Trashing your hotel room is easy. But being a Christian, that's a tough call. That's rebellion." Alice Cooper "I no longer worry about being a brilliant conversationalist. I simply try to be a good listener. I notice that people who do that are usually welcome wherever they go." Frank Bettger "A bird does not sing because it has an answer. It sings because it has a song." Chinese Proverb "On the Web, all advantages are temporary, and you must keep innovating to stay ahead" Jakob Nielsen "Use your heads as you live and work among outsiders. Don't miss a trick. Make the most of every opportunity. Be gracious in your speech. The goal is to bring out the best in others in a conversation, not put them down, not cut them out." Paul, tentmaker "Relevance is not a substitute for the Gospel, but an entry point for it" E J Carnell⁴⁰⁶ Communicator for a Cyber-Age in Africa "God forbid that I should ever teach any adaptation of the Gospel. But I contend that we may serve it up in any sort of dish that will induce the people to partake of it." Catherine Booth, Salvation Army "You will never be the person you can be if pressure, tension, and discipline are taken out of your life" James G. Bilkey "We attract hearts by the qualities we display; we retain them by the qualities we possess." Jean Baptiste Antoine Suard "... the Wide World. And that's something that doesn't matter, either to you or me. I've never been there, and I'm never going, nor you either, if you've got any sense at all. Don't ever refer to it again, please. Now then! Here's our backwater at last, where we're going to lunch." Ratty "If you want to build a ship, don't drum up the men to gather wood, divide the work, and give orders. Instead, teach them to yearn for the vast and endless sea." Antoine de Saint Exupery "If you have knowledge, let others light their candles at it" Thomas Fuller "Most Christian literature ... begins too far along the evangelistic process; it assumes that the reader has at least some basic knowledge of Christianity and biblical concepts." Interlit Magazine "You can shear a sheep many times but you can skin him only once" Vermont proverb "The problem is not that there are problems. The problem is expecting otherwise and thinking that having problems is a problem." Theodore Rubin "Twenty years from now you will be more disappointed by the things you didn't do than by the ones you did do. So throw off your bow-lines. Sail away from the safe harbor. Catch the trade winds in your sails. Explore. Dream. Discover." Mark Twain "Another belief of mine: that everyone else my age is an adult, whereas I am merely in disguise" Margaret Atwood "Don't just throw the seed at the people! Grind it into flour, bake it into bread, and slice it for them. And it wouldn't hurt to put a little honey on it." Charles Spurgeon "We are the music makers, And we are the dreamers of dreams, Wandering by lone sea-breakers, And sitting by desolate streams; – World-losers and world-forsakers, On whom the pale moon gleams: Yet we are the movers and shakers of the world for ever, it seems." Arthur O'Shaughnessy "It wouldn't hurt to have a quick look? Would it? No-one will know!" any of us, using the Web "Stop! Look! Listen! Which secular newspapers, magazines, websites or broadcast media communicate their message honestly, compellingly and well? Why? How? Emulate them!" Internet Evangelism Guide "I have sometimes called this 'double listening'. Listening to the voice of God in Scripture, and listening to the voices of the modern world, with all their cries of anger, pain and despair." John Stott "... what I believe to be one of the major tragedies in the Church today. Namely, that evangelicals are biblical, but not contemporary, while liberals are contemporary but not biblical, and almost nobody is building bridges and relating the biblical text to the modern context." John Stott "The person who knows he's right never needs to ask questions" proverb "Insanity: doing the same thing over and over again and expecting different results" Albert Einstein "The single biggest problem in communication is the illusion that it has taken place" George Bernard Shaw "Words that soak into your ears are whispered ... not yelled" old farming saying⁴⁰⁷ Communicator for a Cyber-Age in Africa "You can catch more flies with honey than vinegar" old farming saying "You have a calling which exists only for you and which only you can fulfill" Dr Naomi Stephan "Anything I've ever done that ultimately was worthwhile initially scared me to death" Betty Bender "Evangelism is not a professional

job for a few trained men but is instead the unrelenting responsibility of every person” D. Elton Trueblood
“If we discover a desire within us that nothing in this world can satisfy, also we should begin to wonder if perhaps we were created for another world” C. S. Lewis “The soul never thinks without a picture” Aristotle
“The Internet is the first medium that allows anyone with reasonably inexpensive equipment to publish to a wide audience. It is the first medium that distributes information globally at almost no cost.” Bill Gates “If the only tool you have is a hammer, you tend to see every problem as a nail” Abraham Maslow “If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart.” Nelson Mandela “We are half-hearted creatures, fooling about with drink and sex and ambition, when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased.” C S Lewis “The secret of getting ahead is getting started. The secret of getting started is breaking your complex overwhelming tasks into small manageable tasks, and then starting on the first one.” Mark Twain “I often went fishing up in Maine during the summer. Personally, I am very fond of strawberries and cream, but I have found that for some strange reason, fish prefer worms. So when I went fishing, I didn’t think about what I wanted. I thought about what they wanted. I didn’t bait the hook with strawberries and cream. Rather, I dangled a worm or grasshopper in front of the fish and said: ‘Wouldn’t you like to have that?’ Why not use the same common sense when fishing for people?” Dale Carnegie “When you are on the wrong train there is no point in running along the corridor in the opposite direction” Dietrich Bonhoeffer “The church is only the church when it exists for others” Dietrich Bonhoeffer
408 Communicator for a Cyber-Age in Africa Annexure 7 Works of St. Augustine of Hippo, the African Genius St. Augustine of Hippo (354-430) from the African continent was one of the most prolific geniuses that humanity has ever known, and is admired not only for the number of his works, but also for the variety of subjects, which traverse the whole realm of thought. Augustine was born in the city of Thagaste, the present day Souk Ahras, Algeria, to a Catholic mother named Monica. He was educated in North Africa and resisted his mother’s pleas to become Christian. Living as a pagan intellectual, he took a concubine and became a Manichean. Later he converted to the Catholic Church, became a bishop, and opposed heresies, such as the belief that people can have the ability to choose to be good to such a degree as to merit salvation without divine aid. The form in which Augustine casts his work exercises a very powerful attraction on the reader. Bardenhewer praises his extraordinary suppleness of expression and his marvelous gift of describing interior things, of painting the various states of the soul and the facts of the spiritual world. His style of Latin language bears the stamp of his age. In general, his style is noble and chaste; but, says the same author, “in his sermons and other popular writings he purposely drops to the language of the people.”
Autobiography and correspondence The Confessions are the history of his heart; the Retractations, of his mind; while the Letters show his activity in the Church. The Confessions (towards A.D. 400) are, in the Biblical sense of the word confiteri, not an avowal or an account, but the praise of a soul that admires the action of God within itself. Of all the works of the holy Doctor none has been more universally read and admired, none has caused more salutary tears to flow. Neither in respect of penetrating analysis of the most complex impressions of the soul, nor communicative feeling, nor elevation of sentiment, nor depth of philosophic views, is there any book like it in all literature. The Retractations (towards the end of his life, 426-428) are a revision of the works of the saint in chronological order, explaining the occasion and dominant idea of each. They are a guide of inestimable price for seizing the progress of Augustine’s thought. The Letters, amounting in the Benedictine collection to 270 (53 of them from Augustine’s correspondents), are a treasure of the greatest value, for the knowledge of his life, influence and even his doctrine. Philosophy These writings, for the most part composed in the villa of Cassisiacum, from his conversion to his baptism (388-387), continue the autobiography of the saint by initiating us into the researches and Platonic hesitations of his mind. There is less freedom in them than in the Confessions. They are literary essays,

writings whose simplicity is the acme of art and elegance. The chief ones are: • *Contra Academicos* (the most important of all); • *De Beatâ Vitâ*; • *De Ordine*; • The two books of *Soliloquies*, which must be distinguished from the “*Soliloquies*” and “*Meditations*” which are certainly not authentic; • *De Immortalitate animæ*; • *De Magistro* (a dialogue between Augustine and his son Adeodatus); and • Six curious books (the sixth especially) on Music. General apology In *The City of God* (begun in 413, but Books 20-22 were written in 426) Augustine answers the pagans, who attributed the fall of Rome (410) to the abolition of pagan worship. Considering this problem of Divine Providence with regard to the Roman Empire, he widens the horizon still more and in a burst of genius he creates the philosophy of history, embracing as he does with a glance the destinies of the world grouped around the Christian religion, the only one which goes back to the beginning and leads humanity to its final term. *The City of God* is considered as the most important work of the great bishop. The other works chiefly interest theologians; but it, like the *Confessions*, belongs to general literature and appeals to every soul. The *Confessions* are theology which has been lived in the soul, and the history of God’s action on individuals, while *The City of God* is theology framed in the history of humanity, and explaining the action of God in the world. 409 Communicator for a Cyber-Age in Africa Other apologetic writings, like the “*De Verâ Religione*” (a little masterpiece composed at Tagaste, 389-391), “*De Utilitate Credendi*” (391), “*Liber de fide rerum quæ non videntur*” (400), and the “*Letter 120 to Consentius*,” constitute Augustine the great theorist of the Faith, and of its relations to reason. And indeed he, who so repeatedly affirms that faith precedes the intelligent apprehension of the truths of revelation -- he it is who marks out with greater clearness of definition and more precisely than anyone else the function of the reason in preceding and verifying the witness’s claim to credence, and in accompanying the mind’s act of adhesion. Controversies with heretics Against the Manichæans: • “*De Moribus Ecclesiæ Catholicæ et de Moribus Manichæorum*” (at Rome, 368); • “*De Duabus Animabus*” (before 392); • “*Acts of the Dispute with Fortunatus the Manichæan*” (392); • “*Acts of the Conference with Felix*” (404); • “*De Libero Arbitrio*” -- very important on the origin of evil; • Various writings “*Contra Adimantum*”; • Against the Epistle of Mani (the foundation); • Reply to Faustus (about 400); • Against Secundinus (405), etc.

Against the Donatists: • “*Psalmus contra partem Donati*” (about 395), a purely rhythmic song for popular use (the oldest example of its kind); • “*Contra epistolam Parmeniani*” (400); • “*De Baptismo contra Donatistas*” (about 400), one of the most important pieces in this controversy; • “*Contra litteras Parmeniani*,” • “*Contra Cresconium*,” • A good number of letters, also, relating to this debate.

Against the Pelagians, in chronological order, we have: • 412, “*De peccatorum meritis et remissione*” (On merit and forgiveness); • same year, “*De spiritu et litterâ*” (On the spirit and the letter); • 415, “*De Perfectione justitiæ hominis*” -- important for understanding Pelagian impeccability; • 417, “*De Gestis Pelagii*” -- a history of the Council of Diospolis, whose acts it reproduces; • 418, “*De Gratiâ Christi et de peccato originali*”; • 419, “*De nuptiis et concupiscentiâ*” and other writings (420-428); • “*Against Julian of Eclanum*” -- the last of this series, interrupted by the death of the saint.

Against the Semipelagians: • “*De correptione et gratiâ*” (427); • “*De prædestinatione Sanctorum*” (428); • “*De Done Perseverantiæ*” (429).

Against Arianism: • “*Contra sermonem Arianorum*” (418) and • “*Collatio cum Maximino Arianorum episcopo*” (the celebrated conference of Hippo in 428).

Scriptural exegesis Augustine in the “*De Doctrinâ Christianâ*” (begun in 397 and ended in 426) gives us a genuine treatise of exegesis. Several times he attempted a commentary on Genesis. The great work “*De Genesi ad litteram*” was composed from 401 to 415. The “*Narrations in Psalmos*” are a masterpiece of

popular eloquence, with a swing and a warmth to them which are inimitable. On the New Testament: the "De Sermone Dei in Monte" (during his priestly ministry) is especially noteworthy; "De Consensu Evangelistarum" (Harmony of the Gospels -- 400); Homilies on St. John (416), generally classed among the chief works of Augustine; the Exposition of the Epistle to the Galatians" (324), etc. The most remarkable of his Biblical works illustrate either a theory of exegesis (one generally approved) which delights in finding mystical or allegorical interpretations, or the style of preaching which is founded on that view. His strictly exegetical work is far from equalling in scientific value that of St. Jerome. His knowledge of the Biblical languages 410 Communicator for a Cyber-Age in Africa was insufficient: he read Greek with difficulty; as for Hebrew, all that we can gather from the studies of Schanz and Rottmanner is that he was familiar with Punic, a language allied to Hebrew. Dogmatic and moral exposition The fifteen books De Trinitate, on which he worked for fifteen years, from 400 to 416, are the most elaborate and profound work of St. Augustine. The last books on the analogies which the mystery of the Trinity have with our soul are much discussed. The saintly author himself declares that they are only analogous and are far-fetched and very obscure. The Enchiridion, or handbook, on Faith, Hope, and Love, composed, in 421, at the request of a pious Roman, Laurentius, is an admirable synthesis of Augustine's theology, reduced to the three theological virtues. Several volumes of miscellaneous questions, among which "Ad Simplicianum" (397) has been especially noted. Numberless writings of his have a practical aim: two on "Lying" (374 and 420), five on "Continence," "Marriage," and "Holy Widowhood," one on "Patience," another on "Prayer for the Dead" (421). Pastorals and preaching The theory of preaching and religious instruction of the people is given in the "De Catechizandis Rudibus" (400) and in the fourth book "De Doctrinâ Christianâ." The oratorical work alone is of vast extent. Besides the Scriptural homilies, the Benedictines have collected 363 sermons which are certainly authentic; the brevity of these suggests that they are stenographic, often revised by Augustine himself. If the Doctor in him predominates over the orator, if he possesses less of colour, of opulence, of actuality, and of Oriental charm than St. John Chrysostom, we find, on the other hand, a more nervous logic, bolder comparisons, greater elevation and greater profundity of thought, and sometimes, in his bursts of emotion and his daring lapses into dialogue-form, he attains the irresistible power of the Greek orator. In Roman Catholic Church and the Anglican Communion, he is a saint and pre-eminent Doctor of the Church, and the patron of the Augustinian religious order. His feast is celebrated on 28 August.⁴¹¹ Communicator for a Cyber-Age in Africa Annexure 8 St. Francis de Sales – Patron Saint of Journalists Saint Francis de Sales is the Doctor of Authors and the Catholic Press. He is the Patron of Journalists and a superb model for overcoming temptation and depression.

Francis was born in the Duchy of Savoy, at the Château de Thorens to an aristocratic family in 1567. He was the first-born of twelve children, and his parents expected him to become a lawyer, enter into politics and carry on in the family's tradition of prestige and power.

Francis was sent to college at an early age, attending first the colleges of La Roche and Annecy. From 1583 to 1588, Francis studied rhetoric and humanities at the college of Clermont, in Paris; it was here that he also began to study theology. Also while at Paris, Francis experienced a period of great despair, troubled by discussions of predestination and believing himself to be destined to be condemned to Hell. The experience affected him greatly and he grew ill, until he was suddenly freed from the despair upon kneeling before a miraculous image of Our Lady at St. Etienne- des-Grès. At this point, Francis knew his life would be dedicated to God.

After his studies at Paris, Francis went to Padua, where he studied law. In 1592, Francis graduated earning a Doctorate in both Civil and Church Law and was admitted before the senate as a lawyer. Francis was soon to be appointed as a senator when God guided his life in a different direction.

To the great disappointment of his father, Francis gave up a most promising civil career in favor of the priesthood. After his ordination, he was sent as a young missionary to the Chablais district of Savoy for four years. There he became famous for his pamphlets in defense of the faith. These writings are now collected into a book known as *The Catholic Controversy*. By the end of his missionary apostolate, Francis had persuaded about 72,000 Calvinists to return to the Catholic Church. Francis was ordained a bishop and named the Bishop of Geneva in 1602, but resided in Annecy (now a part of modern day France) since Geneva was under Calvinist control and therefore closed to him. He was never permitted to take his seat in the cathedral in Geneva. His diocese became famous throughout Europe for its efficient organization, zealous clergy and well-instructed laity - a monumental achievement in Francis' time. Francis' fame as a spiritual director and writer grew. He was persuaded by others to collect, organize and expand on his many letters addressing spiritual subjects, and to publish them under the title, *The Introduction to the Devout Life*. Since its first publication in 1609 this book has never gone out of print. It has always occupied a privileged position in the Church: no guide ever written provides so complete, so balanced and so practical an approach to the spiritual life. Written for the layman surrounded by worldliness, this is a masterpiece of mystical and devotional literature, by a great and much loved Doctor of the Church. This book does what many similar books fail to do, teach the reader to grow in holiness, step by simple step. St. Francis de Sales was a master psychologist, with a special gift for teaching practical morality. His writings are characterized by sublime common sense. Even non-Christians have admired his prose. Above all, he is a spiritual genius, and thus was made a Doctor of the Church. This book is truly medicine for the soul. Francis is often referred to as the 'Gentleman' saint because of his tremendous kindness and gentleness. Although Francis had special favorite religious and clergy friends, he identified with the laity enormously. The saint contributed extensively to the church's growth and development when heresy was rampant. He unstintingly gave to all most generously through his spiritual guidance and counsels. Because of his writings and the distribution of his pamphlet- literature, explaining true Catholic doctrine, he is the patron of journalists and the press. He is also the patron of the deaf. This is an unusual, distinct honor. Apparently Francis ministered to this group because of God's will, had hearing difficulties or both. There are thousands who are deaf or hard of hearing and this saint can identify and associate with them. He can feel compassionate for them and nourish them with his superb counsels and spiritual advice. Our doctor had extraordinary sensitivity toward nominal disabilities. This included physical and spiritual disabilities. Journalists will benefit enormously today if they practice Francis' advice and counsels. They should study his style, approach and message to become more sensitive, effective and credible. Francis was a masterful writer. One would imagine that his exquisite care in the leading and guiding of people came from his sweet and natural disposition and personality. Far from it! Francis confessed that he had to battle with his impatience for over twenty years. What appeared to be natural was rather grace and supernatural strength that he drew from prayer and reliance on God. 412

Communicator for a Cyber-Age in Africa Another reason why Francis is a master of leading others, especially in the practice of the love of God, is his understanding and experience of temptations. As a young priest, before he was named a bishop, Francis suffered from overwhelming temptations to despair. These assaults lasted longer than he could ever imagine. He admits that it was only by the power of God through his prayers to God's Mother, Mary, both, at one of her shrines, and his continual prayers, that Francis received the grace to endure and overcome these awful feelings of hopelessness. Francis knew that Mary freed him. His sermons and writings on the Mother of God reveal a profound depth of perception, sensitivity and tender love for her and for all of the children of the church. He writes that Our Lady possessed reason and memory from her conception, that her soul was united at all times with Our Lord. One of thousands of Mary's titles is Mother of the Church. The Vatican II Council reconfirmed this in 1981. She is also the Mother of Humankind. Francis' sermon books about Mary are engrossing and astonishing. No one knew better the depth of despair and the way recovery was effective than Francis. No one can

guide others better than the person who is both knowledgeable and can identify with the one being guided. Francis is a master working especially with those who are most in need of spiritual directions and guidance. He understood physical and spiritual conversions and healing. He spent years trying to control his temper. His well-to-do family upbringing and natural, French, disposition received in Savoy didn't exactly prepare him for the virtues he needed. It was a struggle. His continual prayers for many years finally enabled him to gain mastery over his self and his impatience. Francis de Sales died on December 28, 1622, at the age of fifty-five. In addition to the works above, his published letters, sermons and conferences comprise approximately thirty volumes. His feast is celebrated on 24 th January. On this day every year, the Pope gives the message for the World Communication Day.

Born -1567 at Chateau of Thorens, Savoy Died - 28 December 1622 at Lyons, France; buried at Annecy
Beatified - 8 January 1662 by Pope Alexander VII Canonized - 19 April 1665 by Pope Alexander VII
Communicator for a Cyber-Age in Africa Annexure 9 DON BOSCO AND MEDIA 1. Don Bosco, a Publisher Don Bosco's work as a publisher, and the considerable talent he showed in preparing and disseminating a whole range of texts, booklets and periodicals, has attracted the attention of quite a number of scholars. Don Bosco had two main motives for his publications. In the first place, he had always had a sort of secret passion for the press, for books, writing and publishing, which led him to a kind of feverish multiplication of undertaking booklets and periodicals. All this was done at a time when he lacked resources. It was also at this time that he set up his own printing houses which almost miraculously, were destined to grow and multiply. It is clear however, that this feverish passion was Don Bosco's response to a problem which was produced by the social, political and cultural situation during those years: the problem was the need, which the Catholic party became ever more clearly aware of as the 19th century advanced, to create, develop and disseminate healthy reading or bouna stampa, as it was then called.

Don Bosco's first booklets date from those years: his *Cenni storici sulla vita del chierico Comollo* appeared in 1844; *Il divoto dell' Angello custode* and the *Corona dei sette dolori di Maria* followed in 1845, and the same year saw the first edition of the *Storia ecclesiastica ad uso delle scuole*. In 1846 there appeared, amongst other works, *Le sei domeniche e lanovena di San Luigi Gonzaga*, in 1847 the *Esercizio di diduto per lapratica de' suoi doveri negli esercizi di cristiana pieta*. Finally, in 1848 he published *Il Cristianoguidato alla virtu e alla civilta secondo lo spirito di san Vincenzo de' Paoli*. The next year in 1849, Don Bosco attempted, though with scant success, to launch a periodical for young people, 'L'Amico dell gioventu', with the subtitle, 'A political and religious paper'. This publication appeared three times a week, but it had a brief and uncertain existence: 61 issues appeared between January and May of 1849. 2. Features of Don Bosco's Contribution Any general view of Don Bosco's contribution to the spread of popular culture must consider both its content and the educative aims, which largely inspired his works, as well as the methods and above all, the structures which he made use of. Don Bosco seemed to be aware of the problem and in his writings, he tried to center things round the main idea, which would unify the whole, so that it imparted an organized message.

Don Bosco attempted to weld together the people's general moral sense and a vision of the Catholic Church as safeguarding the corporate life by organizing that life around symbols so central that they effectively provided a shared ideology. All this as noted, went hand-in-hand with an attempt to provide an answer to the restrictions imposed on the church's institutional and cultural role by the secular state, and to the proliferation of different opinions that resulted amongst the faithful. In this attempt, he took as his starting point the basic, traditional features of the national, Catholic ethics.

The most significant thing about Don Bosco's contribution to popular culture was his insistence that he would have nothing to do with politics. In this he was merely applying the strongly traditional principle that authority was rooted, like fatherhood, in nature and the divine will. He appeared to place the exercise of power in an inaccessible realm, quite extraneous to the interests of the ordinary people, whose duty was conscientious and submissive. This enabled Don Bosco to declare it possible to adapt to every kind of law and government and to show a fundamental loyalty that was very different from the subversive attitude of Catholic intransigence. He was also able to put into practice the principle that to be a good catholic and to be a good citizen were really one and the same thing, since good citizenship was included within the requirements of good personal behaviour and the practice of virtue, as proclaimed by catholic moral teachings.

Don Bosco was living through a most significant phase in the evolution of the catholic ethics. Two points stand out clearly: the emergence of what has been described as the ethics of productive labour, and insistence upon a model Communicator for a Cyber-Age in Africa of sanctity that is within everyone's reach and essentially linked with respect for the duties that are inseparable from one's state of life and from one's place in society. For Don Bosco, work took on a new and educative value, because it was no longer seen merely as a form of punishment to which we are condemned but as something more creative and personal, as well as being productive and discharging a duty to society. Don Bosco's educational system works out when carried out with diligence and attention to detail. It eases labour, instills disciplined use of time, and helps the individual to appreciate the value of rules of discipline and collaboration. These qualities tend to develop in a productive, group process, where the market economy is already accepted but is counterbalanced by a spirit of solidarity and mutual support.

Within Don Bosco's system of mass education, there are several original features that help to connect the work for example ethics with the call for a particular style of sanctity. In presenting models of holiness, Don Bosco did not favour only the saints who had achieved great things in the history of the church, he also pointed out a kind of personal sanctity that is within everyone's reach without having to practice extraordinary virtues. All that is required is a strong will and strenuous perseverance in fulfilling the duties of one's state of life as his *cento biografico sup giovanetto magone Michele* recommends.

3. The connection between mass media and Don Bosco's institutional Framework He did not only see books as a channel of popular instruction, but also as that which could become educational tools at many levels. He also saw that through the world of Salesian communities, an institution that would be a major instrument in producing and disseminating the written word would be provided. Don Bosco understood that in any production of reading material for the masses, the fact that there was still a very small market for such material would have to be put into consideration. This was demonstrated in Piedmont by the unlimited circulation of the *lettura di Valerio* and of the *amico della gioventu*. He realized that the production of this material could be done only if it was subsidized by some organizations since the production costs were way beyond his reach.

Don Bosco's first attempts at publishing were largely limited to school texts, even though they were advertised as useful to all classes of people. Examples of these were the *storia sacra*, the *storia ecclesiastica*, and later the *storia d'Italia*, as well as his dialogue on the decimal metric system. Alongside these were his books on piety and devotion, especially those written for his boys. In producing books, which were, for the most part, destined for use in schools, Don Bosco met the needs which the politicians were conscious of but had done nothing about for a long time.

After 1848 there was a change in the political and cultural climate. Liberty of the press, the steady secularization of the state and the spread of protestant propaganda all induced Don Bosco to begin publishing popular literature which would reach a wider public than did his scholastic texts. An example was the booklet *collezione di buoni libri della religione cattolica* published as a favour in September of 1849 by Reedi Botta. It was published every fortnight but was still too expensive. The Piedmontese bishops, especially bishop Moreno, with whom Don Bosco planned a small popular collection of books around 1852 to 1853, further encouraged and supported him in the venture. This was to give birth, in 1853, to the enterprise of the *lettere cattoliche*.

The fortnightly (later monthly) booklet was pocket-sized and very cheap, costing between ten and fifteen cents. One could subscribe for 6 months. Cumulative subscriptions got big discounts. The series also included an annual almanac called *due galantuomo*.

Don Bosco was careful that the language should be very simple. He wanted the publication to be a tool to carry out religious instruction. It included content on the sacraments and catholic doctrine, scripture, church history, lives of saints, devotions, liturgy and worship, right down to edifying stories, especially about conversions. It was also accommodative and entered into polemics with the protestant sects (especially in the first ten years).

It discussed contemporary issues concerning the life of the church, such as Church possessions, the temporal power, civil marriage, the dogma of the Immaculate Conception, the Vatican council and so on, making use of a wide range of literary forms such as questions and answers, dialogues, stories, plays, presenting arguments etc. Don Bosco also attached great importance to individuals not only of catholic descendants, but also non-Catholics.⁴¹⁵ Communicator for a Cyber-Age in Africa Annexure 10 Blessed Alberione: Apostle of Communication The History of the Society tied to the Charism of Founder Fr James Alberione founded the Society of St. Paul in 1914 to carry out a communications mission for the Church. His vision, spirituality, dynamic energy and profound insights have affected every aspect of the life of the Pauline Family.

Desire to serve the people of the new Century.

During the night between the centuries, December 31, 1900, the young seminarian, James Alberione along with his fellow students gathered in the Cathedral of Alba Italy. During that night, he resolved to do something new and wonderful for the Church of the Twentieth Century. At the time, many were complaining about the "evils" of the bad "press" and slowly an idea arose in his fertile mind that the press should be utilized for good and the human spirit nurtured by the truth and wisdom of the Gospel. His spirituality was recognized early on and he was appointed spiritual director of the seminary. There he saw the need of training priests in new and effective ways of pastoral ministry. Something beyond the traditional pulpit was needed to reach those who never attended church and who knew nothing about the faith.

He first founded a printing school for boys, a place where youngsters could learn a trade and produce some good literature while they were doing it. In 1914, he founded the Society of St. Paul a religious congregation dedicated to the communications Apostolate. The first religious profession of members took place in Alba Italy on October 5, 1921.

The congregation grew at an amazing speed. The work was such that Fr. Alberione realized it could not be handled by men alone. In 1915 he founded the Daughters of St. Paul to carry out the communications

mission in close cooperation with the Society of St. Paul. Blessed Timothy Giaccardo was formed by Father Alberione and was his chief supporter. This holy priest, has been declared "Blessed" and is one step away from canonization. Working with men like Fr. Giaccardo and demonstrating tireless energy, and a zeal for the Church, Fr. Alberione founded five religious congregations, four aggregated institutes, and organized the Pauline cooperators. He moved the Society of St. Paul's headquarters from Alba Italy to Rome and from Rome sent his most able members around the world to found the congregation in as many countries as possible. The story of all these foundations is filled with heroism and self sacrifice. The fruit that was reaped for the Church is incalculable. In 1971 Father Alberione died. Pope Paul VI was at his bedside praying in thanksgiving in the name of the whole Church for God's gift to us of this extraordinary man. He has been declared venerable by the Church and all the branches of the Pauline Family are confident that one day he will be officially declared a Saint.

Spirituality and Charism Blessed Alberione recognized the natural capacity of the media to permeate the lives of people and to reach large sections of society in every culture. He gave the Daughters of St Paul a specific mission of using the most effective and suitable means of communication available in each time and context to proclaim the Gospel. This involves the publication, marketing and distribution of books, music cassettes, CDs, videos, DVDs, magazines, periodicals and posters. They maintain bookshops and, where possible around the world, produce radio and TV programs, and publish web sites, all of which carry a Christian message. The spirituality and mission of the Daughters of St Paul is known as 'Pauline'. Pauline prayer is characterized by the Hour of Adoration, or the Visit with Jesus in the Eucharist, and by a profound listening to the Word of God in the Scriptures. Pauline spirituality is rooted in the life and teaching of St Paul, the apostle who lived in intimacy with Christ and spent his energy and life proclaiming the Good News to all peoples. St Paul's spirit of love for Jesus Master, his energy for the Kingdom, his spirit of thanksgiving and tireless dedication, inspire every Pauline with similar sentiments.

The presence of Mary, Queen of Apostles, in the life of Paulines inspired the same total availability to God that was Mary's life-long attitude. Mary, who is the model of faith and love, leads us to Jesus Master and forms us for the mission of communicating God's Word to the world. At the heart of Pauline spirituality and mission is God's desire to live in intimate and loving communication with humanity, expressed in the birth of Jesus among us. The Daughter of St Paul recognizes communication as a gift, a call to relationship that is associated with the life-giving communication between the Father, Son and the Spirit in the Trinity. Communication pervades every aspect of our prayer, our ministry, the fruits of our ministry and our life in community.

Mission of the Society of St. Paul The objective of the mission is to put the totality of Christ in contact (as expressed in the title "Christ Divine Master of Life, Truth and Way") with all human faculties (mind, heart and will) through the communication which is 416 Communicator for a Cyber-Age in Africa realized with the modern means. The methodology used includes the proposal of the Christian experience (dogma, moral and cult) and the presentation of all human realities in the Christian perspective.

The historical development of the Society of St. Paul follows the evolution of the media of communication. Initially, Fr. Alberione adopted the printed press; then he added cinema, radio, television and LPs. Presently, the Paulines are involved in the world of communication, preparing themselves to incarnate Christ Divine Master of the Way, the Truth and the Life in the "culture" created by the communications.

Following the indications of Fr. Alberione to always "put yourself forward", the Paulines wish to be in the Church of the next millennium among the pioneers of a complete evangelical spirituality that knows to inculturate itself in global communications and multimedia. In fact, for Fr. Alberione and the Paulines,

communication is not a simple aid to evangelization, but an original way of preaching, that reaches the masses which are far away from the parishes.

The Daughters of St. Paul: Called to Proclaim Jesus Venerable Thecla Merlo : Teresa Merlo first met Fr Alberione on 27 June, 1915. She agreed to collaborate with him and to help give life to his apostolic vision. From that time on, with tremendous faith and untiring trust, Teresa, who took the religious name of Thecla, assisted him not only in the foundation and formation of the Daughters of St Paul, but with the other Congregations of the Pauline Family and his many different apostolic works.

Sr Thecla's example and courage, her intelligent and wise collaboration with Alberione, and her loving guidance of the sisters in her care won her the respect and love of all those who knew her. She died on 5 February, 1964, and the Church proclaimed her "Venerable" on 22 January, 1991.

Sr Thecla was one of the first followers of Fr Alberione and she played a fundamental role in his foundation project. She was one of the first nine young women to make their religious profession of vows in 1922 in the hands of Alberione as Founder of the Institute.

Fr Alberione appointed Maestra Thecla as Superior General of the feminine branch of his "house" and, when the foundation received diocesan approval in 1929, she was given the title 'Prima Maestra' (first teacher). The story runs parallel to the story of the extraordinary development of the media in the 20th century, and to the story of the Church in this period. The Daughters of St Paul began in Northern Italy in 1915, when Fr Alberione first gathered around him a small group of young women and girls whom he prepared to carry out the printing apostolate. He asked Sr Thecla Merlo to be our first Superior General. The faith and guidance of these two remarkable leaders provided the firm foundations of our Order, allowing it grow from strength to strength over the following decades.

The beginnings were humble. They started out by printing and distributing Bibles and catechisms in a time when the Bible was not well known, nor its prayerful study encouraged among Catholics. The editorial and publishing aspect of the ministry quickly developed and soon afterwards our radio ministry evolved. In time they opened Book Centres so that people could easily find good Christian reading material and resources for their spiritual hunger. The criteria for choice of content were always made with the view to promote the human and spiritual growth of the person. In the early 1930s the Sisters began to move out from Italy so that, following the example of St Paul, they could continue their mission in every corner of the earth. Today, the Sisters can be found in every continent and in 50 different countries. This international aspect of the Order encourages a great love and respect for the diversity among cultures, with an emphasis on inculturation. Over the years, the ministry has continued to develop and change as society has also changed. Their Founder encouraged them to learn and make use of the new forms of media as they emerged. This spirit of change and adaptability is essential to the character of the Daughters of St Paul. It gives them a positive outlook on the future and the courage to welcome the challenge of speaking about God in new ways to the people of each new generation. This great work had been foreseen in 1918 when Fr. Alberione, addressing a small group of his first youth, inspired by the Holy Spirit, said: "Lift up your eyes, look up on high and see the great tree of which no one can see the top: this is our House, which is really a great tree (Alberione); you are but the roots. In fact, the actual house is the root of this great tree. You are at the foot of a great mountain, go up, look out, the horizon is the whole world". Today, the Paulines throughout the world, give thanks to the Lord for having given to His Church this tireless apostle.

Blessed Alberione: Mass Communicator (María Ruiz Scaperlanda) On April 27, Father Alberione was beatified in Rome at a ceremony attended by many of the 10,000 men and women around the globe living

his vision. Referring to his explicit media apostolate, Pope John Paul II referred to Father Alberione as “the first apostle of the new evangelization.” Members of the Pauline family agree. That’s why they believe Blessed Alberione makes a prime candidate for the job of patron saint of the Internet. And thanks to the Daughters of St. Paul, their founder and new saint already has his own web site, www.alberione.com.

As Father Alberione said to his communities in 1960: “The press, motion pictures, radio and television today constitute the most urgent, most rapid, and most efficacious means of Catholic apostolate. It could be that the future reserves other, better, means. But, for the present, it seems that the heart of the apostle can desire no better instruments for giving God to souls and souls to God.” Father Alberione “was the first in the Church to understand the importance of global communication,” explained Sister Kathryn James Hermes, director of electronic publishing for the Daughters of St. Paul. Because Father Alberione believed that every form of communication “needed to be put at the service of evangelization, he would be the first to communicate for a Cyber-Age in Africa say that evangelization with the Internet is not primarily about transmitting information. One must live the message, be a witness, offer testimony to what he or she has seen of the face of Christ.” Father Alberione emphasized to the members of the Pauline Family that “the pulpits from which they would preach the Word of God would be the pressrooms and editorial offices and recording studios,” Sister Hermes said. The preaching of the Paulines would “reach beyond the churches and schools and touch the countless people who would never think of entering a church or seeking out a priest or Religious for advice [by] reaching into the homes, automobiles, computers and market places of the world, inviting people to know Jesus, the Way, the Truth, and the Life.” “If [Blessed] Alberione were alive today, he would be using the Internet. We’re simply continuing his legacy, as apostles of Christ in the culture of communications.” Sister Hermes Sources:

www.stpauls.it/istit/ing/default.html

www.daughtersofstpaul.com/jamesalberione/visiontoday/spirituality4com.html 418 Communicator for a Cyber-Age in Africa Annexure 11 POPE JOHN PAUL II AND THE MEDIA 1) The Young Wojtyla and Media In the year 1939, Karol Wojtyla was studying in Jagiellonian University when Germany invaded Poland. Nearly two hundred professors at University were arrested and deported by the Nazis. Wojtyla, a university student who knew several of the professors, reacted by beginning clandestine studies and cultural resistance activities. Within a year, he had written two religious and therefore subversive plays. Through the play he managed to reach many people and in that way they fought against the Nazis. As a young priest, Father Wojtyla served as an enormously popular parish priest. He joined the faculty of the Catholic University of Lublin, the only Catholic university behind the Iron Curtain, and kept writing plays, poem cycles, essays, and books. As chaplain to the university students, the professor priest initiated intellectual, liturgical, cultural, and pastoral innovations that rebutted Weigel points out, “the effort by Poland’s Stalinist rulers to reinvent the country’s history and culture.” In 1942, aware of his call to priesthood, he began courses in the clandestine seminary of Krakow, run by Cardinal Adam Stefan Sapieha, archbishop of Krakow. At the same time, Karol Wojtyla was one of the pioneers of the “Rhapsodic Theatre,” also clandestine. His most important Documents include 14 Encyclicals, 15 Apostolic Exhortations, 11 Apostolic Constitutions and 45 Apostolic Letters.

He promulgated the Catechism of the Catholic Church in the light of Tradition as authoritatively interpreted by the Second Vatican Council. He also reformed the Eastern and Western Codes of Canon Law, created new Institutions and reorganized the Roman Curia. In his capacity as a writer, he published five books of his own: “Crossing the Threshold of Hope” (October 1994), “Gift and Mystery, on the fiftieth anniversary of my ordination as priest” (November 1996), “Roman Triptych” poetic meditations (March 2003), “Arise, Let us Be Going” (May 2004) and “Memory and Identity” (February 2005) 2) John Paul II and Media in Different

Stages of His Life (selection of instances) The Years 1938-39: While studying at University he joined the "Studio 38", experimental theater group founded by Tadeusz Kudli_ski.

February 1939: Met Jan Tyranowski, tailor, and a man of profound spirituality, shaped by the Carmelite School. Introduced Wojty to the writings of John of the Cross and Teresa d'Avila.

February, 1940: Participated in the underground theater directed by Tadeusz Kudli_ski.

November 1 1941: First presentation of Król Duch (The Spirit King) by Jiliusz S_owacki March 1943: He took the lead role of "Samuel Zborowski" by Juliusz S_owacki making his first appearance on the theatrical scene. It is also his last appearance in the world of theater (Clandestinely; they perform in the house of a group of friends).

1950: He started his publications.

January 1960: Dissertation published by the Academy of Sciences (Towarzystwo Naukowe) of the Catholic University of Lublin: "Evaluation of the Possibility of Constructing a Christian Ethic based on the System of Max Scheler".

During 1960: First edition of "Love and Responsibility" (ed. by TNKUL).

January 31 - April 6 1960: Participated in the work on Schema XIII, Gaudium et spes on the Church in the contemporary world (Ariccia, 31 January 31 - February 6; Rome, February 8-13; Rome, March 29 - April 6).

January 8 1971: Convoked the Preparatory Commission of the Archdiocesan Synod of Kraków.

Spring, 1971: Wrote and published in the diocesan bulletin "Notificationes" plans for a Provincial Synod.

During 1972: Published Foundations of Renewal: A Study on the Implementation of the Second Vatican Council, which reflects his efforts to educate the people of his archdiocese on Vatican II, (Published by PTT).

February 8-9, 1975: First National Assembly of Physicians and Theologians, convoked by Cardinal Wojtyla at Kraków.

February 27, 1975: Gave a paper ("Participation or Alienation?") at an international study seminar of phenomenology in Fribourg. 419 Communicator for a Cyber-Age in Africa 3) During His Papacy On October 16, 1978, after the very brief reign of Pope John Paul I, Wojtyla was elected pope, taking the name John Paul II. He was enthroned on October 22, 1978. His election as the first non-Italian pope in 455 years typified a globalization of the Roman Catholic Church's central administration that had been underway for a generation. The new pope believed that the Catholic Church needed to avail itself to all the modern media of mass communication to maintain the faith and enthusiasm of its members. A man of unusual physical energy, John Paul embarked on a grueling schedule of public appearances at the Vatican and in almost every part of the world. The crowds loved him, and he responded warmly to their adulation. He traveled widely, increasing the international character of the papacy. In the first decade alone of his pontificate, he visited 50 countries, in spite of the physical setback caused by his being shot at St. Peter's Square on May 13, 1981, by a Turkish terrorist. Despite his increasing age and frailty, he continued to travel until nearly the end of the papacy, visiting 129 nations during 104 trips abroad. In 1998, for example, he visited Cuba, in 1999, he visited Romania and Georgia, becoming the first pope to visit predominantly Orthodox countries. In 2000, he visited the Holy Land. In 2001, he retraced St. Paul's missionary journeys in Greece, Syria, and

Malta and visited Ukraine and in 2002, he visited Azerbaijan, Bulgaria, Canada, Guatemala, and Mexico. He expanded international representation in the College of Cardinals and Roman Curia.

He, John Paul II, started the world youth day. "World Youth Day is an international gathering of young people from every continent and nation, created by Pope John Paul II. Every second or third year, the celebration is held in a different location around the world. In 2005 the youth of the world gathered in Cologne, Germany for the 20th International World Youth Day." A charismatic, forceful, and multilingual man whose own faith was marked by deep piety and mysticism, John Paul II humanized the papacy and managed to connect personally with the many thousands that gathered whenever he visited a foreign land. The days of his last illness, his lying in state and his funeral drew millions to Rome and Vatican City, where large, often emotionally demonstrative crowds affirmed one last time how greatly he had altered the nature of the papacy and the world's expectations of a pope. John Paul II was not only the most traveled pope in history, he spoke eight languages. He started to learn Spanish after he became the pope. He was also quick to use the media and technology to his advantage. In the early years of his papacy, he steered the Vatican into satellite transmissions and producing video cassettes. While other popes stayed close to Rome, remote and seemingly unapproachable, John Paul's wide-ranging appearances, enhanced by an actor's sense of theatre, became worldwide events news. 4) The Vatican Television Center The Vatican Television Center (CTV) was created in 1983. In November 1996, it was officially recognized as an organization fully associated with the Holy See. The principal aim of CTV is to contribute to spreading the universal message of the Gospel by using television to document the Pope's pastoral ministry and the activities of the Apostolic See (From the Statute of June 1st 1998). The main services offered by CTV are the following: live broadcasts, production, archiving, and daily assistance to other broadcasters.

- Live Broadcasts Every year CTV conducts around 130 live broadcasts of events inside the Vatican (the Angelus, the Pope's General Audience and other events or celebrations). In addition, there are live broadcasts associated with the Holy Father's trips in Italy and abroad. Live broadcasts are transmitted by other Catholic television networks. On request by international TV networks, CTV can coordinate satellite link-ups in order to relay the signal anywhere in the world. On an experimental basis, the Angelus is currently transmitted directly from the Vatican via Intelsat towards America every Sunday. CTV is also promoting a project which includes the interactive and multimedia diffusion of certain major events marking the start of the Third Millennium.
- Daily Services CTV covers the daily public activities of the Holy Father and the main events that take place within the Apostolic See. It distributes this footage to the press agencies and television stations that request it. CTV also distributes footage shot as part of the papal entourage during the Pope's trips abroad and coordinates special duplications centers within the press centers on these trips. Inside the Vatican, CTV offers assistance and facilities to foreign correspondents (TV crews, video and audio assistance, satellite broadcasts, editing facilities, etc.).⁴²⁰ Communicator for a Cyber-Age in Africa • Production CTV has produced numerous documentaries over the past ten years of Pope John Paul II's pontificate on the Vatican and the Basilicas of Rome. These have been broadcast on television and distributed on home video, often in other language editions, including English and Spanish. Since Easter 1998, a weekly (25-minute) magazine program entitled "Octava Dies" is rebroadcast nationally by Italian Catholic networks and globally in "natural sound" by APTN. The Italian and English-language versions can be heard on this Internet site.
- Archives CTV manages a temperature and humidity controlled area housing a video archive with over 10,000 cassettes and approximately 4,000 hours of video recordings of Pope John Paul II documenting his pontificate since 1984. Television networks and documentary producers from all over the world constantly

request access to this archive. A computerized filing system means the footage can be easily consulted according to subject matter, date, etc. Private individuals can request copies of CTV video recordings and productions on VHS by contacting the Vatican Television Center office, which is open from 9 to 13, Rome time, Monday to Saturday .421 Communicator for a Cyber-Age in Africa GLOSSARY CoMMuniCATion, CoMPuTER, FiLM AnD MuLTiMEDiA 720p The scanning system of DTV (Digital Television). The p stands for progressive, which means that each complete television frame consists of 720 lines that are scanned one after the other.

1080i The scanning system of HDTV (High Definition Television). The i stands for interlaced, which means that a complete frame is formed from two interlaced scanning fields.

AC '97 (Audio Codec '97): This is the audio standard/architecture developed by Intel in 1997. It delivers multi-channel 16-bit, 48 KHz recording and playback, with optional support of 18-bit and 20-bit resolution and up to 96 KHz sampling frequency (stereo). AC '97 is widely used in on-board audio, modems and sound cards.

Academy of Motion Picture Arts and Sciences Awards The coveted annual award, the "Oscar," which is presented to the best of the best.

Accelerated Graphics Port (AGP): The AGP (Accelerated Graphics Port) slot on the computer motherboard is designed specifically for AGP graphics cards. AGP 8X can provide 16 times the bandwidth of the common 32-bit PCI slot. AGP is currently being phased out in favor of PCI Express on PC systems. This is an expansion slot specially for graphics cards, offering high bandwidth.

Acculturation A process of cultural transformation initiated by contacts between different cultures.

Action "Action" is called during filming to indicate the start of the current take.

Actor/Actress The "talent" who plays the role of a character.

A-D convertor Anamorphic lens: A lens similar to a wideangle lens except it only enhances the width and not the height, creating a widescreen aspect ratio.

Adaptation Rewriting of fact or fiction for film presentation, usually in the form of a completed screenplay, or a proposal treatment.

Advanced Technology Attachment (ATA) ATA is the acronym for Advanced Technology Attachment, and it has become an industry standard hard drive interface for 15 years. ATA uses a 16-bit parallel connection to make the link between storage devices and motherboards, and is also called PATA (Parallel ATA) to distinguish it from the newer SATA standard. In addition, ATA is also known as IDE or EIDE (Enhanced Integrated Drive Electronics). Currently the two most popular standards for ATA hard drives are the ATA-6 (which is also known as Ultra ATA 100 or Ultra DMA 100) and ATA 133. The maximum bandwidth for the former is 100MB/s, and 133 MB/s for the latter.

Advanced Technology Extended (ATX) Developed by Intel in 1995, ATX (Advanced Technology Extended) was designed to replace the AT/Baby AT form factor. An ATX motherboard is essentially a Baby AT motherboard rotated 90 degrees within the case with a new mounting configuration for the power supply so that the IDE connectors are closer to the drive bays and the CPU is closer to the power supply and cooling fan. There are many variants of the ATX form factor for smaller boards (such as microATX and Flex ATX), usually providing the basic rear layout but reducing the board size and the number of expansion slots.

Advertising Those forms of PR and marketing communication aimed at the influencing and /or promoting purchasing behaviour with regard to the services and products of the organization. Successful advertising is based on principles such as 422 Communicator for a Cyber-Age in Africa “ perception is the only reality”, “one pictures is more powerful than a thousand words”, “emotion is what triggers action”. Advertising tools range from billboards and TV spots to direct mail. Aerial Shot Camera shot from the point-of-view of an airborne craft, such as an airplane or helicopter.

Affixes One or more sounds or letters attached to the beginning or end of a word or base: prefixes and suffixes.

Allegory Symbolic representation of abstract themes through characters, action, and other concrete elements.

Alliteration Repetition of the initial consonant sounds in stressed syllables or words in sequence; a “sound device” **Analogy** An expression showing similarities between two things. **Anamorphic** Optical system which creates a widescreen image from a standard image.

Angle Relationship between the camera and the subject(s) of the shot.

Annotation Comment specifying the source of each script element that is not wholly fictional, including all characters, events, settings, and segments of dialogue.

Antagonist Villain of the film or script who is in conflict with the protagonist.

Antecedent The word, phrase, or clause to which a pronoun refers, understood by the context.

Anticlimax Anything that happens in the final few moments of a film that dulls down the story crescendo and leaves the audience feeling let down and unsatisfied.

Antihero Protagonist who has pronounced personality or character defects or eccentricities which are not usually associated with the hero archetype.

Aperture Measure of the width of the opening allowing light to enter a camera. The apparent diameter of a lens viewed from the position of the object against a diffusely illuminated background is called the “effect aperture”. The ratio of focal length of a lens to its “effective aperture” for an object located at infinity is called the “relative aperture”, or “f/ stop”. Higher apertures allow more light to enter a camera, hence darker scenes can be recorded. Conversely, lower apertures allow less light to enter, but have the advantage of creating a large depth of field.

Apron Stage space in front of the curtain line; also called the front stage.

A.S.A.

Sensitivity to light which measures the film’s speed. (Example: ASA 400.) “ASA” stands for American Standards Association.

Aspect ratio The width-to-height ratio of the screen or the image upon it.

Assemble editing The linear editing process of cutting together a film by copying scenes, one-by-one, from tape to tape.

Attitude(s) Learned predisposition to respond favorably or unfavorably toward an object.⁴²³

Communicator for a Cyber-Age in Africa Audience A group of individuals attending to a common media.

Audio dub Some camcorders allow you to leave an audio track free so that you can dub extra audio onto your footage later without disturbing the original sound. Useful for adding narration.

AVi (Audio Video interleaved) A file format used for storing video footage on a computer.

Balanced Technology Extended (BTX) As the next-generation successor to the ATX form factor, the BTX (Balanced Technology Extended) form factor specifies a new layout for heat-generating components on the motherboard, to allow in-line airflow for system cooling, reducing the number of fans needed, offering thermal headroom for future high power components, and enabling a broader range of standards-based system designs. There are smaller-sized BTX form factors as well, such as microBTX and picoBTX.

Barn Doors Hinged metal flaps attached to tops and/or sides of lighting devices in order to control the light, create desired shadows, or block unwanted shadows Base light Even, non-directional (diffused) light necessary for the camera to operate optimally.

Basic input output System (BioS) The BIOS (Basic Input/Output System) refers to the program/software code residing in a ROM chip. It provides the basic instructions for booting up your computer and controlling computer hardware so other software programs such as the operating systems can be loaded and executed. It allows communication between the hardware and OS. This is where all the system settings are configured and stored. A BIOS can be upgraded if new features arrive.

Batch capture The process of telling an NLE system the specific start and end points of several pieces of footage that you want imported from your camcorder. Batch capture allows you to spend time on other jobs while your computer takes control of your Camcorder and imports the footage that you have asked for.

Batten Pipe or long pole suspended horizontally above the stage, upon which scenery, drapery, or lights may be hung.

Beat Directional word used to indicate a pause in an actors speech or action.

Best Boy Chief assistant, usually of the gaffer, but more often lately used as a general term for the second in command of a group.

Bit The smallest piece of digital information. There are eight bits to a byte. Black Comedy Comedy in which the humor is derived from subjects which are typically considered "serious", or for which humor is usually considered as unsuitable: death, war, misery.

BLC (Backlight Correction) A function that boosts the gain of subjects lit from the rear to avoid an unwanted silhouette effect.

Blockbuster Movie which is a huge financial success; \$100 million or more.⁴²⁴ Communicator for a Cyber-Age in Africa Bluetooth Named after a Danish king, Bluetooth is a wireless data transfer method that allows compatible devices to communicate with each other. For example, a Bluetooth laptop could use a Bluetooth mobile phone to access the internet. Body Double A body which is used for "doubling" the actor's body in certain scenes; i.e.: nudity shot.

Boom Microphone Long pole with a microphone on the end.

Bounce Card Silver or white card that is used to bounce light onto a subject.

Box-Office Measure of the total amount of money paid by movie-goers to view a movie.

Brainstorming A technique designed to foster group productivity by encouraging interacting group members to express their ideas in a noncritical fashion. Bridge A generic term for an A-D converter.

Broadband A generic term for high-capacity internet services, such as ISDN or ADSL, that can deliver information up to 10 times faster than the usual combination of a 56K modem and phone line.

Burn The process of permanently writing information to a recordable CD or DVD. Bus The bus often refers to a data pathway (sometimes called the power pathway) which transfers data (or power) between computer components inside a computer system or between different computers. For example, there is a front side bus to connect the CPU to the chipset, and there is the PCI bus to connect the chipset to PCI devices.

Byte A quantity of digital information. There are eight bits to a byte, 1,024 bytes to a kilobyte etc Call Sheet Listing of which actors will be required for which scenes, and when they will be required.

Capture card A board fitted to a computer that allows video to be captured to the hard disk via IEEE1394 (Firewire/i.Link) cable, and sent back to the camcorder after editing.

Cast A collective term for the actors appearing in a particular movie.

Catharsis Greek word, usually translated as 'purgation,' which Aristotle used in his definition of tragedy, referring to the vicarious cleansing of emotions in the audience through their representation onstage.

CCD (Charge Coupled Device) The imaging chip that registers the light coming through the lens with varying degrees of electrical charge that are used to recreate the picture.⁴²⁵ Communicator for a Cyber-Age in Africa Chipset The term "chipset" (sometimes called core logic) often refers to the two main chips on the motherboard: the Northbridge and the Southbridge. The Northbridge and Southbridge are sometimes combined. This is called single-chip design.

Choreographer Individual who plans and directs dance sequences within a movie.

Chroma Color information in a video signal, consisting of hue (phase angle) and saturation (amplitude) of the color subcarrier signal.

Chroma Key Process of overlaying one video signal over another by replacing a range of colors with the second signal.

Chrominance Video can be split into separate components – chrominance and luminance – or colour and brightness, respectively.

Chronemics The study of how people perceive, structure, and use time as communication.

Cinematographer Individual with expertise in the art of capturing images either electronically or on film stock through the application of visual recording devices and the selection and arrangement of lighting.

Citation Attribution, or method of acknowledgment of source material used by an author; common citation styles include MLA, APA, and Chicago Claymation Animation of models constructed from clay or plasticine.

Cliffhanger Moment of high drama, frequently used at the end of serials.

Close-up (Cu) Shot in which the subject is larger than the frame; approx. from the top of chest to top of head.

Codec An abbreviation of compressor/decompressor: a tool for reducing the file size of video by compression. Codecs use algorithms to discard certain data and save only the important changes. These algorithms are later used to reconstitute the image. Codecs can be either hardware or software, with examples including Discreet Cleaner and Cinepak. Colloquialism A common word or phrase that is used in everyday speech; colloquialisms may be specific to a geographic region; authors use colloquialisms to develop characterization Communication . Communication is an activity in which a sender transmits a message, with or without the aid of media and vehicles, to one or more receivers, and vice versa. The way in which communication takes place is referred to as the communication process. The ideal form of communication is a two way process aimed at mutual understanding, sharing of values and action Compensation With regard to writers, the money paid for writing services or for the sale of a screenplay. Also called "consideration."426 Communicator for a Cyber-Age in Africa Complementary Metal-oxide Semiconductors (CMoS) In motherboards the CMOS (Complementary Metal-Oxide Semiconductors) refers to the chips that contains the basic start-up information for the BIOS. Component Component video separates the chrominance and luminance signals of a video and processes them separately to give sharper and richer images.

Composite Composite video processes chrominance and luminance simultaneously, but at a lesser quality than component. Compression The process of making files smaller by discarding unnecessary data, creating a 'shorthand' version of the data to be used to reconstitute the picture later.

Connotation The attitude and emotional feelings associated with a word or idea Coverage Performed by a reader, this process involves a script synopsis, reviewed, and evaluated with respect to the story, character development, plot development and so forth, and then rated, with the intention of informing others as to whether or not the script is worthy of further consideration.

CPU (Central Processing unit) The processing unit of your computer, such as a G5 or Pentium 4. Essentially a microchip with a basic understanding of the words 'yes' and 'no'. By performing millions of calculations per second, the processor does your computer's 'thinking'.

CPU Socket The CPU socket or slot is the interface of both the processor and the motherboard. The processor's socket type must match the motherboard's CPU socket to be installed properly. For example, an LGA775 processor must be installed on an LGA775 motherboard.

Credit The authorship given to a written work in the entertainment industry. For film: "Story by," "Screenplay by," and "Written by." For TV: "Created by," "Story by," and "Teleplay by." Cross shot (X/S) Similar to over-the-shoulder shot, except that the camera-near person is completely out of the shot.

Cue sheet Prompt book marked with cues, or a list of cues for the use of technicians, especially the stage manager.

Culture the customary beliefs and social norms of a group; the totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought characteristic of a community or population Cut In filming, to change from one shot to another immediately. In directing,

called by the director to stop action by the performers, camera, and audio equipment. In film editing, to eliminate unwanted portions, visual or audio, of a film.

Cutaway Shot of something outside the frame which can be used to hide an edit
CMYK Cyan, magenta, yellow, black; often called process colors; a color model used to optimize images for printing in which all colors are described as a mixture of these four colors.

Data-rate The amount of data per second in a video, or the speed at which a device such as a DVD burner can write or read data from a disc.
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Decode To analyze spoken or graphic symbols of a familiar language to ascertain their intended meaning
Defragment Regular writing to and deleting from your hard disk can result in information being scattered all over the disk. Defragging reorganizes the information to store files in adjacent clusters.

Depth of Field Measure of the range along a camera's line of site in which objects will be in focus.

Device control The ability to control a camcorder or deck from within a piece of editing software, allowing you to run the camcorder without touching it.

Dialect A representation of the language spoken by the people of a particular place, time, or social group

Diffusion Diffusion is a process by which an innovation is communicated through certain channels over time among members of a social system.

Digital Video interface (DVi) DVI (Digital Video Interface) is a display/monitor interface standard. There are three types DVI: DVI-I (digital and analog), DVI-D (digital only) and DVI-A (analog only). Many current display devices use DVI to receive video signals, such as LCD monitors and projectors. For compatibility with these display devices, most video cards today equip the DVI port as a standard output port.

Diopter Adjustable part of camera viewfinder which compensates for individuals eyesight.

Dissolve Editing technique whereby the images of one shot is gradually replaced by the images of another.

Dolly Small truck which rolls along dolly tracks carrying the camera and some camera crewmembers.

Dope Sheet List of scenes from the script that have already been filmed, or a list of the contents of an exposed reel of film stock.

Double Data Rate (DDR) DDR (Double Data Rate) SDRAM sends and receives data twice as often as common SDRAM. This is achieved by transferring data on both the rising edge and the falling edge of a clock cycle.

Download The process of importing a file from a remote location to your own computer.

Dpi Dots per inch; standard of measurement for the resolution of images. The higher the DPI, the higher the resolution.

Driver Software that makes a particular peripheral device such as a printer or scanner work with your computer. Usually supplied with the device in question, but often downloadable.

Drop Frame Type of SMPTE time code designed to exactly match the real time of common clocks. Two frames of time code are dropped every minute, on the minute, except every tenth minute. This corrects for the fact that video frames occur at a rate of 29.97 per second, rather than an exact 30 frames per second.
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Drop-out The loss of information from a signal.

Commonly used to refer to the loss of frames when transferring video from tape to hard drive, but also used to refer to malfunctions in a camcorder CCD when noticeable chunks of pixels are missing from an image.

Dual in-Line Memory Module (DiMM) The most common type of memory module is the DIMM (Dual In-Line Memory Module), which is capable of transferring 64 bits of data per cycle.

Dubbing Technique of combining multiple sound components into one.

DV (Digital Video) Currently the most popular format for consumer video recording, DV has superseded analogue formats thanks to its higher quality and minimal generation loss.

DVD (Digital Versatile Disc) A high-capacity disc on which video or data can be stored. Video is usually stored in the compressed MPEG2 format. Competing types of recordable DVD include +R/RW, -R/RW and RAM, which vary in size, capacity and compatibility. The differences are primarily in the way information is burnt to the disc grooves, the land between the grooves, and the pits in the land.

Dynamic Random Access Memory (DRAM) The memory cells of DRAM (Dynamic Random Access Memory) memory modules require constant refreshing because they utilize both transistors and capacitors. Capacitors lose the values they store as time elapses without refreshing.

EDL (Edit Decision List) Usually, however not necessarily, a computer-generated list that records the location of all the shots in a project and keeps track of the changes made to them. Helpful in reconstructing a rough cut from higher quality footage.

E-Movie mode A term originally evolved by Panasonic but now used generically to refer to highly compressed, low-resolution video stored to a memory card for emailing. Most E-Movie modes record in MPEG or MPEG4.

Enhanced integrated Device Electronics (EiDE) The new generation EIDE (Enhanced-IDE), supports hard drives with over 50 GB of data and allows for data transfer rates that are over twice as fast as the original IDE. Most boards can support four EIDE devices, although some can handle eight.

Enunciation Clear pronunciation and articulation of words Epilogue Speech by one of the performers to the audience after the conclusion of the play.

Ethos Aristotelian concept associated with persuasion; the personal character of the speaker. Extension A three-letter suffix that allows you and your computer to distinguish between different types of file. Examples include.

MOV (QuickTime), .JPG (JPEG photo) etc.

Exterior (EXT.) Used in a slug line, indicates that the scene occurs outdoors.⁴²⁹ Communicator for a Cyber-Age in Africa External communication . All forms of communication that are geared towards external target groups. There are two types of external communication: press communication (or media relations) and communication aimed at the general public or specific external target groups.

Extreme Close-up (ECu) Shot in which the subject is much larger than the frame. Provides more detail than a close-up.

Extreme Long Shot (ELS) Camera cue in direction used to describe a shot taken by a long distance from the subject Feature Movie at least 60 minutes long intended for theatrical release or script at least 90 pages long.

Fiction imaginative narrative in any form of presentation that is designed to entertain, as distinguished from that which is primarily designed to explain, argue, or merely describe **Fill Light** After the key light (primary light) is set, a fill light softens the shadows created by the key light.

Film noir Describes a genre of film which typically features dark, brooding characters, corruption, detectives, and the seedy side of the big city.

Firewall A safety feature that comes with many computers and network servers that prevents outside computers tampering with machines on the network. Firewalls aren't always capable of keeping up with the ingenuity of hackers and virus writers and can interfere with your ability to stream video files, but are a useful tool.

Firewire Apple's term for an IEEE1394 cable and its associated devices, often used as a generic term. Newer, faster versions of Firewire are known as Firewire 800 after the higher data rate.

First Draft As set forth in the Writers Guild of America Minimum Basic Agreement, a first complete draft of any script in continuity form, including dialogue.

Fish-eye lens An extremely wide-angle lens that can take in a huge panoramic view but distorts the edges of the image.

Flag Aperatus consisting of a black cloth on a frame that blocks part of a light source.

Flare Pattern of light that washes out a film roll at the start and end of the roll. Another type of flare is a "lens flare" which occurs when light hits the lens and causes the image to be foggy.

Flash memory Memory devices, usually removable, with no moving parts. Data such as small video files, MP3s, digital still photographs and suchlike can be stored on flash memory on one device and transferred to another. Examples of flash memory include Compact Flash, Memory Stick, SD Card and MMC.

Focal Length A measurement of the magnification of a lens indicated in millimeters. **430 Communicator** for a Cyber-Age in Africa **Focus** Sharpness of an image, or the adjustments made on a camera necessary to achieve this.

Focus group A major tool for listening is the use of focus groups. A focus group is a non-directive type of interviewing a specific social group: a segment of consumers, voters or stakeholders in a policy issue.

Follow spot Large, powerful spotlight with a sharp focus and narrow beam which is used by an operator to follow principal performers as they move about the stage.

Foot Candle Simply, a measurement of light. The formula is "the light of one candle, one foot away."

Footage Amount of film that has been shot or the entirety of exposed film.

Form Factor In computing, form factor is an industry term for the size, shape and format of computer motherboards, power supplies, cases, add-in cards and so on. The ATX and BTX form factors are the most prevalent form factors today.

Formal communication Formal communication in general is exchange of information that adheres to the rules and standards that apply to the formal relation between organizations or between the organization and the individual.

Frame Individual picture image which eventually appears on a print OR in video: A complete television picture made up of two fields, produced at the rate of 29.97 Hz (color NTSC), or 30 Hz (black & white NTSC).

Front-Side Bus (FSB) This is the speed at which the CPU communicates with the system memory, faster the better.

F-Stop A scale that measures the size of the opening of an iris. The traditional scale runs: 1.4, 2, 2.8, 5.6, 8, 11, 16, and 22. The smaller the number, the larger the opening of the iris, allowing more light. Conversely - the larger the number, the smaller the iris, allowing less light.

Gel Generic name for colour filter put in front of spot lights or flood lights to give the light beam a specific hue.

Generation loss The loss of quality associated with each generation away from a master copy. For example, a first-generation copy will be of higher quality than a second, and so on.

Genlock A device used to synchronise separate signals being broadcast together. For example, video and graphics.

Genre Categories used to classify literature (e.g., fiction, non-fiction, poetry, drama, film) **GiF** Graphics Interchange Format; a compressed image format. GIF was the first commonly used image format on the Web, but it has been largely replaced by JPEG.

Hard disk The large magnetic disk within a computer upon which programs and files are stored.⁴³¹

Communicator for a Cyber-Age in Africa **HD (high-definition)** A relatively new video format of very high quality. Often touted as a potential replacement for film, HD is only just starting to take off in the UK.

High Definition (HD) Audio Developed and released by Intel in 2004, the HD Audio (High Definition Audio) specification replaced the AC '97 specification. HD Audio based hardware can deliver up to eight sound channels at 192 kHz/32-bit quality, which is far better than AC '97. In addition, HD Audio prevents the occasional glitches or pops sometimes present in other audio solutions by using dedicated system bandwidth for critical audio functions.

Horizontal resolution The number of alternate vertical black-and-white lines that can be displayed before blurring into each other horizontally. Horizontal resolution is a good indicator of the picture detail a camcorder can record and play back. DV can usually resolve around 520 lines, as opposed to VHS which weighs in at around 250.

Hot shoe A powered accessory shoe on a camcorder for mounting lights, microphones etc, where they can draw power from the main battery or be controlled by the buttons on the camcorder.

Hot-pluggable The term for devices that can be plugged into a computer and used without the need to restart the computer. i.Link Sony's term for the IEEE1394 cable and its associated devices.

iDE (integrated Device Electronics) It is the most widely-used hard drive interface on the market. The fancy name refers to how the IDE technology "integrates" the electronics controller into the drive itself. The

original IDE standard could only support hard drives containing up to 540 MB of data. The new standard, EIDE (Enhanced-IDE), supports hard drives with over 50 GB of data and allows for data transfer rates that are over twice as fast as the original IDE.

IEEE1394 A technical name for the Firewire standard that comes from the Institute of Electrical and Electronic Engineers. IEEE1394 now has a new standard, often referred to as Firewire 800 that is nearly twice the speed of the original Firewire standard.

information Information is the deliberate and systematic transfer of knowledge by means of processed facts and data aimed at opinion forming or decision making. input / output (i/o) I/O (Input / Output) often refers to the connection or interface between your computer system and other internal or peripheral hardware devices. insert editing A cut that replaces a section of video but leaves the original audio intact. Ideal for reaction shots and cutaways.

Jargon Technical terms, acronyms, and language used by people of the same profession or specialized interest group Jitter Jarring movement and colour errors at the top of a video image caused by poor timing. Very rare in digital video.

JPEG A standard for compressing still photographic images. Originally named after the Joint Photographic Experts Group.432 Communicator for a Cyber-Age in Africa Jump cut A noticeable change in framing or perspective between two edits, causing the subject to appear to 'jump' from one position to another. Usually considered a mistake, but often used to good dramatic effect Jumper It is a small block (approx .250" wide x .312" long x .125" thick with two holes running lengthwise which are connected with a metal structure), or the functionally equivalent electronic "interconnect"; used to enable, disable, or select operating parameter on a motherboard or other PCB by either electrically connecting two pins on the PCB (closed) or separating them (open - only one pin is covered or the jumper is removed).

K.i.S.S principle A basic principle of communication advising that messages should be as short and simple as possible (an abbreviation for keep it short and simple). Kelvin Color temperature scale created by Lord Kelvin.

Key Grip Chief of a group of grips, often doubling for a construction coordinator and a backup for the camera crew.

Key light The main light used on a subject, influencing the intensity of the rest of the scene's lighting.

Keyframe One of a series of marked frames in a video that allows for complicated effects to be simplified. By marking the state of the effect at certain keyframes, the effects software can be left to figure out what comes in-between.

Kicker A light used to create definition or highlighting between a subject and its background.

Kinesics Sometimes referred to as "body language"; any movement of the face or body that communicates a message. LANC An edit control socket found on many cams that can simplify assemble editing by sending tape counter information from the camcorder to the VCR.

Lavalier A small microphone that is clipped onto clothing.

Linear editing The process of assembling a film by copying shots to tape sequentially .

Lobbying Lobbying or public affairs are a specialized form of public relations. It refers to those activities aimed at building up and maintaining informal relations with formal decision-makers.

Local-Area network (LAN) A LAN (Local-Area Network) is a computer network that connects PCs, workstations or other LANs and networks to enable data and device access and sharing. It is used to cover a small local area such as a home, office or small group of buildings. Current LANs are most likely to be Ethernet (wired) or Wi-Fi (wireless) based.

Logos Aristotelian concept associated with persuasion; proof or apparent proof provided by the words used in the speech. **Long Shot (L.S.)** Camera cue indicating a shot taken from a distance.⁴³³ **Communicator for a Cyber-Age in Africa** Luminance One of the two separate components of video, the other being chrominance. Luminance refers to the brightness of video.

Lux A measure of ambient light. Daylight is usually around about 10,000 lux. Some camcorders can operate at as little as 0 lux.

Macro A function that allows a camcorder to remain focused on an object extremely close to the lens. Good for shooting small items.

Mass communication. The process by which a complex organization, with the aid of one or more machines, produces and transmits public messages that are directed at large, heterogeneous, and scattered audiences. The channels of mass communication. [D] Sociologically speaking in modern times the 'community' has been replaced by a 'mass', a set of autonomous and disconnected individuals, with little sense of community.

Matte Artist Individual who creates artwork (usually for the background of a shot) which is included in the movie either via a matte shot or optical printing.

Metadata Information about a piece of video that isn't actually the sound and vision itself. Includes compression ratios, television standards etc.

Metaphor Figurative language that makes a direct comparison between two unlike things; a comparison that does not use the connective words "like" or "as" **Microdrive** A storage device developed by JVC, similar to a computer hard-disk drive. As small and portable as a Flash memory card, but with a much higher capacity.

Montage A rapid succession of shots, through the use of visual editing, which creates the artistic look of a scene.

Motherboard The principle printed circuit board assembly in a computer; includes core logic (chipset), interface sockets and/ or slots, and input/output (I/O) ports. **Printed circuit board (PCB)** - a thin, laminated sheet composed of a series of epoxy resin and copper layers and etched electronic circuits (signal, ground and power) **Motion-JPEG** A compression method that applies JPEG-style compression to moving images.

MPEG A compression standard for moving images, named after the motion (sometimes 'Moving') Picture Experts Group. Works by storing critical frames and the differences between them as opposed to the full footage. Variations include MPEG1 (a lower quality compression used in VCDs), MPEG4 (used for email video), and MPEG2 (used on DVDs). The compressed audio format MP3 is derived from MPEG.

Multimedia Creation of products, mainly software, that may involve the combination of written text, visual imagery, film, and/ or music.

Musical Production whose dramatic story structure includes unrealistic episodes of musical performance and/or dancing.

niCad batteries Nickel cadmium batteries are losing favor as a power source for personal electronics because of the frequent need for recharging.

niMH batteries Rechargeable Nickel metal hydride batteries can store up to 50 percent more power than NiCad batteries, making them ideal for digital cameras.⁴³⁴ Communicator for a Cyber-Age in Africa nLE (non-Linear Editing) The process of using a computer or 'one box editor' to construct a film from footage saved to a hard disk. Because non-linear editing doesn't involve working with the original material it is non-destructive, allowing you to experiment with your footage and work in any order you wish before saving the completed project and sending it back to tape.

nose Room Space between the subject's face and the edge of the frame (when the subject is in a profile position). Generally, 2/3rds in front and 1/3rd behind.

nTSC (national Television Standards Committee): A television standard used in the US and Japan that creates images over 525 lines at 30 frames per second. Often sarcastically referred to as 'Never Twice the Same Colour'. oCR software Optical character recognition software, included with some modern scanning and all-in-one devices, allows text to be read from paper documents and then be converted into text that a computer can understand and manipulate in a word processing program.

off-line Using low-res copies of footage to assemble a rough edit of a film prior to constructing a more polished version using high-quality equipment.

oHci (open Host Controller interface) An agreed standard that allows different manufacturers to produce compatible equipment, drivers and software.

onomatopoeia A sound device in which the word echoes or suggests its meaning, so that sound and sense are reinforced (e.g., hiss, splash, zap, whoosh, etc.) PAL (Phase Alternating Line) A television standard used in Europe, Asia, Africa and Australia that uses 625 lines at 25 frames per second.

Paralanguage Vocal (but nonverbal) dimension of speech; the manner in which something is said rather than what is said.

Parallel Port It is a port similar to the serial port but with faster bi-directional transfer. Usually used for printers and scanners. Originally called LPT, the Parallel Port is an interface in a computer system where data is transferred in parallel. It has been replaced by the USB port, and is considered to be a legacy port.

Patch A small computer program added to a larger one to remedy defects.

PCI Express PCI Express is the latest computer bus following PCI and AGP. PCI Express can come in several physical configurations to offer a variety of maximum bandwidths. PDF Portable document format; allows users to send formatted documents to be easily viewed and printed.

Peripheral Component interconnect (PCI) The PCI (Peripheral Component Interconnect) bus is a computer bus type used to connect computer peripherals. Most PCI buses in a PC system work at 33MHz with a 32bit

bit-width. This allows it to deliver a bandwidth of 133MB/s. This is a 32-bit expansion slot used for the majority of expansion cards other than graphics adapters. This is industry standard expansion slot.⁴³⁵
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Peripherals External devices attached to a computer such as printers, scanners etc.

Personification Figurative language in which a non-living or non-human thing (animal, plant, object, natural force, emotion, idea) is endowed with human senses, characteristics, and qualities
Phoneme Smallest part of spoken language that makes a difference in the meaning of words
Pixel (Picture Element) The smallest element of an image on a monitor or in a digital photo.

Plagiarism Use of another author's words or ideas as if they are one's own, without citing or giving credit
Plot The action or sequence of events in a story; a plot is comprised of five basic elements: exposition, rising action, climax, falling action, and resolution
PictBridge PictBridge allows digital cameras, camcorders, and other image-capture devices to connect and print directly to photo printers and other output devices; no PC is required.

Poise The appearance of ease, self-confidence, and self-control in one's manner
Premiere The first official public screening of a movie, marking the opening.

Program AE mode A preset combination of exposure, white balance and shutter speed settings designed to deal with certain types of shooting situation.

Prologue Introductory speech delivered to the audience by one of the actors or actresses before a performance begins.

Prop Object on the set used by an actor, e.g. phones, guns, cutlery, etc.

Public relations (PR) The PR of an organization is aimed at systematically promoting its objectives and priorities.

QuickTime A media player and file format invented by Apple, renowned for its quality and lack of popularity.

Rack Focus Changing (racking) the focus on the focus ring while shooting.

RAM (Random Access Memory) The short-term memory of your computer that holds the information needed to run programs and the information being used by those programs.

Real time As opposed to run-time, real-time video editing means that you don't have to wait for effects or titles to be rendered by the computer – you can use them and see their effects immediately.⁴³⁶

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Rendering The process of your computer working out all the changes made to a piece of video by an effect and applying them. Faster processors render more quickly, and certain capture cards include separate processors for handling rendering.

Rhyme Sound device marked by the repetition of identical or similar stressed sounds
Rhythm A sound device characterized by the musical quality created by a pattern of stressed and unstressed syllables
Ribbon Microphone High-quality, highly sensitive microphone for critical sound pickup. Produces warm sound.

Scart A 21-pin plug used for connecting items of AV equipment. Sometimes known as a Euro-connector or E1. Not all Scarts use all 21 pins.

Scene Continuous block of storytelling either set in a single location or following a particular character.

Score The musical component of a movie's soundtrack.

Script A written work detailing story, setting, and dialogue. A script may take the form of a screenplay, shooting script, lined script, continuity script, or a spec script.

SECAM (Sequential Couleur Avec Memoire) Television standard, used in France, Iraq and Iran. Sequel Movie that presents the continuation of characters and/or events of a previously filmed movie.

Serial Advanced Technology Attachment (SATA) SATA (Serial ATA) is an interface standard for connecting hard drives to computer systems, and is based on serial signaling technology. The advantages over PATA include longer, thinner cables for more efficient airflow within a computer chassis, fewer pin conductors for reduced electromagnetic interference, and lower signal voltage to minimize noise margin. Shotgun Mic Highly directional microphone that may be hand-held or mounted on a boom.

Simile Figurative language in which two unlike things are compared, using the words "like" or "as" Slang Informal words or phrases used in casual conversation Small Computer System interface (SCSi) SCSI (Small Computer System Interface) is a standard interface for transferring data between devices and computers. Thanks to its outstanding ability to compartmentalize diverse operation, SCSI is very suitable for multitasking operating environments. Sony/Philips Digital interface (S/PDiF) S/PDIF (Sony/Philips Digital Interface) is a digital audio interface widely used in consumer electronics and sound cards. 437 Communicator for a Cyber-Age in Africa Stakeholders Stakeholders are those people or organizations which are vital to the success or failure of an organization or project to reach its goals.

Storyboard Sequence of pictures created by a production illustrator to communicate the desired general visual appearance on camera of a scene or movie.

Streaming Streaming media is played as it downloads from the internet and is simultaneously discarded from RAM, making playback quicker and avoiding unnecessary hard-disk clutter.

Strip light Several self-contained lamps arranged in a strip.

Stunt Double Stunt performer who specifically takes the part of another actor for a stunt.

Subplot A smaller story within the larger story Symbol Representation of an idea.

Symbolism An object that holds a figurative meaning as well as its literal meaning; something that stands for something else; a representation of an abstract meaning Synergy A proposition underlying systems theory which maintains that the whole is greater than the sum of its parts. Talent Collective name for all performers or actors who appear regularly on video.

Telecine The machine used to transfer film to video, and to reduce widescreen footage to pan-and-scan.

Theme The underlying or implicit meaning, concept, or message in a text TiFF Tagged Image File Format; an image format popular among Apple Macintosh owners, graphic artists, and the publishing industry.

Time Code System of numbering each frame of video with a unique address divided into hours, minutes, seconds and frames.

Treatment A movie in prose form, anywhere from 15-60pp, which details a blow-by-blow summary of the story (important details of each scene, action, and character) told in present tense and generally with no dialogue.

T-Stop Used to measure the actual amount of light that is striking the film in a select lens; such as a zoom lens. The "t-stop" is in red on the aperture ring. It is not to be confused with "f-stop" (which is a mathematical measurement) and is in white on the aperture ring.

Tungsten Color temperature of artificial light (3200K). Tungsten balanced film is to be used for indoor shooting and if used outdoors (w/o a filter) will give the exposed image a light blue hue.⁴³⁸ Communicator for a Cyber-Age in Africa unique Selling Point – uSP . Something that sets your product or service apart from your competitors' in the eyes and minds of your prospects universal Serial Bus (uSB) The USB (Universal Serial Bus) port is a popular I/O interface used for connecting computers and peripherals or other devices. It is capable of supporting up to 127 daisy-chained peripheral devices simultaneously. The latest USB 2.0 specification can deliver 480Mbps data transfer bandwidth. This is the successor to serial and parallel ports. USB offers 12Mbits/sec transfer and the ability to hot swap. The latest version is USB 2.0 upload The process of transferring files from your PC to a remote server.

VBR (Variable Bitrate) The ability to customise the data-rate for a piece of digital information according to the capabilities of the end users machine or the recording capacity of the media.

VCD (Video CD) An inexpensive alternative to DVD, comprising of MPEG1 footage stored on an ordinary CD. Slightly lower quality than VHS and nowhere near the quality of DVD, VCDs are extremely popular for video piracy and very easy to make.

Vector A directional screen force. There are graphic, index and motion vectors.

Video Graphics Array (VGA) D-Sub This is the interface from your video card or integrated video connector and the system display monitor. This 15-pin VGA (Video Graphics Array) output port (aka D-sub) finds widespread usage and is used to connect a computer to CRT monitors and LCD monitors that support analog input. Digital signals must go through RAMDAC conversion before being sent through the D-Sub port as it is capable of only analog input.

Visualize To picture the people, places, and/or actions that an author describes in text; a reading strategy to increase comprehension of text.

Voice-over (V.o.) Indicates that dialog will be heard on a movie's soundtrack, but the speaker will not be shown. The abbreviation is often used as an annotation in a script.

White Balance A color camera function which determines how much red, green and blue is required to produce a normal-looking white.

Widget A device that is used to re-enable the DV input on many camcorders to allow signals to be recorded via the Firewire socket. This input is often disabled in order to remove camcorders from the more expensive VCR tax bracket. Widgets are harder to find these days due to threatened legal action by camcorder manufacturers. Can be a cheap alternative to buying a two-way enabled camcorder, but will invalidate the warranty.

Wiggle lights Piece of lighting equipment which can change direction, focus, colour, and shape of the lighting beam by remote control.

Wildtrack Sound recorded independently from the pictures for later dubbing.

Wipe Editing technique in which images from one shot are fully replaced by the images of another, delimited by a definite border that moves across or around the frame.

Xenophobia An individual's irrational and obsessive hatred of people perceived as different and foreign
Communicator for a Cyber-Age in Africa
XLR connector An input used for audio recording found on higher-end camcorders. Provides significantly better sound quality than ordinary 3.5mm mic jacks.

YuV Component video comprising of luminance (Y) and two colour difference signals (U and V).

Z-axis Indicates screen depth. Extends from camera lens to horizon.

Zoom Shot in which the magnification of the objects by the camera's lenses is increased (zoom in) or decreased (zoom out/ back).

Zoom mic A microphone that adjusts its pickup pattern in relation to the zooming of the lens.