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**THE EFFECT OF NEW MEDIA TECHNOLOGY ON  
YOUNG PEOPLE (A CASE STUDY OF KENYA)**

**By**

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**August 2007**

**DECLARATION**

I testify that this research is my original work and has never been presented to any examination body before.

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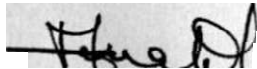
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This research project has been submitted with my approval on behalf of the School of Journalism, University of Nairobi.

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## **DEDICATION**

To the teachers who have walked with me down my journey of education. To my family for their constant support during my pursuit for higher education and especially to Muriel Akiko, you are the focus of my life and the pillar of my strength, I will forever be indebted to you for being my inspiration to aim for the sky.

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In the journey of my life. I have been blessed not to walk alone. I have enjoyed the enormous support of many people. Beginning with my mother who worked tirelessly, under the most difficult circumstances, to give me and my siblings the best education and helped to shape me into what I have become today, a big thank you for being there for all of us.

To my teachers, for helping to shape my future and seeing me through the many years of my education. I am especially indebted to my daughter Muriel, you are the pillar of my strength, thank you for allowing me to put in so many long hours into my work and studies and never complaining even one day. You deserve endless thanks for your support. Thanks also to my friends who encouraged me especially when I was giving up the struggle, thank you for your encouragement, feedback and inspiration.

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Finally, to all those people in my life who have supported me in various ways and continue to stand by me as I strive to reach my goal in life. I may not be able to mention all of you individually, but you all truly deserve special recognition.

## **ABSTRACT**

New media technologies have without doubt ushered in a new era of mass media, bringing with it great promise and great concerns about the effect on young people and their well being. Although we tend to see these issues as being new, similar promise and concerns have accompanied each new wave of media technology throughout the past century: films in the early 1900's, radio in the 1920's and television in the 1940's. With the introduction of each of these technologies, proponents touted the educational benefits for young people, while opponents voiced fears about exposure to inappropriate commercial, sexual and violent content.

Initial research on technology tended to focus on the amount of time young people were spending with the new media. However, as the use of the technology became more prevalent, research shifted to issues related to content and its effects on young people.

This is especially so because the new media have become pervasive as a result of the convergence of telecommunication and computer technologies. And the internet has led to a dizzying growth in communication options including individualized, two - way, synchronized interactivity and increasingly drawing on sound and visual to offer sophisticated virtual environments.

In addition to interactivity and immediacy of media production and business for all media, traditional and new media incorporate characteristics of and influence each other, that is, media convergence.

Therefore it is becoming increasingly important to understand media's growing influence on young people especially in shaping their lifestyles and cultures. A longer period of full time education, growing influence and greater recreational time has made youth a distinct consumer group, with lifestyles and identity shaped increasingly by the media.

The purpose of this research therefore is to look at the way the new media technology affects young people. The study has been informed by information gathered from a section of young people drawn many from Nairobi, Kenya.

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## **ABBREVIATION**

ICT - Information Communication Technology

IEC - Information Education and Communication

NTA- National Telecommunication and Information administration

TV - Television

U&G - Uses and Gratification

UON - University of Nairobi

# CHAPTER ONE

## Introduction

### 1.1 Background Information

*In 1932, the American psychologist Edward Chace Tholman said, "Give me a child from any background and I will turn him into anything you want, a scientist, a politician or even a criminal. "*

Increasingly, the new media is becoming an international buzzword informing government policy and at the same time, considering its global reach, attracting world wide protest. Popular misconceptions and dominant discourses about access, use and influence notwithstanding, however, the influence of the new media especially among the youths has still not be fully explored. The rules are changing of course but, more significantly, the way media technology affects young people is changing.

National governments, Kenya included, are looking for new ways to continue tweaking the influence of the media on their territories. Corporate strategies are redefining the shape and substance of media instructions. Users including young people and the media choices they make constitute a perpetual wildcard that makes it impossible to predict how the media are likely to evolve hence effect on young people (Mc Raboy 1998 Serge Proulx, and Peter, Dahgren, 2503).

What do all these frenetic activities about the new technology mean for the young people in Kenya? By closely examining recent events and placing these into historical perspective, we can imagine a number of possible effects of the new technology on young people in Kenya.

As reception studies have repeatedly shown, the individuals who constitute the audience use messages in ways that elude the intention of content profiles (Proulx, 1999). The same can be said of the public, particularly the young people and the spin it puts in their life.

According to Tolais Olsson, Hakan Sand and Peter Danhlgren (2000), nations aim to become an information society for all its citizens with an emphasis on building confidence, developing competence and providing access to new information and communication technologies (IC I s).

Adoption of new computerized communication technology by the young people, in an information society, surprisingly somewhat turns out that for these active citizens, the cultural practice of media use landscape where the users' desires and expectations are jumped with his or her own cultural constitution, marked by a series and identify reference points whose internal consistency is anything but smooth (Proulx, 1998; Raboy 1998).

New communication technologies set off new contexts for communication in very different ways from both print media and electronic mass media, hence the construction of interaction among young people. Ideally, the typical line between forms of communication technology and their corresponding contexts have different influence hence effects on young people. Unlike the space-of print, radio and television, the virtual context of "cyberspace" consists of heterogeneous, isolated, selective and distinct stages of meaning - constitution. While mass media enhance homogeneity incapable of adapting to social life as demarcated stages -and segments, communication technologies enhance heterogeneity and relatively closed communication environments (Craig. 1986). While the linear space of mass media ignores memberships of social groups, the significance of social status etc. new communication technologies enhance such criteria (Graig, 1995). While the new communication technologies and mass media dissociate space from place and so transcend the limits of local, new communication technologies do not blur differences between social groups to the same extent. Rather, they reinforce existing identities like the private person or the professional and they create new roles in stimulating specialized communication (Gideon 1991) for example, in frequent telephone contact with friends, one reinforces ones identity as a member of the larger audience or the public. Also various forms of computer communication give opportunities to engage in discussions and enable communities to be constructed through nothing else than common interests, stimulating a broader range of roles and communicative activities including a broader variation in language, rituals, habits and competence. According to Calhoun Graig (1992) in the new communication technologies such as the telephone, computer and video, content is uniquely constructed by the agent's particular evanescent

contexts. The openness of the medium is greater than for television and radio as telephone or the dialogical constellations once gathered and mastered. They provide talk, rather than well defined agendas and may in the long run adapt well to the structure of everyday interaction. In relation to the day- to - day reproduction of social context, the telephone for example plays an important role because it is grounded in action and the regulative competence of conversations in virtual co- presence, beyond what is mediated by mass communication and personal communication in the local Graig (1992) telephone use in everyday life tends and modifies contexts in space (and to some degree in time) without necessarily involving more individuals than direct interpersonal communication. The telephone may help to coordinate family life and allow for more mobility in daily life. It may also enable contact with other family members or friends outside the household and in some sense include them in the domestic atmosphere. While the telephone serves as an extension of domestic contexts, however, it is more significant that it increases the density and frequency of day- to- day personal networks. It not so much includes other people as much as reproduces established relations (Fischer & Claude. 1992).

## **1.2 Problem statement**

Young people's enthusiasm for new media, where the pace of change surpasses understanding of effect of the new media in various aspects including health and development, has done little to diminish the sense of uneasiness about the possible effects of the new technology.

Hard answers about the effect of new communication technology remain elusive. According to Bulmer (1969), practice always takes place in contexts. Ideal typical lines between forms of communication and their corresponding contexts, hence influence and effect on the young people today is a dearth in research hence the need to investigate the relationship between media technologies interaction and forms of contexts that have an effect on young people's day-to-day living.

Understanding the effect of the communicative practice of young people within the wide range of modes of mediation may simplify other related effect interpretation from the distinct media technologies according to their contextualization abilities that translate into effect.

In this study, contextualization will refer to the mediation of context, meaning the way new communication technologies take part in the construction and reproduction of context of symbolic action by young people.

A significant question is the power of the communication technologies themselves in their mediation of various aspects of young people's life, and yet the effects. In relation to the new media technologies, effects pose several complicated questions. How should we characterize effects of new media technologies communicative practices when material and communicative contexts overlap and blend into new ones? Such questions indicate how difficult it is to understand the communicative experiences of young people within the media range of modes of mediation at hand, which reproduce and distinguish the real world.

Although there are powerful moderating influences in the young people's growth including the best of parental and technical monitoring, today's young people will be exposed to a greater number and diversity of media images than any previous generation. Hence the need to explore the effects of new media technology on young people.

For clarification of effects, there is need to distinguish;

a) Between communicative and body, or between meaning and place which suggests different types of context, hence effects;

b) Between distinct new media technologies according to their context abilities hence effect, and:

c) Between types of new communication technologies.

### **Research questions**

- What is the context and meaning drawn when young people watch television or engage in computer mediated communication?
- What is the effect of the new media technologies on young people as far as the society, their identity and knowledge context are concerned?

### **1.3 General Objective of the study**

This study generally seeks to gain an insight into the effect of new communication technologies on young people and specifically as pertains to three broad discourse in their life: firstly, issues pertaining to identity; secondly, issues pertaining to mediated knowledge and public debate; and finally and more generally, issues pertaining to what can be referred to as the relation to society and sociality.

### **1.4 Specific objectives of the study**

1. To determine the effect of new communication technologies on young people's identity.
2. To determine the effect of new communication technologies on the young people's knowledge.
3. To determine the effect of new communication technologies on young people's sociality.

### **1.4 Significance of the study**



The study focuses on analysing the significant question of the power of the new communication technologies themselves, in their mediation of socio-cultural knowledge and identity discourses of young people.

The assumption that the discourse in focus needs critical analysis in the face of the way new communication technologies qualitatively differ from processes of talk and mass communication in every day contexts, hence context effect as well as communication change is necessary.

According to Blumer. (1996). practice always takes place in contexts which provide meaning to them, yet the influence and effects.

Contexts are more than simply practices of the new media technology, contexts may emerge or at least become the object of reflection by contextualizing the effects on young people.

Again, just as the media technologies become a tool through its use by young people, it may translate into effect through the practices that take place in the use and in which they influence through their capacity as enduring, stable societal, intellectual and identity material facts.

Structural challenges in the new technologies landscape, growing commercialization and competition and the change of technological systems increase the relevance of the

question of social demands, market mechanisms and interactions which alternatively call for scrutiny of media consumers and particularly the young people as full partners in the social communication process, young people today are becoming more socially diverse. At the same time, it is impossible to imagine strategy without the new information and communication technologies (ICTs). according to Dittaences (2002), a web source for trends in particular use in 2002, there were 581 million active online users.

Due to socio-cultural diversity, knowledge identity mixing are persistent and even increasingly characterize young people, and because the media and thus new media can contribute to the development of social integration, identity and knowledge analysis of access and use of new technologies among the young people should answer questions regarding ICT trends and roles in the construction and perception of the young people, hence effects.

### **1.5 Hypothesis**

1. The new media technology's effect on the young people will be stronger for mediated sources of information than for non-mediated sources of information.
2. The effect gap will be greater for lower credible media than for more credible media.
3. The effect gap will be greater for prolonged exposure to a variety of new media technology.

### **1.6 Limitations of the study**

Ylugenda and Mugenda (2003) defines limitation as an aspect of research that may influence the research results negatively but over which the researcher has no control.

The main limitation of this study includes the following:

- The work of Harold Innis and Marshall McLuhan suggest that changes brought about by new media affect societies so thoroughly and yet so unnoticeably that these changes are almost impossible to detect.
- In this study the researcher relied fully on the individual responses, a fact which was hard to empirically verify.

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## 1.7 THEORETICAL FRAMEWORK

### 1.7.1 Uses and Gratification Theory

#### 1.7.1.1 Historical origins

[

Driven by the need to evaluate and understand audience preferences and the prevalent differences within these with due reference to their use and consumption of the media, the Uses and Gratifications (IJ&G) theory emerged. The theory sought to explain the role of media consumers as powerful, informed audiences, driven more by the desire to satisfy a need as opposed to the previously prevailing view of media consumers as passive audiences held at ransom against their own will by media effects.

The concept of uses and gratifications with regard to media use can historically be traced back to the 1930's and 1940's. It was revived and re-conceptualised by Jay G. Blumler and Elihu Katz in 1974.

In 1937, the need for a more systematic research on the influence of radio in the IJS prompted the establishment of an Office of Radio Research at Columbia University. The 'mission', led by Paul Lazarsfeld which involved a number of other key communication researchers, revealed that contrary to earlier theories about the hypodermic effect of the media on people's lives, people actively sought out various forms of preferred content and obtained different kinds of gratifications from it.

The Uses and Gratification theory suggests that media users play an active role in choosing and using the media. Users take an active part in the communication process and are goal oriented in their media use, which means that the media has a direct useful value on its users. The theory supposes that a media user seeks out a media source that best fulfills their need. The basic assumption of the theory is that the media user has alternate choices to satisfy their need. It was Blumler and Katz's core belief that there are as many reasons for using the media, as there are media users.

The basic postulate of the Uses & Gratification theory is that people's needs alone influence how they use and respond to a medium. The same radio (early research) or TV (latter research) programme may gratify different needs of different individuals. Different needs are associated with individual personalities, stages of maturation, backgrounds and social roles.

### **1.7.1.2 Development of the Theory**

One of the earlier researchers, Herta Herzog, working mainly in Iowa and Ohio in 1944, investigated why people listened to the radio. Herzog used the term 'gratifications' to describe the specific types or dimensions of satisfaction reported by audience members for daytime radio programs" (Eighraey 1997, p. 60). She believed that people used the radio, still a fairly modern medium at the time, for certain gratifications that they derived from listening to the shows.

Herzog's research was guided by a number of key assumptions relating to the psychological characteristics of the listeners.

1. That regular listeners were by nature *socially isolated* or had markedly more difficulty making and sustaining real social relationships.
2. That regular listeners had *fewer intellectual interests* and didn't have the benefit of high educational attainment.
3. That these kinds of listeners were on the whole little *concerned with public affairs*.
4. That regular listeners were *less self-assured* as individuals and more anxiety-ridden.
5. That regular listeners had a *marked preference for radio* as a medium of mass communication.

The research proved a number of these assumptions as completely baseless. For example:

1. There was no difference in the levels of *social participation* of regular listeners compared to non-listeners.
2. Overall, there was no conclusive evidence found on the *personality characteristics* of regular listeners to suggest that they were less self-assured as individuals as opposed to non-listeners

Some of the assumptions that were found to be closely reflective of the actual dynamics were:

3. The research found that the *intellectual range* of regular listeners was more limited than that of non-listeners as previously supposed. Regular listeners also demonstrated that they had a lower level of educational attainment than non-listeners
4. On the matter of the *involvement or interest in public affairs*, the research generally found some evidence to suggest that the range of intellectual interests of the regular listeners was less than that of non-listeners
5. On the question of *preference for radio as a medium*, the research found that that, as supposed, regular listeners did have a preference for radio as a medium of and for information. It was also found that non-listeners placed relatively greater reliance on print media as an instrument of and for information.

Herzog's research identified a number of gratifications derived by radio soap opera listeners (typically women) as:

- **Kmotional release** through listening to the troubles of other people, some compensation was derived for the distress of listeners
- Listeners also found enjoyment in relating with the problems of soap opera heroines

- **Wishful thinking** Soap operas allowed women to indulge their fantasies through living vicariously through the lives of the soap opera heroines. This allowed women to, for a time, leave their problems behind.
- **Valuable advice** Soap opera's provided women with solutions out of problems they also encountered on a day-to-day basis

### **1.7.1.3 Latter day research on Uses & Gratifications theory**

The notion of an active audience became a central tenet of the Uses and Gratifications theory. This assumption justified the survey method approach to data collection, but it also drew researchers' focus away from media content onto questions of why people use certain types of media content.

Ivans (1990) defines uses and gratifications as a framework in which "audience ... gratification [is] primary." and "media consumers [are] seen as rational agents whose various use of media offerings depend upon how these offerings serve various social-psychological functions" (p. 151). Levy and Windahl (1984) note that uses and gratifications is a "receiver-oriented concept." supposing an "active audience" (p. 51).

Methodologically, and as cited previously. Uses and Gratifications research assumes that audience members are self-aware enough to report on their personal motivations for using media.



Denis McQuail articulated (McQuail 1987: 73) the following typology as some of the common reasons for media use:

### **Information**

- finding out about relevant events and conditions in immediate surroundings, society and the world
- seeking advice on practical matters or opinion and decision choices
- satisfying curiosity and general interest
- learning; self-education
- gaining a sense of security through knowledge

### **Personal identity**

- finding reinforcement for personal values
- finding models of behaviour
- identifying with valued other (in the media)
- gaining insight into one's self

### **Integration and social interaction**

- gaining insight into circumstances of others; social empathy
- identifying with others and gaining a sense of belonging
- finding a basis for conversation and social interaction
- having a substitute for real-life companionship
- helping to carry out social roles

- enabling one to connect with family, friends and society

## **Entertainment**

- escaping, or being diverted, from problems
- relaxing
- getting intrinsic cultural or aesthetic enjoyment
- filling time
- emotional release
- sexual arousal

Blunder & Katz (1974) argued that audience needs have social and psychological origins which generate certain expectations about the mass media, leading to differential patterns of media exposure which result in both the gratification of needs and in other (often unintended) consequences. This does assume an active audience making motivated choices. However, McQuail suggests that the dominant stance of recent researchers in this tradition is now that:

Personal social circumstances and psychological dispositions together influence both... general habits of media use and also... beliefs and expectations about the benefits offered by the media, which shape... specific acts of media choice and consumption, followed by.... assessments of the value of the experience (with consequences for further media use) and, possibly... applications of benefits acquired in other areas of experience and social activity, (ibid: 235).

#### **1.7.1.4 Weaknesses**

Although Uses and Gratifications approach holds significance in status in communication research, the research approach receives criticism both in its theory and methodology represented.

Mcquail (1994) argued that the approach has not provided much successful prediction or casual explanation of media choice and use. Since it is indeed that much media use is circumstantial and weakly motivated, the approach seems to work best in examining specific types of media where motivation might be presented.

The theory focuses on *why* people use particular media rather than on the actual content of the media. This functionalist emphasis is imprudently conservative as it creates some complacency by developing in researchers an uncritical stance towards what the mass media currently offer under the assumption that audiences gravitate freely to the media as they obtain some kind of gratification regardless of content.

The theory ignores or fails to address the idea that even when people make choices about how they will use the media, this does not nullify the *effect* of that media on them and therefore falls short of fully recognizing the power that the media has in today's world, it has thus been variously faulted for being merely the optimist's view of the media.

Two researchers writing on the theory. Ciibbins & Reimer (1999) represent a rather radical, and in some sense naive version of the Uses and Gratification perspective, strongly emphasizing the possibilities of active choices and individual "self-creation" when consuming media products:

The media function as a cultural forum. It is increasingly through the media that people get impulses about whom they want to be or who they want to become. These media impulses are quite contradictory. The media do not tell anyone with an authoritative voice that this is the way he or she should behave. Rather, they constantly tell us different things and it is up to us to choose among these messages. Out of the complex and varied media output, people turn to the kind of messages that seem relevant to them; relevant in their normal, day-to-day situations (p. 89).

It has also been pointed out that questioning respondents through evaluating their own assumptions of their choices presents several limitations and is inherently ridden with Haws. Not all may know why they chose to watch what they do. and in many cases, the samples may not be able to explain this fully. The reasons they cite may be of limited importance. People may simply offer reasons which they have heard others mention.

Another weakness of the theory is the assumption that viewers exercise purposive viewing. Whereas radio listening or TV viewing may be an end in itself, for example there is evidence that media use is often habitual, ritualistic and unselective (Barwise & Hhrenberg 1988). Grounded in functionalism. the theorists of the Uses & Gratification

theory tend to exaggerate *active* and *conscious* choice, whereas media can be forced on some people rather than freely chosen.

#### **1.7.1.5 Relevance of the theory to the research topic**

The U & G theory has formed itself to the modern media age of this century. A development in the study of U& G is moving away from conceptualizing audiences as 'active' or 'passive' to treating individuals as a variable.

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The current state of the U & G theory is still based on Katz's first analysis that people use media for many different purposes. The approach is still extremely valid as technology moves the universe into an electronic information age. Now, more than before, people have more options and they will continue to have the pick of media to satisfy their specific needs. Advances in media technology such as video- cassette recording, cable programming and internet have allowed consumers to be more in control of the media.

Due to the variety of media sources available today and with the advent of the electronic information age audience fragmentation is increasing rapidly. The web is highly interactive, users of the Internet are in control of the flow and content of information they view or listen to. This therefore means that the audiences are comprised of one person at a time, ultimately what makes an online community are numbers of people using or visiting one site rather than another to meet a need or to gratify them. . However, sonic researchers have argued that gratification could also be seen as effects e.g. thrillers are likely to generate very similar responses amongst most viewers.

This theory further contends that audience members are discriminating media consumers and examines consumer behaviour based on individual experience. Media consumers are viewed as active users of content, not subjects being manipulated as assumed under early theories of mass communication. The theory holds that now an audience member chooses to use a message as an instrument variable in the message effect. Littlejohn (1996).

New media form and content is undergoing great changes in the present day. As an audience-centered approach to studying mass communication, the Uses and Gratifications theory focuses on audience activity as a central way of understanding the uses and effects of mass communication. This research seeks to study the way young people use media and the new media's effect on them.

## CHAPTER TWO

### 2.0 Literature Review

#### LITERATURE REVIEW

Tapscott (1998) anticipates a beneficial influence of ICT on the current and future 'net' generation. Correctly or not, his own prognosis is one in which members of the net generation (in this study context the young people) would, as true world citizens, be adverse to all forms of racism and sexism due to their participation in interactive discussion forums that are by definition world wide: They will seek to protect the planet, and other rules recants of bygone days both wearied and unacceptable (Tapscott, 19998). Against a background of globalization and convergence and the resulting mixtures of identities, on the other hand, Manuel Castells, (1997). The power identity points out the disappearance of a so-called "legitimizing identity" or "original identity", enforced by dominant national institutions. As a counteraction, a resistance identity develops that leads to communities as Etzion (1993) describes them. But this identity formulation is defensive and offers no solutions defining itself on the basis of exclusion and, at times, taking extreme forms such as religious fundamentalism, ethnic's nationalism and so forth. Castells docs see a benefit in the third type of identity, the so-called "project identity", which comes into being when social actions use the cultural materials available to them to build a new identity that redefines their position in society, partly with the help of ICTs: The new power lies in the codes of information and in the images of representation around which societies organize their institutions, and people build their

lives, and divide their behavior. The locations of this power are people's minds (Castells, 1994).

If a transformation of the social environment is to be achieved, however, it must be possible to generate access to ICTs. There in lies the rub: research warns of a societal division along the lines of access to and rise of new infrastructures such as the internet, making ethnic minorities and other potentially disadvantaged groups or between low-income groups-primary candidates for being left behind by cyberspace, so it appeared in a 1998 American survey by the USA national telecommunications and information administration (NTIA), posted at NUA services, which suggested that income was the most important factor for internet access in the USA. Tseng (2001) also points to the cost of internet access as the most significant obstacle.

## **2.1 New ICTs, new opportunities for young people**

In public as well as academic and policy debates, it is often claimed that new ICTs offer many new opportunities for citizens. But what are these new opportunities? To answer this question, we must first look into two important theoretical clarifications. First, to address the formal clarification of ICTs is not to make predictions about their social consequences. While it is beyond this study's scope to look into the extensive recapitulation of the date as to whether it is technologically deterministic to focus on forms of ICTs (Williams. 1992; Silverstone. 1991, 1994; Mackay, 1995, 1997). or naive not to analyze the political and economic forces that shape their development (Castells. 1999; Sussman. 1997; Mc Chesney et al; 1998; Schiller, 1999), it is relevant here to



under score that the opportunities new ICTs offer to citizens, and in this context young people, is precisely which focus on opportunity consequences of new ICTs nor to accept uncritically the political and economic circumstances slapping the development of that same technology.

Second what it means to be a citizen and more particularly a young person, or to act in the role of citizen, is notoriously disputed, partly because different academic fields take different views of citizenship (cf. Barber. 1998; Carter and Stokes, 1998) and partly because the concept meaning varies across political viewpoints ( Beiber. 1995; Ilenter, 1999; Stevenson. 200) to mention but a few of the polemics surrounding the concept.

A close reading of the equal opportunities for the citizen and particularly the young people in this study, draws from liberal cf. Marshall, 1992; Blunder and Gurevitach, 1995; Daris, 1999) as well as republican (cf. Walzer 1995; Miller. 2000) and radical democratic (cf. Mouffle, 1992: Bambihabib, 1996) conception of citizenship and of what it means to act in the role of young citizen (Dahlberg, 2001).

In this study context, and particularly considering contemporarily thought about effect of the new technology, in this regard is drawn and informed by several traditions (Olsson, 2002). we find it more productive than to argue for a single effect, or exclusive version of young people and of citizens.

few scholars would object to the idea that citizens, and in this study the young people, in order to participate in and understand their contemporary society, need access to information of various kinds and from different points of view. Seen from this perspective the Internet appears especially well suited to this role. The global form of the internet and its ability to collect and present various kinds of information in one place-the computer screen-adds a new dimension beyond the ability of traditional mass media, giving young people the opportunity to keep up to date with relevant issues and to access a diverse supply of information (Hague and Loader, 1999; Campbell et al. 1999; Coleman. 1999. 2001).

Several studies and research projects support the notion that different groups of citizens tend to use ICT in different ways and for different purposes. One of such distinctions is based on formal education. (Nordcom 2002 a) The consequence with respect to contemporary media and particularly new technologies development is an insistence on the national model - what Wimmer and Carlick Schilcr (2002) call the container model in which societies and hence the young people are viewed in terms of an isomorphism of culture, policy, economy territory and branded social groups.

New technology has brought a process of thinking among the young people- and at the same time of course the possibility of non- thinking- thinking is today more than the abstract and general rationality predicted in the public sphere mode. In this context, it should be regarded in terms of a broader cognitive emotional repertoire including thinking, feeling, wishing and desiring (Turner 1986) and also as embedded or situated in

particular social contexts, circumstances and organics. In reality, of course thinking which is consecutive upon experience is constantly monitored and shared by reflexivity. But in the context of this study, people, importantly. Dewey (1985) sees young people experiencing thinking in terms of a temporal relation between past technologies and new present technologies.

The constant task of thought, he says is to establish working connections between old and new. We cannot even keep in our minds, much less understand it, save by the use of ideas and knowledge we already possess. But just because the new is new, it is not a mere repetition of something all ready and mastered. The old takes a new colour and meaning in being employed to grasp and interpret the new Dewey, (1958).

Thinking back and moving forward. Through reflective and reflexive experiencing we are constantly involved in the process of reworking, retelling, redescribing and revisioning. There is a continuous negotiation between ascribed or acquired realities (roles, identities, ideas, thoughts) and new cognitive and imaginative possibilities. The outcome of these negotiations, successful or not is of course contingent upon particular lived realities and circumstances. But what is clear for Dewey, which could be adopted in this study proposal, is the consistency of the potential for opening up new possibilities and truths and the belief that the creation of new insights, new understandings and new stories is an important and valuable goal in itself for the young people. In this respect, Dewey's pragmatic philosophy is strongly normative. It is predicted in respect of concrete human experience and its potentialities (Dewey, 1958). And by its potentialities, Dewey means

the enlargement and enrichment of meaning Dewey (1958) - this is the fundamental principle at the heart of Dewey's own social demand: in this study context extrapolates to the young people and new technologies. Mind in its individual aspect is shown say Dewey (1958) to be the method of change and progress in the significance and value attached to things. To turn to our proposed study and in regard to our epigraph every thinker puts some portion of an apparently stable world in peril and no one can wholly predict what will emerge in its place Dewey (1958).

## **2.2 Transitional experience**

Taking in mind Dewey's philosophical pitch and discourse, we are aware of the need to think his idea through in a more sociological context.

This in the context of young people's experience with new technologies, we endeavor that through new technologies, the young people find themselves in a new space for experience and specifically moored from the habitual space - the habitual national space of their country of origin. This is analog of an immigrant. Their relocation puts' them in to a more international frame of reference and perhaps above all. they find themselves in the new metropolitan context. In this changed space of new technologies, new social and cultural possibilities are made available; there is potential space for a certain degree at least of social and cultural renegotiations of course, the fact of new technologies does not of itself make change inevitable- many young people are willing to be able to open themselves to change. We can say only that there is a new possible space in which to articulate demands.

In focusing on experience, we are concerned with what we consider to be the crucial space of engagement between old and new, between ascribed identities and obligations (of which the young people are very conscious) and new realities encountered.

Out of experience arise decisions about what to retain or revitalize to revise the process of thinking (and of course the process of non-thinking for long can be painful and its avoidance may often seem preferable). Thinking goes on in trains of ideas, says Dewey (1980). It is a simple but suggestive metaphor. Trains come in connected and consecutive sequence of carriages. They run along rails (but can also be derailed). But they take you places and you can change trains this is a metaphor that allows the momentum and inertia of the past in thought, while also allowing for the possibility of new alternative directions and destinations. Experience and thoughts negotiate between known and potential trajectories between established cultural frames and new demands and expectations.

With Dewey, we share a normative learning. We are concerned with possibilities for the enlargement and enrichment of meaning. We are of course aware that many young people may be drawn into, or opt for a variety of positions in the new media technologies, however, we do not underestimate the appeal of what Michael Herzfeld (1997) calls the presumption of sameness.

New technologies' influence and hence effect, may be organized in three broad categories. Firstly, issues pertaining to identity; secondly, issues pertaining to mediated knowledge and public debate and Finally and more generally, issues pertaining to what we call relation to society and sociality.

Barlet (1932. 1995) is referring to experimental psychology as a method of systematic exploration of human reactions. The experimental reception method can be defined as a method of systematic exploration of human (cognitive) reactions to different new technology media products. The term reaction is however not to be seen within a narrow behaviouralistic impulse- response paradigm, but rather as involving a very complex set of patterns of activity and involving them at an experience level. This level of personal experience can reflect affect, imagery, values, thoughts and action.

Media are used to satisfy certain needs. Larson (1995) states that, the television medium functions especially as a means of relaxation, while music serves especially to cope with identity issues. Following Larson (1995), we believe that other media, including ICT such as the Internet are used in similar ways. Through processes such as representation, identification and interaction, media offers the possibility of guiding the search for an authentic identity, or opposing an identity crisis (Labourie Vief. 1978). Our research focuses on young people, who grow in a socializing environment made up of at least different ethnic groups, an environment implying that their search for identity or even identity crisis may vary in intensity from that of their peers.

### **2.3 Identity effect**

Identity is the answer to the question 'who am I?' identity is dynamic, constantly susceptible to change and unique for each individual. Identity is determined by variables both within and outside oneself. Identity is active in an area of tension created by a need for continuity, conformity, and distinction (Hijmans, in press). According to Larson

(1995), a child and subsequently a young person, has a relatively stable sense of self, based on parental and social attribution, which changes during adolescence, when the development of a more abstract intellectual capacity and the need to be independent of parents and family as an individual lead to a critical view of and doubts about the attributes of self.

The results of this analysis and doubt are the construction of the mind (Boyce and Chandler. 1992) and consequently the need for reconstruction (the beginning of the development of a personal identity. In the search of a stable and authentic identity, young people make use of various media, which importantly, make it possible to identify with other like-minded individuals Larson (1995). In addition to the construction and perception of so called 'self identify', consideration is also given in this study to the experience yet effect of new media technologies on young people with their collective shared identities such as national, ethnic, cultural and religious identities. In this study, to ascertain among young people the extent to which media context (including of internet context) can fulfill a need to fuel each of these collective identities is vital.

following I leidt (1987), we define the concept of national identity as essentially 'ones place of belonging" and 'ones sense of belonging". The first relates to one's table origins or place of residence, while the second refers to a changeable feeling of belonging in a certain nation. Ethnic identity refers to belonging to a group-big or small, socially dominant or inferior with which one feels an ancestral bond of group solidarity must exist, which can be supported by shared objective characteristics such as language or by

more subjective contributions such as a sense of belonging or by a combination of both Edward (1985). Ethnic identity refers to feelings of belonging and continuity as a result of acceptance, whether by oneself or by others, into a group of people who claim to share a set of origins and cultural traditions. Cultural identity defines culture as a source of belonging and continuity an inter-subjective system of symbols that offers a framework for interpreting daily social reality and providing it with meaning with help from this framework, an individual can orient him or herself towards themselves others the material world and the supernatural. The reference to the supernatural thus leads us to the religious identity, a measure of active religious experience expressed in any religious context through various relevant observations such as prayer, fasting, actively participating in religious activities, among others.

In this study context the question of identity should be commonly seen in terms of how young people adjust or adapt their identities to the new technologies. They have various options. They might hold on to the old. take on identity of the new technologies (the integration agenda) or develop some kind of composite or hybrid identity. We will suggest in this study that for many young people something else is actually taking place. What may be happening to young people in Kenya may not have to do with which identity among those on offer by the new technology they will opt for. What may be / happening could rather have a lot to do with a renegotiation of their relation to the new technologies, a logic that positions them uncomfortably between e.g. 'culture' and new technologies; as if they ought to make a choice between one or the other. The new technology here concerns a renegotiation of their relation to identify as such.



## **2.4 Relation to knowledge effects**

To have as much information as possible about the events going on in the world that concern the young people is important. Similarly diversity of information sources is important due to access to a variety of channels. The ability to range transnationally across channels and programs means being able to find information that might not be available locally in Kenya, information that may be more thorough, and that also reflects different perspectives on international events. The demand for more and varied information becomes especially significant in times of overlapping living discourses and desires. Desire is complicated however by a simultaneous skepticism about the reliability of these different sources. Through this mobility across channels the young people, rather than the transnational viewers, seek out and select different elements from the various bodies of mediated evidence, as it were or is, in order to build a more coherent overall picture than any single channel available. The transnational viewers sift through the information available constantly making evaluations of the different channels they walk, assessing news coverage in terms of a variety of criteria - factual information, direct coverage, historical perspectives, political points of view and biased censorship among others.

Young people are in the process of changing their access to knowledge. In the transnational context of the new media technologies, in which they live, they no longer take the national community e.g. Kenya, as their natural frame of reference. The comparative positioning that young audience find themselves with respect to the new media technologies makes them particularly aware, then of the limits of the media in

terms of being objective mediators of information. According to Sonia Livingstone (1999), the way in which the relation between solid knowledge and young audiences has been conceptualized in terms of an interpretative country needs attention. According to this model, the new media technologies are conceived as through source which irrespective of their institutional purposes, meaning are circulated and produced according to the contextualized interest of the public. Public knowledge becomes the habits, the shared representations, the lived understanding of the country. Livingstone understood that the mediated knowledge is not just about recognition of the familiar and the unknown but the discovery of the new. Even with respect to the new and the unfamiliar, however, the point is that we also need a ritual model to understand such knowledge in terms of local meanings and shared assumptions (Livingstone, 1999).

## **2.5 The relation to society effects**

To understand the effects of the new media technologies on young people's sociality we need to take account of the context for the negotiation they make. The discourse of multiculturalism and hybridity is in certain respect productive in the young people lives Anthias (2001). A new relation to society begins to develop as a consequence of both embeddedness of the young people and new technology possibilities inherent in new the transnational connectivity.

This combination, and of course, the availability of satellite television, cheap international phone calls and Internet connections has also made transnational

connections relatively easy. A new kind of social demand with respect to young people's relation to society extends their horizons of experience and involvement.

As IJlrich (2002) has observed, people increasingly live and think transnationally. that is combine multiple loyalties and identities in their lives, with the consequence that paradigms of societies organized within the framework of the nation-state, inevitably loses contact with reality. Young people provide a particular example of what the altered reality may turn out to be.

Their thinking is moving beyond the frame of national society and beyond the agenda according to which the young people's affairs have hitherto been conducted, that is beyond the logic of social integration. James Anderson (2002) has noted how transnational developments have increasingly upset the familiar dichotomy between 'foreign' and "domestic" affairs. This is precisely the experience of the young people. The society they are living in does not stay at their home, what is 'outside' is also part of their everyday experiential world. The demand is for a social paradigm in live with reality of those who now live and think transnationally, and also seeking to renegotiate their relation to society.

## **CHAPTER THREE**

### **3.0 Methodology**

This is an empirical study, which is based on observed and measured phenomena and derives knowledge from actual experience rather than from theory or belief. It will base its findings on direct or indirect observation as its test of reality.

The research will take the common terminologies sociality, knowledge and identity as its point of departure and will seek to explore how a small sample of respondents describes their use and interaction with the new information technologies.

The study design assumes that the respondents should be familiar, to a degree, with various terminologies from access and use of the new information technologies to the new media technology.

The study moreover assumes that the respondents should be well placed to offer concrete accounts of their experience as enacted in their daily life.

### **3.2 Sampling procedure**

The respondents will be selected to represent a reasonable spread of the young people. In this study the respondent will constitute a theoretical sample (Lindlof & Taylor 2002; Miles & Huberman. 1994) with a reference to different age ranges, current occupation, and place of residence.

### **3.2 Study Population**

The target population of this study is young people who live in Nairobi. The researcher has designed a number of questionnaires that will be used to guide the discussions to gather information from the selected individuals. The determination of the young people will be based on age as criteria. In this particular study, the young people will be defined as those aged between 14 and 30 years.

### **3.3 Data collection**

In this study, individual interviews is chosen as the method of data collection in order to probe for specific nuances of terminologies as well as to tap a range of personal and professional experiences with the new information technology. This is derived from Kvale (1996) and Marshall & Rossman (1999) method of Data collection in interactive media studies.

The interview guide is produced in the appendix I.

The main data set will consist of four parts: part one will gather information on the respondents profile, part two will gather information on knowledge, part three will gather information on identity, and part four will gather data on sociality.

The value of interviewing for the present study is that it facilitates reflexivity on such immediate understanding as expressed by interviewees in surface structure terminological

categories (extrapolated from chemistry, 1965) and as supplemented by their broader accounting of daily experiences with a variety of new media technologies.

### **3.4 Data Analysis**

Since the aim of the study will be to establish conceptual distinction and categories of effects that result from, hence inform, the respondents' approach to the new information technologies, an in-depth analysis of the full set of the interview transcript will be carried out.

The data collected will be edited for accuracy, consistency, uniformity and completeness of the information that will be transcribed verbatim.

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A heuristic "Coding" (Silverman, 2000: 170) will be conducted of the transcripts.

Compared with coding as rationally understood, which assigns terms, assertions and other linguistic units to fixed and mutually exclusive categories, the purpose of heuristic or indexical (Fielding & Lee, 1998: 176) coding is to organize a large and complex textual data set into structures which will allow for retrieval, analysis and interpretation of various sequences through several iterations.

Heuristic coding has affinities to Herbert Blunners' (Blunner, 1954) research of using sensitizing concepts, which are meant to open up an empirical domain for analysis rather than closing it around a definitive systematic or synthesis.

## CHAPTER FOUR

### 4.0 DATA ANALYSIS AND PRESENTATION

This chapter presents the findings of this study, the interpretative perspective of the potential effects of the new media technology as understood by the respondents. Not surprisingly, their arguments and narratives regarding situations in which the new media technology serves their purpose (or not) as well as specific criticisms and predictions focused on effect.

The empirical material, upon which this findings draw, was undertaken in the context of three main research areas. The first was conducted within the knowledge discourse to determine the effect of new media on the young people's knowledge. The second was aimed at identity, to determine the effect of the new media technology on young people's identity and the third was to determine the effect of the new media on young people's sociality within the social discourse of their life. All these were studied from the perspective of the overall mass media. Using an interview guide, the respondents were required to focus on what the new media technology does in their life, including exposure analysis, their reflection and action and as regards to the context of knowledge, identity and social life.

#### **4.1 The context of audience studies - the young people**

The contribution of audience studies has not been simply to position the new media technology user as active (e.g. for Television which had already been established by the uses and gratification approach. Blunter and Kartz. 1974), but also to position the mediated message or text within a process of semantic production undertaken through an encounter with the viewer or reader. Locating the viewer as the reader of a televisual context has meant studying the text-reader encounter carefully, and so reception studies have leaned towards qualitative approaches that allow finely grained description of the process. Earlier on, the so-called Columbia school had already identified viewers' individual attitudes and opinions as a very factor in the play of media influence, but it was not until the mid 1970's and 1980s, that researchers identifying with Birmingham's cultural studies tradition (e.g. Ang. 1989, Hall 1980, Morley. 1980). would address this question of reception in depth and using a different approach. Productive dialogue between the two traditions later arose from their common recognition of the viewer as a subject with at least relative autonomy with regard to the interpretation of available media content. But the manner in which viewer activity was defined varied significantly between Columbia schools' positivists approach, on the one hand and Birmingham's' critical approach, on the other. Where the functionalists Uses and Gratifications tradition was geared towards individuals and societal needs addressed by choosing and using some specific programmes, the critical school instead proposed a sharp semantic turn examining how meaning is produced in the interaction between viewers and texts.



Audience studies will thus be oriented towards rectifying prior researchers' failure to attend to cultural codes, taking the interaction between media content and users' reading of it as the determining factor, but avoiding the trap of decontextualized analysis of imminent textual readings. The notion of gratifications will be replaced by that of reading, facilitating the move from a psychological needs model of uses, to a culturally and sociologically motivated framework built around a semiotic conversational model of user.

The most common theories of technology and development define development in economic terms. Usually they describe a universal linear and deterministic evolution of society (development) as a result of the introduction of technology. They emphasize either the local or global level, neglecting the other. The prevailing Internet discourse reflects these approaches. Particularly optimistic modernization ideas are present in the debate.

From audience research it is evident that media habits, at least in part, follow the audiences through the years.

Against these ideas, there is the critical view on technology and development also called the multiplicity paradigm or green alternative, it addresses non-economic factors too. for example, the right to ones own cultural identity, ecological sustainable development and participating democracy (Servaes 1989; Friberg and Heltre 1985). The critical view proposes that there is no universal development model. It defines development in human terms by putting the "basic needs' of

local communities and their members at the centre of the development process

Friberg R. Hettre, 1985.

The critical view considers people as active participants. On the local level they try to influence structural relations like bottom-up.

At the same time, these structural relations and other processes on the global level influence individuals and social group's top-down. Economic globalization processes for example, incorporating indigenous peoples in world economy, affect the structure of their social relations. Through the interaction and tension between the local and global level, emancipating and controlling processes take place at the same time. This, the theoretical framework of the critical view establishes a connection between the different analysis levels (Schuurman. 1993). The critical view does not treat technology as neutral artifact developed purely on the basis of scientific knowledge apart from the social context.

Instead, it conceptualizes technology at the same time, they look at the bottom up empowerment possibilities that the same technology offers to the local needs of people. Technology and development co-evolve through the dialectic tension between these bottom up and top down processes.

In addition, to bottom up influence (the local emancipating processes) structural relations and "context" controlling processes in particular) some other concepts are important in the critical view. One of them is self-reliance, a strategy that strengthens endogenous sustainable development and autonomy processes in the south at the same time decreases

dependence on the north. Self-reliance does not mean autarky, but is part of the international cooperation on the basis of equality (Servaes, 1989). A related issue is appropriate technology, that is. technology that fits the local situation and is adjusted to the users. The more appropriate technology is the more it augments self-reliance (Servaes. 1989).

Given the researchers' role in assembling and leading the discussion sessions, which the researcher then proceeds to study, for example being able to get an understanding of the interpretations provided by interviewees in such circumstances as entirely the product of the interviewee alone is doubtful. Rather, it is important to individual discuss with the various informants in order to grasp and describe as accurately as possible the micro-interactions. which constitute informants media, rather the media technology used. In addition to the discussion it is therefore important to adopt a different approach which involves observing the media use of the subject in his or her natural environment. Such as the context of daily family or during interaction with peers.

This approach probes not the semantic interaction between new media technology users e.g. the television viewers and media text, though this tendency is not completely neglected, but rather, it captures new media technology uses in the every day context of an individual family, community and so forth. The approach is to a large extent less concerned with the reception of specific context from specific programmes and more with the style of relationships and positions that the youth develop in response to technology flow into their life. Here the researcher mobilized investigative techniques

associated more closely with socialization (participants, observations, in-depth informant interviews, social stories etc) in order to gather together as many significant elements as possible into a finely grained description of the daily new media technology reception in the context of lived experience. Researcher's interest in the relationship between the technology use and effect on the youth daily life, in this context, privilege a participant observer approach. Morely for example, suggests that observation of publics is not limited to the collection of descriptive data. Rather, the critical observer must also attend to the interpretation of the results obtained since, as Ang (1989) explains, the empirical does not offer the answers, as positivism would have it. Answers are to be constructed in the form of interpretation Rogge (1989). For example attempts to move beyond the direct effects or uses and gratification models by analysing not only the particular functions of new media technology e.g. a television programme can have within a given household, but also the pragmatic consequences of this choice on communicative modes within the family environment. In this context, therefore Rogge's research's concerns thus emerges from the desire for an in-depth understanding of e.g. television's uses anchoring the daily life of individual families, to more complex research strategy aimed at seizing up the reception phenomenon in its multidimensionality.

#### **4.2 Effect of mass media on the young people**

The interview guide was structured in such a way that it would enable the researcher to outline the new media technology as a social aspect affecting the lives of the young people in society both as a group and as individuals. This would also assist in

identification of the impact of the new media technology and hence the effect on the young people.

#### **4.2.1 Content**

The influence and impact that the mass media de facto and hence the new media technology have or are said to have upon young people and vice versa. The influence and impact of society and society groups on the structures and functioning of the mass media.

#### **4.2.2 Aim**

To clarify the meanings of the words "power, impact, influence, effect;

- To analyze the impact and the effect of mass media particularly new media technology on social and individual life;
- To replace this terminology through interaction, the ways in which audiences interact with the mass media;
- To understand the influence of society, in this context the young people, on the new media.

#### **4.2.3 Procedure of the interview**

##### **4.2.3.1 Exposure**

- a) Every one of us has his/her own media biography. To analyze the influence of the mass media on individuals and their social life, it is useful to begin with one self and

to "write" and "evaluate" one's own media biography, what does new the media technology mean and do for me in my life? how does it influence my life either positively or negatively? This can be done as below: see annex 1.

b) The respondents are exposed to some materials through the different new media technology and through this

- They gain an impression of the (implicit) worldviews, values, attitudes and lifestyles presented in these media, particularly the new media technology.
- They ask themselves the possible impact of all this on their life, knowledge, culture, leisure time, church etc. as they see and observe them in their own lives and surroundings. What kind of influence, positive or negative?
- The respondents also ask themselves whether this impact would be more or less similar to everyone regardless of age, education, religion and profession or whether it would they be different. They also seek to establish what makes the difference to him/her as distinct individuals?

c) The respondent is told to reflect on a film or TV programme which is full of violence. Then describe this violence according to type, form etc and the possible emotional influence this has had on him/ her as a viewer.

d) The respondent describes the influence of political, economic, cultural and religious institutions and all kinds of pressure groups as per the functioning and structures of mass media and in regard to the new media technology.

#### **4.2.3.2 Analysis**

further to the systematic and objective analysis of the above exercise of the individual's media biography and explorations of the power and influence of the new media, the respondents try to articulate a more precise picture of the possible influence of these media in their lives.

#### **4.2.3.4 General reflection from the respondents**

This is also perceived through input and further reflection of the results of the research and media theory concerning influence and effect of mass media, especially the new media technology on individual and social life, so that this insight is supported by scientific research. The respondents in their own words formulate, as conclusion to this discussion, a thesis concerning the new media technologies' effect on individual's perception.

#### **4.2.3.5 Action**

The respondents in organized sessions with the researcher watch the same programme and have discussions about their experiences and ideas concerning the influence of the media in their lives. They compare the results with their own experiences and ideas as well with the research results (cf. input).

### **43 ANNEX 1. Media biography**

*1 You reflect on your own experiences with mass media, particularly the new media technology in the course of your life.*

- What was your first real experience with the new media technology? The first film, video or computer game, comic, TV programme or mobile phone which you remember clearly? How would you describe your experiences at the time?
- What was your favorite TV channel? Your favorite writers, actors or actresses? Who is your favorite film or television idol and why? What positive and negative experiences do you remember?
- What kind of changes does your media history show concerning the type of medium, favorite author, actors and actresses and their influence in your life?
- If you evaluate your media history, how would you describe and evaluate it from today's standpoint? What did the media mean and do in your life? Would your overall view be a positive or negative one?
- Would you use the words power, influence, effect or impact, to characterize the meaning of the media in your life or would you use other words? Which word(s) would be the most adequate?

*2. Share the results of your media biography with the researcher, focusing on questions such as:*

- a. What did the media mean and do in your life?
- b. Would the overall view be a positive or negative one?



- c. Would you use the words power, influence or impact to characterize the meaning of the media in your life?
- d. Would you use another word to characterize the role of the media in your experience?
- e. Which word (s) would be most adequate?
- f. After this exercise try to formulate your ideas about influence, power, impact and effects of media on individual and social life in a few key words.

### **4.3.2 The thinking about power - influence/effects**

Historio-cultural and socio-philosophical theories about man and society were dominant from the beginning of this century until about the 1930's. These theories attributed an immense, direct power and influence on the mass media. In particular, the social elite saw a loss of authority and a decline in traditional values and norms. The individual was viewed as isolated and defenseless vis-a-vis the mass media. The power and influence of the media was mainly seen as big and negative, a leveling of good taste, furthering of passivity and formation of a "mass man" in a mass society by mass media. The media was the scapegoat of all social and individual evil.

Empirical research on the power and influence of the mass media started in the thirties. This research arrived at the conclusion that there are a lot of so called mediating factors at work between the mass media and the audiences' personal biography (life experiences, education, religion, profession, social class) plays an important role in the attention to media messages

and their reception, which is interpersonal communication. They all intervene in the processes of mass media communication. This means that the mass media offer media texts, demand attention, create interest, inspire one to watch, to hear or to read. They are responsible for the continuous flow of information. The interpersonal communication evaluates and decides what people are doing with media information. This personal communication is therefore responsible for the influence. People then, are not passive, but very active. The media therefore is not omnipotent.

Since the sixties there has been a change in this thinking. How do we understand this? It is still true that we have intermediary factors at work. They influence the impact of the mass media. They provoke a lot of unanswered questions. What does it mean to live in a denser media landscape? What is the meaning of multi media complex? People become more and more dependent on the media, the media determine the public agenda to a high degree. They structure one's leisure time. They function as a collective worldview apparatus. Their evolution implies a growing internationalism or trans-nationalism and commercialization. So the power and the influence of the mass media are again to be seen as growing in intensity, although the intervening factors are still at work.

One becomes aware also that the mass media are not isolated and autonomous social forces, they are important sources of power and influence. There is a difference between actual media power and media influence, and what is *de facto* attributed to them. Media power and influence are underestimated or overestimated depending on the interests of the groups involved. Media organizations and journalists have a tendency to underestimate their power

and influence, while politicians and educators lean towards overestimation. It is understandable that there are many doubts concerning power and influence of the media, respect and rejection go hand in hand.

It can also be argued that the influence and power of media depends very much on the environment, time and milieu factors: the interests of governments and laws, the needs of enterprises and industry, the activities of pressure groups and the goals of political and commercial propagandists, the actual attention of public opinion, the trends in the social sciences, the needs and expectations of groups and individuals, among others. So it is important to take into consideration that there is not only power and influence of the media upon society and individuals, but also power and influence of society and people upon the mass media.

What are the future developments in the media technology, the so called information society? A society in which the creation, distribution, diffusion, uses and manipulation of information is a significant economic, political and cultural activity? The knowledge economy is its economic counterpart whereby wealth is created through the economic exploitation of understanding. Specific to this kind of society is the central position information technology has for production, economy and society at large.

The production of information goods and services will become the centre of future economic activities, the media services will be differentiated more and more and will create new communicator roles. The number of people working in the media sector will increase

considerably. The power and influence of the media will increase without any doubt. The media products on offer will clearly increase. On the other hand, the growth of media will mean that users have to make clearer selections. On the other hand, there is the danger that the gap between the "information rich" and the "information poor" will increase. The communicative Matthean effect comes into existence, "whoever already has a lot. who knows and can do a lot. will obtain more, know more and do more through use of the media, whoever does not have or know much, will be deprived even of that since the new possibilities will not be available to that person" (Merten. 1977).

Gradually, there is a decrease in the fragmentation of the media and a notable development towards integrating multimedia approaches. The abundance of media products plus the differentiation of the media also obliges users to be selective, to develop a culture of choice and to make decisions, thus creating interaction with the media. These developments will change the meaning of media power and influence.

This new media landscape provokes questions, touching the heart of mankind. One of the key questions is. is the product of technology and its economic advantages also desirable on an anthropological, social and ethnic level?

The concepts of the powerful media and mass audiences in media theory have their origin mainly in the enlightenment. the inevitability of instrumental rationality, the power of economic productive forces, the central role of the media to educate and the central role of technology in resolving all human ills. The drive towards universal literacy, universal education and

universal exposure to media sought to remove the pockets of particularistic culture. The profile of the creative audiences today throws much of all that into question.

#### **4.3J A new perspective of the role of the audience**

White's study, "Audience Interpretation of the media: emerging perspectives", suggests thorough changes in the relationship between media and audience (cf. also Real. 1976). It also shades new light on the issue of media power and media influence. Below is a summary of the main issues raised:

The explanation of what occurs between media text and audiences has changed radically. This new explanation allows us to know much more than before about new areas of audience experiences, which had been ignored in the past. The audience interpretation teaches us several things. Individuals choose their programmes on the basis of habit and pleasure. The media have subjective meanings for persons and groups that make up the audience. The construction of meaning through the audience can quite often be very different from the interpretative meanings that the programme producers may have placed on their product. Meaning is vulnerable to power and it is a field of ideological struggle. Emotionally powerful violence and pornography are used directly to promote exploitative commercials, sexist or racist meaning systems. Hence, meaning implies consciousness and human responsibility. White summarizes some points to characterize the role of audiences in the media world today.

#### **4.3.4 identity and identification are central in the concept of audiences**

The audience is made up of persons who have an active sense of their individual and collective identities. They experience the cultural setting in which they live in and also the media which present possible links with the cultural fabric. Media present the social agenda, but are also very sensitive to the fact that the agenda comes from new generations. The media then are not agents of "massification" but the context of a struggle between the agenda offered by the media on the one hand and on the other hand, the audience's consciousness that is interiorly experienced as "I feel good with " and "I want".

#### **4.3.5 Media genre and media format as locus for identifications offered and experienced**

Genres such as soap operas emerge from the stereo typical identity struggle of women in patriarchal systems. They reveal the constant attempt of the media to attract an audience by providing symbols of identification that articulate what women are actually feeling and what they like (Brown. 1990). Detective stories or sports may provide similar forms of identification for male audiences. Genres represent the meeting points of audiences and producers, so that audiences may think that they are getting what they want and producers are certain that they are attracting audiences. The particularly format of the genre represents the best estimate the producers last had of the changing identities of the audiences. Good filmmakers know the identity search of their audience. Audiences force producers to negotiate more on their terms.

#### **4.3.6 Audience is interacting, discussing in networks**

Audiences are not detached individuals, but persons in interaction around the media, in discussion about productions of the media, sometimes in the network of fan clubs. There are then dense discourse networks, social movements and communities which act as mediation channels between the larger culture which produces the media and the consumption which is centered around the likes and dislikes belonging to a personal sense of identity. It is in this area of mediation that the nature of identities is negotiated.

#### **4.3.7 No formation of identity in complete social isolation**

The discovery that the media provide a forum for debating identities suggests that no formation of identity takes place in complete social isolation. Identity is formed in dialectical responses with meaningful "others". Meaning is a social construction and culture a convergence of meanings. So mutuality and dialogue are brought back into the understanding of audience. This is a major contribution to the perspective of audience interpretation.

#### **4.3.8 Audience recreate media texts into new personal texts**

We look more and more at media in the broader context of life histories. We see this in the life of youth and fan groups who use leisure time to make their own music, write their own scripts, replay their favorite idols from TV programmes etc. It is also evident from the ironic jokes that people make about media figures while talking about good or bad productions or writing letters to the media. Most people are fans of some genre or some author in some medium (print or audio visual). It is pleasing to detect an expert in a small area of media. The authors experience a dialogue with their fans and discover how these fans rework their texts.

#### **4J.9 Negotiation and struggle**

Mediation and struggles exist between the sense of responsibility to identify with societal and communal symbols of the common good and the resistance against the tendency to employ the common good for particular powerful interests. Many popular genres are built around the agony of people who long to construct a world of harmony but who know that in this they will be exploited e.g. soaps, popular music or even movies and films. The music industry is exploiting their very search for identity.

#### **4.3.10 Contradictions: empowering audiences or alienating audiences**

Arguments have been presented by researchers who claim that the media empowers the audience because it helps them to articulate their identities. Those who hold this point of view focus on the alienation that media causes because of an ideological control by particular power groups. Audiences are aware of these deep seated contradictions affirming identities, but never fully. We should not overestimate either the empowering force or the exploitation factor.

#### **4.3.11 Audience interpretation questions traditional media aesthetics**

The fact that a medium is popular for the masses does not mean that it provides valid criteria for its aesthetics (*Verbeek*, 1997). The discovery of popular did not lead to criteria for the popular art critic. Criticism must begin to set up a canon of popular culture.



>kn definition of criticism is the understanding of "the best". Weak minded pluralism, sales and rating figures cannot solve this question, we have to develop a common critical discourse about what is "mass popular".

One audience interpretation of the different major actors is a central question. Furthermore, the media are the focus of a great number of cultural fronts each struggling to impose its interpretation of human experiences. The creation of meaning in the locus of the media is a conflicting field of forces.

#### **4.4 FINALLY: APPROACHES FOR MEDIA POLICY AND MEDIA EDUCATION**

From the early days of radio and movies to the vast resources of today's new media technologies, the mass media have been an object of fascination for young people. Yet parents, educators and the policy makers remain uneasy about the many messages, mostly uncontrolled, that young people encounter, hence effect of new media technology.

Public policy debates can be organized to discuss pertinent issues of media power, influence and also violence. These issues could be the antisocial content of the media: violence, pornography, excessive commercialism and harmful effects these may have.

Media education will also change the context of audience interpretation. Many media education approaches start with the idea that the use of the media must be improved according

the criteria of the teacher. They want to inoculate the viewers against ideological and unsocial content and also to allow individuals to possess the critical thinking skills needed to understand mass media communication. An audience's interpretation assumes that the starting point should be the way people use the media and enjoy the media in everyday life. This enables people to deepen their understanding of the genres related to one's identity. This media education will also change one's vision of media power and influence.

## CHAPTER FIVE

### 5.0 CONCLUSION AND RECOMMENDATIONS

Communication is the core of human interaction. It is a process that allows beings in particular, human beings to exchange information by several methods. Human beings communicate for survival, understanding and transacting among other reasons, all this is because we need to live as a society and are constantly socializing. Socialization is the process by which human beings or animals learn to adopt the behavior patterns of the community in which they live. For both humans and animals, this is typically thought to occur during the early stages of life, during which individuals develop the skills and knowledge necessary to function within their culture and environment. However, this also includes adults moving into an environment significantly different from one(s) in which they have previously lived and must thus learn a new set of behavior.

With the recent technological advancement, communication has been made easy as all the above can be done using the state of the art new technologies popularly known as Information Communication Technologies (ICTs). ICT is an increasingly powerful tool for participating in global markets; promoting political accountability, improving the delivery of basic services and enhancing local development opportunities. ICTs are a more recent innovation and have increased further the reach and speed of communication, culminating to what is referred to as digital technology. These include the use of computers which have become indispensable for data processing, telecommunication technologies such as facsimiles, cellular telephone, fixed line

telephony and the broadcasting of radio and television often through the satellites and the use of fiber optics among others.

Human beings learn to live as a community, through the process of socialization we learn the norms and rules of society, the do's and don'ts from agents of socialization such as parents, peers, mass media, school or even the state. Previously the way children learn to be consumers of information has generally been considered as a passive process, that is. children predominantly learn through watching and modeling (Bandura. 1986). but with the internet, the socialization process is more active because of the ability to interact virtually. While the process of active socialization can occur through many different ways, for example, when a child role-plays with friends or caregivers. The Internet presents an interesting context in which to consider the development of an active means of socialization through consumption C. Lee & I. Conroy (2005).

that ICTs affect our lives hence the young people, is obvious. They have become an integral part of our society that cannot be wished away. The benefits of the technologies are immense, however they have also affected the society negatively. The extent of this damage can be seen through the dynamics at play in society for example the changing fashion trends where Africa is shedding its own culture and traditional ways of living adopting western oriented trends. Recent studies indicate that infidelity in marriages has increased with the increased access to new technology especially the mobile phone and the easily accessible internet pornography, among other social ills. The Internet has changed the way people interact, how they acquire values since these values are no longer societal but rather global, that is the emergence of a global culture.

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The Internet has generally been looked at as an important medium of information and communication. It has been glorified for the transformation of the world into a global village, while all this may look tremendous the effect on knowledge, personal identity and the socialization process has never been elucidated. People in the society both young and old access information that they otherwise could not through the Internet. Acquisition of knowledge and its effect through the use of this technology is one of the grey areas. Determinants of personal identity and also group identity have been shifted from the traditional agents and the resultant effect is not well outlined.

## **^ 2 Sociality**

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In order to try to think through the effect of the new media technology on socialization among young people, with respect to both academic understanding and support from the ICT and society agenda, there is need to develop the concept of 'young people's social demand'. This term in the context of this study is used to refer to the range of expectations with respect to media hence effects that exceed economic or market considerations that is to say expectations as they can be extrapolated from what the youths say about their ICT use. as well as the efforts of organized social and cultural influences of ICT use by the young people. Earlier similar research have been developed in two published papers, first on the Internet and journal of cultural policy (Roboy and Abramson. 1998) and then in television and new media (Roboy et al. 2001).

Lying at the juncture between symbolic representations and social practices, the communication media in this context, the new media technology, occupy a place as institutions deemed to be crucial for development of culture, society, citizenship and democracy., in this study, and according to Dalhgren (2003), we recognize the need to further develop a central organized concept particularly by connecting the debate surrounding media, and importing new media technology to wider discussions about the changing nature of citizenship, democracy, identity and related culture.

This study looked at several theories in an attempt to explain the relationship between the new media technology effects and socialization. Social learning theory is pivotal, this is because we need to understand how human beings learn or acquire new behavior. With this insight we are able to establish at what point the new technology affects or influences their learning. Social learning theory describes a standard way through which human beings get to learn or acquire new behavior, using this we may establish the strength of the effect of the new media technology in the learning process.

Uses and gratification theory was also necessary for a comprehensive study. This is so because for the new media technology to influence learning the consumer must be gratifying himself and thus this theory comes in handy to elucidate this relationship. Studies on the pro-social effects of the new media technology have also been discussed and these are juxtaposed to those of anti social effects and relate them to the new media technology to see whether the same applies for study

Agenda setting theory also informed this study. Previous studies for example the Charlotte studies of the 1970s and the subsequent Chapel study strongly imply that the (press) media tells people what to think about and what issues they find prominent. If the media can tell the youth what they should think about then it affects their socialization to this effect this theory guide the study to establish the prominence that the new media technology places on the youths' issues.

As regards young people in this study, the intersection of new media technology and social demand may be approached starting from communication and ICT culture, whose role in framing the young people's social life lies at the heart of a broad and generous conception of public life.

Without a clear guideline on how and who to use the new media technology, young people have channeled most of their energies to derive pleasure from the technology. This is however dangerous as it not only leads to moral decadence but it also changes the socialization process of these young people, creating a gap in their growth process.

#### **5.4 Critical and comparative analysis of new media and social behaviour**

Trying to imagine a home today in the urban developed countries without a radio, television, newspaper, books, magazine or stereo, trying to imagine a car without a radio. Trying to imagine a school without television, a library, network channels, and an educational station that few people watch or listen to it bogs the mind, what could we possibly find to do with ourselves without such mass media diversions?



Generally, no other social institution so pervades our lives, wherever we go or whatever we happen to do. As much as it might be easy to escape physically from our family, our church or our school, one of the structures of contemporary life today that is impossible to decipher is the virtual inability to find a heritage free from the mass media.

The question is not whether the new media has an intriguing quest for social behaviour. Lets take this as a given. Rather, that behaviour is most likely to be altered, and then to isolate just what efforts on these social behaviours the new media technology may be having (Greenburg, 1996).

Perhaps it would be useful to verify our assumption that the new media technology overlaps a large portion of the young people's lives. This argument is sometimes difficult for the young people to accept (ibid). Going about other activities is a temporary dislocation of new media activities. TV is to some extent more inaccessible in day schools, newspapers may be irrelevant (save for some school news) and radio perhaps music becomes the most used media. This serves to distort perceptions of what is going on elsewhere. Increasingly, over the past few, there has been an increasingly trend toward allocating more and more homework, rather non-school time that encourages exposure to mass media.

An important factor that cannot be overlooked in this study and future research findings is that television watching has increased by an hour a day per adult and almost twice for young people (Greenberg 1998). Well over as 90 percent of all homes surveys in this research have at least on TV set although this cannot account for the daily increase in overall reviewing habits. A research finding indicates that in homes today, over 3 hours on the average were being spent on television watching each and every weekday with extra Vh hour on weekends. In addition to this, radio listening averages some two hours a day. although a good portion of that may be while community (ibid), a newspapers is accessible to over 90 percent of all homes and some 15 to 30 minutes spent with papers. Typical urban teenagers probably also looked at some magazine in the last week, but does not often go to movies. Why should he? There is an adequate supply on television

libidi of more interest to this study is the manner in which young people spend their time, hence effectiveness of information education communication via mass media

In urban settings, nine to ten year old children average more than four hours a day watching television, another hour of radio listening and about half hour of music listening and playing.

Their adolescent counterparts, however, may set the pace for media diversity and saturation. For instance, teenagers in a Philadelphia study (ibid), according to self-reports from a cross section of social classes managed to.

- Average almost four hours of television in a day.
- Listen to the radio at an average of two hours a day.
- Look at daily newspapers
- Go to movies in the last month
- Listen to music in hour reach day

Perhaps we have overstated the case, obviously the figure now adds up to 24 hours a day. Some of these activities are primary ones (i.e., they are the major activities of the moment), and others are secondary (i.e. other things are going on at the same time, making for simultaneous multiple uses of leisure time). But only two of these media efforts may be classified as secondary; radio and cassette listening, much if not all television watching is a primary activity absorbing effort and attention at a given time.

From such a log of media time expenditure, it is apparent that a principal social behaviour related to the availability of mass communication is the activity choosing behaviour done within the system.

From that beginning and focusing on our discussion of the efficiency of (Information Education and Communication (IEC) in behaviour change, the most influential of media is the television and with that audience segmentation most susceptible to its influence young people.

(This is not to suggest other media do not have social impact, nor that adults are affected in their social behaviours)

A basic premise in thinking and in research findings that are accepted and supported by others is that what a viewer will derive from a given mass media message depends to a great extent on what he perceives to be the message. His background, experience, knowledge and his personality, all may affect the manner in which any given message affects him. One advantage of working with young people is that they may have fewer or less intense sets of experience that can interfere with direct message impact. That is to the extent that the message travels through fewer individual "filters" its impact may be more impressive for example, a teenage watching a public television is likely to undergo large scale knowledge and attitude change. Its own experience would have been limited, few messages on that topic would have been received previously from parents school, church etc. in contrast, that same viewer watching a western movie . would be unlikely to go away with many new thoughts about Sheriffs, Indians, or horses, many prior messages would have preconditioned this viewing of such material. (Green berg, 1996)

Another set that the viewer brings to the media situation may affect the nature of his subsequent social or antisocial effect and behaviour. These are his motivations for spending the particular period of time with a given mass medium and the contents it happens to be making.

Available then what are the grant fictions he is seeking from the time allocation he is making? Or as others have argued, what are the functions that television provides for the viewer. Similar questions could be asked in regard to the new media technology.

The question can be approached with two kinds of theoretical options in mind. One is more content oriented. In this case, the viewers' behaviours is conceived of as selecting certain specific programs because of the content they offer whatever motivation lie has for training on television is directed at a particular kind of content (e.g. lie wants some information so he turns on the news) in this context most teenagers like music beat time whereby their time chill campaign is also strategically placed (Mclead et al. 1970).

An alternative approach and the one that fits in this study development is to conceive of the young persons behaviours more as medium oriented. The viewer, whatever his specific motivation, turns to whatever accessible media technology to satisfy this motivation, sometimes regardless of the specific content offered at a particular time. His prior experiences with the available medium will aim to partly satisfy his momentary needs, **rhese** are not contradictory notions. Perhaps content and partly a medium orientation. The rationale would be that some kinds of content, within some kind of

media. are better able to satisfy different motivations sought by audience members. But focusing directly on this study, the basic motivations for the amount of viewing which occurred regularly may be isolated as largely independent of each other and differs for different individuals. These are the main reasons that young people turn to television (ibid).

1. To pass time- this is one of the two most frequently expressed motivations for watching TV. Its position of prominence does not change from among the youngest child to the oldest teenagers.
2. For employment - this is a less specific motivation, but it occurs with great frequency. That is t least frequent among older teenagers, many of whom reflect more specific articulation of reasons with increasing age.
3. For companionship- this motivation and the two that follow have occurred with a lower level of frequency than the preceding ones, but are still expressed by a majority of youngsters. For many teenagers, television provides a means of obtaining vicarious companionship.
4. For arousal many young people respond that they seek out television in order to be stimulated. The stimulation sought encompasses a variety of emotional arousal types.
5. To learn our original conception of a possible motivation base in terms of learning was that there would be two separate types of learning sought from television. One of these would be "hard" learning or the seeking of content full of information and news to supplement school type learning. The other would be social learning, i.e. seeking contents which would be of use to the viewer in his social interactions with other

**people. However, these two appear to merge undifferentiated in the responses of young viewers.**

For relaxation this is to find self identify and was reflected by about half of the young people studied. Its seeking contrast perhaps even contradiction with the arousal motivation is worth nothing.

As a source of refuge many young people seek out television in order to divert their attention from specific problems. This appears to be a more goal-oriented motivation that previously labeled "pass time" although both have escapist attributes.

Thus, if you try to extract from young people their own basis (or rationalization) for activity time allotments to television, you arrive at such factors. These isolate the major parameters perceived by the viewer for his television behaviour. However, at least one large caveat is needed. We have been implying that these major sets of responses are reasons or motivations for going to the medium. It would be almost as easy to argue that they are gratifications obtained from having gone to the medium. The research is not yet clear in regards to this arguement (Mcquail 1981) the answer probably lies somewhere in further research. As suggested earlier, what one seeks in the media is what s/he will get ot with. So if a young person seeks arousal, he probably will be aroused, if he seeks companionship he will probably feel he has obtained it somewhat. Therefore, some segments of social behaviours which arise from exposure to the mass media may be deliberately sought. Rubenstein and Murray (1970).

Those areas in which primary seeking of media occur have been elaborated in this discussion. How well the mass media may satisfy certain needs or motivations for exposure remains an open question. However, if a viewer was not at least partly satisfied or reinforced in terms of what was sought, it is likely that alternative activities would be undertaken. Given the evident persistency of exposure, many needs are being met frequently enough to continue the particular media behaviour involved (Stein and Iriedrich. 1971).

If certain social behaviours flow from purposive mass media experiences, then we must ask further whether there are social behaviours affected by less purposive exposure patterns. To be more specific, what are the conditions under which the mass media may affect social behaviour in situations where the individual did not seek that behaviour was affected and the mass media may not have set out to affect it? These preconditions would appear to be necessary for social effects to occur (ibid).

1. There must be media content available which is frequent and consistent in the theme it presents.
2. There must be a pattern of viewing exposure to this available content which occurs with some degree of regularity.
3. There must be awareness and learning of the social themes in the messages which directly or indirectly deal with some kinds of human behaviour.
4. There must be some degree of acceptance of the ideology expressed in such messages. If all these preconditions are satisfied, one would expect some other

behaviours changes to occur. We do not say this without full recognition of the multitude of other social influences which might inhibit or defer behavioural change.

However without such preconditions, we would not expect much if any effect from exposure to mass media messages. The mass media exist amidst a cluster of other social influences on human behaviour, the family, the school, the church and peers, all influence young people. To the extent that one can begin to isolate the relative influence of each of these agents of socialization, we will be better able to understand the core of human action (Rubenstein. 1969). one must also take into account that there are vast individual differences in our socialization process. Boys are socialized differently from girls about family and societal roles and even work ethics. Such individual differences interact with mass media content and other social influences in orienting social behaviour. Yet there is a final deviation from mass communication theory which set a certain tone to subsequent research. As specific divert, increasing amounts of their leisure time and real influence of other social institutions may be lessened, at least in certain content areas. To the extent that the mass media becomes a predominant source of information and impressions where other social institutions are less active or less used by individuals, then the social behaviour is expected to be even more affected by that single source. The mass media and in this study television can affect behaviour. The direction of the effect, however is not explain or sufficiently understood nor the specific interface between the mass media and the other agents of social change.

Research for know ledge should be directed in these areas.



The rationale would be that some kinds of content, within some kind of media, are better able to satisfy different motivations sought by audience members. But concentrating directly on this study, the basic motivations for the amount of use and hence effect, which occur regularly may be isolated and largely independent of each other and differ from individuals. These are the main reasons why young people may turn to television, internet, mobile phone, music and video etc (ibid).

The findings in this study isolate the following as motivational factors which subsequently have a variety of effects;

8. To pass time - this is one of the two most crediting and frequently expressed motivations for watching TV. Its position of prominence docs not change from the youngest child to the oldest teenagers
- For employment this is a less specific motivation, but it occurs with great frequency. That is. it is least frequent among older teenagers who arc likely to reflect more specific articulation of reasons with increasing age.
  - For companionship - this motivation and the two that follow have occurred with a lower level of frequency and integrity than the preceding ones, but are still expressed by a majority of youngsters. For many teenagers, television provides a means of obtaining vicarious companionship.
  - For arousal - many young people respond that they seek out television in order to be stimulated. The stimulation sought encompasses a variety of emotional arousal types.
  - To learn our original conception of a possible motivation base in terms of learning was that there would be two separate types of learning sought from television. One of



these would be "hard" learning or the seeking of content full of information and news to supplement school type learning. The other would be social learning i.e. seeking contents which would be of use to the viewer in his social interactions with other people. However, these two appear to merge undifferentiated in the responses of young viewers.

- For relaxation this is to find self identity and was reflected by about half of the young people studied. It indicates a contrast perhaps even a contradiction with the arousal motivation worth noting.
- ' As a source of refuge many young people seek out television in order to divert their attention from specific kinds of problems. This appears to be a more goal directed motivation than the one we labeled "pass time" although both have escapist attributes.

Thus, if you try to extract from young people their own bases (or rationalization) for activity and time allotments to new media technology, you will definitely come up with such factors. These isolate their major parameters perceived by the user for his technology behaviour hence effects. However, at least one large caveat is needed. We have been implying that these major sets of responses are reasons or motivations for going to the medium. It would be almost as easy to argue that they are gratifications obtained from having gone to the medium. The research is not yet clear on this point (Mcquail 1981). The answer probably lies to somewhere between. As suggested earlier, what we goes away with: responses, effect, solutions etc vary. So if a young person seeks arousal, he probably will be aroused somewhat if he seeks companionship, he probably will fell he has obtained it somewhat. Therefore, some segment of social behaviours

•which arise from exposure to the new media technology may be deliberately sought.  
(Rubenstein and Murray. 1970).

Those areas in which primary seeking occur have been elaborated in this discussion. How well the new media technology may influence, affect and satisfy certain young people or motivations for exposure remains an open question. However, if the young people were not at least partly satisfied or reinforced in terms of what was sought, it is likely that alternative activities would be undertaken. Given that evident persistency of exposure, many needs are being met frequently enough to continue the particular new media technology behaviour involvement (Stein and Friedrich. 1971).

If certain social behaviours flow from particular purposive mass media experiences, then we must ask further whether there are social behaviours affected by more or less purposive exposure patterns to the new media technology. To be more specific what are the conditions under which the new media technology may affect social behaviour. Where the individual did not seek the technology, have that behaviour been affected or the new media technology may not have set out to affect it? These preconditions would appear to be necessary for social effects to occur (ibid).

1. There must be new media technology content available which is frequent and consistent in the theme it presents
2. There must be a pattern of access, use and exposure to this available content which occurs with some degree of regularity.

3. There must be awareness and learning of the social themes in the messages which directly or indirectly deal with some kinds of human behavior.
4. There must be some degree of acceptance of the ideology expressed in such information/messages.

If all these preconditions are satisfied, one would expect some effects/changes to occur. We do not say this without full recognition of the multitude of other social influences which might inhibit or defer new media technology behavioural and effect changes. However, without such preconditions, we would not expect much if any effect from exposure to new media technology messages. The new media technology exists amidst a cluster of other social influences on human behavior, hence effects. The family, the school, the church, the work place and peers all influence young people. To the extent one can begin to isolate the relative influence of each of these agents of socialization, we will be better able to understand the core of human action (Rubenstein, 1969). One must also take into account that there are vast individual differences in our socialization process. Boys/males are socialized differently than girls/female about intra family roles about work ethics etc. such individual differences interact with new media technology content and other social influences in orienting social effect and behaviour. Yet there is a final derivation from mass communication theory which set a certain tone to subsequent research. As specific divert increasing amounts of their leisure time and real influence of other social institutions may be lessened, at least in certain content areas, to the extent that the new media technology become a predominant source of information and impressions, where other social institutions be less active or less used by individuals, then

the social effect and behaviour is expected to be even more affected by that single source.

the new media technology media and in this study, ICT can more affect behaviour.

The direction of the more, however is not elaborated or sufficiently understood nor the specific interface between the new media technology and the other agents of social change that affect young people.

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## ANNEXURE

### ANNEX I: INTERVIEW GUIDE

#### Content

To determine the influence and impact the mass media de facto and hence the new media technologies have or are said to have on young people and vice versa. The influence and impact of society and societal groups on the structures and functioning of the mass media.

#### Aims

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- To clarify the meanings of the words "power, impact, influence, effect";
- To analyze the impact and the effects of the mass media, especially the new media technology, on social and individual life;
- To replace this terminology through interaction, the ways in which audiences interact with the mass media;
- To understand the influences of society, in this context the young people, on the mass media.

#### Procedure for the interview

#### Exposure



ci Every one of us has his/her own media biography. To analyze the influence of the mass media on individuals and their social life, it is fruitful to begin with one self and writes and evaluates one's own media biography: what does new media technology mean and do for me in life, positively, negatively? This can be done as follows: see below annex 1.

d) The respondents are exposed to some materials of the different new media technology. Through this:

- They gain an impression of the (implicit) worldviews, values, attitudes and lifestyles, presented in the different new media and especially the new media technology.
- They ask themselves the possible impact of all this in their life, knowledge, culture, leisure time, church, etc. as they see and observe them in their own lives and surroundings. What kind of influence, positive or negative?
- The respondents also ask themselves whether this impact would be more or less the same on everyone regardless of age, education, religion and profession or whether it would be different. What makes the difference in him/her as distinct individuals?

e) The respondent is told to reflect on a film or TV-programme which is full of violence. Then describe this violence according to type, form, etc. and the possible emotional influence on self as a viewer.

0 The respondents describe the influence of political, economic, cultural **and** religious institutions and all kinds of pressure groups as per the functioning **and** structures of mass media and in light of the new media technology.

## **i General reflection from the respondents**

- This is also pursued through input and further reflection on the results of the research and I media theory regarding influence and effect of mass media, especially the new media I technology on individual and social life, this insight is supported by scientific research. The respondents in their own words formulate, as conclusion to this unit, a thesis concerning the new media technology's effect on individual perceptions.

### **Action**

The respondents in organized sessions with the researcher watch the same programme and have discussions about their experiences and ideas concerning the influence of the media in their lives. They compare the results with their own experiences and ideas as well as with research results (cf. input).

## ANNEX II. MEDIA BIOGRAPHY

3. *You reflect on your own experiences with mass media, particularly the new media technology in the course of your life.*

What was your first real new media technology experience? Your first film, computer game, video, TV programme or mobile phone, which you remember very well? How would you describe your experiences?

What was your favorite channel? Favorite writers, actors or actresses and presenters? Which was your favorite book, film and why? What positive and negative experiences do you remember?

What kind of changes does your media history show concerning the type of medium, favorite author, actors and actresses in the course of your life?

If you evaluate your media history, how would you describe and evaluate it from today's standpoint? What did the media mean and do in your life? Would your overall view be a positive or negative one?

Would you see the words power, influence, effect, impact to characterize the meaning of the media on your life, or would you use other words? Which word(s) would be the most adequate?

4 *Share the results of your media biography with the researcher, focusing on questions- such as:*

- What did the media mean and do in your life?
- Would the overall view be a positive or negative one?
- Would you use the words power, influence, impact to characterize the meaning of the media in your life?
- Would you use another word to characterize the role of the media in your experience?
- Which word (s) would be most adequate?
- Try to formulate now after this exercise your ideas about "influence, power, impact and effect on individual and social life" in a few key words.

### **Cicneral reflection from the respondents**

This is also pursued through input and further reflection on the results of research and media theory concerning influences and effects of mass media, especially the new media technology on individual and social life, so that this insight is supported by scientific research. The respondents in their own words formulate, as conclusion to this unit, a thesis concerning the new media technology effect on individual perception.

### **Action**

The respondents in an organize sessions with the researcher, watch the same programme and have discussion about their experiences and ideas concerning the influence of the

media in their lives. They compare the results with their own experiences and ideas as well with research results (cf. input).

## **ANNEX II. MEDIA BIOGRAPHY**

5. *You reflect on your own experiences with mass media, particularly the new media technology in the course of your life.*

- What was your first real new media technology experience? Your first film, computer game, comic, song or TV-programme mobile phone, you remember very well? How would you describe your experiences then?
- Who were your favorite channel, writers, actors or actresses? Which was your favorite book, film or king of TV-programme and why? What positive and negative experiences do you remember?
- What kind of changes does your media history show concerning the type of medium, favorite author, actors and actresses in the course of your life?
- If you evaluate your media history, how would you describe and evaluate it from today's standpoint? What did the media mean and do in your life? Would your overall view be a positive or negative one?

- Would you see the words power, influence, effect, impact to characterize the meaning of the media on your life, or would you use other words? Which word(s) would be the most adequate?

6. *Share the results of your media biography with the researcher, focusing on questions such as:*

- I. What did the media mean and do in your life?
- II. Would the overall view be a positive or negative one?
- III. Would you use the words power, influence, impact to characterize the meaning of the media in your life?
- IV. Would you use another word to characterize the role of the media in your experience?
- V. Which word (s) would be most adequate?
- VI. Try to formulate now after this exercise your ideas about "influence, power, impact and effect on individual and social life" in a few key words.