THE INFLUENCE OF TELEVISION VIEWING ON MUSLIM TEENAGERS

A Project

by

ABDALLAH KASSIM WERE

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DECLARATION AND APPROVAL

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14/11/2005

ABDALLAH KASSIM WERE — Date

K/50/P/8908/2001

Approved as to style and content by:

23-11-2005

EDWIN NYUTHO — Date

Senior Supervisor

14.11.05

WAMBUI KIAI — Date

Supervisor

DEDICATION

This thesis is dedicated to my beloved parents and parents' in-law, Mzee Kassim's family (Kenya), Mzee Abdulrasul's family (Uganda); my darling wife, Habiba; my adorable son, Aarif; my brothers and sisters and my beloved Ummati- Mohammed (Peace and Blessings of Allah Be Upon Him) for their moral support throughout the research and the entire Masters' programme.

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TABLE OF CONTENTS

DECLARATION AND APPROVAL	ii
DEDICATION	iii
ACKNOWLEDGEMENT	iv
TABLE OF CONTENTS	vi
ACRONYMS	ix
ABSTRACT	x
CHAPTER ONE	1
INTRODUCTION	1
AN OVERVIEW OF THE PROBLEM	1
STATEMENT OF THE PROBLEM	16
OBJECTIVE OF THE STUDY	16
PRIMARY RESEARCH QUESTIONS	17
SIGNIFICANCE OF THE STUDY	17
BENEFICIARY OF THE STUDY	18
THE RESEARCH STUDY AND LOCATION	18
STUDY HYPOTHESIS	18

CHAPTER TWO 19

LITERATURE REVIEW 19

INTRODUCTION 19

CHILDREN'S PROGRAMMING 29

THE EFFECTS OF TELEVISION VIOLENCE 30

TELEVISION AND COGNITIVE DEVELOPMENT 33

TELEVISION WITHIN THE FAMILY 36

LEARNING FROM TELEVISION 38

HISTORY AND POLICY 39

THE AUDIENCE RESEARCH 40

CHAPTER THREE 44

METHODOLOGY 44

3.1 THE RESEARCH AREA 44

3.2 SAMPLE DESIGN AND PROCEDURE 44

3.3 DATA COLLECTION 45

3.4 LIBRARY SURVEY 45

3.5 SURVEY METHODS 45

3.6 DATA ANALYSIS 45

3.7 PROBLEMS, CONSTRAINS AND LIMITATIONS 46

3.8 SOLUTIONS FOR EACH CONCERN 46

CHAPTER FOUR 47

RESULTS 47

CHAPTER FIVE 73

DISCUSSION 73

INTRODUCTION 73

AGE OF RESPONDENTS 75

TIME SPENT VIEWING TV 79

THE ROLE OF SOCIAL ENVIRONMENT 96

INFLUENCE OF CULTURE 97

INFLUENCE OF PARENTS 98

CHAPTER SIX 99

CONCLUSIONS AND RECOMMENDATIONS 99

6.1 RECOMMENDATIONS 105

6.3 REFERENCES 108

6.4 APPENDICES 112

ACRONYMS

ICRAF: International Centre for Research in Agroforestry

(World Agroforestry Centre)

IUIU: Islamic University in Uganda

KBC: Kenya Broadcasting Corporation

KTN: Kenya Television Network

KU: Kenyatta University

NTV: Nation Television

TCM: Turner Classic Movies

TV: Television

STD: Sexually Transmitted Diseases

UoN: University of Nairobi

ABSTRACT

Television has become a household asset to many families in the world today with most homes having bought the set one or more for the family information and entertainment. The television viewing has been found to be influential in many ways both positive and negative depending on the usage of the facility. The objective of this study was to assess the influence of television viewing on the Muslim teenagers considering the fact that it was exposing them to taboo thoughts of sex and nudity, which Islamic culture does not allow to be exposed to teenagers in an earlier age as it is done in television programmes around the world. The study was to compare between those teenagers who view television with parents and those who did not view with parents, those whose parents control what they watch against those who did not offer any form of control, those who watched adult rated television movies against those who watched only children movies, and other programmes allowed for teenagers.

The researcher was then to assess and find out if there were any kinds of behaviour change in respect to different viewing pattern applied by teenagers in relation to the Islamic code of behaviour. A study was conducted in Nairobi in 2005 with two city estates (Nairobi South C and Eastleigh) becoming the main areas of the research survey. The survey was

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also conducted in two Muslim secondary schools in Nairobi (Kenya Muslim Academy-Huruma and Nairobi Muslim Academy-South C). The data was mainly collected using the research questionnaire that was distributed to the respondents in the main mosques within the estates after Friday and Isha prayers. However, the research data was not collected at the Nairobi Muslim Academy for a simple reason that the principal of the school refused the researcher to distribute the research questionnaire arguing that the questions were not ethically formulated. She demanded that the researcher rephrase the questions, a demand that was rejected by the researcher barring in mind that another similar school and various religious organizations had accepted the questionnaire format.

The two schools were to give a reflection on how teenagers perceive the television media and its programmes considering the fact that one school was from a relatively lower class residential area (Kenya Muslim Academy) and the other from an affluent area (Nairobi Muslim Academy). The researcher was able to compensate for the lose of the data that was to be collected from Nairobi Muslim Academy by conducting a similar interview with teenage student from the same school but who leave in the area. This was done via the assistance of their parents whom the questionnaire were given at the Mosque, which is adjacent to the school.

CHAPTER ONE

1.0 INTRODUCTION

1.1 *An overview of the problem*

In the nineteenth and early twentieth century, teenagers were looked upon as innocent characters that had to be protected from the harsher realities of life. Teenagers had or were expected to conduct themselves differently from adults; they had their own sets of things to do different from those of the adults, in other words they had standard norms and values expected of children depending on their cultural and traditional backgrounds. There were words and things, which were treated as a taboo for the young people to speak, discuss or do. The informal school systems were so rigid that it did help the society to maintain this balance from one generation to another.

Recently though, all that seemed to be fading away due to the type of socialization and nature of things the present generation is known to have acquired in the recent years. The development of different technologies and advance in communication system is one of the factors at play. The modern access to means of communication as brought a challenge to the parent living

in this century due to the fact that he/she is not the sole role model and the influencing factor in the lives of children, and especially the most vulnerable teenage age.

One of the critical challenges facing young people today is developing a healthy understanding of their Islamic culture. Such knowledge will form the foundation for their attitudes towards Islamic etiquettes. In the past, young people depended on parents, peers and the madras' systems in the process of socializing and culturing them to the Islamic traditions. Yet young people today also encounter another important factor likely to contribute to their socialization: the mass media, and in particular, television (American Academy of Paediatrics, 2001: Chapin, 2000).

Despite the plethora of new technologies that have become available, television still continues to dominate young people's media diet (Roberts, Foehr, Rideout, and Brodie, 1999), with young between ages of 8-13 viewing more than three and one-half hours per day (3:37) on average, while adolescents between ages of 14-18 watch almost as much (2:43). Consequently, it makes sense to maintain a focus on televised programmes even in an era when media alternatives dot the horizon.

Although young people have spent extensive time with television for nearly half a century, the medium's treatment of sexual and other taboo contents in recent years has grown increasingly frequent and prominent, raising important societal concerns in an era when decisions about sexual behaviour inevitably involve public health issues (Brown, Steele and Walsh-Childers, 2002). Such risky sexual behaviour portrayed by our television can lead to a number of negative health outcomes.

More than three-quarter of a million teenage women become pregnant each year (Centres for Disease Control and Prevention, 2000). One of every four (25%) sexually active teenagers becomes infected with an STD each year, representing about 4 million STD cases annually (Alan Guttmacher Institute, 1994; American Social Health Association/Kaiser Family Foundation, 1998). Adolescents aged 15-19 have the highest incidence of both gonorrhoea and Chlamydia, while AIDS is the sixth leading cause of death for people aged 15-24 (Goldfarb, 1997).

However, due to economic factors and other social changes in the recent times, many teenagers do not get adequate information about subjects such as sex from parents, schools or madras's during their adolescence period. Not surprisingly, media portrayals may fill this gap as the most readily available

alternative. More than half (51%) of adolescents cite television as an important source of information about birth control, contraception and pregnancy prevention (Sutton, Brown, Wilson and Klein, 2002), and four out of ten (40%) say they have gotten idea for how to talk to their boyfriend or girlfriend about sexual issues from these sources (Kaiser Family Foundation, 1996;1998). Adolescents also report using media examples to learn sexual and romantic scripts and norms for sexual behaviour (Brown, Childers and Waszak, 1990).

Shearon A. Lowery and Melvin L. DeFleur, Research as a Basis for Understanding Mass Communication, says that, for some scholars, the media are seen, as the major mode of transmission of popular culture to massive audiences. For the student of politics, the media are viewed as critical in shaping the nature of public opinion and central to the process of selecting candidates. For the critical culture theorist, the media are examined as tools by which powerful corporations who owns or controls them, manipulate the public for their own gain...For religious leaders, the media are often seen as a menace that threatens moral value. For parents, mass communication seems to pose a threat to their children through its emphasis on crime and violence. (Page1, Milestones in Mass Communication Research-Media Effects, 1995).

The Research findings from the Payne Fund Studies: The effects of Movies on Children raised an eyebrow to the American society at the time. The contents of love, sex and crime themes that dominated the films to many seemed to be a serious challenge to establish moral standards. Overall, their great concern was what the movies were doing to their children. However, DeFleur and colleague say that the findings of this study are mainly of historical interest, in the sense that their findings would not be used for understanding the influence of contemporary movies on modern youth.

However, they were quick to add that they all played a part in the development of the mass communication research. I will disagree with their observation that those research finding are not relevant to our contemporary setting, but say rather that the issues at play and the concerns raised then are very applicable today. We need to digest those studies done in the past and use them to understand our relationship with the media today.

Tina Porterville writes, "Television has a powerful influence on teenagers and that influence is always not a good one, too much viewing time can hurt school performance and impair one's ability to learn. The hour a teen spends ogling sitcoms interferes with homework and limits the time available for the other learning opportunities. Very often, when a teen is underachieving

academically, the major culprit is too many hours spent glued on the screen". (Porterville 2002).

It also exposes teens (teenagers) to casual sex, drug and alcohol use in ways that suggest this behaviour is normal and risk-free. This message seems to be: "Everyone does it." Television characters rarely say no. Sadly, this fantasy world has a devastating effect on the real world. Although TV viewing is not the only way teens learn about sex, drugs and other immoral behaviours, the risk of these behaviours are not given equal time on television.

As members of the closed society, ideally, the behaviours of Muslims are greatly influenced by the Sharia under the dictation of the Holy Qur'aan and Sunna of Prophet Mohammed (S.A.W), and every Muslim is expected to behave and conduct themselves according to the Islamic teachings. Therefore, any kind of behaviour to the contrary is not accepted in the Islamic setting or environment, and can lead to the punishment of those who carryout such acts by Allah here on earth, and in the hereafter as stated by Islam.

It is under such background that Islamic religion advocates and advices its people to Islamize their children to the ways of Islam from a tender age of 10

so that the children can grow up as pious and respectable believers or servants of Allah and His religion. To achieve this Muslims must protect their children from the negative teachings or socialization by both the devil and man.

Allah tells the believing men and women of the faith to protect their children, and He says, "O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones." (Al'Qur'aan; 66:6). Safety from the hell fire lies only in knowing the basic principles of Islam, and living according to the commandments of Allah and obedient to Rasullullah Sallallahu Alayi Wassalam.

Mohammed (S.A.W), Nabii-ul-rahma, the Noble Prophet of Islam said that the best legacy a father can leave for his offspring comprises of proper training and good education. In reality, a virtuous and well-behaved progeny can only advance your cultural traditions and religious principles after you, and it is for this reason that a Muslim aspires and prays for well-mannered and pious children.

Allah's Apostle, PBUH also said: "Every one of you (people) is a shepherd. And every one is responsible for whatever falls under his responsibility. A

man is like a shepherd of his own family, and he is responsible for them." Both Bukhari and Muslim report this Hadith.

Children therefore are a trust given to the parents. Parents will be responsible for this trust on the Day of Judgment. Parents are essentially responsible for the moral, ethical and the basic and essential religious teachings of their children. If parents fulfill this responsibility, they will be free of the consequences on the Day of Judgment. The children will become better citizens and a pleasure to the eyes of their parents, first in this life, and in the hereafter.

Allah, the Almighty stated in the Glorious Qur'aan: "And those who believe and whose families follow them in Faith, to them shall We join their families: Nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds." (52:21)

Moreover, Allah's Apostle, PBUH said: "Upon death, man's deeds will (definitely) stop except for three deeds, namely: a continuous charitable fund, endowment or goodwill; knowledge left for people to benefit from; and pious righteous and God-fearing child who continuously prays Allah, the Almighty, for the soul of his parents." Muslim reports this Hadith. In fact, such a

statement reflects the value of the proper upbringing of children. It has an everlasting effect, even after death.

Unfortunately, many parents from every walk of life, in every society, regardless of creed, origin, social and economical status, etc., have neglected this very important imposed right of their own children on them. Such individuals have indeed lost their children as a result of their own negligence.

Such parents are so careless about the time their children spend with no benefit, the friends they associate with, the places they go to, etc. Such parents do not care, are totally indifferent about where their children go, when they come back and so forth and so on, causing the children to grow up without any responsible adult and without caring supervision.

Such parents neglect even to instruct, direct or guide their children to the proper way of life, behaviour or even right attitudes towards others. Yet, you may find these parents are so careful about guarding their wealth. They are extremely concerned about their businesses, work and otherwise. They exert every possible effort to lead a very successful life in terms of materialistic gains, although all this wealth is not actually theirs. No one will take wealth to the grave, Sheikh Al-Uthaymeen.

Children are not only to be well fed, well groomed, properly dressed for the weather and for appearance, well taken care of in terms of housing and utilities. It is more important to offer the child comparable care in terms of educational, religious training, and spiritual guidance. The heart of a child must be filled with faith.

A child's mind must be entertained with proper guidance, knowledge and wisdom. Clothes, food, housing, schooling are not, by any means, an indication of proper care of the child. Proper education and guidance is far more important to a child than this food, grooming and appearance.

However, this duty bestowed on parents is now being challenged and interfered with by the self-imposing television, which competes alongside parents in giving guidance to our youths today. The time that parents or guardians spend with their children today is very limited due to the economic and social pressure that is evident in the life of a modern man or family.

This means that the children are left most of the time either with their teachers in schools, their peers, and other unknown strangers or with the mass media, mostly the television. Therefore, they are left to be cultured by the society in general and its media. The media in this case take much of the

credit because it has the means and ability to win trust and reach the millions of thousands of children in the modern society.

The media has the language for the young people and the young people in return has the ear for the media, so the two can be the best of friends whose relationship is difficult to tire apart. Unfortunately, there is high level of disparity between them, while the media is controlled and programmed by the grown up adults who come round behind the screen to befriend the teenagers in our society, the teenagers or children on the other hand, are fragile partners who cannot even define themselves, leave alone their relationship with the media. This means that the media has an advantage in dealing with them, as they only become the consumers of the media products.

We are living in an environment that is particularly being shaped much by the opinions, values and ideas presented by the mass media. In Kenya for example, the government attempted to check the media influence by establishing the censorship board to control the outside (non-Kenyan culture) and negative influence being exposed on our people via the programmes and presentations in television, radio and newspapers. Most of the media programme contents mainly the foreign ones, are viewed by the government

to be having some element of indecency. The board is supposed to ensure that the programmes do not contradict our cultural norm, values and ethics.

Despite the government's attempt to censor the media, this has not deterred them from exhibiting explicit movies and music videos', which are seen in our society as uncustomary. The media being a business outfit does not care what our kids watch so long as they are making capital and can survive another day in the market place.

The liberalization of the Kenyan media airwaves in the 90s saw the rapid growth of the new television broadcasting stations from one state owned (public owned) – KBC to six privately owned stations all broadcasting directly or indirectly through the satellite: KTN, NTV, Citizen TV, STV, East African TV and Family TV.

This means increased viewing opportunities for teenagers, and at the same time increased pressure on the parents to counter-check what their children are watching, with the same pressure on the government to enforce control on the media content.

According to Adnan El-Dedsy in his paper, "the Islamic Information and its Role in Caring for Moslem Generations and their Protection from the Dangers of Westernization," he says in the prelude...about the causes of Moslems and Moslem generations in their present and future, "at the time when the enemies of Islam are toiling night and day to destroy the Islamic creed and moral values and erase the Islamic identity by all ways and means." He is saying that the western world are toiling all day long to see to it that the rest of the world and cultures embrace their western culture and throw away to the dustbin of history their old traditions and cultures that have uniquely preserved their identity and togetherness for generations past.

Hassan Al-Bash classified the cultural westernization and the demeaning of the Arabs and Muslim values by the media as; those specialized in sexual affairs and sex news, those publishing shameless sexual articles or morally destructive articles and lastly those specialized in advertising - and particularly about hotels and dwellings and female services therein. (The Islamic Information and its Role in Confronting Westernization Campaign, 2000) published by The World Islamic Popular Leadership).

Islam is a unique ideology in that those who profess to it must follow it in total without having to depend on any other system, be it political, social,

economical, religious or otherwise. Every sector of man's life is already dealt with in Islam, and what remains of the man is just simply to take on the programme of life already given by Islam for his day to day activities and solution to all his problems and queries that might arise. In other words, Islam is all-inclusive.

In such societies outside influence are rarely welcomed and any attempt always face outright rejection. In general, the influence of television on social beliefs, attitudes and behaviours tends to occur by a gradual, cumulative process that is most likely to develop with repeated exposure over time to common patterns of behaviour.

Therefore, it is the goal of this study to identify the nature of influence television has on the Muslim teenagers. If television is an important source of information and potential influence about the subjects such as sex for young people, then obviously it is important to understand the nature and extent of bad influence being conveyed by television to the future generation of Muslims and those who confess to the ideology of Islam.

Abdul Maguid Shukri says, "The challenge facing the Islamic world today under the pretext of globalization, lies in essence in the dedication of the

communication media to impose hegemony on the Islamic world, by stripping Moslems of their culture, beliefs, civilization, twisting their tongues and subjecting them to the Israeli domination." ("The Technology of Communication in the Islamic World and Confronting the Dangers of Globalization," published by The World Islamic Popular Leadership, p155,).

This means that the western media want to keep the rest of the world under its information and communication control as they attempt to culture us to the western culture and practices.

1.2 *Statement of the problem*

Teenagers in our society today are behaving quite opposite to the known social norms and ethics. They are indulging in such practices that were earlier seen in the society as a taboo. Sexual activities, drug abuse, aggressiveness and other forms of behaviours, which are not acceptable to the society, are the order of the day. It is okay today for a teen to have sex and even keep pregnancy and force the parents to look after both of them.

The mass media are largely seen to be responsible in influencing teenagers' change in behaviour. The study therefore, seeks to determine the level of television influence on teenagers in the Muslim community in Kenya.

1.3 *Objective of the study*

The research study has the following objectives to address;

- To find out what Muslim teenagers think about sexual scenes and nudity in television programmes
- To find out if non-Islamic behaviours are exhibited by those who watch (Channel 5 [East African TV], Channel O [KTN] and The Beat [NTV]).
- To make recommendations that might help in checking such influences and other future research investigations.

1.4 *The primary research questions*

- Is the frequency of bad portrayals such as sexual messages on television increasing?
- Is the Muslim teenager giving in to such negative television influence?
- Is the way in which such messages are presented on television changing overtime?

1.5 *Significance of the study*

The study is important because it will assist the Muslim community and other likeminded people, for example, social workers to have at their disposal some scientific data to prove that television has a bad influence on children, and to be able to take responsibility on what action to take as a necessary measures to tame it's influence. In Islam, children are regarded so highly and are seen to be the next generation of Islam, the ones to take over the responsibility and practice of the Allah's religion, and this means they must always be brought up in a true Islamic way. This seems to be a major challenge to the parents who are having television sets at home and whose children are easily accessing the medium.

1.6 *Beneficiary of the study*

The Muslim society in general, other research institutions, research students, the Muslim youth, media institutions, government departments and agencies, and learning institutions are likely to be the beneficiaries of the outcome of this research.

1.7 *The research study population and location*

The research will be conducted within a population sample of 50 households with television sets, with approximately four members of each household of whom, one member at least should be a teenager.

The study will be conducted within the Nairobi city estates with biases to the Muslim populated estates. The average age of the study audience will be teenagers (the adolescent age) from the age of 13 – 24 years old. Other audience of the study will be parents, guardians, other household members, peer groups, teachers and members of the public who must be Muslims.

1.8 *Study hypothesis*

Television viewing has a negative influence on the Muslim teenagers, as they no longer adhere totally to the Islamic culture and tradition.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 *Introduction*

Barbara Mraz ("Shave to the Beatless: Television Media Influence in the Golden Age") argument is, it is a widely belief that the electronic mass media, particularly television, exerts increased social, intellectual, and emotional influences on early adolescents and that it is important to teach students skills to deal with the power which television has in their lives.

Teenagers dedicate much of their free time to watching television - seemingly captivated by the screen - and continuous contact is thought to influence the way they understand and interpret both television and the world in which they live. Even though teenagers have the 'everyday' contact with other media and many other forms of expression and communication, visual media alone are seen as speaking a "universal language," accessible regardless of age.

In Kenya today, questions about programme content and its use by children and teenagers, about television's influence on both teenagers' and children's attitudes and about appropriate public policy toward television shows have been central to the discussion of this medium.

According to Pico Lyer, an essayist for the Time Magazine (an article in May 14, 1990), "Television consumes us much more than we consume it", he refers to the inability of children who have grown goggled-eyed around the electronic alter (TV) to believe that anything is real unless it comes with a laugh track. "They organize their emotions around commercial breaks and hope to heal their sorrow with a PAUSE button. History for them means syndication, an ancient history," (Baran 37). Television saturates our daily lives. We are exhorted to buy this product and fly on that airline by ads on television ("Shave to the Beatless: Television Media Influence in the Golden Age")

The Nielson rating system in 1999 reported that 99% has at least one television set in America and 75% have several sets and more than half of the Americans students have the sets in their bedrooms. Television has become as independent in the home as a bath tab or a refrigerator, and probably garners much more attention than either of these appliances. Furthermore, the

public's fascination with TV now extends beyond the home. A recent Nielson (1998) survey found that about twenty three million Americans watch TV in airports, hospitals and other public places.

Dearing James notes that in the 1960 are a number of new issues appeared on the national agenda, perhaps because of social unrest and protest. As the cumulative effect of media messages about issues increases over time, the public becomes persuaded that the issue is important. Slowly, the public agenda for an issue builds up." (Dearing, 1999 pg 62).

The question that media researchers often ask, how do the mass media convey the priority of an issue to the public today? It occurs mainly through repetition, which cues the public as to the relative importance of an issue. "Repetition sets the public agenda through the continuing hammering away of the media on the same issue," (Dearing 42).

A survey undertaken by MORI for Sport England in 1999 which was looking at time spent by young people aged 13-16 years revealed that media consumption was heavy, and that the degree of active involvement in media is lower, and there is a tendency to consume passively rather than question or explore.

Television according to the above study argues that it is important for teenagers as a source of entertainment and information. It offers a reflection of their lives, and a means of attaining some reassurance about their own plight. It was noted that many of their icons are TV personalities and people who are highly visible on television.

Larry Tucker (What's on TV Tonight?) says that TV can bring an influence – sometimes subtle, sometime not – that can destroy whatever spirit of unity and rightness we may be encouraging in our lives. Days are long past when we could consider TV to be an innocent, innocuous part of daily life or a casual baby-sitter.

It is a powerful, persuasive teacher and a primary companion for children, many of whom spend more time in front of TV than they spend in school. It is not surprising that contemporary research indicates that human development and behaviour are affected by television to a degree far exceeding earlier judgments.

Some of us do not even realize what hidden messages we are receiving, and little by little, we subconsciously come to accept them as normal or appropriate. What we forget is that once images and thoughts are put into the

mind, they are not easily removed. For this reason, exposure to erotic television scenes may be more harmful in some ways than narcotic drugs, which are eventually metabolized and eliminated from the system. Once pictures are viewed however, they enter the mind, are available for recall, and flash back for decades to come. When questionable materials are entertained regularly, it influences values, attitudes, and behaviours.

Aggressive and sexual behaviours on our television sets have become increasingly explicit and graphic in order to attract audiences. Nowadays, little is withheld from the viewers' senses. Affluence and power are common themes of some of the most popular shows on current prime-time television. Some programmes consistently glamorize materialism and glory "the things of this world".

With high fashion wardrobes, luxurious estates, and insatiable appetites for wealth, these TV characters portray the false idea that greed brings gratification and that "the natural man" is happy. Life-styles portrayed on these programmes often promote self-satisfaction rather than sacrifice, greed instead of charity and conceit rather than humility.

The study, published in 2002 edition of the Journal of Science, challenges the common assumptions that depictions of violence in the media affect children only in the short term. US researchers found out that watching as little as one hour of TV a day could translate into long-term aggressive behaviour. In addition, they suggested that parents who want to guard their children against criminal charges and any other form of anti-social behaviour should reach sooner for the "power off" switch on the remote control.

"Our findings suggest that, at least during adolescence, responsible parents should avoid permitting their children to watch more than one hour of television a day," said Jeffrey Johnson, psychiatry at Columbia University, 1993).

Muhammad Abou AL-Fatouh says, (The World Islamic Popular Leadership, 2000), "The concept is to what extend the material diffused through our mass media - the press, radio and television broadcasts - adheres to the precepts of Islam: what should be said and what should not be said... in most of the countries there is a mixture of good and bad information material.

There are displays of fashion shows promoting indecent clothing or advertising girls paid to arouse passions. This reminds the Muslims of the

Ayat (meaning) "Lo! Those who love that slander should be spread concerning those who believe, theirs will be a painful punishment in the world and the hereafter. Allah knows – you know not," Al'Quran, Surat 24, Ayat 19.

Jeffrey Schrank in his book, Understanding Mass Media, 1975, said; "various kinds of psychological problems have recently become standard theme for most programme on television. Child psychology and the problem of the disturbed child especially these days, along with runaway children, drug addiction you name it. In the social/sexual description category there are still possible disasters: rape, incest, the beginning of a new wave of homosexual relations, abortions etc".

Jeffrey made a very positive observation about the influence and impact of the television viewing on the children's or teenager's behaviour. Other two scholars, Dean Havensfein and Steven Bachmeyer in their book, "The World of Communication, 1974 says; "Visual media have greatly affected physical, mental and emotional aspects of the family. Through advertisements appearing in newspapers and magazines, families have leant about new products and services that benefit them physically and emotionally. Some

articles increase their interests in social opportunities while others increase their knowledge"

The two scholars mainly attempted to look at the impact of the print media to the family, however the research was only bent towards the aspect of the family and more so the teenage member. They also concentrated their research on one category of the visual media - the television.

In an attempt to explain the media role in society, Dennis DeFleur advances four theories in his book, "Understanding Mass Communication", to him the meaning theory considers the meaning people hold as strongly influenced by their exposure to the mass communication. Those meanings he said are in turn the means under which people's actions in situations, opinions and understandings of, with which they must cope in the real world, are shaped.

The modelling theory is another one that looks at the acquisition of the behaviour from the media portrayals. This theory hold that, under certain circumstances individuals who view particular actions that are performed by another person may adopt that behaviour as part of their personal habits (page 73)

This theory can assist in the assumption that the television viewing has an influence over teenagers watching its programmes, and if the programmes have antisocial connotations, then we can expect bad and an expected behaviour from the teens. This can be attributed to a continued negative portrayal of facts and events by the television medium.

Another theory that needs to be looked at is the accumulative theory which explains the significant changes that occur over a long period of time, if the mass media focus repeatedly on a particular issue and are relatively consistent in presenting a more or less uniform interpretation." (Ibid p 568)

This therefore argues that the more an issue is continually repeated, the more that particular issue is accepted by the audiences and hence becomes normal, and the people therefore develop change of attitude and opinion over such issues.

Another very crucial theory worth examining is the social expectation theory that focuses on the acquisition of specific forms of behaviour that are used by individuals in responding to stimuli that they encounter in social environment.

In this theory, DeFleur argues that people acquire from the mass media new forms of behaviour, which they can use to encounter certain forces in their social environment. This can possibly be true with teenagers considering that they are a people who are experiencing much of the environmental changes at play and would like to remain stable, and to be seen, to be at league with the changing lifestyle.

Phillips W. D., James Boyland and Fredrick T.C. considers the role of the mass media as a socialization instrument, and they say, "socialization is a process during which people (young people) and children in particular learn what to expect from the world and what the world expect from them." This means that what the media gives to the people are seen as what the society wants, for instance, when the media talks more about democracy, the public may think or take it to be the only system of governance that the society really expect or wants.

Mass media influences on attention according to DeFleur, is powerful in determining the degree of attention they (people) give to subjects in which they are interested. This again will mean that mass media forces people to pay much attention to one aspect of life than the other, by consistently telling and stressing on what they want us to take or believe in.

We intend to adapt too many things that the mass media want us to take, and this can sound to be a big problem to the Muslims or any other such society that will want to see its culture preserved and practiced by its members in its original form. The ideas and attitudes of children are seen to be widely shaped by the mass media, and sometimes prevent any accurate view of things, forcing us to take what is not acceptable to us.

2.2 *Children's Programming*

Children's programming in the 1980s was influenced by the "television revolution" as the growth of cable and VCR penetration began to erode the network audience, and international co-ventures began to change the production process. Cartoons remained the standard children's fare, but live action shows began to increase in number.

Cable networks such as Disney, devoted primarily to children, as well as cable networks with extensive children's programming like Discovery and Learning Channel have experimented extensively in programming for children. They have produced live action programmes, including game shows, puppet shows, magazine format news and variety programmes, and live action drama/adventures shows frequently incorporating anthropomorphic creatures into the storyline.

The body of television content emerging from these economic and industrial practices, and based on these and a similar assumption has been a central component of "childhood" since the 1950s. Because they are seen as a special "class" or "group" of both citizens and viewers, great concern for the role of television in the lives of children has accompanied the development of the medium. Because of this concern issues surrounding children and television have often been framed as "social problems" issues of central concern to numerous groups.

2.3 *The Effects of Television Violence*

Throughout all these policy debates, citizens' actions, and network responses, the issue of violence in television programming has been central to concerns regarding children and television. As an aspect of television content, researchers who count incidents of real or threatened physical injury have traditionally measured violence quantitatively.

Gerbner and his colleagues (Programming Health Portrayals pp 291-307) have conducted such analyses yearly since 1967. Their violence index shows a stable level of prime-time violence over the past 25 years. The question then becomes, what is the effect of this type of programming on children.

In the 1960s, researchers used experimental methods to investigate the impact of media violence. Albert Bandura's social learning theory (also called observational learning or modelling theory) argued that children could easily learn and model behaviours observed on film or television. Sometimes known as the "Bobo doll" studies, these experiments demonstrated that children who viewed filmed violent actions were as likely to imitate those actions, as were children who saw live modelling of those actions.

Many extensions of this basic finding established that modelling was influenced by other attributes of the children such as their prior level of aggressiveness. Context and message, specifically the punishment or reinforcement of the filmed aggressor, and the presence of an adult in the viewing or imitation context, emerged as other significant factors in the modelling behaviour. Later laboratory studies used more realistic measures of aggression and programming, which more closely resembled primetime television. Field experiments were also conducted, in which viewing in real life situations (home, camps, schools) were manipulated.

In a series of experiments, two opposing theories, catharsis and stimulation, were investigated. Catharsis holds that viewing violence purges the individual of negative feelings and thus lessens the likelihood of aggressive behaviour.

Stimulation predicted the opposite. No support for the catharsis theory emerged from the research; stimulation was found to be more likely.

Taken together, the experimental studies demonstrated that the process of television influence on teenagers and children is indeed complicated. Still, the results from laboratory experiments do demonstrate that shortly after exposure to violent programming, children are more likely to show an increase in their own levels of aggression. However, how would these laboratory findings translate into real life?

Co-relational studies, surveys, tell little about cause and effect, but they do avoid the artificiality of laboratory studies. If viewing is associated with television violence, then individuals who watch a great deal of violent television should also score high on survey scales that measure aggressive behaviour.

The results from a large number of such surveys are remarkably consistent: there is a small but consistent association between viewing violent television and aggressive tendencies. Yet another form of survey research, panel studies, tackles the question of causality by looking at the same individuals over time.

In the case of television violence, the question is; does television viewing at Time 1 relate to aggression at Time 2; or, conversely, could the causal linkage be reversed, suggesting that aggressive behaviour leads to a propensity to view violent television content? Only a few such studies exist but, again, the findings are generally consistent. Although the effect is small, watching television violence encourages aggression.

What conclusions can be reached from this large, ongoing body of research? Television does contribute to aggressive behaviour - however, television is only one of many causes of aggression. Many other factors unrelated to television influence violence, the precise impact of televised violence will be modified by age, sex, family practices, and the way violence is presented. One statement frequently repeated is, television has large effects on a small number of individuals, and modest effects on a large number of people.

2.4 *Television and Cognitive Development*

While television violence is often the most visible and debated, aspect of questions linking teenagers, children, and television it is hardly the only topic that concerns researchers. Other inquiry focused on potential effects of the medium on patterns of thinking and understanding has prompted extensive research. Posed negatively, the question is, does television mesmerize

attention, promote passive or over-stimulated children, while wrecking creativity and imagination? To explore such concerns, cognitive developmental approaches to television and children have typically examined attention, comprehension, and inference.

Children's attention to television has often been characterized as "active" versus "passive." Popular concern about the "zombie" viewer suggests that children enter some altered stated of consciousness when viewing television. Nevertheless, this generalization has received little research support. However, one notion that seems to underlie many implicit theories of children's attraction to the screen is that children's viewing is governed by the novelty of the visual stimulus, rapid formal features such as movements, visual complexity, cuts, pans, zooms, which produce an orienting reflex.

A theory of active television viewing suggests that attention is linked to comprehension. Thus, when visual or auditory features of television content suggest to the young viewer that it is designed "for children," attention is turned to that content. When material is no longer comprehensible, becomes boring, or when distractions occur, attention is deflected. This theory of child attentional patterns has received substantial support and has indicated specific stages.

Attention to television is fragmentary before the age of two; visual attention increases during the preschool years, with a major shift in amount and pattern of attention occurring between 24 and 30 months. Frequently beginning around the age of eight, visual attention to TV decreases (presumably as the decoding of television becomes routine), and the attention pattern begins to resemble that of an adult.

With regard to perception and evaluation of television content, children clearly operate on different dimensions than adults who produce programmes. Understanding television programming requires a complex set of tasks for children, including selective attention to the events portrayed, perceiving an orderly organization of events, and making inferences about information given implicitly.

Comprehension research has examined both verbal and visual decoding and determined that comprehension is a function of both cognitive development and experience. Younger children have difficulty with a number of tasks involved in understanding television programmes: separating central from peripheral content, comprehending the sequence of events, recalling events and segments, and understanding causation. As well, they find it difficult to complete such inferential tasks as understanding intersections of motivation,

action, and consequence, or evaluating the "reality" of programmes and characters.

The comprehension of forms and conventions - sometimes termed "formal features" - is similarly grounded in developmental stages, with surprisingly early recognition of the time and space ellipses of cuts or the part whole relationship of zooms. Such complex storytelling functions as point of view shots or flashbacks, however, are unclear to children through much of the first decade.

2.5 *Television within the Family*

In most cases, this viewing and the development of skills and strategies occurs within a family context filled with other activities and other individuals. The average child watches television a little more than four hours a day. Childhood viewing peaks somewhere around 12 years of age and declines during adolescence to a little more than three hours per day. Children do most of their viewing during the weekday hours with only 10% of their viewing on Saturday and Sunday mornings. Viewing amount varies by gender and race, with blue-collar families averaging more television viewing more than white-collar families.

Television provides the backdrop for growing up, and studies show that children often play, eat, do homework, and talk while "watching TV." Viewing is not usually solitary. Children and adults view together and do many other things while watching. The family has a say in creating the context in which television will be consumed, a context involving who decides what to watch, sibling or parental conflict over viewing, and the rules for decision-making.

Although many families report few rules as in with most Muslim families, there may be subtle as well as direct rules about television use. For example, children may not be allowed to watch until they have completed important tasks such as homework or chores, or there may be a requirement that television must be turned off at a certain time.

When parents report rules, they report control of when younger children can watch; older children have rules about what they can watch. Often this context is modified by processes of "mediation," a term used to refer to the role of social interaction in relation to television's use in the home and the potential impact of television within the family. Some mediation is direct and intentional - parents make specific comments about programmes.

Other mediation may be indirect or unintentional, as in general comments about alternative activities, discussions of social or personal issues generated by media content, and talk loosely tied to content. Parents and siblings may respond to questions with evaluative comments, interpretive comments, explanations of forms and codes, and/or discussions of morality or desirability of behaviour.

One result related to the complexity of viewing practices has emerged very clearly from research conducted within a number of different contexts: interaction with parents during viewing increases comprehension and learning from television. In middle childhood, peer and sibling co-viewing involve talk about television action and evaluation of that action. Parental comments on the importance, truthfulness, and relevance of media are common at this age.

2.6 *Learning from Television*

In many ways, the premier of Sesame Street revolutionized general notions of how children learn from television and specific aspects of educational television in 1969. Viewed by over 6 million preschoolers every week in the United States and internationally, this production is also one of the most studied television programmes. Research focused on Sesame Street has

provided ample evidence to suggest that young children can learn skills from the show, and that these skills will contribute to their early educational success. Many other programmes produced by the Children's Television Workshop, by public broadcasting stations, independent producers, and state departments of education have been constructed to teach educational concepts ranging from reading to international understanding.

2.7 *History and Policy*

Such vulnerability on the part of children explains, in part, the designation of "children and television" as a specific topic for political as well as intellectual concern. Politicians and the public worried about the effects of media on children long before television, of course. Novels, movies, music, radio, comic books, all came under scrutiny for their potential negative consequences on the behaviours and attitudes of the young. However, in the 1950s, the spotlight turned to television.

In United States for instance, the first congressional hearings, predictably, addressed violence on television, and were held in the House Interstate and Foreign Commerce Subcommittee in June of 1952. Network representatives were called to testify about television and violence before the Senate Subcommittee on Juvenile Delinquency headed by Estes Kefauver in 1954

and 1955. In 1964, the same committee again held hearings and issued a report critical of television programming and concluding that television was a factor in shaping the attitudes and character of the young people.

In the wake of the urban unrest and violence of the 1960s, a Presidential Commission on the Causes and Prevention of Violence was formed to examine the issues of violence in society. The report, basing its conclusions on a review of existing research, indicted television as part of the problem of violence.

At the instigation of Senator John Pastore of Rhode Island, the United States Surgeon General commissioned a series of studies of televised violence and its effects on children. This work resulted in what is popularly termed "The Surgeon General's Report of 1972", in which 23 research projects in five volumes focused on many issues surrounding television. The committee's main conclusion was that there was a causal link between viewing television violence and subsequent antisocial acts.

Despite some initial confused reporting of the findings, the consensus that had emerged among the researchers was made clear in subsequent hearings. In 1982, a ten-year update of the Surgeon General's Report was released. It

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underscored the findings of the earlier report and documented other areas in which television was having an impact, particularly on perceptions of reality, social relationships, health, and education.

2.8 *The Audience Research*

I will most probably be wrong to conclude my discussion of the literature review without looking at the audience research, which is central to the debate of the mass media influence to its publics. The history of studies of the media audience can be seen as a series of oscillations between perspectives that have stressed the power of the message over its audiences and perspectives that have stresses the barriers 'protecting' the audience from the potential effects of the message. The position more obviously represented by the whole tradition of effects studies indicates that the media has the powerful influence to inject their audience with a particular message causing them to behave in particular ways.

One of the most influential versions of this kind of "hypodermic" theory of media effects was that advanced by Theodor Adorno and Max Horkheimer, along with other members of the Frankfurt School of Social Research. Their "pessimistic mass society thesis" reflected the authors' experience of the breakdown of modern Germany into fascism during the 1930s, a collapse

that was attributed, in part, to the loosening of traditional ties and structures, which were seen to be exposing people to external influence, with the mass media being the effective agency.

The media is clearly seen as having social effect and this was the reasons to which the American researchers such as Paul Lazarsfeld, Robert Merton and Elihu Katz among others begun to develop a quantitative and positivist methodology for empirical audience research into the sociology of mass persuasion.

Among notable research and major land marks here were Merton's Mass Persuasion, Katz, and Lazarsfeld's Personal Influence, in which the concept of "two step flow" theory of communication was developed, where the influence of media was seen as crucially mediated by "gatekeepers" and "opinion leaders", within the audience community.

Therefore, I will recommend any study of the media or television influence, to look at other audience studies such as, Hall's encoding/decoding model, Morley's study of the "Nationwide" audience, Hobson's study of "Crossroads viewers", Modleski's work on "Women Viewers of Soap Opera", Fiske's study of "Television Culture", and the proceedings of the two major

conferences on audience studies, - Drummond and Paterson's collection, "Television and its Audiences", bringing together work on audience presented at the International Television Study Conference in London in 1986, and the collection "Remote Control: Television, Audience's and Cultural Power", based on the German conference of 1987.

In summary to the literature review, I will say that the power and influence that the mass media and more specifically the television have on the viewers is real and need to be checked and put under control closely for those whose minds are still developing in so many ways. Muslim as society and a community must understand this influence and find a means on how to deal with it.

CHAPTER THREE

3.0 METHODOLOGY

3.1 *The research area*

The research area did cover Nairobi city estates with the primary focus on the Muslim households with television. The selection of the research households was through random selection; however, the selection of the city estates remained the researcher direct choice (biased choice) since any attempt to have a random sampling method could not have help the researcher to get the Muslim households, which are the most targeted for the research.

3.2 *Sample design and procedure*

The sample design covered 50 households and 205 teenagers as a research audience. The simple random and stratified sampling was used for the data collection. The questionnaires were administered to the targeted audiences and key informants under study by the researcher.

The study used operational definitions and the research variables include;

- Age (14-24)
- Sex (male and female)

- Level of education (primary school to college/university)

3.3 *Data collection*

The researcher employed statistical, participant observation and data collection and analytical techniques.

3.4 *Library survey*

The researcher visited libraries both physical and electronic for the research literature materials which where used as references for the study.

3.5 *Survey methods*

- Key informant interviews
- Respondents through questionnaire interviews
- Focused group discussions

3.6 *Data analysis*

The research findings were analyzed through a quantitative method in attempt to evaluate and intemperate the data collected than the use of qualitative method, because the subject of the study is one, which has been studied before by other researchers even though not a closed society but on children, teenagers and adults as well.

3.7 *Problems, constrains and limitations of the research*

The different location of the research site

- Mistrust by most city residents to strangers
- Lack of money for the research
- Islamic culture, - which does not permit non-family members of the opposite sex to mix. It was difficult for the researcher to talk to the teenage girls

3.8 *Solutions for each concern*

- The researcher hired a vehicle for the research purpose.
- The researcher did seek the assistant of those who are well known (community elders) to the study audience making it possible to collect data with ease.
- The research funding was sourced from immediate family members, friends and Muslim charitable organizations.
- The researcher did seek the assistance of Muslim women to help during interview seasons with the Muslim teenage girls whenever it was impossible to get access.
- The researcher obtained a letter of research authorization from the School of Journalism, University of Nairobi.

CHAPTER FOUR

4.0 RESULTS

In this chapter you will be shown the research findings in bar and pie charts and tables as demonstrated below. The research data was analysed using SPSS (Statistical Package for the Social Sciences). Statistical Package for the Social Sciences commonly known as SPSS is the most widely used software in social research.

It has been around since the 1970s, seems to be used in every university, and includes the most common procedures of social statistics. Its manuals are comprehensive, clear, and well indexed. It has always been reasonably easy to use (compared with other statistical programmes).

In any research and mostly with audience research (as with social research) there are three types of things that software needs to do: (1) Get data into a computer (input) (2) Process data (analysis) (3) Get data out of the computer, in a form which human brains can understand (output). (Dennis List, www.audiencedialogue.org)

The data comes in two quite different varieties:

(a) The numbers and coded data produced by questionnaires

(b) The words produced by qualitative research

Most of the statistical programmes allow spreadsheet-style data entry. After the survey was conducted and data collected, the researcher entered all the results into the spreadsheet. The data for this research did come in form of questionnaires. Since the survey questions were multiple-choices and the respondent were asked to choose from a limited range of answers, the tradition of giving each possible answer a code (a single-digit number) was used for the data entries to SPSS.

For example, see the survey sample question:

Q26. How much time do you spend watching TV at home?
To answer, tick the appropriate box
[ ] 0 No answer
[ ] 1 more than 11hours
[ ] 2 more than 9-11hours
[ ] 3 more than 7-9hours
[ ] 4 more than 4-6hours
[ ] 5 more than 1-3hours
[ ] 6 more than 1hour

A). Frequency Table Showing Results from the Researcher's Interview with the Respondents

THIS SECTION FOR BOTH SEXES

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Btw 14-18 yrs	49	23.9	23.9	23.9
	Btw 19-20 yrs	71	34.6	34.6	58.5
	Btw 20-24 yrs	85	41.5	41.5	100.0
	Total	205	100.0	100.0	

Table 1: Age of respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	102	49.8	49.8	49.8
	Female	103	50.2	50.2	100.0
	Total	205	100.0	100.0	

Table 2: Sex of respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	5	2.4	2.4	2.4
	Yes	200	97.6	97.6	100.0
	Total	205	100.0	100.0	

Table 3: Respondents attending the madrasa school system first (Islamic Religious Schools)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	205	100.0	100.0	100.0

Table 4: Respondents viewing TV at home

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	More than 11 hrs	14	6.8	6.8	6.8
	More than 9-11 hrs	2	1.0	1.0	7.8
	More than 7-9 hrs	8	3.9	3.9	11.7
	More than 4-6 hrs	43	21.0	21.0	32.7
	More than 1-3 hrs	32	15.6	15.6	48.3
	Less than 1 hr	106	51.7	51.7	100.0
	Total	205	100.0	100.0	

Table 5: Time spent by respondents viewing TV

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	1	.5	.5	.5
	Adult programmes	56	27.3	27.3	27.8
	Children programmes	15	7.3	7.3	35.1
	Musical programs	3	1.5	1.5	36.6
	News programmes	10	4.9	4.9	41.5
	Mixed of both Adults and children	60	29.3	29.3	70.7
	Religious video and programmes	59	28.8	28.8	99.5
	Total	205	100.0	100.0	100.0

Table 6: Respondents' entertainment programmes

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Educative	11	5.4	5.4	5.4
	Entertainment	119	58.0	58.0	63.4
	Learning new things	75	36.6	36.6	100.0
	Total	205	100.0	100.0	

Table 7: Why respondents enjoy such programmes

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	124	60.5	60.5	60.5
	Yes	81	39.5	39.5	100.0
	Total	205	100.0	100.0	

Table 8: Respondents viewing with parents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	21	10.2	10.2	10.2
	Dirty	169	82.4	82.4	92.7
	Other reasons	15	7.3	7.3	100.0
	Total	205	100.0	100.0	

Table 9: Respondents cannot watch TV programmes with parents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	186	90.7	90.7	90.7
	Yes	19	9.3	9.3	100.0
	Total	205	100.0	100.0	

Table 10: Can respondent's parents approve of such movies?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	18	8.8	8.8	8.8
	Dirty	164	80.0	80.0	88.8
	They do not enjoy such programmes	17	8.3	8.3	97.1
	They want us to do other important things than watching TV	6	2.9	2.9	100.0
	Total	205	100.0	100.0	

Table 11: Why respondents cannot get approval from their parents to watch such movies?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	204	99.5	99.5	99.5
	No	1	.5	.5	100.0
	Total	205	100.0	100.0	

Table 12: Do the respondents like programs on TV?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	4	2.0	2.0	2.0
	They are informative and educative	102	49.8	49.8	51.7
	They are dirty	1	.5	.5	52.2
	They entertaining	94	45.9	45.9	98.0
	Other reasons	4	2.0	2.0	100.0
	Total	205	100.0	100.0	

Table 13: Why do the respondents like or dislike the TV programmes?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	10	4.9	4.9	4.9
	Yes	195	95.1	95.1	100.0
	Total	205	100.0	100.0	

Table 14: Do the TV movies contain sexual scenes?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	18	8.8	8.8	8.8
	Bad	141	68.8	68.8	77.6
	Okay	1	.5	.5	78.0
	The TV stations should only show them late at night	15	7.3	7.3	85.4
	The government should ban sex and immoral movies & programmes	30	14.6	14.6	100.0
	Total	205	100.0	100.0	

Table 15: what do the teenagers say about that?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	4	2.0	2.0	2.0
	Yes	201	98.0	98.0	100.0
	Total	205	100.0	100.0	

Table 16: Do the TV musical videos contain nudity?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	14	6.8	6.8	6.8
	Bad	111	54.1	54.1	61.0
	Okay	3	1.5	1.5	62.4
	TV station should play such prog. late at night	19	9.3	9.3	71.7
	Government should ban such programs	58	28.3	28.3	100.0
	Total	205	100.0	100.0	

Table 17: What do the teenagers say about that?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	185	90.2	90.2	90.2
	Yes	20	9.8	9.8	100.0
	Total	205	100.0	100.0	

Table 18: Do teenagers approve of such movies?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	9	4.4	4.4	4.4
	Bad	41	20.0	20.0	24.4
	Entertaining	13	6.3	6.3	30.7
	Informative	1	.5	.5	31.2
	Educative	2	1.0	1.0	32.2
	It is not okay to watch but we do like them and can't stop	7	3.4	3.4	35.6
	One might copy the same behavior from the TV characters	132	64.4	64.4	100.0
	Total	205	100.0	100.0	

Table 19: If yes or no why

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	59	28.8	28.8	28.8
	Yes	146	71.2	71.2	100.0
	Total	205	100.0	100.0	

Table 20: After watching sexual movies do you feel the urge for sex?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	189	92.2	92.2	92.2
	Yes	16	7.8	7.8	100.0
	Total	205	100.0	100.0	

Table 21: After watching musical videos do you feel like its normal to show off?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	188	91.7	91.7	91.7
	Yes	17	8.3	8.3	100.0
	Total	205	100.0	100.0	

Table 22: Have you ever had sex?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Never had sex	191	93.2	93.2	93.2
	Once	10	4.9	4.9	98.0
	More than once	4	2.0	2.0	100.0
	Total	205	100.0	100.0	

Table 23: How many times have you had sex?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	8	3.9	3.9	3.9
	On TV	185	90.2	90.2	94.1
	Somewhere else	5	2.4	2.4	96.6
	Both	7	3.4	3.4	100.0
	Total	205	100.0	100.0	

Table 24: Where did you first learn about sex?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	12	5.9	5.9	5.9
	Bad	3	1.5	1.5	7.3
	Good	4	2.0	2.0	9.3
	I know what it means	4	2.0	2.0	11.2
	Bad until the right time for legal sex	182	88.8	88.8	100.0
	Total	205	100.0	100.0	

Table 25: What do teenagers think about sex?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	10	4.9	4.9	4.9
	Both my age and religion does not allow but I enjoy it	5	2.4	2.4	7.3
	I will disregard both and enjoy sex	1	.5	.5	7.8
	It's not allowed and will respect that	189	92.2	92.2	100.0
	Total	205	100.0	100.0	

Table 26: What do you think about sexual activities at your age and religion?

FOR GIRLS ONLY

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	104	50.7	50.7	50.7
	No	1	.5	.5	51.2
	Yes	100	48.8	48.8	100.0
	Total	205	100.0	100.0	

Table 27: Do you wear the proper Islamic dress?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	80	39.0	39.0	39.0
	No	2	1.0	1.0	40.0
	Yes	123	60.0	60.0	100.0
	Total	205	100.0	100.0	

Table 28: Do you wear the hijab?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	181	88.3	88.3	88.3
	Other reasons	24	11.7	11.7	100.0
	Total	205	100.0	100.0	

Table 29: If not, why

THIS SECTION FOR BOTH SEXES

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	12	5.9	5.9	5.9
	No	169	82.4	82.4	88.3
	Yes	24	11.7	11.7	100.0
	Total	205	100.0	100.0	

Table 30: Do you mind wearing the western kind of fashion?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	15	7.3	7.3	7.3
	On TV	162	79.0	79.0	86.3
	Somewhere else	28	13.7	13.7	100.0
	Total	205	100.0	100.0	

Table 31: Where did you first learn of such fashions?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	12	5.9	5.9	5.9
	Yes	126	61.5	61.5	67.3
	No	67	32.7	32.7	100.0
	Total	205	100.0	100.0	

Table 32: Do enjoy and admire the western fashion shows?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	26	12.7	12.7	12.7
	No	79	38.5	38.5	51.2
	Yes	100	48.8	48.8	100.0
	Total	205	100.0	100.0	

Table 33: Do you enjoy and admire the western beauty shows?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	12	5.9	5.9	5.9
	No	65	31.7	31.7	37.6
	Yes	128	62.4	62.4	100.0
	Total	205	100.0	100.0	

Table 34: Do you like the western fashion?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	153	74.6	74.6	74.6
	They are immoral	29	14.1	14.1	88.8
	They are good	11	5.4	5.4	94.1
	They expose us to the world	12	5.9	5.9	100.0
	Total	205	100.0	100.0	

Table 35: If yes or no, why?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	24	11.7	11.7	11.7
	No	170	82.9	82.9	94.6
	Yes	11	5.4	5.4	100.0
	Total	205	100.0	100.0	

Table 36: Do you like the language used by the television people or characters on its programmes?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Non-Muslim	203	99.0	99.0	99.0
	Muslim	2	1.0	1.0	100.0
	Total	205	100.0	100.0	

Table37: Who is your role model?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No answer	194	94.6	94.6	94.6
	Negative reason	7	3.4	3.4	98.0
	Positive reason	4	2.0	2.0	100.0
	Total	205	100.0	100.0	

Table 38: Why is he/she your role model?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no answer	15	7.3	7.3	7.3
	less than 5 times	4	2.0	2.0	9.3
	5 times	186	90.7	90.7	100.0
	Total	205	100.0	100.0	

Table 39: How many times to you offer prayers?

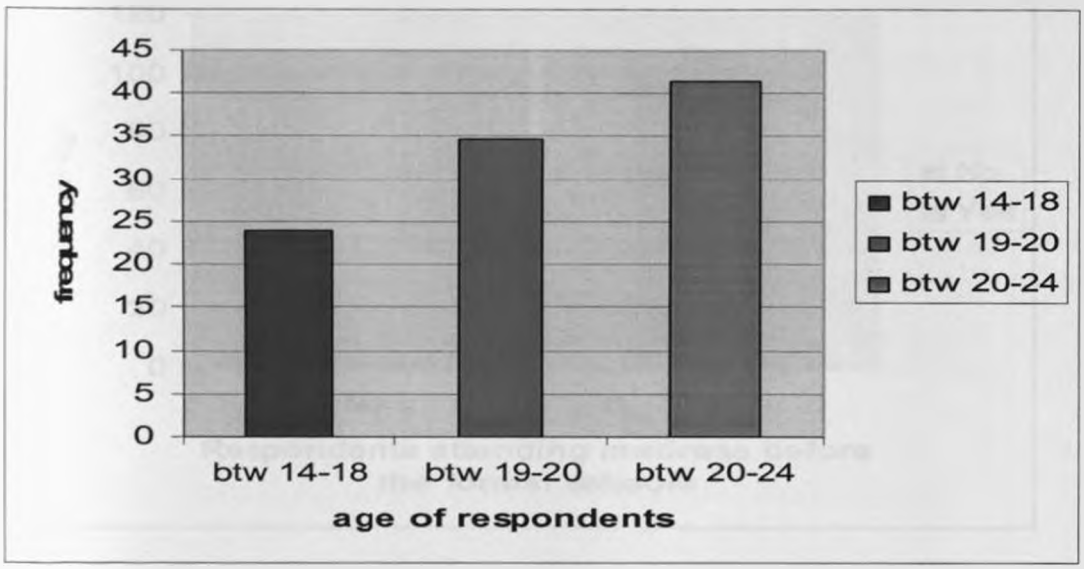
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no answer	11	5.4	5.4	5.4
	no	52	25.4	25.4	30.7
	yes	142	69.3	69.3	100.0
	Total	205	100.0	100.0	

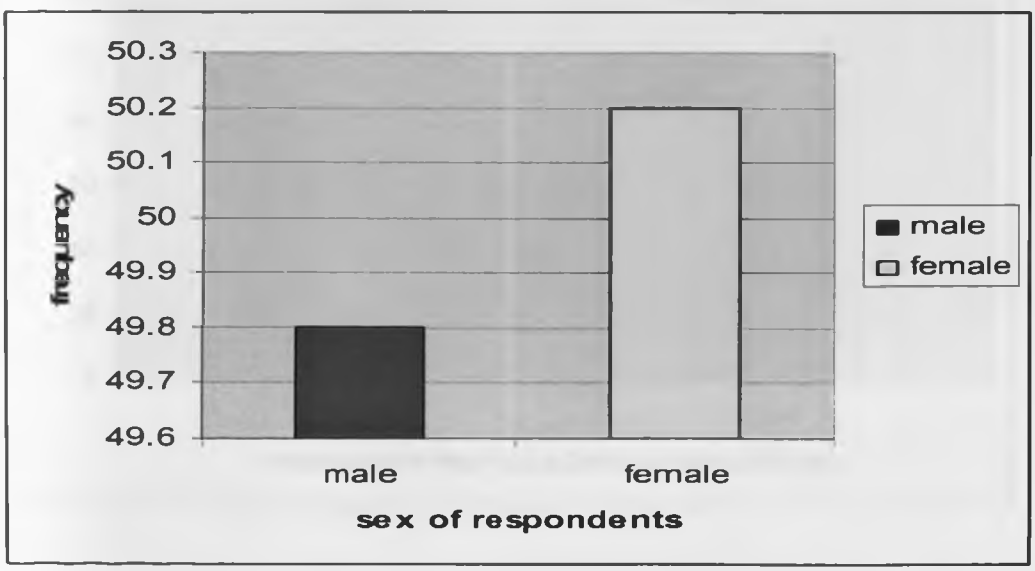
Table 40: Do you answer those prayers on time?

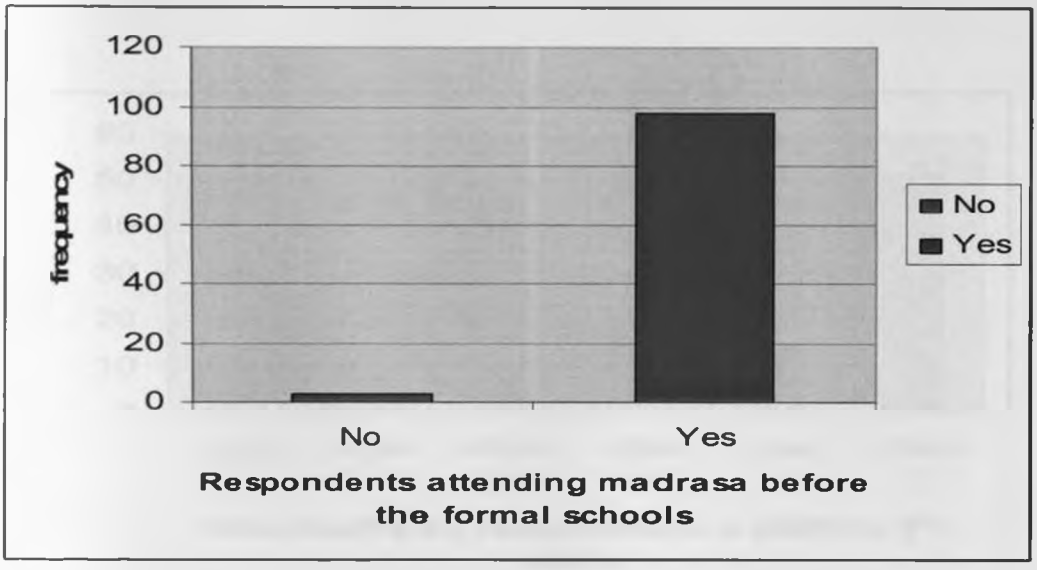
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no answer	181	88.3	88.3	88.3
	negative reasons	4	2.0	2.0	90.2
	positive reason	20	9.8	9.8	100.0
	Total	205	100.0	100.0	

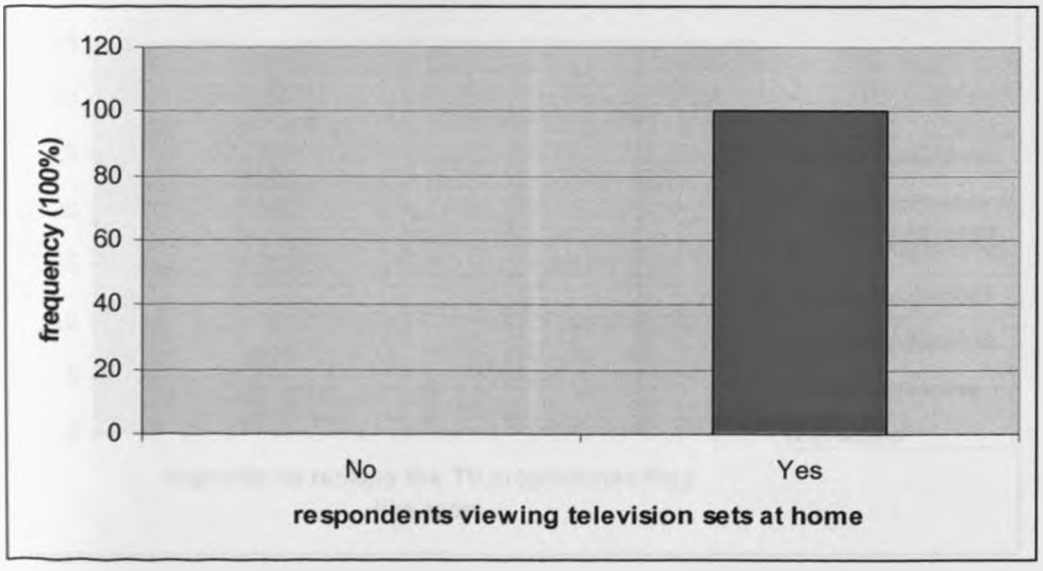
Table 41: If not, why?

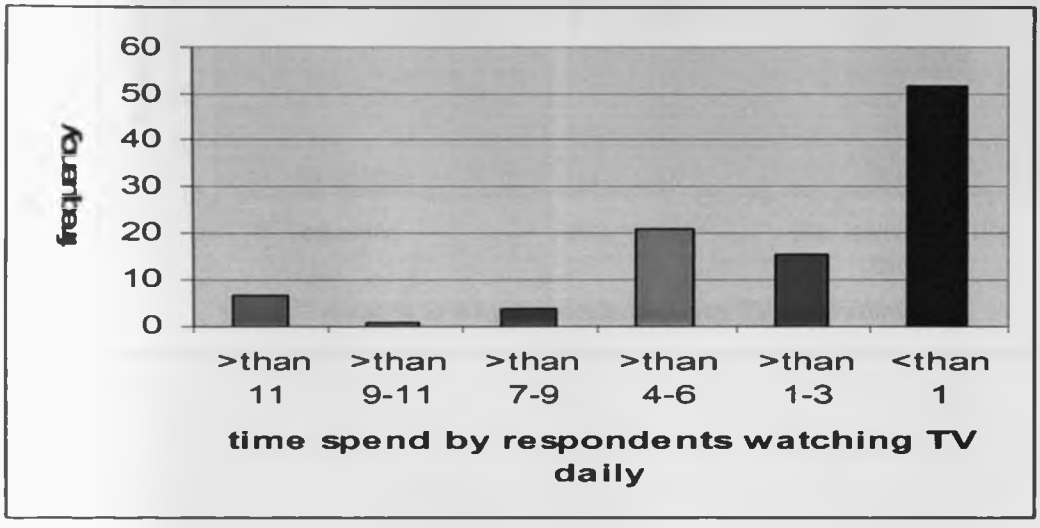
B). Bar Charts Showing Results from the Researcher's Interviews with the Respondents

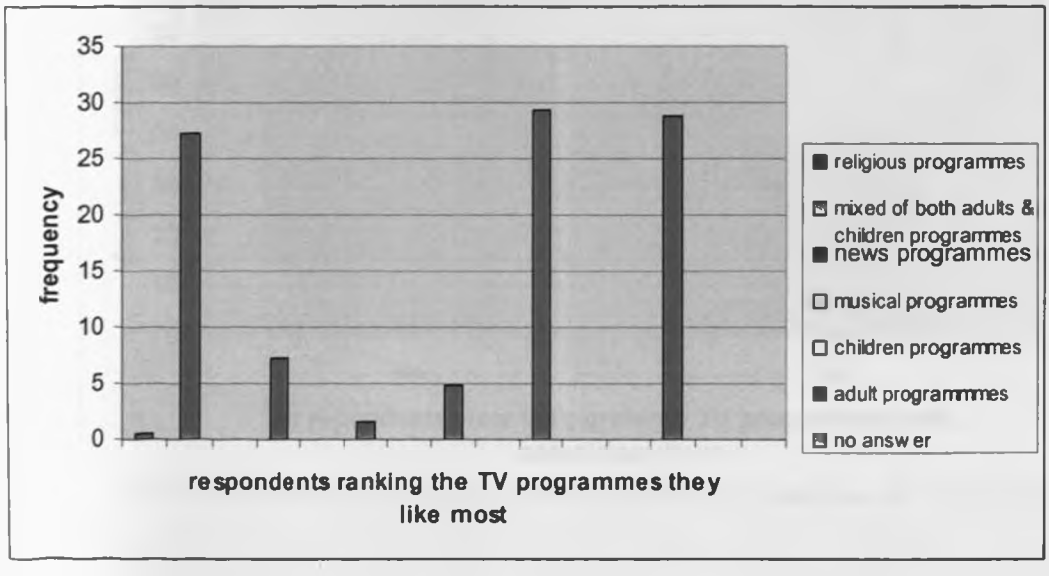


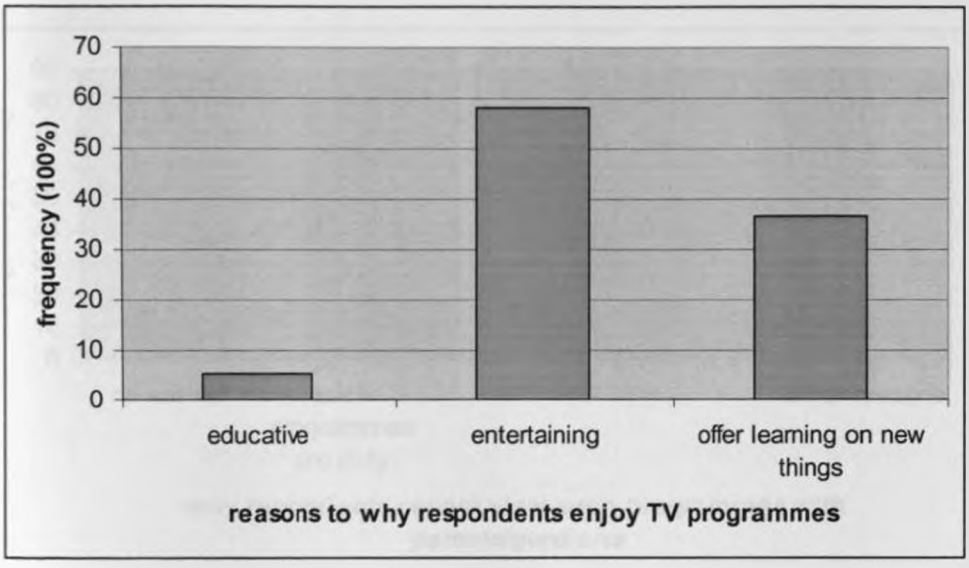


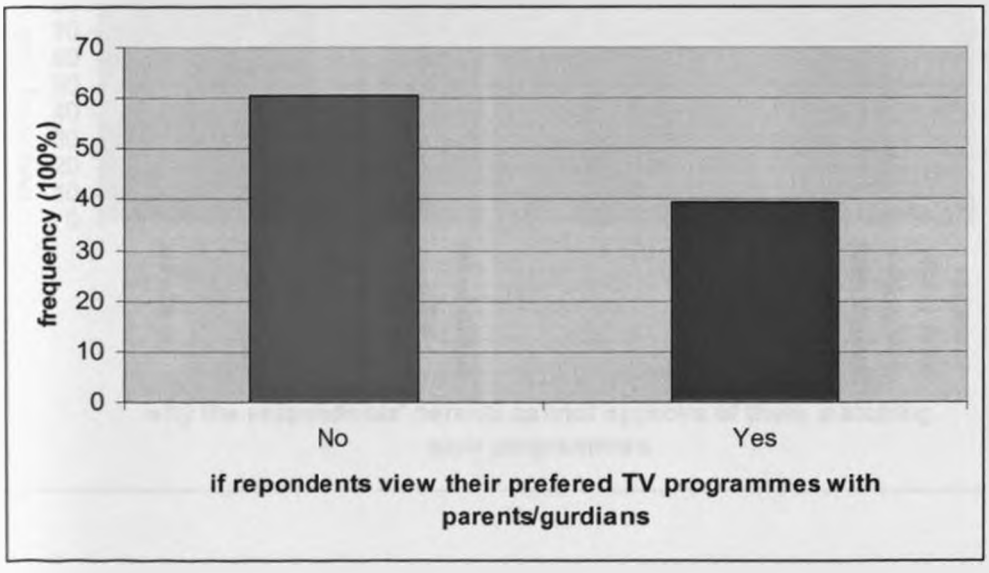

120
100
80
60
40
20
0
frequency
No
Yes
No
Yes
Respondents attending madrasa before the formal schools

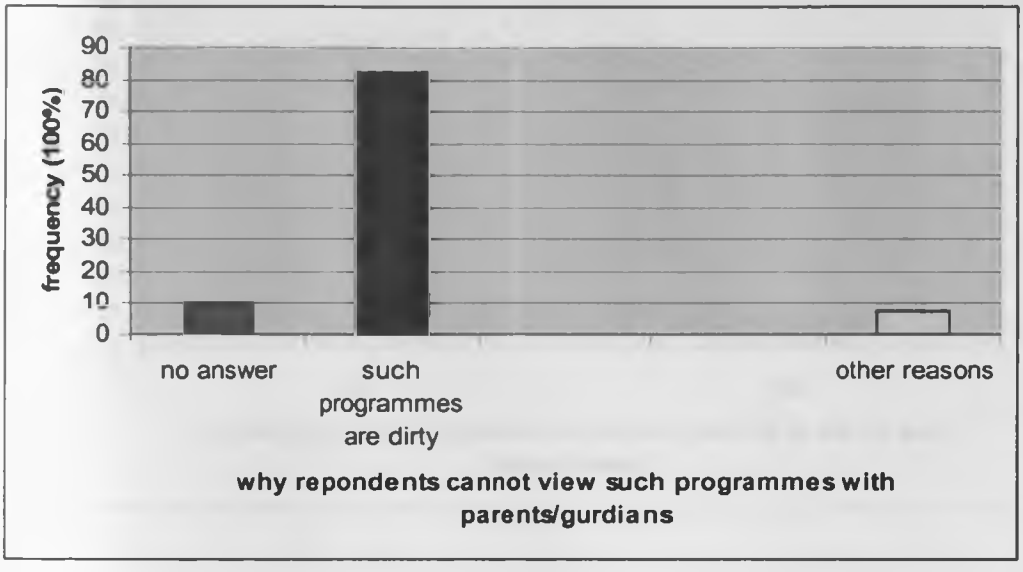

120
100
80
60
40
20
0
frequency (100%)
No
Yes
respondents viewing television sets at home

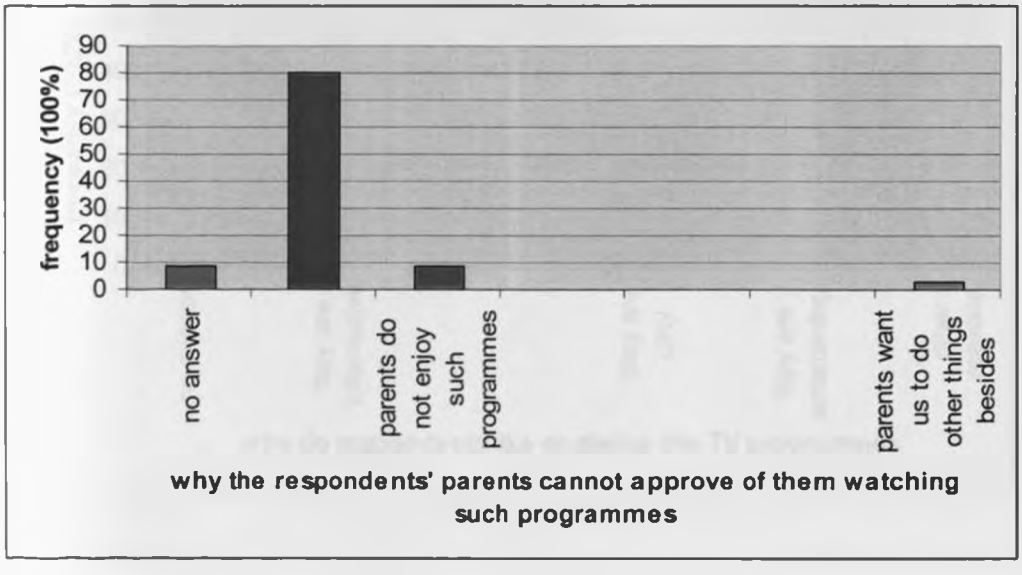

60
50
40
30
20
10
0
frequency
>than 11
>than 9-11
>than 7-9
>than 4-6
>than 1-3
<than 1
time spend by respondents watching TV daily

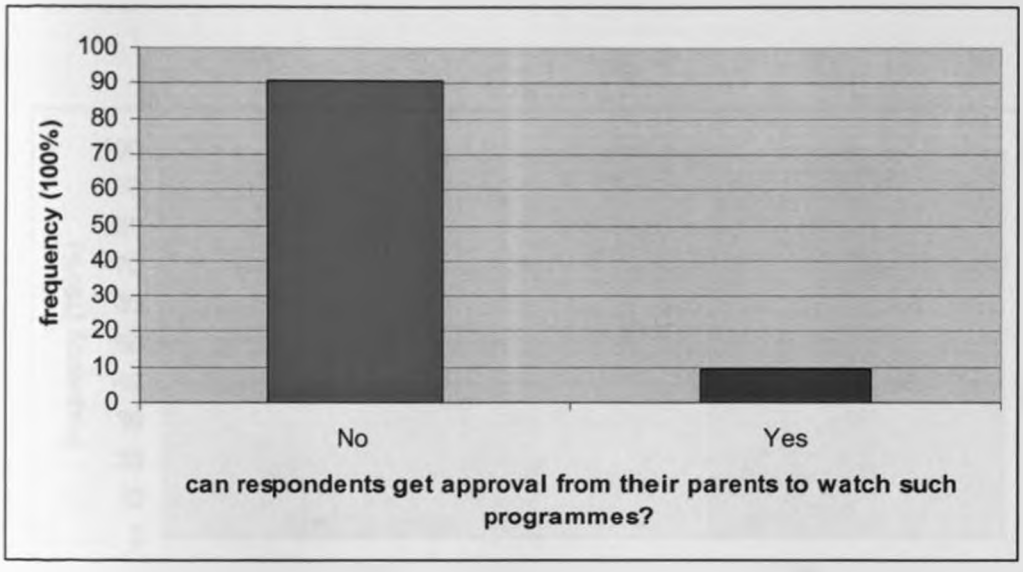

35
30
25
20
15
10
5
0
frequency
religious programmes
mixed of both adults & children programmes
news programmes
musical programmes
children programmes
adult programmmes
no answ er
respondents ranking the TV programmes they like most

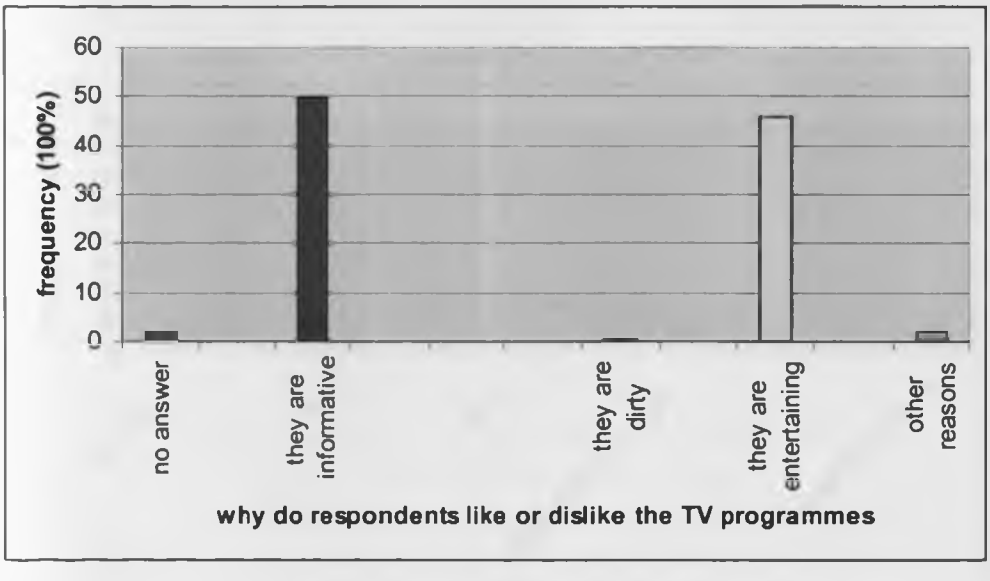

70
60
50
40
30
20
10
0
frequency (100%)
educative
entertaining
offer learning on new things
reasons to why respondents enjoy TV programmes

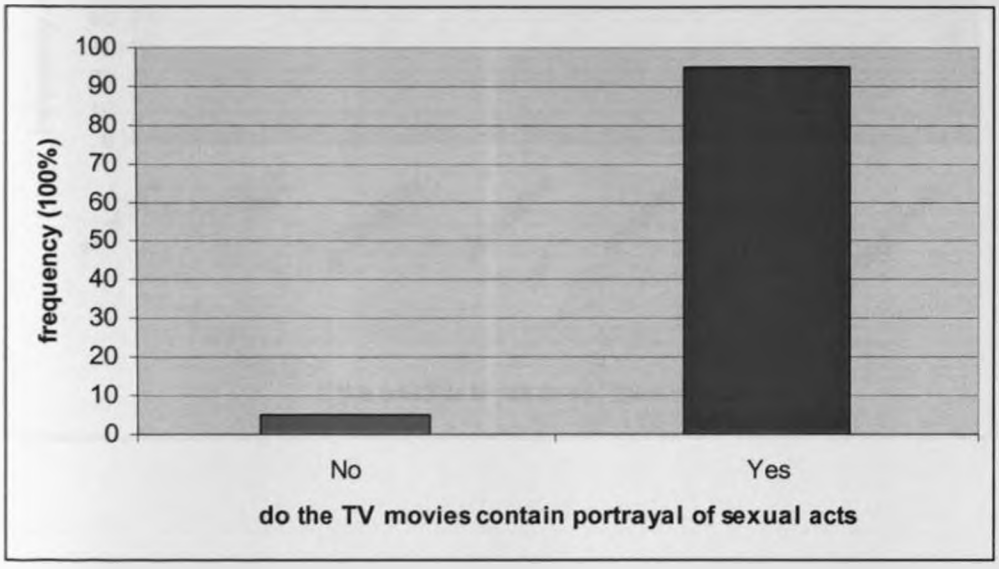

70
60
50
40
30
20
10
0
frequency (100%)
No
Yes
if repondents view their prefered TV programmes with parents/gurdians

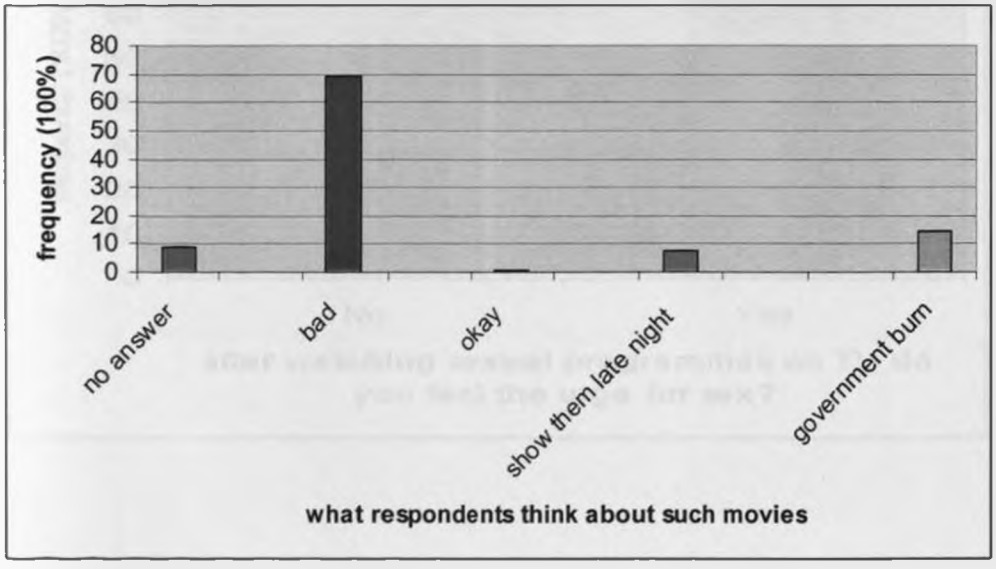

frequency (100%)
90
80
70
60
50
40
30
20
10
0
no answer
such programmes are dirty
other reasons
why repondents cannot view such programmes with parents/gurdians

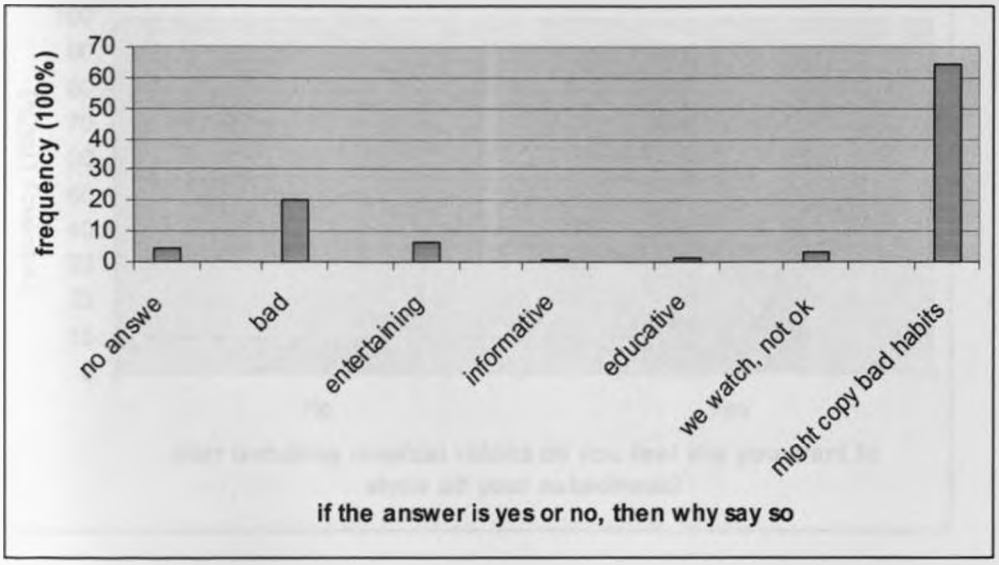

frequency (100%)
90
80
70
60
50
40
30
20
10
0
no answer
parents do not enjoy such programmes
parents want us to do other things besides
why the respondents' parents cannot approve of them watching such programmes

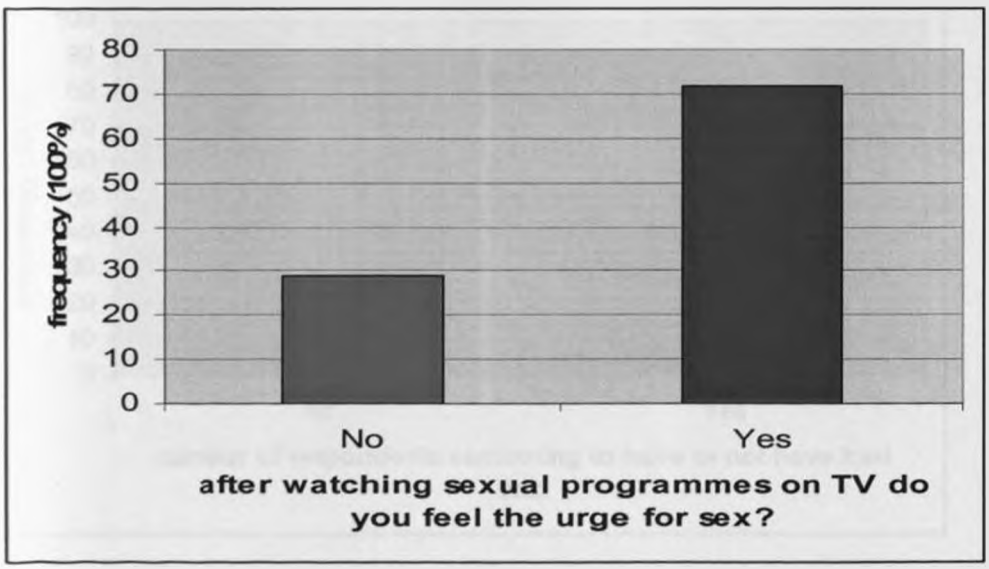

100
90
80
70
60
50
40
30
20
10
0
frequency (100%)
No
Yes
can respondents get approval from their parents to watch such programmes?

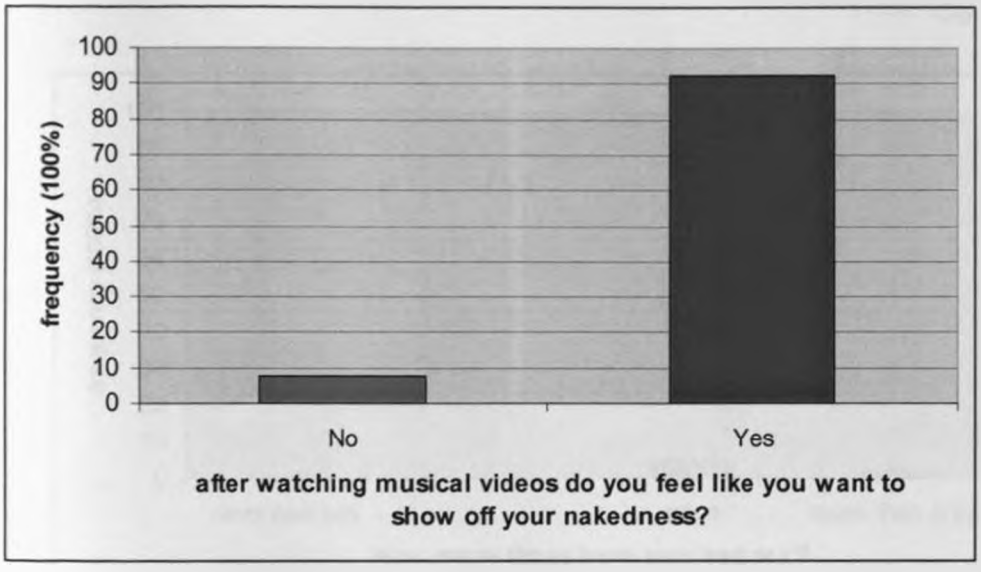

60
50
40
30
20
10
0
frequency (100%)
no answer
they are informative
they are dirty
they are entertaining
other reasons
why do respondents like or dislike the TV programmes

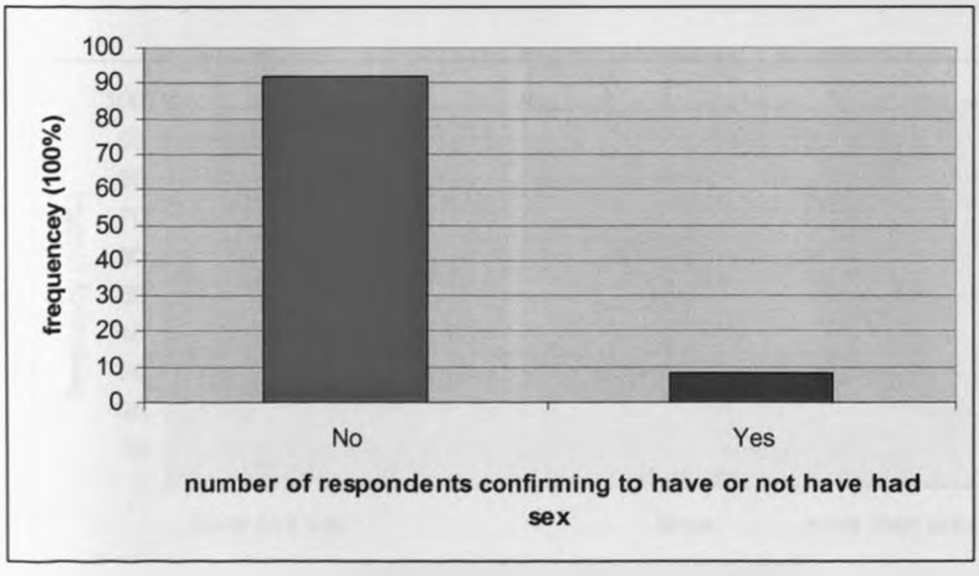

100
90
80
70
60
50
40
30
20
10
0
frequency (100%)
No
Yes
do the TV movies contain portrayal of sexual acts


80
70
60
50
40
30
20
10
0
frequency (100%)
no answer
bad
okay
show them late night
government burn
what respondents think about such movies


frequency (100%)
70
60
50
40
30
20
10
0
no answe
bad
entertaining
informative
educative
we watch, not ok
might copy bad habits
if the answer is yes or no, then why say so


frequency (100%)
80
70
60
50
40
30
20
10
0
No
Yes
after watching sexual programmes on TV do you feel the urge for sex?


100
90
80
70
60
50
40
30
20
10
0
frequency (100%)
No
Yes
after watching musical videos do you feel like you want to show off your nakedness?


100
90
80
70
60
50
40
30
20
10
0
frequencey (100%)
No
Yes
number of respondents confirming to have or not have had sex

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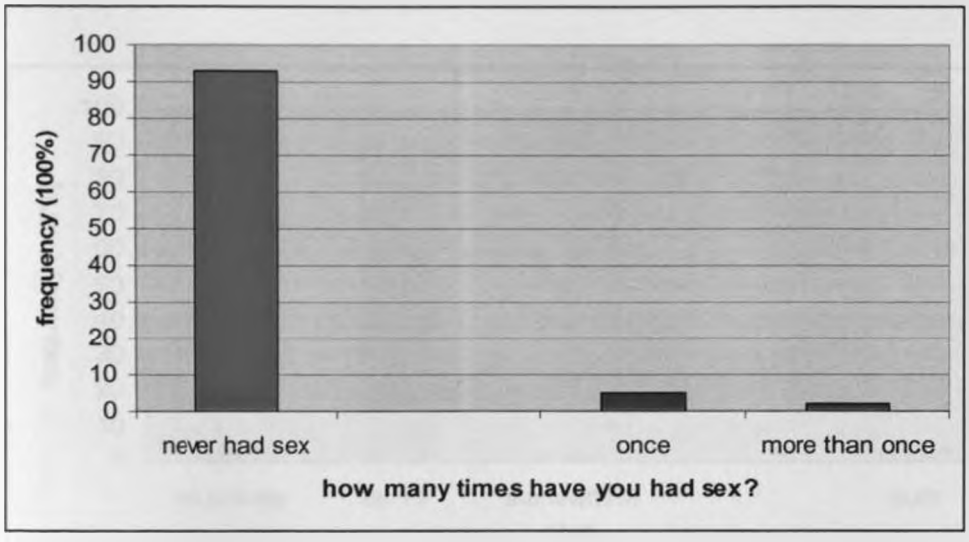
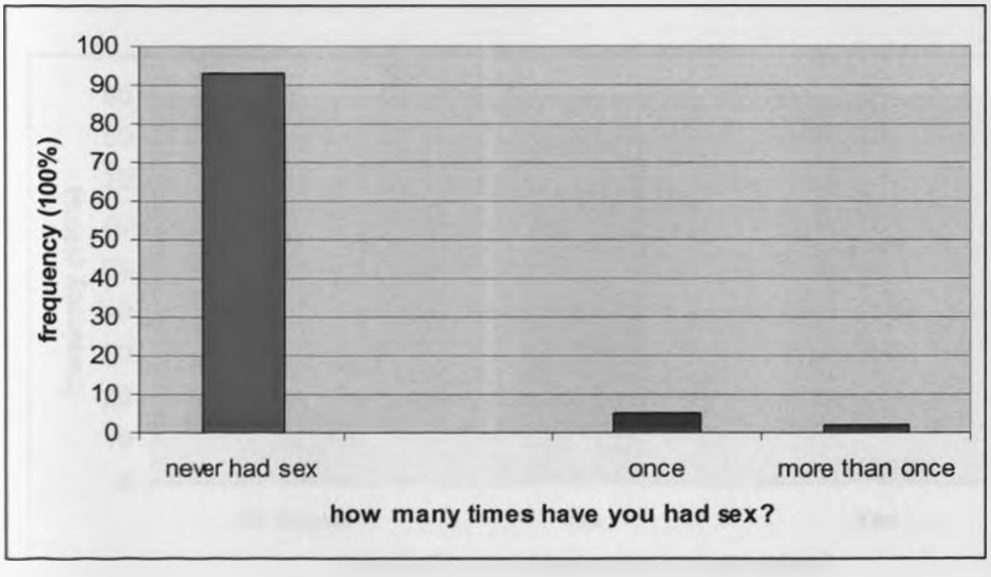
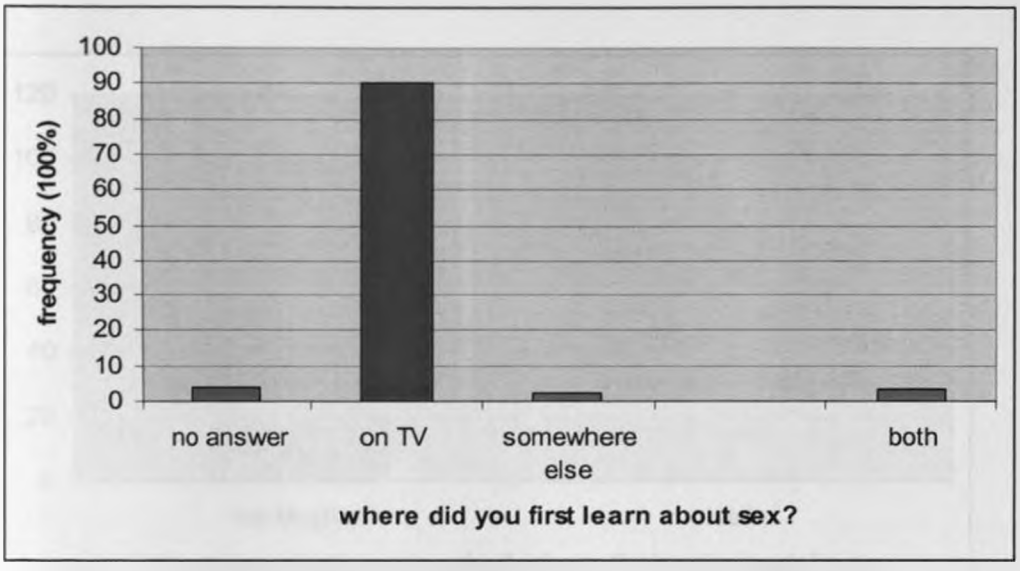
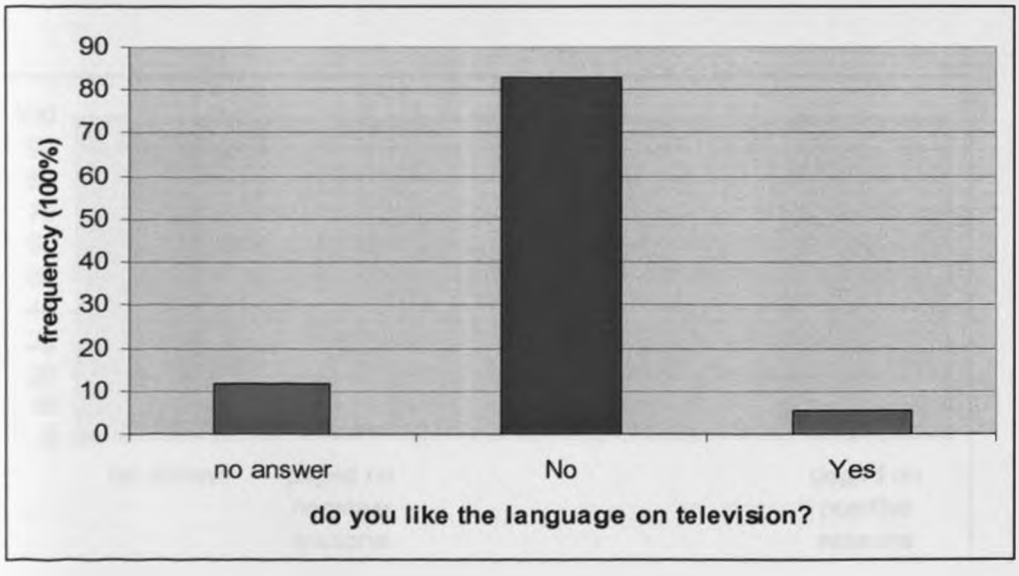
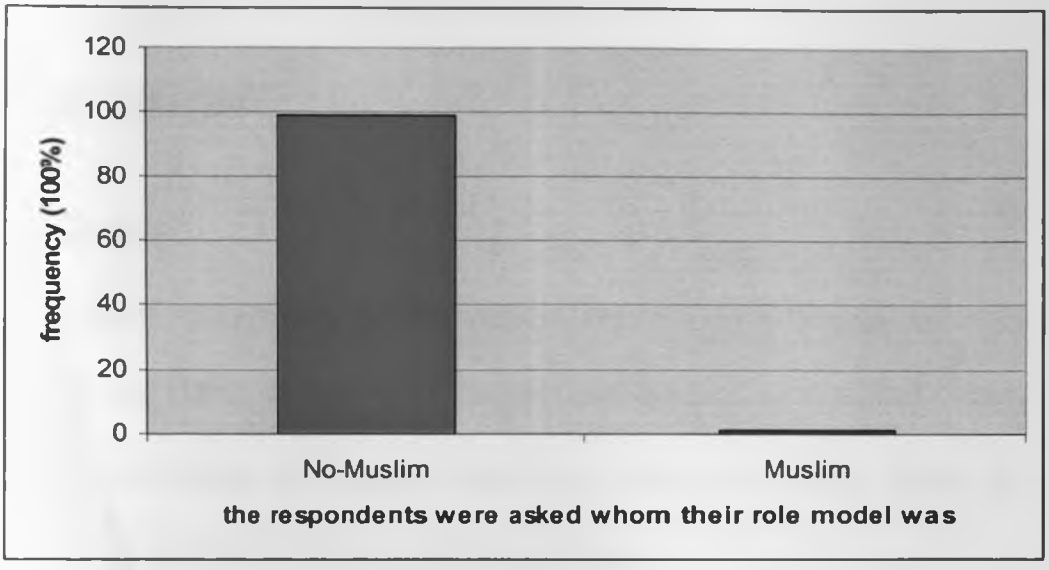
EAST AFRICANA COLLECTION

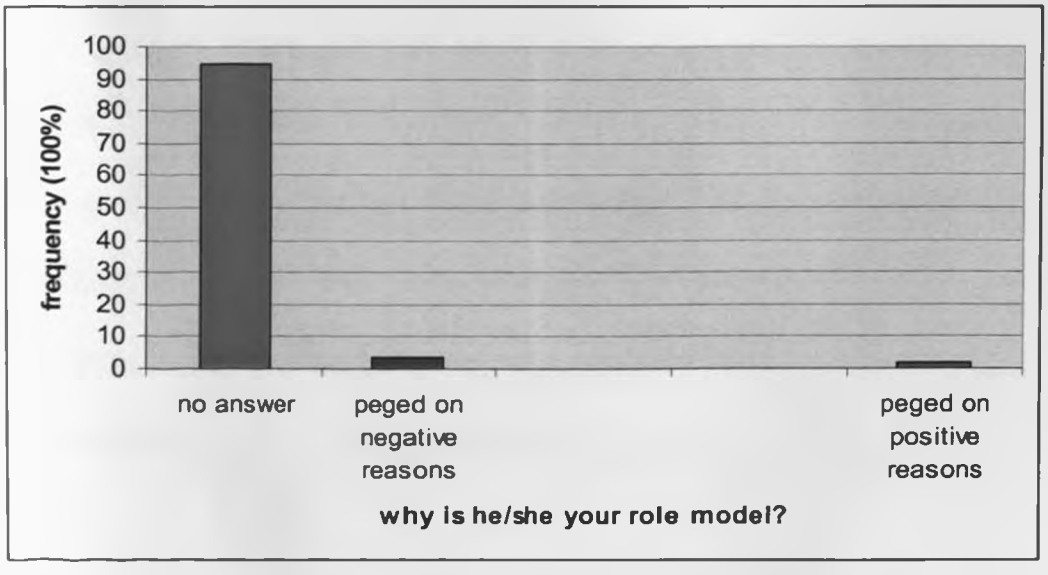





frequency (100%)
100
90
80
70
60
50
40
30
20
10
0
no answer
on TV
somewhere else
both
where did you first learn about sex?


frequency (100%)
90
80
70
60
50
40
30
20
10
0
no answer
No
Yes
do you like the language on television?


120
100
80
60
40
20
0
frequency (100%)
No-Muslim
Muslim
the respondents were asked whom their role model was


100
90
80
70
60
50
40
30
20
10
0
frequency (100%)
no answer
peged on negative reasons
peged on positive reasons
why is he/she your role model?

CHAPTER FIVE

5.0 DISCUSSION

5.1 *Introduction*

Two Television researchers, Judith Ogecha and Maureen Mungai on their thesis (Viewing Habits of television Programmes by Kenyan Children, 1988) said, "Communication as a process implies a continuous event where the communicator and the receiver participate equally.

However, theorists before the First World War perceived the audience as inactive and one in a state where the communicator poured in information expecting some positive results". They further said that this old theory of "Magic Bullet" implied that the initiative lay exclusively with the communicator but this changed with the receiver as the starting point becoming more involved in making a choice of what to view and what not.

This fairly means that today's researchers view the audiences with an eye that suggests that they are not passive consumers of the media products but that they are also culprits when comes to consumption and matters of ethics just

like the alcohol or cigarettes consumers. They are willing consumers of the media materials although I will admit that this is still a subject for debate. All am clear about is that the media audiences must be categorized in groups, those who can properly make choices as to what is good for their consumption, for example adults and those whom the society and the media organizations must make a deliberate choice on their behalf on what they can be permitted to consume especially children and youths below 20 years of age.

I agree with Hiebert and company when they said that children are consciously and unconsciously selective about the amount of time they spend on television due to other factors such as age, intelligence, social status, personality and parental example but I differ when they included "what they watch". This cannot be true because of the attractive and entertaining nature of the television programmes, which are played for broadcast by our media houses.

In Kenya today we have various media houses, which are vigorously competing for the attention of the same audiences whom they have to rely upon for the existing advertising revenues that they battle to cash in. This means that most of the media houses can compromise issues to do with

ethics and focus on programmes that will uplift their capital-gain, since most of them are founded on the basis of business enterprises and like in any other in the capital market-profit comes first.

This study therefore investigated the kind of influence the media is inserting on the younger members of the society and suggested ways or steps that should be taken by the Muslim society in Kenya in order to check such influences since it seems to be the same case as reported by other similar research studies in other parts of the world, as we have seen in the previous discussions in the research literature review section. The researcher also looked at the audience gratification and how they treated what they received or consumed from the media and why they remained faithful and trustful to the media and its characters.

5.2 *Age of respondents*

The study age group varies from 14 to 24 years old with the majority interviewed were those between 20 to 24 years of age at 41% of the total population of 205 respondents. The choice for this target age group was based on the assumption that it is at the adolescent age that many behavioural changes occurs.

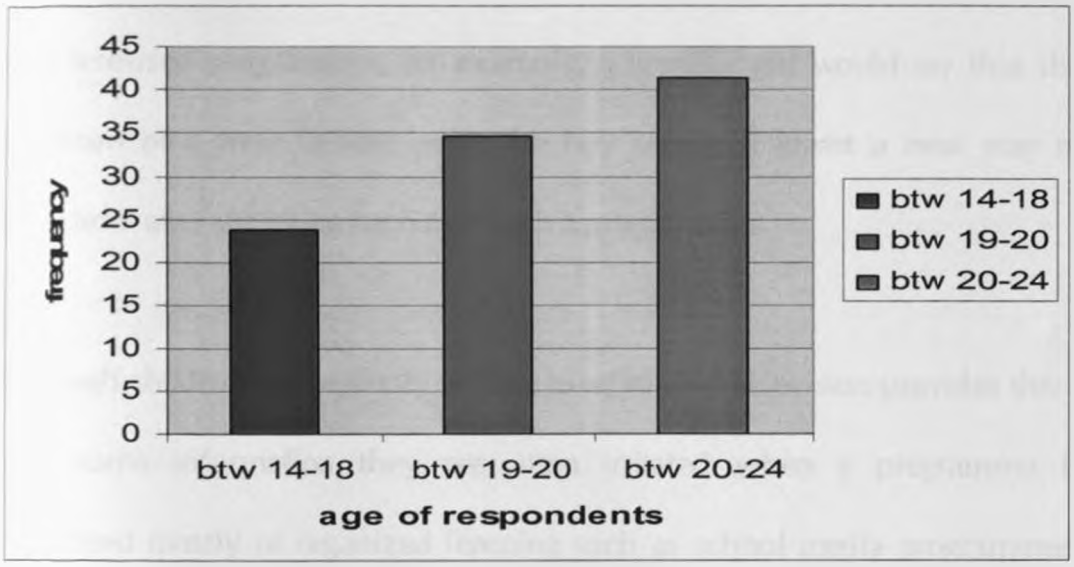
The age is believed to be a stage where youths often makes enough efforts to learn and implement most of the things they have experienced or have been introduced to in their environment. The researcher believed therefore that this was an excellent group for the study to investigate the television influence on the Muslim teenagers in Kenya.

Since the group understudy were Muslim teenagers and we were very much interested in finding the behaviour change being influenced by the television, it was important therefore to assess their ability and conformity with the Islamic set of rules. This could only be possible for a person of that age to acquire from early Islamic educational system or schools known as the madrasa. It is at the madrasa where a Muslim child is taught Islamic religion and culture although this education begins a little bit earlier in life than that, parents are expected to have introduced their children to Islam and its culture as a first step in preparing them to become Muslims.

Our findings were that the majority of the respondents have attended the Islamic schools before joining the "secular" educational system. In Islam, there is no formal and non-formal education as in the western system where education is divided into two segments, hence secular and religious education. In the Islamic point of view education is one but only having

different branches that we all need to pay much attention to for dunyaa wal–Aakhira (world and the Hereafter). The availability of the higher percentage having attended the Islamic madrasa system assured the research that their audiences were a people conversant with the Islamic teachings and demands.

It was also imperative to find out the percentage of those who are watching television at home so that we could be sure that we were collecting data from the correct group of teenagers. The researcher then set to find this by asking the respondents if the do watch television, and the majority at 97% confirmed that they do watch TV at home. When the teenagers were asked the aspect of television viewing and reasons behind the viewing habits, they tend to rate entertainment and education as the main reason for which the attention of the set is sort.



However, the aspect of social utility which is theorized about by Schramm, Lyle and Parker which argues that people what to remain in the scale of know-how so that they can be seen by their peers that they are at par with the debate or information being voiced around by the media.

Although it was not directly dealt with or attended to by the research it came clear that there was some form of competition by those youths who watch television programmes especially the boys that they are actually in the league with those television stars. And this was the reason as to why many boys interviewed who have had sex blamed it on the TV.

Most television audiences confirmed there learning of new things through such televised programmes, for example, a teenage girl would say that she did learn of a new fashion, with the boy saying 'I learnt a new way of seduction' after watching such and such a programme.

Although children are perfectly willing to admit that television provides them with some information they are often irritated when a programme is composed mostly of organized learning such as school media programmes. Apparently, they prefer incidental learning to purposeful and intentional learning and this forms the core of their objection to educational television (Ogecha and Mungai).

5.3 *Time Spent Viewing TV*

After knowing and being certain that they do watch the TV sets at home, then it was necessary to find out the amount of time the respondents spent in front of the set. This necessary yardstick could help in determining whether those who viewed television for longer hours behaved differently from those with less duration of time in front of the set.

In terms of behaviour rather than class performance or level of attention that an individual need to give to issues the research found that time spent did not

matter much, rather what was apparent was the kind of programmes one attend to on the television. The majority did spend less than an hour daily on TV, but when the researcher prodded further to find out exactly what kind of programmes these teenagers watch on TV, it was a shock to learn that the majority of teenagers did not watch what was meant for children under their age bracket (children programmes such as cartoons), with most of them watching films or programmes meant for adults.

Most of the adult programmes are not good for kids and teenagers due to the fact that their contents are filtered with discussions and portrayals that children or teenagers may not possibly treat as fictions (as adult viewers will do), which are mostly meant for entertainment and not for practical or informational purposes.

Adults always watch these types of programmes with a view that not everything they portray should be imitated. But because children are active learners it is possible that they can easily pick and learn from the programmes that they watch and that is the reason why programmes are almost marked either as adult, children or those under parental guide.

Most of the adult TV programmes are always broadcast late in the night but because of easy access many children/teenagers are watching such programmes. Programmes such as *"The Mind of a Married Man"* (NTV), *"Billy Macbeth"* KTN, *"TCM movies"*, *"Sex and the City"*, *"La'Revancha"*, "The Beat", *"Channel O"*, *"Trace TV "* (a music channel), *"The Sentinel"*, *"Smallville"* and other late night movies among others, which comes late hour of broadcast at around 10:00 pm to midnight got off the adults eyes and captured the attention of teenagers. At this time in the evening, the researcher found out that most adult parents are already in bed after having heavy day at work or business places.

do the TV movies contain sexual scenes

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no	10	4.9	4.9	4.9
	yes	195	95.1	95.1	100.0
	Total	205	100.0	100.0	

With the study population of 8.3% confirming to having had sex at least once and with majority at 95.1% agreeing that TV movies contain sexual portrayals and 98% saying that television movies and musical programmes in this country contain nudity, then there is a course to worry that television is breeding bad or negative influence on our teenagers. These programmes are

responsible for the negative behavioural cultures our youths are practising or exhibiting today and should be a worrying trend of affairs to the entire society.

It was also discovered by the research that teenagers responded favourably to adult class movies and programmes than those meant for them. When interviewed 95.7% of the respondents confirmed their liking for such programmes, which they said were more entertaining, informative and educative, saying they do learn a lot about life from such programmes. To confirm our worst fears on these programmes, majority of teenagers interviewed could not watch television movies and soaps with their parents making us believe that the programmes and movies they are watching might be having some element of bad material or content such as sex.

When they were asked as to why they could not view with their parents or seniors, majority of then with percentage as higher as 60.5% saying that they could not watch together with parents because such programmes contain dirty stuff, meaning that they do contain sexual scenes which are considered taboo and therefore parents could not participate or join in watching with their children.

This means that the majority of our teenagers are learning a lot from the television exposure, and whether what they are learning from the television is positive or negative depends much on what type of programmes the television media houses are broadcasting to their audience that includes the children, teenagers and adults.

Many of these teenagers interviewed said that they could not get any approval from their parents to watch such television programmes but that they were only watching behind their backs (secretly). That means that a lot of unacceptable materials were being fed to the young population of television audience in this country with Muslim children included, without due consideration on their age and what influence this can have on them in future as adults.

The researcher wanted to be sure with the data and asked what make those programmes they are watching fail the approval test of parents and 79% of those interviewed classified such programmes as dirty (meaning they are full of sexual sins and overtones) and not worth watching together with parents.

The television movies and programmes with portrayals of sex and nudity seem to be gaining currency within the media broadcasting networks in

Kenya. This should be a worrying trend to the concerned parents, social scientists with interest of the good behaviour of members of society, policy-makers and religious organizations. It should be noted that it is through such irresponsible behaviours that people and especially are exposed to HIV/AIDS, and when our media introduces to our youths the subject of sex and nudity, we must surely get worried.

Even though many of the research respondents did not admit to having involved in sexual activities as a result of the television viewing, still a sizable number of 7% confirmed having had sex.

why respondents cannot watch TV programs with parents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no answer	21	10.2	10.2	10.2
	dirty	169	82.4	82.4	92.7
	other reasons	15	7.3	7.3	100.0
	Total	205	100.0	100.0	

It was amazing to note that the majority of our youths enjoy very much the watching of such kind of programmes even though they knew they were not good for them. They blamed the media (TV) for having introduced them to so many bad things with sex included. For those who have had sex for instance, when they were asked where did they learn about it, they all confirmed having watched it on television for the first time rendering this medium a culprit.

It was evidently clear too that young people derive act of learning new things from the television that intern acts as an informed educator on most of the subjects that those closer to them such as parents or guardians are shy or not willing to introduce or discuss with to them. They learn such things like sex, sports and fashion to language expression via the television aid without necessarily having to be taught by the society or anyone rather than the television characters.

The research as discussed earlier shows that boys had learnt sexual acts and performance from the television characters and in return are willing learners who are ready to attempt or put into practice whatever they had seen and learnt on TV. What was very interesting to note too was that girls as opposed to boys did not take the implementation part very seriously as the boys did.

Girls were not willing to be active implementer of ideas or new things they have learnt from the TV except for fashion. No teenage girl was found to be indulging in early sexual activities as a result of watching adult programmes on television as the boys did. For the boys, it was quite opposite, even for those who did not commit themselves to sex practice said that they felt to have tried but were drawn back by the fear of God, Islam and their parents.

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The study has revealed that television has any other channel of the mass media play a critical role in changing teenagers' behaviours through the provision of new and exciting information and ideas from different parts of the world previously not known to them. The television movies and other programmes are very influential to the youths. According to Michael Haralambos, "The mass media are major sources of information and ideas. Theses can shape people's attitudes and so to some degree direct their behaviour."

The behaviours, attitudes, opinions, preferences and beliefs of teenagers are much shaped by what the characters of the mass media presents to them through various forms of television broadcast. Most often than not, the television is very capable in persuading its audiences to act in a manner corresponding to the television characters. As discussed earlier, television is found to be capable of making its audience especially teenage boys to behave aggressively towards sex after watching sex or adult rated movies on television.

who is your role model

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	non-muslim	203	99.0	99.0	99.0
	muslim	2	1.0	1.0	100.0
	Total	205	100.0	100.0	

Most of the teenagers interviewed for the research presented non-Muslim TV characters and mostly those of questionable morals as their role model, and when asked why they did admire them, the answers were not pleasing at all but rather worrying because many of them rated them according to their television icons.

The best role model for boys was such a TV personality with the ability to win over women for sexual relationships, for instance Ridge, of the "Bold and Beautiful", a man who was able to change woman as he pleases, hoping from one relationship to another was the idol for most of the teenagers interviewed for the research.

Television movies to do with love stories were more popular with the teenagers regardless of sex. This was more so because of their persuasive nature that allowed the teenagers to learn and explore the areas of love relations. It was these type of media broadcast that teenagers acknowledged that they received much of entertainment and gratification from. According to them, it is through such programmes that they are capable of learning about life.

However, what a teenager learn from the television and put to practice depends on both the development level of maturity of the teenager and the nature of the programmes that the teenager attends to. It was found that teenagers under 20 where more in acceptance of the television programmes than those aged 20 and above who complained that television was showing them dirty programmes only meant for adults, and called for action by the authorities concerned to tame the broadcasting media from exposing young people from such negative broadcast.

Different interviews and research investigations were conducted to further enrich the data, which was collected from the teenagers themselves. Group discussions in the mosques were organized purposely for this task in different areas in the city. We had such discussions carried out at the Jamiaa Mosque, South C Mosque and Eastleigh main Mosque.

The researcher introduced to the congregation the debate on television and its influence on teenagers. The debates were very fruitful in that they did expose the researcher to different shades of opinions from parents and other members of the community who were not directly earmarked for the research survey.

Most of those whom the researcher talked to complained that the media and more especially the television to be making the decent upbringing of children in our societies a little bit difficult barring in mind that the television characters were competing with parents in offering education and coaching the youths about the etiquettes and practices of life.

For example, whereas parents are telling children and teenagers that sex is not permitted before marriage, the television characters are showing them people of their age group to be enjoying and experiencing active sex life, as in the KBC's the "Bold and the Beautiful" where a teenage boy of 16 year of age has been having an affaire with a 17 year old girl whom they are expecting a baby.

In the traditional setting of a Muslim society, it is unacceptable for one to see the nakedness of the other unless they are permitted in marriage or otherwise. But what the media has done is to allow young people to be able to see nakedness of others as they have sex, dance to the tune of the music or any other such ways that expose their nakedness. This means that the youths at an early age are being persuaded to get use to the idea of nakedness with no feeling of shame at all. No wonder our Muslim girls are willing to expose their hair or part of their bodies which Islam demands that must remain

covered unless one is in the company of only relatives and most preferably indoors.

The idea that girls can walk in public wearing tight cloths and the transparent hijab/niqab is an evident that the media has encouraged our girls towards the western popular culture where everyone goes almost naked without any reservation.

The need to expose ones beauty is gaining currency with our Muslim girls and that is the reason why it is likely to see a Muslim girl today on the streets or other public places wearing transparent hijab showing or defining her body shape and structure. This is because of the admiration of the western fashion made possible by the television broadcast.

The televised portrayals of intercourse play a role in socializing young teenage viewers to the pattern of behaviour that is normative in our culture. The pertinent questions about relationships such as the age at which one should have intercourse, or the strength of the relationship that typically exists between intercourse partners are important concerns for many young people.

Researchers have made it clear that portrayals on television can be an important source of information about the patterns of sexual behaviour exhibited on young people. Most of television sex relationships are never stable and many a time's scenes of intercourse portray characters having sex when either they have just met or have been seeing each other but such are not limited to marriage.

The frequencies with which sexual intercourse occurs on television has increased significantly over the years since the introduction of so many private media houses trying to win over the un suspecting audiences. Most of them carry plenty of audience research to know and understand their audiences and what they like or fancy.

They know what their target audiences are and therefore come along with programmes that cater for their needs. Most of the television programmes are directed to those who can or are eager to spend and try out this or that new thing in market this life can possibly offer. In this category women and the young people are the most vulnerable lot whom the media cash in a lot.

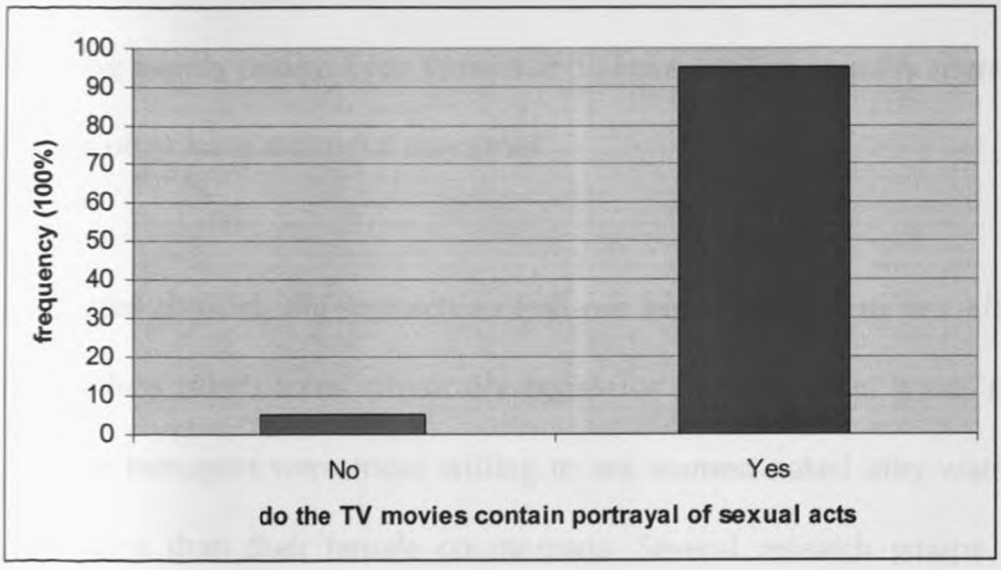
According to a media survey conducted in 2003 by the Kaiser Family Foundation in the US says that the frequency of having sexual content

programmes at the prime-time shows is greater with the level increasing to an average of 6.1 scenes per hour that involves sexual messages of some type, either talk or behaviour. "The proportion of prime-time network programmes that contain some sexual behaviour is 33%, compared to 32% in the overall sample of programmes. In Kenya the same trend as in the US is building up and probably sooner it will have no remarkable differences with happenings in the West when it comes to Television broadcasts.

It is considered obvious that teenagers are important audience for possible influence from media portrayals of sex. When we did the survey to asses this possibility, our findings indicated that the programmes viewed most commonly by teens have a much higher concentration of sexual contents as could be seen in the table and chat on the subsequent pages below. This clear demonstrates that our television channels in this country like any in the western world are out to introduce sex knowingly to our teens for the love of material gain and we can rightly accuse them so.

Many television programmes and the overall frequency with which sexual risk or responsibility topics are addressed fall slightly below the norms and tradition of our customs. This means that no media through youth forum debates or via such programmes are offering to educate our teens about the

dangers of sexual encounters and the reasons as to which the society calls on them to be responsible.



The language of the Muslim youth has also gone some kind of transformation very much opposed to the language acceptable to Islam and its teaching. Muslims as a people are not allowed to use obscene language in their discussions with fellow Muslims and non-Muslims alike. But such dirty words such as "mother f****", "f*** you" and so on have gain entrance into the vocabulary of the Muslim teenagers who finds such words more attractive to use with no regards to what the general Islamic etiquettes command of them. During discussions with parents and teenagers alike we were able to ascertain that this is happening in our society, with both groups blaming this state of affaires on the television.

A part from other programmes on television the music videos playing on our television channels today are by natural and ethical standards very despicable. The videos are mostly from the western world and they are displaying mainly nudity. Even those that do have explicit sexually aggressive contents often have antisocial overtones.

We wanted through the research to find out how exposure to this kind of music videos affects teens' physically aggressive sex behaviour. It was found that male teenagers were more willing to see women naked after watching such videos than their female counterparts. Several research groups have examined how music videos affect adolescents' aggressive thinking and attitudes.

For example, J.D. Johnson, Adams, Ashburn, and Reed (1995) randomly assigned African American adolescents to an experimental condition in which they viewed non-violent rap music videos containing sexually subordinate images of women or to a non-musical video control condition. When queried about their attitudes, the young women who saw the demeaning videos indicated greater acceptance of teen dating violence than did comparable women in the control condition.

In related work with young African American men, J.D. Johnson, Jackson, and Gatto (1995) found that exposure to violent rap music videos increased endorsement of violent behaviour in response a hypothetical conflict situation. Paterson and Pfost (1989) found that exposing males to non-erotic violent music videos led to a significant increase in adversarial sexual beliefs and negative affect. Hansen and Hansen (1988, 1989) found that students were also more likely to accept stereotypic sex role behaviour.

It said that humans begin imitating other humans at a very early age, and the observation of others' behaviour is likely source of many a young child's motor and social skills (Bandura, 1977; Meltsoff and Moore, 1977).

Therefore, observational learning remains a powerful mechanism for the acquisition of new social behaviours throughout childhood and maturity. As a child grows older, the behaviours and the circumstances in which they are seen as appropriate or useful become more abstract, and beliefs and attitudes are developed from inferences made about observed social behaviours (Guerra, Huesmann, and Splindler, in press).

The American Psychological Society says, "Theoretically, children can be expected to learn from whomever they observe - parents, siblings, peers, or

media characters - and many researchers now agree that such observational learning can contribute to both the short and long-term effects of media violence aggressive behaviour. Much of this learning they say takes place without an intention to learn and without an awareness that learning has occurred.

According to this theory of observational-learning concept, the likelihood that an individual will acquire an observed behaviour is increased when the model performing the behaviour is similar to or attractive to the viewer, the viewer identifies with the model, the context is realistic, and the viewed behaviour is followed by the rewarding consequences (Bandura, 1977).

It was observed in the study that the television sex and music videos are capable of creating excitement (arouse) to the viewers by increasing the heart rate and other physiological indicators of arousal towards any act on television in regards to sex and nudity.

5.4 *The role of social environment*

We need to examine how social environment can moderate the impact of television influence on our modern youth today. According to Anderson, Berkowitz, Donnerstein, Huesmann, J.D. Johnson, Linz, Malamuth, and

Wartella (2003) say this in regard to television violence and children adoption of such violent behaviour, "The theory and data reviewed suggest that such social factors might moderate the effect if they alter the chances that the child will identify with aggressive character, alter the child's perception of the scene's reality, alter the chances that the child will watch violence, or alter the chances that the child will carry out the aggressive behaviours learned from watching violence."

5.5 *Influence of culture*

There have been very limited if not no study on the influence of media on children in relation to the role that culture can play. This means therefore that the full effects of culture and society are not yet well understood. But looking from this study we found out that teenagers whose families were strict in the application of the Islamic Sharia in their homes had teens who were not at all interested on such sexual movies and those musical videos with the portrayal of nudity. Whenever they acknowledged to have seen them on television, they agreed that those kinds of programmes are not socially good to be watched especially by teenagers since they could have a negative influence over them.

5.6 *Influence of parents*

Parents are regarded highly by most theorists that they have the potential to be important moderators of the effects of media influence on children. Children and adolescents form attitudes and beliefs and take action as a result of their exposure to media content, but they also may discuss what they see with others especially parents and friends and they responses may ultimately be shaped by these interpersonal interactions.

Singer and Singer (1986a, 1986b) proposed that when parents take an active mediating approach toward television viewing by their children, including commenting regularly and critically about realism, justification, and other factors that could influence learning, children are less likely to be influenced badly by the media content.

Some resent research studies are in agreement with Singer's observation as well as this study. Nathanson (1999) found that children whose parents discuss the inappropriateness of television violence with them or restrict access to violent television shows report lower aggressive tendencies than children whose parents do not discuss television violence or restrict access to violent television shows. It is important that parents have some level of content control of what their children are watching on television.

CHAPTER SIX

6.0 CONCLUSION AND RECOMMENDATIONS

6.1 *Conclusion*

As I did indicate at the outset of the study, relevant theories and research regarding television influence suggests that television plays both educative and entertaining role in socializing the audiences especially the young viewers on the demand and dictation of life.

The television socialization consists of learning the answers about issues sex included, getting information about such things and so on. For instance, when teens view movies on TV with sexual content even at a single exposure can lead a viewer to think or act in any given way.

The television provides stories that often inspire, inform and consistently contribute to perceptions of social reality about subjects such as sexual behaviour. But we must note that the media impact much information and influence to its audience gradually through a slow and cumulative process. So

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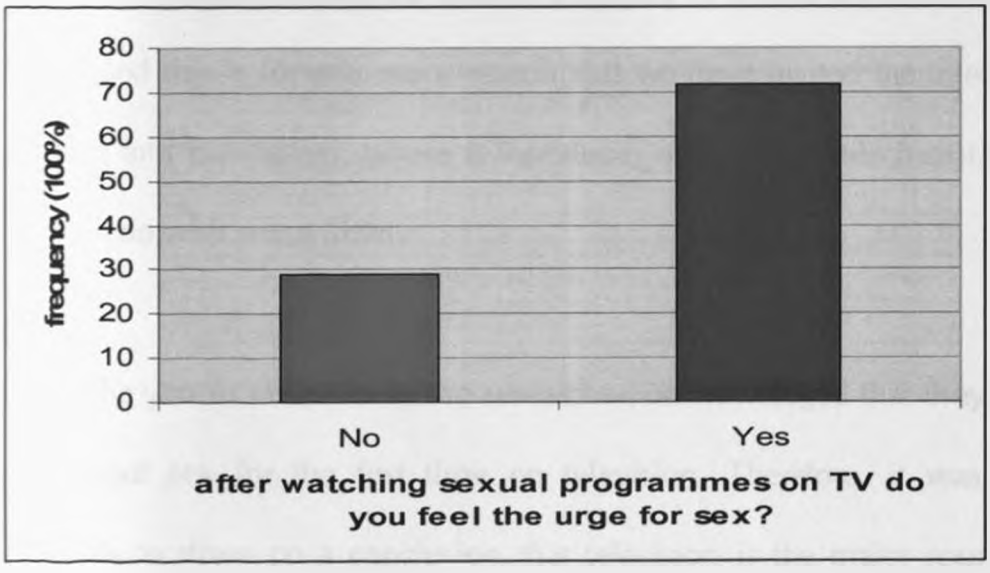
that means, the more we expose our youths or teens to such media broadcast the more they get an accustomed to such normative behaviour.

However, it is the overall pattern of the media messages across programmes to which viewers are exposed that is of primary interest for explaining such efforts. We did discover from the research study that the teens had learnt and performed sexual matters after observing others talk about sex as well as from watching the television characters engage in sexually related behaviour.



A bigger percentage of those interviewed confirmed to the research that they do feel the urge for sexual act after having watched television programmes with sexual content. This state of affaires should be of a major concern to the Muslim community and others due to the fact that this kind of influence is being impacted on the youth by the media at a time when Kenya is fighting

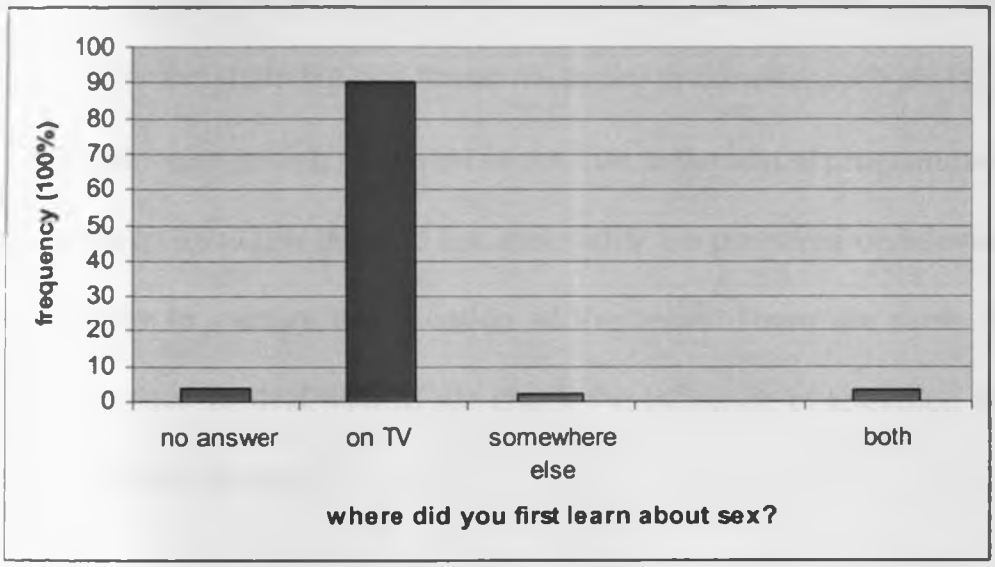
the HIV/AIDS scourge which is killing our young people more than any other member of the society.

have yo ever had sex

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	no	188	91.7	91.7	91.7
	yes	17	8.3	8.3	100.0
	Total	205	100.0	100.0	

This can probably explain the reasons as to way many young people are dying of the disease. Even though Islam has put a ban on sex before marriage many of our Muslim youths are already engaging in sexual activities outside the law, and this is for one major reason that we have invited the television broadcast into our homes, where it introduces and offer to teach our teens matters to do with sex at liberty.

Most of the youths talked to by the researcher, acknowledged that they have learnt about sex for the first time on television. Therefore, it was only reasonable to draw up a conclusion that television is the major source of sexual matters and other information to the teens in our country today.



The study has shown and demonstrated that television has an influence over the teenage members of our society in a much powerful way of which if not well checked by those concerned then we are going to have a society with mixed values rather than the one we are instilling in them for the good of our society.

The mass media with television included remains an important agent of socialization due to their ability to act as carriers of mass information and debate through which teenagers are exposed to learning and adopting new ideas and opinions that greatly influence them in away that they probably cannot comprehend. This study did offer a unique opportunity to track the negative influence that the mass media and particularly the television have on the Muslim teenagers in Kenya.

The data enables us to answer some questions that we did not intend to attend to for the study but was found necessary to consider such as; (1) is the Muslim teenagers getting interested in sex due to the sexual programmes they are seeing on TV; (2) is the way sex and nudity are portrayed on television is intentionally to capture the attention of the teens. These are some of the issues we need to deal with as we check the influence of television on the youths in future studies.

It was also discovered that family plays a very significant role in modelling and shaping the future behaviour of teenagers. It was evident that those parents who were not strict with their children and what the children watch on television had children with high level of indiscipline and bad behaviour as opposed to those parents who had control of the children what they were watching. Teenagers who watch with parents knew that there were chances that the television programmes can be misleading as opposed to those who do not watch together with parents.

Television is found to be playing a major role in shaping the behaviour of young people in our society. This means therefore that parents must guard their children from the negative influence that this set is coming with to their neighbourhoods.

However, if parents play their role of parenting at an earlier stage of the children's lives then the television will have little to change in children in terms of behaviour. The Muslim child at all cost must be influenced and corrupted by the Islamic ideas and philosophy before other foreign cultural influences coming in via the television set established in our bedrooms and lounges captures them to submission.

6.2 *Recommendations*

1. There is need for the media houses in Kenya to ensure that they conform to the needs, values and aspiration of the Muslim society, which is part of the television audience. To give a practical example, many Muslims find it offensive or at least annoying to be confronted with the current amount of nudity when watching television these days.
2. In my opinion broadcasting companies should be more considerate about the cultural and esthetical differences there are between the diverse groups that form our Kenyan society.
3. Parents and other groups of citizens must work closely with the government and other institutions to ensure that foreign media materials are ethically friendly to our customs.

   Ways in which this can be done is through;

   - Censorship on foreign programmes
   - The government should recognize that although there are many upsetting images and ideas in popular culture that television tries to promote, the actual effects of the mass media especially the television are complex and difficult to predict. It should therefore make a clear statement of national purpose to promote

media literacy as an essential part of basic education that is far preferable to censorship as a means of addressing the religious society's concerns about popular culture's influence on youth and teenagers.

- Lobby groups by the Muslim community and other like-minded viewers should take the initiative to fight against bad television programming in Kenya.

4. There is need for Muslim community and other Islamic institutions to establish an Islamic oriented television station with a nationwide coverage that will abide by the Islamic teaching and practice in its system of operation. The station must find a balance to reach out for both youths and adults. In other words, its programmes must be appealing to both age group but without compromising on Islamic ethics.
5. The most of television movie programmes are full of fictions and leave teenagers with little room to draw a clear line between a constructive reality and negative reality portrayed. The government therefore should create guidelines for media literacy education, which recognize that critical thinking is the goal, and that media literacy is more than simply an "immunization" against sexual overtones, or other controversial television content for entertainment.

6. Media literacy education should be introduced and integrated into our educational curriculum from primary to secondary so that children and youths are made aware of the danger of the media's popular culture. However, this cannot succeed without a proper teacher training for both informal and formal education which is essential to effective media literacy education in Kenya
7. The media must provide to the youths a forum for debate where teens can react and respond to the media broadcast. In other words we must have the media creating a feedback forum for the teens. This can be organized during school holidays in the months of April, August and December each year when children are free from school. In this case teenagers should be allowed to choose topics for debate and play host on television and radios.
8. There is need for further research in this field and topic which should explore the reason behind such negative and antisocial television broadcasts to the society, especially the Muslim community and what the promoters of such programmes tend to achieve.

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6.4 *Appendices*

6.4.1 *Appendix I*

Questionnaire

A. Background information (tick the answers where appropriate)

1. Age... i.14-18 /ii. 19-20 / iii. 20-24
2. Sex... i. M / ii. F
3. Did you go to the madras before joining the circular education school system? i. Yes / ii No

B. Television effects

1. Do you view television at home?

   i. Yes / ii. No
2. How much time to you spend viewing television?

   i. Less than 1 hr / ii. 1-3 hours / iii. 4-6hours / iv. 7-9 hours / v. 9 –11 hours / vi. More than 11 hours.
3. What programs do you enjoy watching on the television?

   i. Cartoons / ii. Adult programs / iii. Soaps / iv. News
4. Do you watch such programs with your parents or seniors?

   i. Yes / ii. No
5. If not, why?
6. Does your parents approve of your watching of such programs?

i. Yes / ii. No

7. If not, why?

8. Do you like the programs you watch on television?

   i. Yes / ii. No

9. If yes or no, why?

10. Do the television movies broadcast on TV contain sexual scenes?

    I. Yes / ii. No

11. What do you think about that?

12. Do the television musical videos contain nudity?

    i. Yes / ii. No

13. What do you think about that?

14. Do you approve of such shows?

    i. Yes / ii. No

15. If yes or no, why?

16. After watching such sexual movies do you feel the urge for sex?

    i. Yes / ii. No

17. After watching such musical videos do you feel like it is normal to show off your sexy body too like the girls on TV?

    i. Yes / ii. No

18. Have you ever had sex?

    i. Yes / ii. No

19.If yes, how many times?

i. Once / ii. More than once

20.Where did you first learn about sex?

i. On TV / ii. Somewhere else

21.What do you think about sex?

22.What do you think about sex and your age?

23.What do you think about sex and your religion?

For girls only-do you wear the proper Islamic dress?

i. Yes / ii. No

24.Do you wear the hijab?

i. Yes / ii. No

25.If no, why?

26.Do you mind wearing the western (European) kind of fashions?

i. Yes / ii. No

27.Where did you first learn of such fashions?

i. on TV / ii. Somewhere else

28.Do you enjoy and admire the western fashion shows?

i. Yes / ii. No

29.Do you enjoy and admire the western beauty shows?

i. Yes / ii. No

30.Do you like western fashions?

i. Yes / ii. No

31.If yes or no, why?

32.Do you like the language used by the people/actors on the television programs?

i. Yes / ii. No

33.Who is your role model? Give name

34.Why?

35.How many times do you pray per day?

i. 5 times / ii. Less than 5 times / iii. more than 5 times

36.Do you answer those prayers on time?

i. Yes / ii. No

37.If not, why?

C. Parents, Guardians and Others

38.Do you have children?

i. Yes / ii. No

39.Do you have TV?

i. Yes / ii. No

40.Do the children watch the TV

i. Yes / ii. No

41.If yes or no, why?

42. Do you watch with them?

i. Yes / ii. No

43.If no, why?

44.Do you know what kind of programs they watch?

i. Yes / ii. No

45.Do you know how much time they watch TV?

i/. Yes / ii. No

46.Do you control what they watch on TV?

i. Yes / ii. No

47.If yes, why?

48.Do you think they can watch sex movies with or without your attention?

i. Yes / ii. No

49.Do you have problems with the behaviour of your children, which you think are non-Islamic?

i. Yes /ii. No

50.If yes, whom do you blame for this?

i. TV /ii. Society / iii. Both

51.Do your girls always wear the hijab?

i. Yes / ii. No

52.If not, why?

53.Personal/ question: Do you think your children are already aware of sex?

i. Yes / ii. No

54.Who informed them about sex?

i. TV / ii. Society / iii. Both

55.Do you suspect your child to be having sex?

i. Yes / ii. No

56.Whom do you think introduced the idea of sex to him/her?

i. TV / ii. Society / iii. Both

57.Do you blame TV for that?

i. Yes / ii. No

58.Are you worried about the influence of the television to children?

i. Yes / ii. No

59. If yes, what are you doing about it?

6.4.2 *Appendix II (Definition of the key terms)*

Adolescents –Young people

Aggressiveness –Violent behaviours or boldness for something

Allah – God of the Muslims

Ayat – A verse in Arabic language

Baby-Sitter – he who looks after the young babies

Bath tap – A place for shower

Broadcasting – Means of spreading information

Board – A committee

Dunyaa wal Aakhiar – In the world and the Hereafter

Censorship – Restriction

Children – Kids or offspring

Culture – Way of life or behaviour

Civilization – Development of any form

Civil Society – Community or public, which is behaving in an orderly manner

Closed Society – A community that does not welcome outside influence

Creed – Statement of belief

Face-to-Face Interview –Where the interviewer carryout interviews physically

Fashion –Manner or style

Drugs – Medicine or any bad substance in this case

Drop in Questionnaire – Questions that are dropped to the audience

Erotic – In this case stimulant

Gratification – Satisfaction of the mind

Generations – Age group

Government Agencies – Government organization

Holy Qur'aan – The book given for the Muslims

Households – family unit in a single home

Hypothesis – A proposition or a predicted relationship between variables

Icons – A celebrity, one whom people admire

Indecency – Offensive or an appropriate behaviour

Influence – To manipulate others

Informant – Members of the social or cultural group inn the research context who provide information and assisted with the interpretation of the setting. A key informant is the informant from whom the majority of information is obtained

Innocent –Blameless

Innocuous – Harmless and inoffensive

Insatiable – Unquenchable or greedy persons

Image – Appearance of figure

Immoral – Morally wrong or wicked

Isha – An evening prayer time for the Muslims

Islam – Religion of the Muslims

Intellectual – Thinkers or academicians

Jamiaa Mosque – Main Muslim Mosque

Legacy – Inheritance

Nabii-ul-rahma – the Prophet of kindness

Narcotic Drugs- Seductive drugs

Natural man – The physical man or being not the one on TV

Norms – Standards or customs in the society

Madrasa – A School or a place of religious and cultural learning for the Muslim child

Mass Media – Information produced for the public through the media in large quantity

Materialism – Greediness

Media Houses – Media institutions or farms

Media – Means of sending information to the publics

Mohammed – The Holy Prophets of the Muslim faith

Mosque – A Muslims prayer house

Muslims – Those who believe in ALLAH and Mohammed (SAW), prophet of Islam

Offspring – Progeny or children

Ogling – Gluing oneself to the television

Opinion –Views

Opposite sex – Reverse sex, between man and woman

P.B.U.H – Peace be upon him

Prophet – Servants of God or His messengers on earth

Prime –Time – Main time when every viewer is alert

Public – Community of interest Questionnaire- A test of questions for the research survey

Qualitative Methods – Inductive, holistic, emic, subjective and process-oriented research methods used to understand, interpret, describe and develop theory pertaining to a phenomenon or a setting

Quantitative Methods – Positivistic, deductive, particularistic, objective research methods primarily designed to test hypotheses or established relationships

Rasullullah Sallallahu Alaiyhi Wassalam – Peace and blessing of ALLAH be upon him

Radio – Means of broadcast in mass communication

Random Sampling – You decide to interview people by accident

Respondent – A person who voluntarily consent to complete a questionnaire or survey

Religion – Faith or belief

S.A.W – Sallallahu Alaiyhi Wassalam (Peace and blessings of Allah be with him)

Scenes – Sights, films or actions, which are disturbing

Sets – Established machine for viewing motion picture or otherwise

Sex – Sexual behaviour i.e. intercourse

Sharia – The Islamic law

Spirit – Strength or moral fibre

Sitcoms –Subtle

Sunna –The deeds of the Prophet of Islam

Surat – Chapter in Arabic language

Taboo – Forbidden

Theory – The research perceptions of reality in which concepts are identified, relationships are proposed and predictions are made on results prescribed

Teenagers –Young people

Television – Small screen or a box that transmit motion pictures

Traditions – Mores or customs

TV–Television

Validity – In qualitative research validity refers as to the extent to which the research represents reality

Values – Principles or standards set by the society

Variables – These are the measurable characteristics of a concept and consist of logical groups of attributes

Viewers – Audiences or listeners of a media

Wardrobes – Clothes

Westernization – Becoming Europeanize in behaviour