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A CATHOLIC ETHIC FOR SMARTPHONES IN TANZANIA

A Dissertation

Submitted to the McAnulty College and Graduate School of Liberal Arts

Duquesne University

In partial fulfillment of the requirements for
the degree of Doctor of Philosophy

By

Faustine Joseph Tarimo

December 2020

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2020

A CATHOLIC ETHIC FOR SMARTPHONES IN TANZANIA

By

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ABSTRACT

A CATHOLIC ETHIC FOR SMARTPHONES IN TANZANIA

By

Faustine Joseph Tarimo

December 2020

Dissertation supervised by Professor Pat Arneson

This project is a synthesis of Church documents and papal encyclicals to form a Catholic ethic for the smartphone use in Tanzania. The research question for this project is how a Catholic communication ethic shapes the use of smartphones for human communication in Tanzania. The problem I want to address is the perceived danger of losing connectivity or ‘real’ face-to-face encounters between people in “let’s talk culture” in Tanzania. The goal of this project is to appreciate the use of smartphones, at the same time to attend to a Catholic ethic to integrate into a “let’s talk culture” some digital aspects. To address this question, the project offers and draws from both Church literature and communication scholars to arrive at building moral behavior which is the implication of this project. The building of moral behavior will encompass three areas: family, Small Christian Communities (SCCs), *jumuiya* and Catholic Universities.

DEDICATION

This dissertation is dedicated to my father, Joseph Mtana and my mother, Angelista Mkaleso who supported me in every step of my schooling. Dad, your hardworking has given me an important value of working hard. This dissertation is a product of hard-working after my dad's example. Mama, your love and perseverance in doing things have been a good lesson for me. I love what I want to do and I have a passion for what matters in my life. The dream of higher education is a pure spirit of love and perseverance. Mama, thank you so very much, *asante sana*. I am sure while you watch me from heaven, you keep your smile on me for this academic accomplishment. You continue to live in me as people read this dissertation. The words of Proverbs 4:13 summarize what I need to say "Hold on to instructions (education), do not let it go, guard it well, for it is your life."

ACKNOWLEDGEMENT

I thank the Almighty God for His constant and unfailing paternal care. From Him, I received the greatest of gifts, the gift of life, including the gift of my parents, sisters and brothers, friends, relatives, and the grace of being a Catholic priest in the Catholic Diocese of Moshi. I would like to thank in a very special way the Most Reverend Isaac Amani, archbishop of Arusha for allowing me to pursue higher studies. With sentiments of gratitude, I humbly acknowledge my indebtedness to my current bishop, Right Reverend Ludovick Joseph Minde ALCP/OSS who as my professor at St. Charles Lwanga-Segerea encouraged me to study hard and remain faithful in priestly vocation. My heartfelt thanks go to my brother priests in the Catholic Diocese of Moshi for their brotherly prayers, support, and encouragement.

Dr. Pat Arneson, this work would not have been possible had it not your constant availability, illuminating guidance, encouragement, and patience. Your diligence, orderly, and ways of doing things especially in academic activities inspired me. Thank you for teaching me to work hard and working promptly. You taught me to be a good scholar, teacher, and a human person. I sincerely acknowledge the immense contribution to my first reader Dr. Antony Wachs and Second reader Dr. Ronald C. Arnett. I am deeply indebted to them as they dedicated their time and offered challenging observation and inspiring assistance.

Drs. Janie Harden Fritz, Richard Thames, Erik Garrett, Garnet Butchart, Craig Maier, Sarah Deluliis, and Anthony Wachs, this work is a reflection of your teachings. Thank you for your dedication and for illuminating scholarship.

Rita McCaffrey, thank you for your support and kind words during my course work.

A word of thanks to Fr. Ed Wichman and the parishioners of St. Joseph Verona who accepted me in their parish with love and support. My sincere gratitude to Christ the Shepherd Parish especially the clergy team for their support in every step of my education. Be blessed. Please Lord, bless those people who helped me, including those whose name do not appear in this list. You all have an impact on the completion of this degree.

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Chapter One

Communication and Culture in Tanzania

Using technology in communication has become a necessity. The latest evolution in communication is the widespread application of electronic technology in which people communicate through emails, faxes, mobile telephones, texting services, video conferences, video chatrooms, and social media channels (Ramey par. 1). These technologies have changed the way we communicate and interact with others, which has significantly shaped and continues to impact our lives. All the world's societies experienced a change in technologies in various historical moments. In the 1990s, for example, there was an important moment in Tanzania when the first cellphone entered my village. This was the conversation of the day. By the 2000s, most people began to acquire cellphones. In the late 2000s, there was tremendous widespread use of smartphones, which brought about thinking related to the use of technology and its impact. This project seeks to understand the use of technology and its impact in Tanzanian culture, especially the danger of losing a "let's talk culture." Thus, smartphones play an important role in connecting us with others locally and internationally.

The goal of this project is to appreciate the use of smartphones, but at the same time to attend to a Catholic communication ethic to preserve a narrative shaping a "let's talk culture." The project focuses on the Tanzanian community as both the Christians and citizens are looking for guidance on technology use. The project seeks to arrive at the means of building moral behavior concerning using smartphones reflectively while also having a real human encounter. Pope Francis has reiterated that technology must not replace real encounters with brothers and sisters (Francis, *We Are Members*, par. 1). Communication and culture in Tanzania can work together to form a real human encounter. Thus, this chapter is a response to the following

question: How does a Catholic communication ethic shape the use of smartphones for human communication in Tanzania?

This chapter explains the relationship between communication and culture in Tanzania. The discussion provides an overview of the shift of culture from “let’s talk culture” to smartphone culture, then investigates how there can be real human communication. In the first section, I begin with a general understanding of culture by introducing the meaning of culture from etymology and discuss its revolving nature. The second section deals with “let’s talk culture.” This section explores the meaning of “let’s talk culture” in Tanzania. The third section deals with narrative and culture, exploring the sense of narrative in connection to culture. The fourth section offers an overview of the connections among culture, narrative, and technology, which explicates the influence that technology and culture have on each other. This influence leads to narrative change. Again, the discussion begins with a general understanding of culture.

General Understanding of Culture

In various historical moments, the definition of culture is different and depends, in part, on the narrative and the advancement of technology. Culture influences technology, and technology influences culture. Thus, the definition of culture is situational. Lin Chen explains in the *Journal of Intercultural Communication Studies* that “the concept of culture is one of the most difficult to define, with a little scholarly consensus” (53). Culture may be found in meanings, value, and structure of feeling of the past and present individual interactions in daily life, including self-expression (53). Daily interactions may help to define culture, which includes social behavior and norms found in human societies (Taylor 1). Every human society has norms, customs, and traditions that guide its members (Korstanje and George 66). These encompass part of the culture. The guidelines are influenced by narratives as well as the presence or absence of

technology. Traditional cultures can change to embody popular culture due to the use of technology. The etymology of the concept of culture will show the changing nature of culture in historical moments. The word culture has gone through significant changes. The evolution of culture began with the understanding of the soul by Greek philosophers.

Various Greek philosophers, in their philosophical theories and works, explicate the primary concern of the soul, including Plato (first in the *Phaedo*, then in the *Republic*). Plato conceived justice as the excellent state of the soul (Plato 608). He also explained that the human soul is immortal. For Plato, the rational soul has a certain physis that requires the care and cultivating effort of a philosophical paideia to reach its best state. The soul needs tending or cultivation (Stiftung et al. 25). The soul grows and develops. Thus, educational formation needs to develop the individual soul. In this case, Plato considers culture to be the concept of knowledge, which can grow and develop (25).

According to Aristotle in the *De Anima*, or *On the Soul*, the soul is a particular kind of nature; the soul was a principle that accounts for a person's ability to change and rest for the specific case of living bodies (2.2). For Aristotle, the term soul can be translated as life-force. In this case, culture is a life-force in a society. This definition leads to meaning, as depicted by Cicero.

The Hellenist period was interested in the soul as something responsible specifically for mental or psychological functions. That is the reason why the notion of soul appears in Cicero to denote culture. Culture helps to control our mental or psychological functions. The modern term "culture" is based on a term used by ancient Roman orator Cicero in his *Tusculane Disputationes*, where he defined culture to be the cultivation of soul or "cultural animi" (Cicero 273) using an agricultural metaphor for the development of the philosophical soul, which is

considered the highest ideal in human development. At Cicero's time, the soul was an important concept; in many respects, the soul was sensitive to a person's ways of speaking and thinking. The Hellenistic understanding of culture gave way to a new understanding of culture as a way to overcome barbarism. Samuel Pufendorf (1632-1694) was a German jurist, political philosopher, and historian. He left the school of theology and studied public law. His ideas were influential in American politics. Due to his public career, culture was one of the things he was concerned with. Thus, for him, culture means to overcome barbarism.¹ As presented by Richard Velkley, culture refers to "how human beings overcome their original barbarism, and through artifice, become fully human" (11). Culture is a phenomenon that defines particular people. In connection to Velkley's definition, to be cultured is to be able to look advanced if compared to other cultures. A closer analysis of this definition shows a great connection to civilization, which is imbued in this understanding. That is why the notion of culture is associated with civilization.

The author Kathryn Sorrells, a cultural scholar, reported that, in 1986, philosopher Edward Casey wrote that "the very word culture meant "place tilled" (Shermon 76, Sorrells 78). The same word—culture—goes back to the Latin *colere*, which means "to inhabit, care for, till, worship," and *cultus* (Radice 77, Shermon 76). A cult, especially a religious one, is to inhabit a place sufficiently intensive and cultivate it—to be responsible for it, to attend to it caringly (Sorrells 78). The understanding of culture was "the tilling of land" (Sorrells 78). The meaning comes from Middle French culture and directly from Latin *cultura*, which means "a cultivating, agriculture" (Sorrells 78). Figuratively, culture means "care, an honoring," which is the past participle stem of *colere*—"tend, guard, cultivate, till" (Sorrells 78). The meaning of culture moves to embrace cultivation through culture.

¹ Absence of culture and civilization

The figurative sense of “cultivation” through education” was first attested in 1500; the intellectual side of civilization came to the fore in 1805, while the idea of civilization as referring to the customs and achievements of a people began in 1867 (Berger 1, Shermon 76). The primary meaning of culture has evolved from a philosophical soul to civilization to include education. Culture creates a particular identity through education, cult, or act of caring. Thus, the concept of culture has gone in various stages from the metaphor of cultivating philosophical soul, to overcoming barbarism, to having land and maintaining it, to promoting education and customs and achievement of people.

In his book *Philosophical Anthropology*, Battista Mondin summed up the understanding of culture in three senses: elitarian, pedagogical (educational), and anthropological. The elitarian aspect of culture denotes “a great quantity of knowledge, either in general or in some particular sector” (Mondin 145). One is considered cultured if he/she such possesses vast knowledge—scientific, philosophical, and artistic. This meaning still lingers. When someone appears and speaks, people judge whether he or she is knowledgeable or not; if he or she appears knowledgeable, then there is a belief that he or she is cultured. The pedagogical sense of culture implies the education, formation, and cultivation of individuals (Mondin 146). Acquiring education or any special formation is considered cultured. Finally, anthropologically, culture is “that complex of the whole that includes knowledge, belief, art, law, morals, customs, and any other capabilities and habits acquired by man as a member of society” (Mondin 146; Taylor 1). The common denominator among the three senses in Mondin’s work is knowledge, which is how to judge whether a person is cultured or not cultured.

According to sociologist Herbert Gans, all cultures are not equal:

The uses and definition of culture “vary,” reflecting its prestigious association with the civilization and social status, its restrictions to attitude and behavior, its globalization, and debates surrounding issues of tradition, modernity, and postmodernity. Culture is an important component of social science research as culture revolves around the question of stratification. Gans argued that “taste cultures” are an “array of arts, and forms of entertainment and information, as well as consumer goods available to different tastes public. (17-18)

Herbert Gans was a sociologist who came to America in 1940 as a refugee from Nazi Germany. For Gans, as a German, culture was associated with civilization, which implied to civilize. Therefore, for him, civilization has different tastes, as various cultures are more valued than others. To Gans, different classes of culture are linked with socio-economic and educational classes. The variation in definitions of culture leads to a very debatable subject on high cultures and low cultures. Tia DeNora expounds on the discussion.

According to DeNora, the differential valuation of cultures has been present throughout history in a variety of ways. From Herbert Gans, the idea of different classes in culture and the notion of high and low cultures developed. High culture, in general, involves an interest in music or opera, fine art, gourmet foods, and so forth. Low cultures’ taste, in contrast, falls outside of these particular preferences. The above contention brings the idea of “high,” while others are considered “low” (310). The reason for this is from the very definition of culture, which displays stratification. Culture is viewed differently in various historical moments and places, which calls for a look at Pierre Bourdieu’s cultural capital.

Concerning “high” and “low” cultures, Bourdieu calls high culture “cultural capital” (487). He considered, for example, a student who enjoys “cultural capital” to have an advantage

at school when compared to a student with less cultural capital. Bourdieu asserted that there is a strong correlation between cultural capital and socio-economic status. High culture and education are linked. For example, any kind of discrimination may be a source of both high and low culture in the same country or institution. This idea resonates with Mondin's concept of knowledge, which identifies a cultured person. The discussion of "high" and "low" culture necessitates a brief note on the concept of popular culture. According to Gans, "it takes money to buy culture" (18-19). With his notion of "cultural capital" (487), Bourdieu comprised the understanding of culture concerning social status—hence, the idea of habitus, which means that societies are classified in socio-economic relations. The more civilized people in the community are those who enjoy economic status. This way of thinking connects us to what is now called popular culture.

Julie McGaha, a popular culture scholar in her book *Popular Culture and Globalization*, defines the popular culture, sometimes known as "pop culture," as a set of practices, beliefs, and objects that are dominant or ubiquitous in a society at a given point in time (32). Pop culture encompasses the activities and feelings produced as a result of interaction with these dominant objects. Pop culture is influenced in modern times by mass media; the collection of ideas permeates the everyday lives of people in a given society. The most common elements of pop culture are entertainment, such as movies, television, and video games, and sports, politics, fashion, and technology (35). McGaha asserts that the use of smartphones can facilitate the emergence of pop culture.

To conclude this section, it can be observed that the term culture has significantly changed. Ancient philosophers discussed culture as the philosophical soul, with the notion that culture grows and develops. A society cannot exist without culture; thus, culture is as important

as the philosophical soul, as the ancient philosophers understood it. The idea that runs from Mondin, Bourdieu, and Gans is that culture is associated with knowledge. Thus, culture was regarded in a general sense of intellectual, spiritual, and material progress. The French considered civilization as the endpoint of a process of cultivation that took place over centuries. In contrast, the Germans and the English considered the concept of culture to be a means to civilize and associated it with the civilizing of others (Kroeber and Kluckhohn 11). Thus, their discussion highlighted the notion of pop culture, which is a transformation facilitated by technologies.

Through smartphones, people share videos, news, politics, and music, which typically make up pop culture. The rise of smartphone culture facilitated the change of narrative. The next section discusses narrative and culture.

Narrative and Culture

In connection with the understanding of culture and how narrative can decline, this section depicts the rise of a narrative. To have a good sense of the term narrative, I now turn to its etymology. The word narrative comes from the Indo-European root “gna,” meaning both “to tell” and “to know” (Hinchman and Sandra xiii). There is no one definition of narrative. If we choose to find a specific definition, it is biased. However, there may be a common denominator among the descriptions; one feature of narratives, or stories, is that they are forms of discourse that place events in sequential order, with a clear beginning, middle, and end (Bruner 141; Landau 262; Novitz 61). The definition captures the vital component of narratives that they have a clear beginning, middle, and end. However, “the sequence must add up something meaningful connections to one another” (Hinchman and Sandra xv). In this regard, there must be continuity.

In an attempt to find a definition of narrative, one has to go as far back to the time of Aristotle. In his book *On the Art of Poetry*, he proposed that a narrative involved a beginning, middle, and end organized in a causal direction. The narrative highlights the joining together with the events. However, in recent years, there has been a substantial discussion about “narrative” and “story” among prominent scholars (Hauerwas and Jones 1). The question has remained as to why this discussion is occurring at the present moment. Stanley Hauerwas and Gregory Jones try to answer. Their interesting answer is that this discussion is a “cure to enlightenment illnesses of rationalism, objectivism, and other isms” (1). In other words, the enlightenment period brought with it one way of expressing development by rationalism. But with the narrative, it is helpful to raise many important issues central to theological and ethical reflections. Every ethical or theological issue has stories behind it. Therefore, the narrative provides conceptual clarity (1).

James Gustafson identifies the central thesis of narrative by stating that narratives function to sustain a particular moral identity of a community. Narratives shape and sustain the *ethos* of the community. Narratives function to give shape to our moral characters to determine the appropriate action as members of the community (19-20). This functions as the keystone of what narrative may mean. Narratives determine appropriate actions in the communities.

The narrative is crucial in understanding human life (Hauerwas and Jones 2). Fundamental to narrative form are stories. Narratives are significant because of the recognition of rationality, methods of argument, and historical explanation (2). Stories make narratives. The narrative has rationality and historical explanations, which make stories meaningful in a community. In this regard, Walter Fisher comes into the discussion because of his notions of narrative fidelity and coherence.

Walter Fisher, who was an American professor born in 1931 and died in 2018, stated that stories are more persuasive than logical arguments. He says that people are storytellers, or storytelling animals (Fisher, *Narration* 6), and that we perceive ourselves as one long narrative. In our meeting with stories, we continually evaluate the stories as being true or believable using “good reason” (89). The excellent reason depends on how the story was made and received. The stories we hear are always weighed against the amount of other stories collected in the past. With all the stories, with good reason, we can choose to interpret, which is contextual. Fisher acknowledged that everyone has a unique system and good reason that can be used to analyze. In this regard, Fisher identifies narrative probability as the story hanging together as a good story, i.e., well told, credible, and the like (Fisher, *Narration* 47). Fisher defines narrative fidelity as it meeting the tests for reason and value proposed in the logic of good reason, i.e., the story resonates with soundness (Fisher, *Narration* 105).

To believe a story, it must have two elements, according to Fisher. One element is coherence, which means that a story is coherent and can be compared with one’s own stories or narrative. If we feel that some elements are not part of the story, then it destroys the acceptance of the story. The second element is narrative fidelity, which is the degree to which the story matches the receiver’s previous experiences, narratives, beliefs, and values. This story will be accepted if it resonates with one’s good reason and holds a particular faith. Thus, Walter Fisher offers perspectives on how to test a story for a good reason.

The obvious question is, where do narratives originate? The answer is that they come from the “unending conversation” (Burke, *Philosophy of Literacy* 94) that is going on in history from before we were born. As soon as we are born, we enter into this “conversation.” This aligns with what Martin Heidegger calls “we are conversation” with one another (278, Gadamer 330).

Conversation supports human existence. Thus, the world, as we know it, is a set of stories (Fisher, *Narration* 6). These stories can be exemplified in conversation. There is no way we can become storytellers without conversation. We acquire narrative in the natural process of socialization. The narrative is a meta code, a human universal that is consistent across cultures. The narrative is meaningful for persons in particular and in general. We understand our own lives in terms of narratives (McIntyre 197). The narrative is the story's context that illuminates the meaning of foreground communication events; the narrative ground is the carrier of bias, prejudice, and position (Gadamer 238). Gadamer reiterates that the past forms the "horizon" of the present. The words bias and prejudice mean preconceived opinion. Biases set the horizon, which means the limit of a person's perception and experience.

The discussion about conversation continues with Hans-Georg Gadamer; in his book *Truth and Method*, he affirms that true conversation opens into dialogue with the other person. True conversation for Gadamer is a dialogue, a question, and an answer, in which there is a "fusion of horizons," an encounter of "transformation into a communion, in which we do not remain what we were (Gadamer 340). The idea of dialogue is important in the narrative. In dialogue, we can have a useful conversation with a fusion of horizons to learn more and get knowledge from the other. In this case, communication is "a living process in which community is lived" (340). The community exists in narratives. The conversation does not take place in a vacuum but with the audience as a community within a shared culture and the need to keep pulling ideas forward.

This notion of conversation continues in *Dialogic Civility in a Cynical Age*, authored by Ronald Arnett and Pat Arneson. For them, a narrative is a call to gather people together in a similar conversation (52). The public narrative is a means to invite common ground between

communicators. These stories are influenced by cultural narratives and also shape those narratives. When there is a heated debate in public, the debate should not focus on the experts who cannot provide the answer to the moral issue debated, but rather should focus on “untrained thinkers” (Aristotle, *Rhetoric* 10). The narrative is aimed at finding common ground. Narratives exist in the community, as they require an audience.

A narrative serves as such a dwelling place, working rhetorically to protect and promote a given sense of the good. The narrative gives birth to a particular set of social practices, virtues, and understanding of well carried forth in dialogue (Arnett, Fritz, and Bell 55). Arnett and Arneson refer to narrative as a call to gather people together in a similar conversation (52). The public narrative is a means to invite common ground between communicators, which influences everyday perception. Common ground in smartphone use brings together both youth and adults. The smartphone screen helps explore news, entertainment, or photos. The photos create a real-time interaction.

Martin Buber in his book *Between Man and Man* has a good discussion about dialogue and attests that “where I and Thou meet, there is a realm of ‘between’ a knowledge which will help to bring about a genuine person again and to establish a genuine community” (204). For Buber, actualization of the community relies on the human capacity to enter the “between” to genuinely interact with others through dialogic communication. The narrative helps to find meaning in between. In other words, the deepest reality of human life is the relationship between one being and another.

Alasdair MacIntyre introduces the notion of the multiplicity of narratives carrying differing virtue structures, which is the heart of his books *After Virtue* and *Whose Justice? Which Rationality?* MacIntyre reiterates the notion of man as a storyteller. In his book *After Virtue*, he

states that “man is in his actions and practice, as well as in his fictions, essentially a storytelling animal” (201). The implication is that human communication should be viewed as historical as well as situational, like stories or accounts competing with other stories or accounts purportedly constituted by good reasons (58). MacIntyre reiterates Fisher’s idea that stories are tested by good reason as probable or coherent.

The contributions of Alasdair MacIntyre to the discussion of narrative are fairly recent. In his book *After Virtue*, he rediscovers the narrative. MacIntyre’s work aligns more closely with philosophy than his previous works on religion or theology (Hauerwas and Jones 8). His main concern is rehabilitating the tradition of virtue ethics, and he contends that narrative is crucial to such a task. MacIntyre recognizes several diverse uses of narrative. He argues that (a) intelligible human action is narrative in form, which means that human action is needed in narrative as the stories are always analyzed; (b) human life has a fundamentally narrative shape, as humans are surrounded by stories in everyday life and, thus, human life is conceived in relation with narrative; (c) humans are storytelling animals, which means that we encounter stories as we interact with others; (d) people place their lives and arguments in narrative histories, which shows how stories are constantly evaluated; (e) the stories are in the community, which is a good distinction between Fisher’s understanding of narrative and MacIntyre’s, as whereas Fisher individualizes narrative, MacIntyre places narratives in a community; (f) traditions receive their continuities through histories, with the stories we hear evaluated in relation to our past stories; and (g) epistemological progress is marked by the construction and reconstruction of more adequate narratives and forms of narratives, which places narrative on the use of good reason to evaluate the meaning of a story (Jones 53-69; MacIntyre 245, 250, 307, 316). MacIntyre’s main contribution to narrative is that he appeals to diversity more than any other scholar in the field.

MacIntyre highlights the critical question of personal identity and the relationship between personal identity and the narrative of communities in his work. He considers the narrative of the community as tied to traditions. MacIntyre made an important distinction between “action” and “intelligible action” (243, 248). He shows how claims about narrative and personal identity are bound up with conceptions of practical rationality. Personal identity requires one to be virtuous. MacIntyre attests that virtues are necessary for practical rationality. Practical rationality requires communities and traditions to attend to narratives. Thus, according to MacIntyre, practical rationality is tied to the moral transformation of personal identity occasioned by participation in communities and traditions (Hauerwas and Jones 8-9). The discussion expands on narrative, involving it in personal identity and communities.

For MacIntyre, there are important connections between narrative and autobiography and also between narrative and particular cultural and historical traditions. At the heart of MacIntyre’s argument is the claim that the notions of narrative and tradition are interrelated (Hauerwas and Jones 11). In his own words, “a tradition not only embodies the narrative of an argument, but it is only to be recovered by an argumentative retelling of that narrative which will itself conflict with other argumentative retellings” (146). MacIntyre affirms that traditions are bearers of reason, which are beset from time to time with epistemological crises. To solve the epistemological crises of narrative, he suggests rationality (Hauerwas and Jones 11). Hauerwas and Burrell focus on the relationship between narrative and rationality in ethics. Fisher also discussed narrative rationality by referencing questions about “facts, relevance, consequence, and transcendental issues” (Fisher, *Narration* 48). The scholars argue that the intentional nature of human action evokes a narrative account, and intentional human actions can help to depict personal identity and character. Therefore, moral notions attached to a character are tied to

particular traditions, and even the notion of rationality itself is narrative-related (Hauerwas and Jones 12). Hauerwas and Jones argue from a human life point of view as they deal with “narrative and rationality in people’s lives” (12). At the same time, MacIntyre approaches the subject from the philosophy of science. In this section, narrative is depicted as stories by Fisher, Hauerwas and Jones, and MacIntyre. The underlying denominator is that narrative are stories and they are evaluated continuously in relation to the past. This supports the idea of narrative in MacIntyre’s understanding of narrative in relation to traditions. Narratives need rationality to evaluate their significance, relevance, and consequence, an idea embraced by Fisher, Hauerwas and MacIntyre. After the discussion on narrative and culture, the project moves to highlight the meaning of culture in the African continent.

Understanding of Culture in Africa

This section begins with a close look at the continent of Africa. Africa is one of seven continents if South America and North America are considered separate. Africa is a vast continent, the largest after Asia, and it is four times the size of the United States, excluding Alaska (Afolayan ix; Taylor, *Culture and Custom* vii). Africa is a diverse continent with about 54 countries, the youngest being South Sudan, which was established in 2011. The continent has over 700 million people who speak over 1,000 languages (Afolayan ix; Taylor ix). With this project, I will use various scholars, such as Kefa Otiso, Kakanda Gimba, John Paul II, and Justin John Dyikuk, to understand the common culture in Africa.

Kefa Otiso in his book *Culture and Customs of Tanzania* introduces Africa in general before embarking specifically on the country of Tanzania. Otiso affirms that Africa is one of the richest continents in terms of culture and customs, which can be observed in daily interaction and conversation. Africans regard culture as essential to their lives and future development, which

accounts for the reasons Africans want to transmit culture orally. Africans strongly believe that a society without culture is dead and has lost its reason for existence. In this case, culture has a value drawn from what is considered African, and it normal to hear people saying, “That is not African.” This is aimed at upholding the value of culture in the continent.

Otiso further explicates that culture embodies philosophy. Culture consists of the African ways of life, which capture tradition and customs, literature, housing, media, marriage, family, music, and dances. The African culture embodies a particular worldview that Africans cannot keep from outside influence, yet they want to maintain what is African. Furthermore, the African culture embodies certain behavior patterns, which is seen in the importance of and emphasis placed on preserving what is African, especially our relationship with elders and the entire community. There is also art, which includes housing, architecture, cuisine, and traditional dresses. Finally, the culture constitutes institutions; the first institution is family, and that is why the family has a special place in African life because life is sacred and is defended in the family as an institution (Otiso ix). There is a connection of Africans to the word, but Africans carefully filter what they consider not to be African and what they consider to be distorting the African culture. With this strong notion of family, there is a conducive area of building moral behavior or ethics through learning from the elders who monitor daily interactions.

Otiso developed his argument further to exemplify that Africa is a continent of great changes instigated mainly by Africans but also through influence from other continents. The rich culture in Africa does not look at different cultures as wrong. However, Africans are powerful in defending their African culture, in particular in regard to dressing, respecting elders, and now using technology for the family or community. The rise of youth culture, the penetration of the global media, and the challenges to generational stability are some of the components of modern

changes (Otiso x). Discussing the changes in Africa, Otiso calls them “modern changes” (x). He does not condemn these modern changes, but he wants to have an awareness of how to use them reflectively.

In *The Meaning of African Culture*, Kakanda Gimba identifies the five most important values of African culture:

- The supremacy of the community (in the community, we find identity)
- The sanctity of authority (one is given due respect once declared a leader; the sanctity of authority is associated with divine power [authority is sacred] and respect for old age [old age is a blessing])
- Long life (accompanied by blessings from God/gods, which is why elders are respected and why taking care of them brings blessings to the individual and the community)
- The usefulness of the individual (every individual has a role to play in the community, and, therefore, everyone receives due respect)
- Religion as a way of life (Africans are the most religious people in the world)

Culture is anything that redeems one’s identity. In Africa, we find meaning in all we do. The entire village is divided into classes. A few families are coming together with close blood ties to unite them. Thus, most of the events happen at the clan level; therefore, the clan is important when discussing African culture.

The clan leader has a serious role to play, as does the father of the family. Authority is divinely given and instituted. Before Christianity, some traditional priests offered sacrifices and were ordained in African Traditional Religion.

Even today, authority is prioritized, especially in connection with clan norms. The wrongdoers are brought to the law in the clan before law enforcement, which is more effective as the leader of the clan is a respected elder. Elders are respected and loved. As they age, we take care of them at home. African culture encourages respect for them. Each individual has a role to play in the family and the community at large. The importance of African culture is displayed even with Pope John Paul II, who was nearly related to Africa as he visited more than fourteen times during his pontificate. He considers culture to be an essential aspect as indicated in the Church documents.

Inter Mirifica, a document on social communication in the Second Vatican Council, was written by then-Auxiliary Bishop Karol Wojtyla, who later became Pope John Paul II in 1978. He proposed that the Council Fathers consider the importance of culture to communication (Eilers 1). The pope was reacting to the promulgated decree on *Inter Mirifica* on the influence of innovations on culture. He wanted a discussion to find out the relationship between culture and communication. After he was elected as pope, he initiated the Pontifical Council for Culture, *Pontificium Consilium de Cultura*, in 1982. This Council was created to foster the relationship of the Catholic Church with different cultures (Pontifical Council for Culture par. 1). The Council provides insight to parishioners and clergy alike regarding cultures and the use of new technologies. John Paul II provided a profound definition of culture that embraces most of the dimensions of African culture.

Pope John Paul II's definition of culture is closely associated with the meaning of culture in the African context. Life is sacred for Africans, and this accounts for the reason many have relatively big families. Pope John Paul II was very familiar with the African continent, and his definition encompasses what he deems to be important about African culture. Pope John Paul II

defined culture as a “specific dimension of the existence and being of man” (John Paul II, *Cinema* par. 2). Humans are the creators of culture. Pope John Paul II further notes that culture accommodates life, people, events, and values (John Paul II, *Encounter Faith and Culture* par. 4). These definitions have the gist of what culture entails in the African context. From culture, Africans accommodate life, as life is sacred. Through various events, Africans come together and express their culture. The whole community welcomes funeral gatherings, weddings, and the birth of a child. These are events of joy and gratitude. In this culture, the community relationship is for both the living and the dead.

The one strong element of African culture is family. This notion of family is seen in John Paul II’s *Redemptoris Missio* 1990, 37c. Pope John Paul II calls world communication the first Areopagus (marketplace) of the modern age. By this, the pope meant that communication brings the families of the world together in a marketplace of education, families, guidance, and inspiration (Eilers 6). He insinuated that modern culture could not escape the influence of media. Thus, African culture cannot stay aloof from forces in the world of media. The pope was making a point that in preaching the gospel, we cannot avoid the aspect of complex cultures. With new ways of communicating, new techniques, and new psychology, the culture takes its shape (6). The pontiff’s point of view was essential to open up a discussion of the influence of new technologies on cultures.

The discussion of culture moves to Justin Dyikuk, a Catholic priest and ecclesiastical communication consultant who has developed an interest in African culture. He underscores the meaning of culture in the African context. In his article appearing in the *Journal of Communication and Religion*, Dyikuk asserts that communication is the means of human interaction that characterizes elements of culture. Culture is the residue of social communication

(55). Communication shapes culture, and culture shapes communication. Communication and culture shape each other. Through communication, humans construct their culture. When interacting, there is culture. Communication creates shared meaning, and it connects people, places, and cultures (55). Thus, in human interaction, culture is communicated.

African theologians continued this discussion in relation to the idea of family. The theologians show how family plays a crucial role in Africa. According to John Mbiti, African theologians, “each person in traditional African life lives in or as part of the family” (175). The family celebrates most of the rituals, ceremonies, and events of life. Family is more than what we see physically. In the African sense, “the family would include the deceased members of the family, as well as those who are yet unborn” (Mbiti 107; Shorter 84). African families love life, and so those who have died are part of the family. Africans believe that those who have died affect their lives. Those who are unborn are important, as the survival of the family relies on them. This is part of the larger African understanding of culture.

This section has developed the ideas of culture in the African continent. Otiso laid the foundation by showing that culture in Africa embodies the total ways of life. This enriches the definition of culture, which accommodates philosophy, worldview, behavior patterns, and institutions. Then, John Paul II vivified the definition as a theologian, adding the value of culture to imply life, people, events, and values. Finally, Dyikuk, a theologian sums up that culture is a residual form of communication. Communication shapes culture, and culture shapes communication. The shaping of culture and communication is seen in the African concept of culture. The above discussion aids in understanding culture in Africa in general and has established the context for understanding culture in Tanzania. This project now aims to look at culture in Tanzania.

Understanding Culture in Tanzania

Tanzania is one of the countries in East Africa within the African Great Lakes (Lakes Victoria and Tanganyika). Tanzania is bounded by Uganda and Kenya to the north, by the Indian Ocean to the East, by Mozambique, Malawi, and Zambia to the South and Southwest, and by Rwanda and Burundi to the West (Ingham et al. par. 1). Tanzania is the largest country in the African Great Lakes region, both in terms of territory and population size. Tanzania consists of 342,010 square miles, which includes about 948,740 square kilometers of land and 59,033 square kilometers of water (United Nations par. 1). The mainland portion of what is now Tanzania was named by a British civil servant in 1920, from the Swahili words *tanga* (sail) and *nyika* (bright arid plain). Formerly called German East Africa, the area became Tanganyika Territory in 1961. Then, in 1964, Tanganyika was joined with Zanzibar Island to form the present United Republic of Tanzania (Katundu 105). I now turn to its population.

The estimated population of Tanzania is 58.01 million (World Population par. 3, National Bureau of Statistics), of which 99% are Africans and 1% non-Africans; the country includes over 120 ethnic groups. The diversity of vernacular languages spoken in Tanzania mirrors the diversity of its population. Interethnic communication is in Swahili or English. Swahili arose to facilitate interaction between local coast Bantu peoples and Arab traders, incorporating significant aspects of both people's language and culture to unify the country. Swahili comes from the Arabic word "Sahil" meaning "of the coast" (Hinnebusch 99; Spear 257). Following independence from Great Britain, the Tanzanian government promoted Swahili as the national language; it is a Bantu language with strong Arabic and, more recently, English infusions. English is the language of commerce, governmental administration, and higher education.

Tanzania is the largest and most diverse country in East Africa. Tanzania has a very similar history to Kenya and Uganda, which is why the East African Community (the union of the three East African Countries; Kenya, Tanzania, and Uganda) was formed in 1977. Tanzania has about 130 indigenous ethnic groups with about 130 languages (Kamwangamalu 179). What makes Tanzania unique among the other nations is the use of Swahili. When a child is born, he or she is first taught the mother tongue or tribal language at home, Swahili in elementary school (ages 7-14), and English in secondary school (ages 14-21). What is remarkable is the use of Swahili throughout the country, which enables us to have more in common than in difference.

A remarkable thing in our culture is the existence of talking and touching hands among friends; even with office workers, this is not strange. Eye contact is significant as it displays trust in the person or group involved. Thus, the use of cellphones has taken away our good culture. Facial expression, body language, and tone of voice are key in conversation. In addition to this, various forms of Tanzanian culture are language, painting, sculpture, the national anthem, popular dance music, and art. At this point, I now turn to the understanding of “let’s talk culture.”

“Let’s Talk Culture”

This project focuses on appreciating the use of smartphones, but at the same time attending to a Catholic communication ethic (as will be discussed in the fourth chapter) for their use so as not to jeopardize the narrative shaping a “let’s talk culture” (Leen par. 1) among the tribes in Tanzania. The “let’s talk culture” is displayed in daily conversations. The three most important areas of this conversation are interactions between neighbors, conversations about sporting events, and awareness of political events in the news.

The first thing Tanzanians do each morning is to greet their neighbors. People go to their neighbor's compound/house, knock on their door, and yell "Hodi," a Swahili term for "Hello." They listen for a welcoming "Karibu," which implies acceptance to another person's compound to avoid intruding or invading privacy. People communicate with one another to see if they are alive and well. Tanzanians will also shake hands and ask, "How are you?" ("Hujambo?"). This question is deeper than it sounds: it involves not only the person with whom one is speaking but also the entire household. These face-to-face interactions are what create the "let's talk culture" (Leen par. 1).

The talk culture avails itself in sports events. For example, the rival teams of Young African Sports, "Yanga," in Tanzania and the Lion Sports, "Simba," easily motivate a conversation about the teams. When these two teams have a game, all the community members, regardless of their age, enter into the conversation. This stimulates the "let's talk culture."

Likewise, people share new events reported by magazines and newspapers related to politics. The discussion continues without reservation if interactants know each other. They can openly discuss known public scandals or the embezzlement of public money as long as they are in media reports (Leen par. 1). This is what the project is geared toward—human personal interaction, even when the information is from our interaction with technology.

There is a shift in the "let's talk culture" narrative emerging in an online environment. Most people, regardless of their age, want to possess a smartphone, enabling them to share stories. The mainstream media has become less critical. People sitting in the living room or on the patio for the 8 p.m. television news are losing their faith in news networks because they can access more information online during the day than can be presented in a brief news program.

Smartphones have bridged the gap between the rural and the urban. Thus, information disseminates quickly in all avenues of life.

The “let’s talk culture” enriches the elders, allowing them to get to know the world around them and beyond, which is facilitated by the use of smartphones. This project intends to identify moral communication behavior (what I *do*) from a Catholic perspective concerning the use of smartphones in Tanzanian culture. There is more than one communication ethic (Arnett, Fritz, and Bell 26). A given good is the beginning ground for a communication ethic (26). A Catholic communication ethic will be discussed later, in chapter four, together with the Church documents. The good that Catholicism seeks to protect is the concept of life with others. A good life is concerned with the relationship of God and neighbor—a relationship of love and service. We want to promote and protect this good by identifying appropriate uses for technology, such as telling people to stop using technology when face-to-face interaction is appropriate.

Respect for elders is very important within the Tanzanian culture. This echoes the larger African culture; note where there are overlaps and where the Tanzanian culture is different from the broader African culture. Tanzanians feel that with the older you are, the more knowledgeable you are. Elders expect that those younger than them will treat them with a high level of respect and appreciation, which is one of the important aspects of African culture. Tanzania is a harmonious culture that is based on a subtle but strong social code of respect and courtesy, and it is friendly and polite (*Mainstreaming for Gender and Equality Organization* par. 1).

The culture in Tanzania has been very strict with young people. When meeting an older adult, a greeting is required; if this does not occur, punishment accompanies misconduct in society. Because family is taken seriously in Tanzania, it is not surprising to punish wrongdoing toward an elder, even if the wrongdoer is not known by the person’s family, which reinforces the

idea of the Church in Africa is “the family of God.” This idea of the Church as a “family of God” is necessary for life every single day. The idea of the Church as the “family of God” has long been a theological cornerstone for African Catholicism and was cemented by two synods of bishops for Africa in 1994 and 2009.

The model of the Church as a “family of God” grounds the Catholic Church in Africa. A family is a special place, as depicted in the documents of Benedict XVI (*Africae Munus*) and John Paul II (*Ecclesia Africa*). These documents heavily focus on the family model in the larger African culture. The family plays a primary role in building moral behavior for the use of technology (smartphones) in Tanzanian culture, as well as the culture in the wider continent of Africa.

The idea of family has been discussed in all avenues of life in Africa. In the two papal documents *Ecclesiae Africa* and *Africae Munus*, two articles (142-143) and four articles (42-46), respectively, deal with family. In *Ecclesiae Africa*, the role of the family is held as fundamental (no. 42). That is why the Africans love children, as attested in number 43 that “the sons and daughters in Africa love life.” The love of children explains why it is unthinkable to celebrate a feast without the participation of the whole village. In *Africae Munus*, the apostolic exhortation attests that “family is a sanctuary of life” (no. 42); in the family, people grow and develop and they acquire basic teachings. Family plays an indispensable role in African culture. African theologians also discuss the idea of family.

Tanzanians want Catholic guidance in shaping their use of technological devices. They wish to encourage a conversation to preserve the culture focusing on the Church as “a family of God” (*Ecclesiae Africa* 64; *Lumen Gentium* 6). While an older generation can realize the benefits of youth using new technology (smartphones included), they wish to protect the good culture of

listening and talking with others. The elders are more informed and believe in the importance of transferring information to the youth using orality; the younger generation is enjoying their online practices, which inform them of what is going on in the world. In Pope Francis's words, "the culture of real interaction with brothers and sisters" (*We Are Members* par. 1) is needed across cultures of various countries in the continent of Africa, including Tanzania. What is unique about Tanzania is the "let's talk culture," which makes a tremendous difference in our communication models. The discussion on "let's talk culture" has prepared the ground for a closer look at narrative and communication ethic. The following discussion examines the rise and decline of the narrative.

Narrative and Communication Ethics

In their book *Communication Ethics Literacy*, Arnett, Fritz, and Bell assert that narrative is a story agreed upon by a group of people that provides limits within which we dwell as embedded communicative agents (27). Communication ethics are acts of learning that guide oneself, the other, and the historical moment (Makau). A narrative is a story agreed upon by a group of people (Arnett, Fritz, and Bell 37). Narratives provide guidelines for human action. For example, religious traditions, scientific enterprise, and some political philosophies are narratives. Narratives require agreement from a group of people that moves a story into the communicative background to offer guidance for decision-making.

Communities have a history that is constituted by their past, and for this reason, we can speak of a real community as a "community of memory," one that does not forget its past. In order not to forget its past, the community is involved in retelling its story, its constitutive narrative (Bellah et al. 153). These stories are collective history, and exemplary individuals are an essential part of the tradition that is so central to community and memory (153). Community

and memory echo MacIntyre's unity of narrative, which links birth to life to death as a narrative with a beginning, middle, and end (205).

The communities of memory that tie us to the past also turn us toward the future as communities of hope. They carry a context of meaning that can allow us to connect our aspirations for ourselves and those closest to us with the aspirations of a larger whole and see our efforts as being, in part, contributions to a common good.

The community of memory does not forget its past, which creates meaning. In this case, there is an excellent connection to the community. The real focus is a contribution to the common good. The community engages in dialogues to facilitate the common good.

Paul Ricoeur has provided a phenomenological understanding of the narrative from Aristotle. He connected it with the experience of time and mimesis. According to Ricoeur, "time becomes human time to the extent that it organizes after the manner of narrative, in turn, is meaningful to the extent that it portrays the features of temporal existence" (3, Kaplan, *Reading Recour* 58). According to this perspective, narratives are regarded as essentially temporal. Temporality can be described and recaptured in narrative and fiction. Life and narrative mirror each other in creative mimesis, with emphasis on the necessity of the narrative revealing the ordering of events in "a causal sequence" (Ricoeur 41). In discussing narrative, it has never been easy to find one definition, but rather it is seen that narrative can be defined depending on various historical moments. Thus, the shifting nature of the narrative can be noted in the loss of narrative. The above scholars were carefully chosen as they discuss collective narrative, which is close to the Catholic Church narrative. The contention is that every time technology is in use, it replaces something. Therefore, this moves the discussion to the loss of narrative.

This section explored the meaning of the narrative as a story. Narratives have stories that need to be agreed on. Communication ethics focuses on what it wants to protect and promote. At this point, the ethics that are to be protected and promoted come from the community of memory, which does not forget its past. This section on narrative and communication ethics leads to a discussion on the loss of narrative.

Loss of Narrative

In this section, I include two scholars: Carl Rogers (1902-1987) and Jean-François Lyotard (1924-1998) who promoted a very close idea of the loss of metanarrative. Rogers developed mistrust in the institution at the expense of self. Lyotard promoted the idea that stories have lost credibility. This does not exclude the stories from institutions; thus, the idea in modernity is that there is a loss of metanarrative, or grand narrative, which has led to the rise of petit narrative. The discussion begins with Rogers.

We understand Rogers's works in terms of psychological tradition (Arnett and Arneson, *Dialogic* 85). He explores new avenues in the understanding of narrative decline. Since he was a psychologist, he supported individuals and was against community or collective ideas. In his scholarship, he affirmed the importance of the self and the decline of metanarrative, which means the fall of the institution's narrative. His works revolve around trust in the individual person rather than in institutions. Influenced by his clients in the practice of therapy, he discovered "narrative decline." He observed people making good decisions, putting their lives together (85), and concluded by affirming the importance of the self and not institutions. His point of view is taken here to support the idea of the decline of metanarrative. However, I do not support his mistrust of institutions. Institutions have a significant role to play in a particular narrative. We live in a time that historians call "postmodernity." The narrative is crucial to an

understanding of postmodernism (Cobley 183). According to Lyotard, the narrative in postmodernism is defined in relation to knowledge. Thus, the origins of the narrative can be found in the oral culture of ancient times, as they functioned as the means of storing knowledge. Postmodernity asserts that “narration is the quintessential form of customary knowledge” (Cobley 184; Lyotard 1991, 19). He also joins other scholars to affirm that narrative implies a speaker and a listener (Cobley 184). This understanding can lead the discussion on the decline of metanarrative.

In Lyotard, we see the idea of loss of narrative. In his discussion, Hans Kellner affirmed the work of Lyotard, which finds that, in high modernity, certain “metanarratives,” especially the stories of popular emancipation and speculation and the unification of all knowledge, have lost credibility. For him to keep away from stories looks smart, as he attests that “to choose not to tell a story was to be modern” (Kellner 1). *Zeitgeist*'s verdict declares that traditional narratives are dead (Brown 545). The loss of narrative was a reaction to the medieval era, where metanarratives dominated. Postmodernity thus finds that narratives are dead. Amid the confusion of modernity, there has been an effort to undermine metanarrative. The stories began to lose sense amid modernity in the sense of progress, efficiency, and science.

In his book *The Postmodern Condition*, Lyotard acknowledges that knowledge is no longer principally narrative in form, which opens up the avenues of dialogue. Even in places with strong traditions, technology has allowed for pop culture to break in. In traditional culture, social bonds were created and sustained by customs, and narrative could be defined as “what the right to be said and done” (Lyotard 23). The slow decline of narratives occurred in the hands of those who did not care about knowledge in the sense that they strongly believed there was no principal narrative.

The Loss of Narrative in Tanzania

In Tanzanian families, there is a perceived danger of family members losing human connection because of smartphones. The narrative that supports “let’s talk culture” is on the decline. On various occasions, smartphone communication has overtaken the good conversations that were previously taking place at the dinner table. As asserted by Pope Francis, “Families should put down their mobile phones at the dinner table and engage in conversation. Families should speak at the table. They should listen” (Squires par. 1). He further advised that parents should ban smartphones from the dinner table (Eustachewich). A Catholic culture admits that the Church has a moral authority to teach children or adults at a dinner table to “stop engaging in technology” (Eustachewich). This role has to be placed in the hands of the family leaders as respectable elders in the community. As long as the intensive use of smartphones is encouraged, they will be the source of losing the “let’s talk culture” narrative.

Otiso discusses cultural shifts in Tanzanian culture in his book on the *Culture and Customs of Tanzania*. His work considers the cultural reformation that is occurring in Tanzania due to smartphones. In other words, the decline of “let’s talk culture” has led to the rise of the smartphone narrative. The power of a given narrative can grow weak at the hands of those who unknowingly take it for granted. In this case, “let’s talk culture” has become weak in the hands of those who take it for granted, especially those who have engaged in online life without reflectively considering their implications.

The intensive use of technology has brought the decline of narrative in Tanzania. Young people begin to laugh at and make a laughingstock of their parents who insist that some traditional ideas are important. A popular joke that “You were born in 1947” arose, used in instances in which one says anything that seems odd to young people. Thus, the smart thing was

“to choose not to tell a story to be more modern” (Kellner 1). A narrative is linked to storytelling, which survives in the hands of the storytellers: *homo narrans*; however, being modern is equated with not telling the story in a sequential manner.

Popular culture has also contributed greatly to the loss of narrative. The evening stories around the fire are no longer practical. People sit on couches in their brick houses browsing the Internet. The sharing of videos and stories via phones has entered most homes, thus contributing to the decline of the “let’s talk culture” narrative. The sharing of videos and sometimes the sending of texts within the same household looks to be modern. Thus, ignoring the existing narrative contributes to the rise of the smartphone narrative.

The young people do not care about “let us talk culture,” and, therefore, this is a taken-for-granted narrative. They do not bother to understand why, but just implementation. When the community of memory is not functioning, then the narrative grows weak. If it grows weak, then there is a need to remind a new generation of a community of memory (Bellah et al. 153).

In African societies, oral tradition is the method in which history, stories, folktales, and religious beliefs are passed from generation to generation. Transmission through speech includes folktales, ballads, chants, prose, or verses. Passage of cultural practices from one generation to another, including the oral tradition, like technology, will eventually lead to a new paradigm.

The project is not urging smartphone users to stop. However, it is calling for them to use smartphones to generate more conversation. Our conversations are fed by the available technology, which shapes the narrative. Smartphones have been a gift from God in rural areas to be able to be connected and have a real-time conversation informed by online life. The positive attitude toward the new technologies has been embraced since technologies are good and useful

to humankind. The rise of the smartphone narrative in Tanzania was gradual but steadily. The next discussion is on the rise of the smartphone narrative.

The Rise of the Smartphone Narrative

The arrival of image-based narratives make possible what Gunther Kress, in his book *Literacy in the New Media Age*, has called the dominance of the screen.

The dominant media are now the media of the “screen” – whether the screen of the laptop, the mobile phone, the video or the game of the console – rather than the mode of the page – the book, the newspaper, the magazine, the pamphlet, the newsletter. We are in the age of the new media. (7)

In this case, the Internet makes it possible for the receiver to interpret the narrative. Smartphone use in Tanzania is gradually transforming the community into to a “screen narrative.”

Smartphones didn’t come about until later than the 1990s (but cellphones were around). In the past decade, there has been a significant change in the use of smartphones in Tanzania. Some outsiders consider Tanzania as one of the most technologically underdeveloped countries. People imagine that Tanzanians cannot access the Internet. However, Tanzania has a good Internet connection and data use to facilitate interaction. Thus, the use of smartphones has completely changed Tanzanian culture. The use of smartphones and various social media applications, especially WhatsApp and Facebook, have tremendously influenced daily communication in Tanzania. The dominant mode of conversation in the community has changed from face-to-face to mediated communication. The changes are felt in Tanzania in the sense that information is disseminated quickly between people using social media outlets through the channel of a smartphone and less face-to-face human interaction.

Technology in Tanzania began with orality and has become an electronic culture influenced by the use of smartphones. In his book *The Mobile Connection: The Cell Phone's Impact on Society*, Rich Ling asserts that how we organize our daily life, what constitutes public talk, and how we keep track of our social world are all influenced by technology. He notes that technologies form and mold society. In Tanzania, technologies are continually reinterpreted by users. Technologies have changed Tanzanian society. The number of smartphone users has grown exponentially. As reported in the *Reuter* from the Tanzania Communications Regulatory Authority (TCRA)² supports this contention; it indicates that the number of Tanzanian Internet users hit twenty-three million by the end of 2017 and that 82% of people go online via their smartphone. The remaining small percentage goes online through computer devices. A computer is alien in most households in Tanzania, and, therefore, people have jumped to use a smartphone to respond to a felt need for online life. These statistics are important to support the argument that smartphones have changed the culture. Internet penetration rose from 40% in 2016 to 45% in 2017. Tanzania had 40.8 million mobile phone subscribers in 2018 (TCRA, *Internet Users* par. 1).

Most smartphone users in Tanzania are aged eighteen to thirty-five years. Since 2013, smartphone use has skyrocketed in Africa. Tanzania is taking the lead over many other countries. In Tanzania, 11% of the population uses smartphones, compared to 4% in Uganda and 4% in Ethiopia (Pew Research 2016). Smartphone ownership and Internet usage continue to climb in emerging economies. According to TCRA, around nineteen million Internet users in Tanzania

² The Tanzania Communications Regulatory Authority, established by the TCRA Act no. 12 of 2003, is an independent authority for the postal, broadcasting, and electronic communication industries in the United Republic of Tanzania.

accessed the World Wide Web in 2015 through their mobile phones. There has been an increase of one million users since 2016.

Mobile phone use has surged in Tanzania and African countries over the past decade, helped by the launch of cheaper smartphones and data services. According to TCRA, the major mobile operators in Tanzania include Vodacom Tanzania, a unit of South African Vodacom; Tigo Tanzania, part of Sweden's Millicom; Bharti Airtel Tanzania; and Hallotel, owned by Vietnam-based telecoms operator Viettel. With such support of Internet and data services, mobile phone users have been growing rapidly in Tanzania (TCRA, *Internet Users* par. 2).

MacIntyre's Understanding of Generations

In their book *Dialogic Civility in a Cynical Age*, Ronald Arnett and Pat Arneson attest to MacIntyre's discussion on generational why (the narrative ground for action) and how (implementation) (59). The discussion on generation is an interesting one. MacIntyre distinguished three generational stories about "how" and "why." The first generation connects "how" to implementation and "why" to narrative reasons for action. In the 1990s, when cellular phones first emerged, there were various concerns about the possession of phones. One group presumed that cellphones were for people with bad reputation. When the first phone was seen in our village, it occupied conversation for the whole day. Another group associated the possession of phones with affluent people. There were questions like the following: Why cellphones? How are cellphones implemented? I consider this to be the first generation to use a smartphone. This generation was still in the "let's talk culture" before they left it to the second generation. The first generation is aware there are changes, and they try to find the why and how of a narrative. For example, the first generation to have experienced the use of smartphones was the baby boomer generation (those who were born between 1946 and 1964). They lived their "let's talk culture."

With the emergence of smartphones, they became aware of the changes. Then, they were able to ask about the how and why of smartphones. They had a curiosity to know of the “why” and “how” as they practiced their “let’s talk culture.” They intended to find out the meaning and the way to achieve it from smartphone use.

Arnett and Arneson consider that MacIntyre’s second generation tacitly assumes the “why” and works on the “how” of implementation (59). The second generation cannot imagine life without such a narrative background. I consider smartphone users to be the second generation, as smartphones began a decade ago when these teenagers were babies. They do not care about the why of the “let’s talk culture.” However, they use a smartphone without questioning the why behind the practices. Smartphones started in 2010. Those who were young then are now the ones interacting with smartphones and are considered the second generation. They are just implementing, not wondering why. The second generation sees little value in inviting the learner (third generation) to investigate the why (narrative background) of action. Implementation of smartphones is more important to them than any background of the implementation.

As attested in the Arnett and Arneson book, the third generation is spared from both “why” and “how.” The simple reason for this is that the second generation wants to spare the third generation from the boredom of old stories that they have so often heard; the third generation is only taught the implementation (61). There is no such concern with the third generation, as the second generation was important for smartphone users in Tanzania.

The rise of smartphone culture brought a danger of losing the “let’s talk culture” narrative. The “let’s talk culture” is replaced by the screen culture. The use of social media made for a quick dissemination of information. The report by *Reuters* showed that 82% of Tanzanians

use the Internet through smartphones. This fact helps support the shifting of culture from face-to-face communication to virtual interaction, which leads us to think of the connections among culture, narrative, and technology.

The Connection of Culture, Narrative, and Technology

In this project, technology refers to a smartphone and the various applications that can be downloaded to the device. These apps include social media platforms, “a group of internet-based applications that are built on the ideological foundation of web 2.0, which allow the creation and exchange of user-generated content” (Kaplan and Haenlein 61), as well as various applications such as WhatsApp, “a cross-platform mobile messaging app which allows communicators to exchange messages without having to pay” (Olsen 1), and Facebook is also considered to be a social media platform that connects people with common interests and that allows users to send messages and share pictures. Due to the low availability of Internet access in Tanzania, few families have computers; therefore, the place for people to connect via digital channels is through smartphones.

Culture, narrative, and technology are related. Culture, narrative, and technology are all seen in human communication (Medhurst, Alberto, and Peterson xvii). The use of technology is the handmaid of all communication. Without human communication, culture cannot be communicated; narratives and technology cannot work isolated from human communication.

Human communication scholars, including James Carey, have traced the development of communication to culture. Carey stated that changes in communication began with the invention of the telegraph. He associated the way in which communication changed with culture. Carey is credited with developing the ritual view of communication. His book *Communication as Culture*, especially chapter eight, which is titled “Technology and Ideology: The Case of the Telegraph,”

revolved around the telegraph and its future developments in communication. In this chapter, he discussed the separation of communication and transportation extensively. For the first time, with the telegraph, it became possible for the message to travel faster than people, horses, or trains could deliver it. Therefore, these changes separated the message and sender. Through wireless transfers of information, culture changed to embrace less human interaction, which is reflected in smartphones.

One of the most significant effects of the telegraph, as well as the smartphone, is a reconfiguration of space and time, which has made geography irrelevant (Carey 217) and has allowed symbols to move independently and faster than transportation (Carey 204). Consequently, instantaneous interactions can occur with people globally. Smartphones have embraced what McLuhan calls the “global village” (*Gutenberg* 36; *Understanding* 6). Nobody has to wait for information for a long time because it is instantaneous. When information began to be available instantaneously, there was a real change in culture.

This change in culture has led to fundamental changes in the news (Carey 210). The news is not selective about what news can reach different communities, regions, and countries. In the oral culture, those who are in command of the community can censor what is available and what is new to a particular community. However, with an increase in social media outlets, it is next to impossible to control what is available for consumption.

In his book *Change Across Cultures: A Narrative Approach to Social Transformation*, Bruce Bradshaw attests that when culture and narrative collide, there is a tension that heads towards the change of the narrative. He strongly affirms that cultural changes require transformation of the values that permeate cultural narratives, which are stories of social structure that make up the communities in which people live (12). Lasting change comes only

through altering the stories by which people live. When there is contact with technology, then the narrative can be altered significantly. For example, Bradshaw uses the Holy Bible as a metanarrative and affirms that interpretation of the Bible depends on how a local culture thinks and believes (12). The Bible as a language is a technology, and coming into contact with the Bible alters the culture. This discussion has a good connection to culture, narrative, and technology.

An old narrative can expand or contract to incorporate new elements to become a different or “new” narrative that can bind us together. Smartphones have brought about a significant shift of narrative that is now binding us together.

Technology and culture influence each other. Culture creates technology. Smartphones are creating “screen culture.” For example, the technology that powered the Industrial Revolution created an industrial society. Automobiles created a culture of commuters and vacationers. Radio created a culture of listeners. Every time a notification pops up on your phone or desktop, that technology is influencing culture. At the table with friends, balancing interaction with them and your phone is technology influencing culture (Gilkey par. 1). Technology alters individual and collective behavior. The cultural shift in Tanzania has been facilitated by technology. This is the way that technology is affecting our lives, relationships, communities, and work. There is not one phenomenon that can account for a cultural shift in Tanzania. The shift of culture leads to culture reforming with influence from both within and without.

Globalization is helping rural people to communicate with other people in other parts of the world through telephone lines, such as Vodacom, Airtel, Tigo, and Zantel, which exist in most rural areas all over the country. Technology has facilitated the distraction of culture: Internet and watching television movies; in the rural culture, no time with grandparents; and

narrative culture and without greeting elders. Thus, culture and narrative influence each other. The influence goes through human communication. Thus, it has brought about cultural reform. As Ling (391) wrote, “They supply us with just-in-time information, they can also distract us from the matter at hand.” With this distraction, technology is influencing culture.

With smartphones, there has been a significant penetration of information as young people share with elders world news, entertainment, and the like. Thus, a significant bridging of the gap between elders and youth on social and political issues has shaped daily communication in Tanzania. Tanzania is now a very informed society as to what is happening in the world, not from television or newspapers but from smartphones, due to the “let’s talk culture,” which needs to be protected. The “let’s talk culture” can be from a family member or a neighbor in day-to-day interactions.

A decade ago, the dissemination of information occurred more in urban areas, rather than rural areas, because of electricity, Internet connections, Wi-Fi, Internet cafes, and the like. Recently, the use of smartphones has greatly altered the situation. Smartphones have penetrated the remotest areas of the country. Therefore, there is no more technological gap as there was before the heavy presence of smartphones. In connection with this is the availability of electricity.

Electricity and data are important phenomena that most people presume and do not think about. However, in Tanzania, which has such a strong focus on community, it is not surprising to charge a phone at a neighbor’s, either for free or a little token of appreciation. The government, through a program called Rural Electric Area (REA), has increased the availability of electricity in the rural areas, thus bridging the gap between urban and rural. According to *The Citizen*, a new study indicates that a total of 3,753,615 out of 11,454,818 households in mainland Tanzania

are electrified with any form of electricity. This is equivalent to 32.8% of all households in mainland Tanzania and is an increase from 18% of all households connected to electricity in 2011-12. The program aims to connect 2.5 million Tanzanian households in rural areas to the national electricity grid over the next five years.

Conclusion

In Tanzania, culture has significantly changed from the 1990s. The role of smartphones have drastically altered the culture. Smartphones are fast becoming a perceived necessity and not a luxury. Every individual struggles to have a smartphone. The smartphone is creating a private life more than a public life (as discussed later, in chapter two). Therefore, the danger of losing “let’s talk culture” is real.

The danger of losing the narrative of “let’s talk culture” has been facilitated by smartphones (Otiso x). A Catholic ethic is needed to guide communities (John Paul II, *Cinema* par. 2). As Bellah puts it, in a “community of memory,” we must be able to practice what is important in our community (153).

The culture in Tanzania has shifted from being very communal to having traces of individualism. The smartphone has reduced the conversation in common places. This new phenomenon is perceived as alien. This chapter has put together the challenges and the need to promote and protect the real human interaction culture. The following conclusion will briefly overview the chapter.

This chapter contributes to a discussion of the use of the use of smartphones without losing human communication. The chapter began to focus on etymology to determine the evolving nature of the term culture. The term has evolved in various historical moments to mean education, cultivation of land, caring, and, at the moment, popular culture. The project moved to

a discussion of the common understanding of culture in Africa. Otiso, Gimba, and Pope John Paul II each provided the real definition of African culture.

The project moved ahead with “Understanding Culture in Tanzania,” which drew heavily from Michael Leen on “let’s talk culture” narrative. Narrative culture is the gist of this dissertation. The fundamental inclusion in this section was the connection between “let’s talk culture” narrative and family as an important Church model in Africa. The two post-apostolic exhortations by John Paul II, *Ecclesiae Africa* in 1995, and Benedict XVI, *Africa Munus* in 2012, are foundational toward understanding family in the African context.

The interesting part of this section was that narratives need an audience. This brings in the idea of a community where narrative exists and is practiced. The section was followed by “Loss of Narrative.” This part began with a discussion of the decline of the “let’s talk culture” narrative and the rise of smartphone narrative. The section continued with “The rise of technology in Tanzania.” The final subsection was “MacIntyre’s Understanding of Generations.” Concerning the smartphone generation, Alasdair MacIntyre has a very interesting discussion on generation. He explicates how the first generation is different from the second and third generations. I assign the young generation of smartphone users to the second generation; they do not ask why about a narrative but just pursue implementation. The subsection brings us to the last part of this chapter, titled “The Connection of Culture, Narrative, and Technology.” At this point, this project has provided an answer as to how narrative shapes culture and how technology shapes culture and narrative. The chapter has tried to answer the dissertation problem of the danger of losing connectivity or real human encounters due to the shift of culture from “let’s talk culture” to “smartphone use culture.” This chapter has generated a good discussion, which leads to the next chapter on media ecology and smartphones in Tanzania. This is a response to the

dissertation question on the danger of losing connectivity or real encounters among people in Tanzania.

Chapter Two

Media Ecology and Smartphones in Tanzania

Over the years, technology has revolutionized our world. Modern technology has paved the way for multiple devices, smartphones emerging as the most recent technology. The literature reveals that smartphones are changing the way we communicate. The research reveals that 6.1 billion people are projected to own smartphones by the end of 2020. With the world population projected to reach 7.5 billion in 2020, four out of five people will be using a smartphone in the world, which translates to 80% of people who will own smartphones by 2020 (Lunden 1). In 2019 Pew Research Center estimated that more than 5 billion people have mobile devices, and half of those devices are smartphones (1). The new technology, smartphone, is embraced by both developed and developing countries. For example, smartphone use has significantly risen in Tanzania since 2014. In 2018, 82% of Internet users in Tanzania used smartphones (Ng'wanakilala par. 1). This is also confirmed by the Pew Research Center, which showed that in Tanzania, the number of smartphone users was growing steadily from 8% of adults in 2015 to 13% in 2017. This use of technology has greatly changed the culture of the Tanzanian people. This chapter discusses smartphones from media ecology perspectives to determine how technology has brought forth the change from an oral culture to electronic media, which is seen in smartphone use.

The significance of this chapter for the greater project is that the smartphone is a product of culture change. Smartphone technology has altered human cultural practices. This is what Walter Ong has termed “secondary orality” (*Orality and Literacy* 12). The project focuses on Tanzania to confirm that because of less internet connectivity smartphones play a significant role in having a strong online presence. This project responds to Marshall McLuhan’s prediction of a

“global village” (*Gutenberg* 43). A remarkable contribution of this chapter is how civil authority can guide citizens in good use of fast-incoming technology. With the effective role played by Tanzania Communications Regulatory Authority (TCRA), there have been various useful regulations for the use of online media. This has restricted what can be written or spoken online.

This chapter begins with a discussion of communication eras to overview the history of technology, ranging from verbal, face-to-face communication to communication that occurs through an electronic channel, such as the smartphone. The chapter moves to analyze smartphones. The final section describes the TCRA; this important organization brought new regulations on online content in Tanzania. To arrive at the use of smartphones, there is a need to trace smartphones from various communication eras.

Communication Eras

Robert Logan, in his book *The Sixth Language: Learning a Living in the Internet Age*, provides an overview of the three communication eras, according to McLuhan and Harold Innis: the oral, writing and print, and electric and electronic. McLuhan, building on the ideas of Innis,¹ divided human history into three distinct periods based on the media made available to the people (*Six Language* 14-60; *The Alphabet* 8). The first period is that of oral communication and culture, which stretches from the time humankind first acquired speech to the beginning of literacy (*The Alphabet* 8). The second period is the age of literacy; it includes the period from the invention of writing to the discovery of electricity and its use in the form of the telegraph (Logan 8). The age of writing is further subdivided into three periods, the first beginning with the advent of written symbols, the second with the invention of the phonetic alphabet, and the last with the

¹ “We can conveniently divide the history of the West into the writing and the printing periods. In the writing period we can note the importance of various media such as the clay table of Mesopotamia, the papyrus roll in the Egyptian and in the Greco-Roman world, parchment codex in the late Greco-Roman world and the early Middle Ages, and paper after its introduction in the Western world from China.” (Innis 7)

invention of the printing press. The third communication era is that which involves the electric flow of information and covers the first use of the telegraph in 1844 to the present (Logan 8). In McLuhan's words, "we live today in the age of information and communication because electric media instantly and constantly create a total field of interacting events in which all men participate" (*Understanding Media*, 248; Logan, *Extending McLuhan* 359). Media ecology has traced the development of technology and its influence from orality, to the phonetic alphabet (literacy), to the printing press, to electronic media. According to Corey Anton, "communication technologies from languages to smartphones began their existence as anti-environmental controls-'figures' by which people try to get some command over parts of their environment" (225). Interaction between media and human beings gives a culture its character. This supports this project, which seeks to understand the role of media in reforming culture, especially by smartphones. The discussion on communication eras begins with oral culture.

Oral Culture

Betul Dogan and Derya Unlu, in their book *Handbook of Research on Examining Cultural Policies Through Digital Communication*, define oral tradition as "a form of human communication where knowledge, art, and ideas are received, preserved, and transmitted orally from one generation to another" (267). In an oral society, a message is verbally transmitted. This has to be across a generation to be considered an era in human communication. In his book *The Alphabet Effect: A Media Ecology Understanding of the Making of Western Civilization*, Logan affirms that oral culture stretched from the time humankind first acquired speech to the beginnings of literacy 5,000 years ago (8). The oral tradition of Homeric *paideia* was a communal discourse that was preserved and disseminated by the tribal singers and reciters of Homer (Robb 33). To be a Greek man was always to be a "musical man" (190). Music played a

significant role in Greece as part of the oral tradition. The mind of the individual human being was largely a product of an oral tradition that had been handed down from generation to generation through the recitation of poetry (Wachs 108). Ong affirmed that “human society first formed itself with the aid of oral culture” (*Orality and Literacy* 2). Oral culture, therefore, played a significant role in preserving music and poetry. The survival of knowledge occurred by memory, and the dissemination of information was through word of mouth.

Ong, in his book *Orality and Literacy*, explored how the transition from orality to literacy influenced culture and changed human consciousness. According to Ong, the first type of culture is orality, which is based on oral communication: speaking and gesturing. This culture is untouched by writing. In other words, in oral societies, the technologies of literacy (writing and printing) are unfamiliar to the population (12) and oral expression exists without writing (Ong 8). In his book *Orality and Literacy*, Ong affirmed the following:

I style the morality of a culture untouched by any knowledge of writing or printing “primary orality.” They are “primary” by contrast with the “secondary orality” of present-day high technology culture, in which a new orality is sustained by telephone, radio, television, and other electronic devices that depend on their existence and functioning on writing and printing. Today primary culture in the strict sense hardly exists since every culture knows of writing and has some experience on its effects. Still, to varying degrees, many cultures and sub-cultures, even in a high-technology ambiance, preserve much of the mind-set of primary orality. (11)

Ong maintained the important coordinates of and especially the difference between primary orality and secondary orality. His idea of culture change due to changes in technology can be observed in the above statement. However, oral culture survived in the high technological

society. Concerning Ong, it is important to mention John Miles Foley. He extended Ong's interest in the cultural features of oral society beyond the verbal, even establishing the oral tradition as an academic field.

John Miles Foley (who established the *Oral Tradition* journal in 1986, which covers the oral tradition and related fields) dedicated his time to writing on Slavic oral genres, emphasizing the dynamics of performers and audiences (*Oral Composition* 76). He developed a theory of oral-formulaic composition in the second quarter of the twentieth century. In his book *Oral Tradition and the Internet*, Foley illustrates and explains the similarities between humankind's oldest and newest technologies: the oral tradition and the Internet (13). He concludes that both technologies are alike and that they share significant features in composition and communication. Foley shares Ong's interest in cultural features, which has led him close to what Ong called secondary orality. In a connection to the oral tradition, the power to memorize plays an important role in orality. This is explicit in the writings of Neil Postman.

Postman introduced the idea of intelligence in dealing with the truth. In a purely oral culture, intelligence is associated with sayings of wide applicability (25). He further connected intelligence and memorization. In a purely oral culture, a high value is always placed on "the power to memorize," for where there are no written words, the human mind must function as a mobile library (Postman 25). Therefore, in an oral culture, intelligence is connected with epistemology.

Postman, in his book *Amusing Ourselves to Death*, continues to argue that media plays an important role in truth-seeking. He discusses this at length in chapter two: "Media as Epistemology." As the culture moves from orality to another stage, literacy, its ideas of truth move with it, for "every epistemology is the epistemology of a stage of media development"

(14). Thus, his expressions “seeing” is “believing” and “saying is believing” (24) work well with the oral culture. This accounts for media and truth-telling.

Eric Havelock, in his book *Preface to Plato*, affirmed that each of the verbal arts is so important that it cannot be understood without reference to its origins. Each of the verbal arts was derived from the poetic and musical education of archaic Greece. The poetry of this period was not poetry as the word is understood today, but rather “an indoctrination which today would be comprised in a shelf of textbooks and works of reference” (Havelock 27). Before Homer’s day, the Greek cultural “book” had been stored in oral memory (Havelock vii). But in the ancient world, devoid of printing, a trained memory was important. Havelock connects the idea of memory from Postman. A good connection to the phonetic alphabet is in Anthony Wachs’s book *The New Science of Communication: Reconsidering McLuhan’s Message for Our Modern Moment*. In this work, Wachs states that before the phonetic alphabet, the mind of any individual human being was largely a product of the oral tradition that had been handed down from generation to generation through the recitation of poetry (108). Thus, the communication era that followed the oral tradition was the phonetic alphabet.

Phonetic Alphabet

The foundation of western culture is the phonetic alphabet, which developed in the fourth century BC. The alphabet separated the known from the unknown. This is considered the greatest invention in human history and is the basis of human civilization (Havelock 13). This idea is reiterated in McLuhan’s book *The Gutenberg Galaxy*, in which he highlights the change from orality to literacy. McLuhan considered the change as being one from ear to eye: “the interiorization of the technology of the phonetic alphabet translates man from the magic world of the ear to the neutral visual world of an eye” (21). This brought about the beginning of reading

the text, which was massively printed (I will discuss this later). Thus, the ear, which was important in the oral tradition, changed into the eye to read the printed materials. Havelock also provides useful information regarding the time in which the phonetic alphabet started.

Havelock, in his book *Preface to Plato*, gives the approximate time of the phonetic alphabet. He affirms that the art of dialectic developed with the introduction of the phonetic alphabet in approximately 650 BC. Between Homer and Plato, the method of storage began to shift as the information became alphabetized, and correspondingly, the eye supplanted the ear as the chief organ employed for this purpose (Havelock vii). “The alphabet proved so much more effective and powerful an instrument for the preservation of fluent communication than any syllabary had been” (Havelock 137). Alphabet is effective in communication as we use alphabet in writing which is important in communication.

One of the important champions of the phonetic alphabet is Logan in *The Alphabet Effect: A Media Ecology Understanding of the Making of Western Civilization*. He gives an account of the rise of the phonetic alphabet. He attests that the phonetic alphabet is “a unique system of writing in which a small number of letters or visual signs (twenty-two to forty) are used to represent the basic sounds of each word phonetically” (2). The first alphabet was invented over 3,500 years ago in the Near East by the Canaanites, a Semitic people, and contained twenty-two letters (3). The phonetic alphabet permits turning speech into writing code (4). The alphabet proved to be such an efficient system for transcribing a spoken language that it spread from one culture to another (39).

McLuhan further explained that any phonetic alphabet culture could easily slip into putting one thing under or in another; the written word is necessary from speech (*Gutenberg* 72). This is precisely what is involved in putting human speech into writing and supports his

contention that the content of any medium is always another medium (*Understanding Media* 8). Thus, speech was the content of writing, writing was the content of print, and print was the content of the telegraph (Holmes 39). McLuhan's idea that the phonetic alphabet initiated a division of senses was met with fierce criticism that the split had never taken place.

The argument here is that long after we have learned to read, we still talk to one another, listen to music, and turn on the radio (Finkelstein 26). Thus, there is no substantiation of the idea that the division of senses occurred because of the phonetic alphabet. Kenneth Burke raised a similar criticism as to why linear thinking would be credited to print rather than to previous visuals, like musical notation (175). Musical notation is very linear, as are poems, and so this criticism is valid. The visual has not completely supplanted all other senses, and writing is not the only visual, linear form of communication.

Connected to the phonetic alphabet is another media ecologist, Ong. He acknowledges that in a literate culture, "verbatim memorization is commonly done from a text, to which the memorizer often returns as often as necessary to perfect and test verbatim mastery" (Ong, *Orality and Literacy* 57). Memorizing a written text weakens recall (60). Without writing, the literate mind would not and could not properly think. Writing transformed human consciousness (77). Writing (alphabetic writing) is a technology calling for the use of tools and other equipment. This is a unique understanding of the phonetic alphabet as it brings new consciousness.

According to Anton in *Communication Uncovered*, what the alphabet did was separate thoughts from sensation, knowledge from experience, "an utterance from context speech from the speaker, and truth from the presence, space, and time" (1). This means that when reading a text, one is separated from the speaker and that various interpretations occur. This created

individualism as reading began to separate people and silence dominated. He continues that reading constructed a new understanding of thought and knowledge (1). This answers the shows the transition from orality to literacy.

Humans have studied and praised rhetoric (I will discuss this in chapter three) since the early days of the written word. The Mesopotamians and ancient Egyptians both valued the ability to speak with eloquence and wisdom (Andrews et al. 147). With the alphabet, communicators could now put their ideas in writing without having to depend on their memory (Borchers 256). The technology of writing expanded even further with the invention of the printing press.

Printing Press

The invention of the printing press was an important development that changed the history of the world. This is an extension of the use of the phonetic alphabet. The printing press is highlighted in McLuhan's book *The Gutenberg Galaxy* and exemplified by Elizabeth Eisenstein in her book *The Printing Press as an Agent of Change*. Logan's book, *The Alphabet Effect: A Media Ecology Understanding of the Making of Western Civilization* succinctly explains that the invention of paper in China and its transmission to Europe in the Middle Ages greatly facilitated the use of the alphabet. This means that a good supply of paper was also instrumental in the development of the art of printing (173). With the printing press, we encounter a technology whose impact on the use of the alphabet was so great and so important (173). The discovery of the printing press was one of the great turning points in the history of humankind (Logan 174). There has not been as great of an invention as the printing press since.

The printing press was invented between 1440 and 1450 by Johannes Gutenberg. It allowed people to share large amounts of information quickly and in huge numbers. Hieronimo Squarciafico, who promoted printing of the Latin classics, argued in 1477 that already

“abundance of the book makes men less studious” (Ong and Hartley 79), destroying memory and enfeebling the mind by relieving it of too much work.

McLuhan asserts that the psychological effects of printing have roots in the invention of the phonetic alphabet (*Gutenberg* 42-43). He argues that print culture is formative to the western psyche. With print, “the eye speeded up, and the voice quieted down” (43). With mass production, the fission of senses occurred, and the visual dimension broke from other senses (54). The printing press caused people to stop reading aloud and in public, instead leading them to read in silence and in private. McLuhan declares that print is the technology of individualism (158).

McLuhan attributes the rise of nationalism and vernacular language to the printing press and its widespread circulation of uniform sets of information (236). Through public discourse, the ideas of nationalism spread quickly. The use of the printing press facilitated public discourse. As Gerald Hauser affirmed, it was vernacular language that promoted and facilitated public opinion (67).

Eisenstein concedes that “McLuhan’s suggestion that scanning lines of print affected thought-processes are at first glance somewhat mystifying. But further reflection suggests that the thoughts of readers are guided the way the contents of books are arranged and presented” (89). Print technology guides the thoughts of readers, and other scholars agree that print places a disproportionate emphasis on the visual (I will discuss this in chapter three). Eisenstein points out that technology necessarily influences society. Printing has more pervasive effects on social systems than other technologies and the printing press exemplified this fact. From the printing press, the communication era moved to electronic media.

Electronic Technology

The 1960s was an era of technological change as television became a mass medium and the computational ability of computers increased exponentially. In the twentieth century, McLuhan writes, electricity has made information transmission immediate and awareness of all issues has become simultaneous, as is evident in Wachs's book *The New Science of Communication*, where Wachs notes that "all information has become instantaneous" (106). The changes in technology necessarily led to a change in culture, as "[t]he theory of cultural change is impossible without knowledge of the changing sense rations affected by various externalizations of our senses" (McLuhan, *The Gutenberg Galaxy* 49). The visual world is a new cultural world.

In his book *The Presence of the Word*, Ong, who was McLuhan's student at St. Louis University, alludes that the primacy of sound and speech in human life introduced the concepts of primary and secondary orality (12). He divides orality into primary orality, which means the era before writing, and secondary orality, which is associated with electronic media. The transition from orality to literacy influenced culture and changed human consciousness (Ong 33). The electronic age is the age of secondary orality, of the telephone, radio, and television, which depends on writing and printing for its existence.

Ong, in his book *Orality and Literacy*, attributes electronic media to secondary orality. He affirms that the electronic transformation of verbal expression has both deepened the commitment of the word to space, which was initiated by writing and intensified by printing, and brought consciousness to a new age of secondary orality (Ong 133). Electronic devices are not eliminating printed books but are usually producing more of them. The new medium reinforces the old but transforms it because it fosters a new, self-consciously informal style. Thus, with the

telephone, radio, and television, electronic technology has brought us into the age of “secondary orality” (Ong 133).

According to Postman, in his book *Amusing Ourselves to Death*, the decline of print-based epistemology has grave consequences for public life (24). Media change is changing the culture—for example, “saying is believing,” “reading is believing,” and “feeling is believing” (16). These have changed or declined in importance in a culture that has undergone media change. With the smartphone as a new media, “seeing is believing” is dominating the screen culture. This is seen in impressions, such as the “like” on social media. The ability to send pictures is very powerful in screen culture. Thus, media ecology is the study of media, technology, and communication and how they affect the human environment (Ott and Robert 266). After a discussion concerning communication eras, the discussion moves to define media ecology.

Defining Media Ecology

The word ecology was coined by German zoologist Ernst Haeckel as *okologie*—from the Greek *oikos*, which means house, dwelling place, habitation—and *logia*, which means study or knowledge. Literary media ecology is the knowledge of dwelling place or habitation, or, simply put, house knowledge. Thus, ecology deals with the organism and its environment. From its etymology, media ecology can be defined as “the study of interrelationships of the organism with their environment and each other” (Pimm, Stuart, and Smith par. 1). This connects to how humans interact with their environment.

Postman was working on his doctorate at Columbia University’s Teachers College when he heard McLuhan giving a lecture. This influenced him significantly. In fact, a first definition of media ecology can be traced to Postman, who offered this at the fifty-eighth annual meeting of

the National Council of Teachers of English in Milwaukee on November 29, 1968. The program session was called “Media Ecology: The English of the Future.” Postman’s address was published as a book chapter, “The Reformed English Curriculum,” in an anthology titled *High School 1980: The Shape of the Future in American Secondary Education*; it was here that Postman defined media ecology as “the study of media as environments” (161). This implies how media, technology, and communication affect the human environment. Environment imposes on human beings and certain ways of thinking, feeling, and behaving (161).

Although media ecology can be traced back to ancient history (Donsbach 346), this area of inquiry became evident and solidified in the writing of prominent media ecologists such as McLuhan, Ong, and Postman. The expression “media ecology” then grew out of a 1967 discussion among McLuhan, Eric, and Postman (Anton, “Orientations” 224). By 1968, Postman was using the term in public talks. He established a doctoral program by that name at New York University in 1971 (Anton, “Orientations” 225; Anton, *Uncovered* 77). Most media ecologists hold that McLuhan is the key figure or a central figure within the field of media ecology (Anton, *Uncovered* 77). Lance Strate, in his book *Media Ecology*, attests that “without McLuhan’s work, there would be no field of study of media ecology and how media determines the thoughts and actions of people and society” (17). Toward the end of his book *Teaching as a Conserving Activity*, Postman summarizes the spirit of McLuhan and Ong in the following description, which captures the coordinates of media ecology:

Media ecology . . . is concerned with understanding how technologies and techniques of the communication control the form, quantity, speed, distribution, and direction of information; and how in turn, such information configurations or biases affect people’s perceptions, values, and attitudes. . . . Such information forms as the alphabet, the

printed word, and television images are not mere instruments that make things easier for us. They are environments-like language itself, symbolic environments-within which we discover, fashion, and express our humanity in particular ways. (186)

In other words, media ecology seeks to understand how technologies control information and how they work in various historical moments in media development. McLuhan and Ong played pivotal roles in discussing new technologies. This highlights the influence McLuhan had on his students, including Ong, and the field of media ecology.

According to Strate, media ecology has become an area of study or field of inquiry (9). This means that encounters with new technologies in a particular culture need to be investigated, as “humanity has always found itself in a unique relationship with technology” (Mitcham 275). The inquiry will focus on identifying the visible benefits of new media while spotlighting hidden negative effects. Apart from the assertion that media ecology is a field of inquiry, it is also multidisciplinary as it draws upon and contributes to anthropology, archaeology, economics, history, orality studies, literary theory, systems theory, phenomenology, and theology (Anton 77). Media ecology draws upon not only all of the social sciences and humanities, but also the fine arts and sciences as well (Strate 10). Thus, media ecology can be found in nearly every discipline (Anton 77). This makes this area of inquiry unique. Understanding of media ecology begins with a definition of media ecology within the culture.

Media Ecology Within Culture

The word “ecology” implies the study of environments: their structure, content, and impact on people (Strate 5). Postman argues that the English subject has become irrelevant, and, therefore, “children need to be competent in using and understanding the dominant media within their culture” (160). Within a culture, media ecology deals with the history of humanity and the

dynamic of culture and personhood as intrinsically intertwined with communication and technologies (Anton 77). Anton further explains that media ecology intends to study the interaction between people and their communication technology. The same line of thinking is found in McLuhan's work. The medium was defined as a substance with which a culture grows. Interaction between a medium and human beings gives a culture its character (Postman 10).

Postman established a tone for future definitions of media ecology. Postman's definitions are based on two analogies: the first is that the term can be taken as a metaphor concerning how media can be understood as the environment (Strate 5), and the second is the traditional definition of ecology as the study of media as environments. Postman's definition emphasizes two terms: "media" and "environments" (Strate 6). The word "media" may refer to television, radio, movies, newspapers, new media, social media, or mobile devices. An environment, according to Postman, refers to a complex message system. Thus, media ecology represents the study of environments as media. In the 1960s, it became common for the term "ecology" to be synonymous with the environment. The question is, What is this media? McLuhan has discussed it at length.

Media Ecology as Media/Medium

In his book *Understanding Media*, McLuhan uses the expression the "medium is the message" (17). This is the idea that media technology plays a role in how and what we communicate; in how we think, feel, or use our senses; and in our organization, way of life, and worldview. In other words, "the medium is the message" means that a dominant communication medium will shape and alter the lives of those who depend upon it (17). The medium is what shapes and controls the scale and form of human association (20).

A second meaning of “the medium is the message” is that the content of any medium is an earlier medium. New and emerging technologies hold previous technology as their content (17). For example, the book holds writing, and writing holds speech; TV holds both radio and film. His understanding of media ecology includes the idea of an anti-environment:

Technologies begin as anti-environments, as controls, and then become environmental.

The technology or extension of man creates a new environment is a much better way of saying that the medium is the message. This environment is always “invisible,” and its content is always the old technology. (McLuhan, *Counterblast* 31)

The content of a movie is a novel or a play. The content of writing or print is speech, but the reader is unaware of the old content of print or speech. This exemplifies that the environment is always “invisible.” Therefore, this shows that the medium is the message.

For McLuhan, media are extensions of the human body. Usually, the extensions “alter and modify the senses and ratios among them” (Anton, *Uncovered* 79). Media or extensions of media alter the sensibilities of space and time. This is to say that the user is the content of any medium. He provides examples of the medium as an extension of the human body or mind. Clothing extends the skin; housing extends the body’s heat regulations. The car and bicycle extend the foot. These are all extensions of the human body (McLuhan, *Understanding* xv; McLuhan, and Eric 93). Thus, a medium or technology can be an extension of the human being. From the expression “the medium is the message,” McLuhan moved to explore the interconnectedness attributed to technology. At this juncture, he brought about another important expression: “global village” (*Gutenberg* 43).

McLuhan, in his works *Understanding Media* and *The Gutenberg Galaxy*, affirms that the transition from print media to electronic media has a compressional character in which the

world is no more than a village (*Understanding* 6). Electric speech is responsible for contracting the world within walking distance. The new electronic interdependence recreates the world in the image of a “global village” (*Gutenberg* 36). Instant electric form reverses explosion into implosion (*Understanding* 55). This prediction comes true in the world of smartphones, in which social media connects people online and permits them able to participate in their lives.

According to McLuhan, the new electronic interdependence recreates the world in the image of a “global village” (*The Gutenberg* 43). Smartphones have transformed and contracted the world into a village of walking distance. McLuhan persisted in pointing to the cultural, social, and psychological effects of communications technologies as they developed during his time. In connection to electronic media are smartphones. McLuhan influenced the Catholic Church; that is why he is important in this project.

McLuhan left his country, Canada, and entered the University of Cambridge to study literature. Earning his BA in 1936, he continued to pursue graduate studies on the history of literature and liberal arts, and he entered into the Roman Catholic Church in March 1937. His contributions to the understanding of media ecology cannot be underestimated. He had various discourses with the Catholic Church. He viewed the Holy Rosary as a medium in man’s salvation. McLuhan’s application of tools from literary and rhetorical criticism to popular culture and later to technology led to his swift rise to cultural prominence in the 1960s. His religious practices shed light on the meaning of media ecology; that is why his religion is included in this discussion.

Few Catholic scholars would claim McLuhan as one of their own. McLuhan was raised in a devoutly religious family and became a Catholic at the age of twenty-five. McLuhan went to Mass daily, prayed the Rosary with family every night, and rose early to read scripture. He

developed a conviction that “in Jesus, there is no distance or separation between the medium and the message, medium and messages are fully the same” (De Souza 1). Thus, the incarnate God chose a medium-human nature-that contains its message (De Souza 1). He continued to assert that God makes us holy through the sacraments, and he uses tangible things—water, oil, bread, and wine—as a means of grace. He was doubtful about the uses of intangible things in technological work. This helps to explain why there cannot be confessions over a cell phone or participation in Holy Mass on television. This influence also helps to explain the importance of human communication not only for Church rituals but also for real human communication, not virtual connection.

McLuhan praised a media-wise pontiff, Pope Pius XII, who was deeply concerned that there would be serious study of the media today (Bole 1), as will be discussed in chapter four. The Pope said, “the more powerful these media are, the more adept we must be at discerning their messages or effects, ill or good” (Bole 1). McLuhan did not surface in documents created by the Pontifical Council for Social Communications, but later his ideas were shared in the document *The Church and the Internet*. He called and advocated for media literacy (Bole 1). He lamented to the Holy See that the Church was behind the media technological learning curve (Bole 1). McLuhan stimulated a dialogue within the Pontifical Council for Social Communications on the effects of television on the liturgy. Lately, the Church has been catching up to Pope Pius XII and perhaps McLuhan (Bole 2) in critical media studies.

One important takeaway from McLuhan’s Catholic perspective is “the new responsibility” to develop an awareness of the effects of specific media processes (Bole 2). These great ideas were embraced in the first two encyclicals: *Vigilant Cura* and *Miranda Prorsus* (I will discuss in detail in chapter four). The ideas were also taken seriously in the pastoral

guidelines *Communio et Progressio*. In this way, the document can help to have more human communication and build moral behavior. The discussion now moves to define media ecology as new technologies.

Media Ecology as New Technologies

In the 1990s, with the advent of the Internet, reference was made in most academic works to media ecology, new media ecology, and media ecologies. Anton further continues to clarify that media ecology is a study of communication between peoples with emerging technologies. The bottom line for Anton is the study of emerging technologies. From the earliest times, with any emerging technology, there is an influence on culture, especially in interconnectedness. In this case, media ecology engages the communication of new technologies, or, in other words, the interaction of media in a real situation about new technologies.

According to Anton, media ecology understands the ongoing history of humanity and the dynamic of culture and personhood as being intrinsically intertwined with communication and technologies (77). Concerning new technologies, Ong provides two important ideas: (a) media ecology and the way we experience the world and (b) primary and secondary oralities.

Ong was a graduate student at St. Louis University when he first met McLuhan. McLuhan exponentially influenced Ong. Ong was an American Jesuit priest. He was born to a protestant father and a Catholic mother. He is important in this discussion for two reasons: his influence as a Catholic priest in media ecology and his immense studies on primary orality through writing and printing to an electronic culture that produces secondary orality. In his work, he contributed to the study of the history of consciousness, the nature of the person, and the change from orality to literacy.

Ong pioneered a phenomenological media history. He brought historical depth and explored how various communication technologies have altered and modified human psychodynamics and cultural practices (Ong 77). This is shown in the book *Orality and Literacy*. Ong demonstrated that without writing, the literate mind would not and could not think as it does (77). With this, Ong strongly confirmed that writing had transformed consciousness. This is how we experience the world. Thus, this is what he refers to as phenomenological history—that is, evolving from one technology to another, there is a change in our experiences. The reason for this is that technologies are exterior aids but also involve the interior transformation of consciousness (81). Changes in communication technologies can change human consciousness (211). In short, Ong studied how media of communication affect human perception, understanding, value, and feeling.

Ong made a clear distinction between primary orality (before writing) and secondary orality (with writing). Primary oral cultures mainly recognized thought and reason as occurring in dialogue and conversation (Anton, *Uncovered* 83). With literacy, there arose a “silent reader, writer, and thinker” (83). Ong argued that this led to a “psychological thinker. Secondary orality has emerged with digital media” (Ong, *Orality and Literacy* 133). This is a transition from individually controlled thinking (writing and printing) to communal thinking. In this case, the media now bring people together.

Some good examples are radio, television, motion pictures, and smartphones. These media gather people together. People were separated by literacy, especially the phonetic alphabet. This is secondary orality of telephone, radio, and television, which depends on writing and printing for its existence. In short, secondary orality brings people together in what we call tribal gathering. This is important for this project as the new technologies must focus on

secondary orality to bring about more conversation aimed at creating human communication or real encounters. Ong, as a Jesuit priest, lived in a community. His ideas of secondary orality resonate with his way of life: community life. All that Jesuit priests have in the community should focus on real human interaction and so the need to think of secondary orality.

New technologies have faced criticism from the start. For example, Postman criticized television, technology, and contemporary culture (Corey, *Uncovered* 85). In the book *Amusing Ourselves to Death*, Postman criticizes television and other new technologies. He sees that everything has turned to entertainment (Postman vii). Postman explains that meaning is lost as long as we are being amused. Silence has been replaced by background noise (ix). He also attests that fewer families eat dinner together, and people do not have friends. This is the real discussion in this project, which is the danger of losing human connections.

The section on the meaning of media ecology has engaged the discussion by looking at the main coordinates of media ecology. First, media ecology was explored within the culture, or as the history of humanity and the dynamic of culture. The gist of this discussion was that technology grows within the culture. Second, media ecology was discussed as a medium. This highlighted that media shapes and controls human communication. The important metaphor “the medium is the message” from McLuhan dominated the discussion. Third, media ecology was overviewed in the context of new technologies, which showed that media ecology involves the real interaction in the real situation. The latest technology is the smartphone, which is amazing and has changed the way we communicate. Thus, the discussion of media ecology in the context of new technologies moves to the understanding of smartphones.

Smartphones

The latest technological innovation that humans use to communicate is the smartphone. Smartphones have played a great role in changing the way we communicate. This section examines the origin of the smartphone.

The term “smartphone” was introduced in 1993 to describe a device that included voice communication, messaging, personal information management applications, and wireless communication capacity (Perez-Uribe, Carlos, and David 96; Sarwar and Tariq 216; Zeigh and Lionel 1-21). Smartphones have existed since 1993, but the official release of smartphones—the iPhone—was in 2007 (as will be discussed later in the context of phases of smartphones). Scholars Pei Zheng and Lionel Ni, in their book *Smart Phone and Next Generation Mobile Computing*, identify the features of smartphones:

Smartphone involves advanced features beyond traditional functionalities like phone calls and text messages! Capability to display photos, play games, navigation, built-in camera, audio/video playback, and recording and sending and receiving emails and wireless internet, etc., Smartphone initially was meant for business but has entered all circles of life. How to better engage, socialize using ubiquitous experience. (2-3).

Thus, there is one definition that grasps the entire notion of smartphones. This goes beyond texting and phone calling to various applications as exemplified below.

There has not been an official definition of the smartphone. However, a smartphone is understood as “a mobile phone that next to normal telephony services (calling and texting) that can perform similar functions as computers, capable of running all kinds of applications (apps) as well as providing internet access” (Adam 1). In this dissertation, I am using the term smartphone as a medium and I am looking at it through the lens of ethics in texting, calling,

internet and social networking. As there have been various uses of smartphones, the most common usages include browsing the internet or using an application, messaging and e-mailing, seeking entertainment and social networking, as well as accessing news and information (Adam 1). In this case, a Catholic ethic looks at the smartphone as a medium. When we use smartphones, there is a need to be observant so that we may not also be disconnected. The use of smartphone is both the medium and software in its various applications.

Smartphones enhance the accessibility and convenience of the internet medium, since it is a delectable device that can be reached by the owner constantly. This helps to increase the fastest communication. Through smartphones, the internet can be accessed easily and responses to email can be quick. To wait until one gets home to switch on the computer reduces the convenience. The increased accessibility to the internet is one of the popular purposes as reflected in user preferences. In addition, the smartphone is extension of our memory as McLuhan demonstrates in his concept of media extensions our body. McLuhan (?) suggests that people use “personal memory bank” (Bohannon) Smartphones threaten connectivity at times while providing a different form of connection. In this project I am using smartphone as medium and all its application.

In the journal *Communication Research Trends*, Paul Soukup corroborates that “the smartphone (or smartphone) combines telephone services with computer services in a single device” (Soukup 1). The idea of mobile computer services caught the attention of the public with the rollout of personal digital assistants, or PDAs, in the 1990s (Soukup 1). This idea captures the real meaning of smartphones. Smartphones combine a computer and a cellphone is a single device. This helps to experience information differently.

Muhammad Sarwar and Tariq Soomro, in an article that appeared in the *European Journal of Scientific Research*, trace the phases of smartphones. They note that smartphones started to be used by corporations initially because, in the 1990s, they were too expensive to be bought and used by individuals. Sarwar and Soomro identify three phases of smartphones.

The first phase was purely meant for enterprises. This stage targeted corporations. Features and applications were per corporate requirements. The Simon from IBM, introduced in 1993, Blackberry smartphone is considered to be the revolutionary device of this era and introduced many features such as email, Internet, fax, web browsing, and camera (Zheng and Lione 32).

The second phase of the smartphone era started with the advent of the iPhone in 2007. There was a breakthrough in the smartphone market when Apple revealed the first smartphone for the general consumer market (Zheng and Lione 32). Smartphone revolution did not end here; at the end of 2007, Google unveiled its Android operating system to approach the consumer market at a lower cost to attract more consumers. This is the phase when most cellphone users began to change to using smartphones. A more reasonable price facilitated this for customers.

The third phase closed the gap between enterprise-centric and general consumer-centric. At this point, smartphones are now used by both enterprises and individuals. There was a purposeful improvement in the product, the improvements included technology and battery. This started in 2008 (Zheng and Lione 32). Thus, 2008 was a period of much improvement in smartphones.

Initially, in the early 1990s, smartphones were used primarily by corporations because their prices were unaffordable to the general consumer. However, with the official release of the iPhone in 2007, the prices began to be more affordable. At the moment, smartphones are

affordable as the market is saturated with smartphone products from all over the world. In Tanzania, there has been a significant increase in smartphone users. This brings us to a discussion on the use of smartphones in Tanzania.

The Use of Smartphones in Tanzania

Smartphones have much influence in Tanzania. Through smartphones, individuals can stay in touch, find information, enjoy media, and have instant connectivity. Connectivity is an important phenomenon in dealing with smartphones. Smartphones have impacted culture. The Tanzanian culture is shifting, from a culture of sharing information from elders to a culture of sharing information from devices. This has impacted the way people believe in technology. Most of the time, we find facts by googling. This has shaped everyday life, including the way we communicate and get information. The influence of smartphones cannot be underestimated.

Smartphones have brought people together, in McLuhan's words, to a tribal setup. People can come together to share entertainment and news. This is a good aspect of Tanzanian culture. The "let's talk culture" can be transformed to share what is available online. This can bring togetherness among the community members. Thus, Ong's secondary orality is best suited to explain this remarkable phenomenon.

Ong's notion of secondary orality echoes the Tanzanian community, in particular the transition from the "let's talk culture" narrative to the smartphone narrative, which has significantly influenced culture. The new culture can be traced to the oral culture. In Tanzania, the smartphone culture can be seen through the lens of the new paradigm. Still, young people share their experiences from online life with other people in the community. The new culture has brought more human consciousness as the information disseminates quickly, and, therefore, political issues and issues affecting human interaction can easily be seen and traced.

The smartphone is embedded in social life. The things we used to do in the community and make sense of it have dramatically changed. For example, information about funerals, marriage arrangements, and the like were done with important rituals in the “let’s talk culture.” A decade ago, it was unusual to send a text message or communicate about funerals using technology. This ritual has declined, and now people text even before the official news is broken to the family. This is a sign of what we have lost and keep losing. This has jeopardized face-to-face communication or human communication, which has been replaced by what Pope Francis calls wired communication. According to Rich Ling, smartphones are used to coordinate people’s everyday comings and goings; to chat; to send texts, even pictures; to call sick aunts; and to organize children’s birthdays (3). Lovers can now exchange endearments; in Tanzanian culture, one cannot show love openly. Hiding in the mobile world, they can send inappropriate photos on various social media outlets.

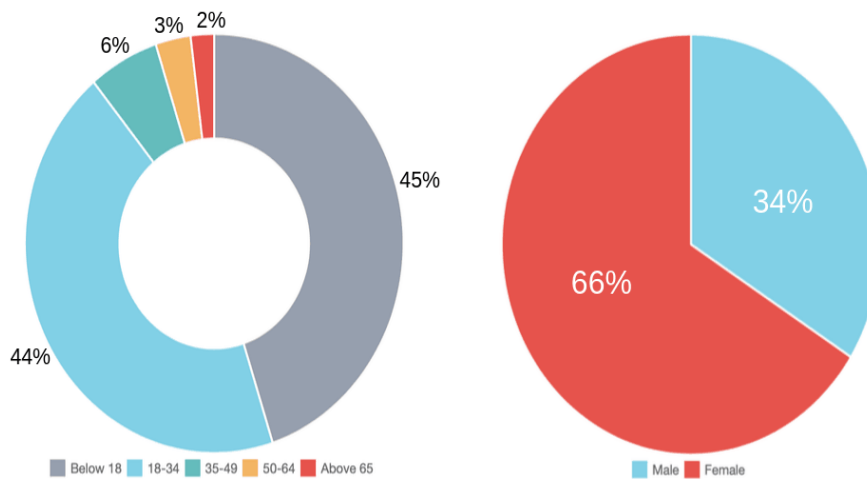
Smartphones have changed the perceptions of availability, formality, and intimacy (Ling 391). Using smartphones, one can track a friend to find out availability. People feel very close to each other when chatting online. Chatting may also cause anger if one does not respond to a text message or is not online. This can lead to marriage divorce, or issues related to interpersonal conflict (physical, emotional, or personal disagreement between two or more people). When communication is well observed, then intimacy is felt even across distances.

A sense of insecurity has developed about forgetting a phone. This makes someone think that without their phones, nothing can be accomplished; this is what is known as nomophobia. Nomophobia means an extreme fear of forgetting one’s phone or being away from one’s phone (Makvana and Patel 12; Olesen par. 1). When we forget our phones or they run out of battery life, we become problems for friends, family, and colleagues because we are not present for a

considerable portion of the day. Using smartphones has become a 24-7 habit that we need to break.

Nomophobia originated from the British Urban Dictionary and was first used by British experts. In 2019, a study by Fearof.net showed that women have more fear than men when they forget their phones. The figure below shows that 66% of women have nomophobia compared to 34% of men. As one grows old, fear decreases; only 2% of men have nomophobia at the age of 65 years and older (Olesen par. 2).

PHOBIAS BY AGE AND GENDER



2019 Study by FEAROF.net
Results are based on 69,108 unique website votes

Cellphones influence lives, conversations, and interactions; people in the same household may text one another and feel that it is unnecessary to have a one-on-one conversation. Mobile devices are used in public places: buses, restaurants, and even in funerals share pictures. People use cellphones unwisely, such as while driving or while using public transportation, to the annoyance of their fellow passengers (Ling 4).

According to Ling, teens, who are “archetypal” mobile super users, “text” one another quite literally throughout the day and night. Mobile telephony will eventually allow us ubiquitous access via small portable devices to hear and see in three dimensions. Mobile phones provide us with a sense of mobile security intrusion and polite society access to others. Smartphones help to personalize who we are and how we want to be seen. In Tanzanian society, having a smartphone signals that you are rich. Possessing a smartphone, which has a touch screen, is a message to the community of being economically smart. A decade ago, the mobile telephone was a symbol of yuppies, not teens (Ling 4).

In Tanzania, most users buy their smartphones outright in cash. Most users also have more than two SIM card slots; they switch between service providers depending on cost and quality, taking advantage of special offers. This section concludes by noting that smartphones have more meaning than we think. In the Tanzanian community, the smartphone the life of the family in providing important information. People also use smartphones for transactions, and so they act as a source of income (I will discuss this more in chapter three).

After a discussion on the origin and the uses of smartphones in Tanzania, it is justifiable to say that smartphones bring and open up discourses. Smartphones in Tanzania facilitate more connectivity. Tanzanians enjoy connections with the other through entertainment and news. This connectivity also occurs across distant lands to contact family members who are away. The fear of missing connectivity is seen with people carrying their phone chargers or traveling with power banks. Thus, the intensive use of smartphones is not without challenges. The challenge that this project addresses is the danger of losing human communication and online misuse. The civil authority has intervened by investing heavily on the TCRA to oversee the use of social media

and other online activities to safeguard its use in a moral society. This leads to a discussion on the TCRA.

Tanzania Communications Regulatory Authority

Politically, the Tanzanian government has taken responsibility for regulating a person's online presence. In the 2018 Electronic and Postal Communication Regulation, the TCRA enacted serious restrictions about what can be written or spoken in real time or on video as online content. This is a very controversial regulation, but it has had some positive aspects toward addressing the implications of smartphones.

The history of the TCRA goes back to 2003 when it was officially formed. The aim and the importance of TCRA are stipulated on its website, tcra.go.tz. This importance is also seen in a recent publication by Peter Mhando, his book *Corporate Governance in Tanzania: Ethics and Accountability*. In this book, Mhando attests that TCRA

is a quasi-independent Government body responsible for regulating the Communications and Broadcasting sectors in Tanzania. This commission was established under the Tanzania Communications Regulatory Act No.12 of 2003 to regulate the electronic communications, and Postal services, and management of the national frequency spectrum in the United Republic of Tanzania. The Authority became operational on 1st November 2003 and effectively took over the functions of the now-defunct Tanzania Communications Commission (TCC) and Tanzania Broadcasting Commission (TBC), respectively. (32)

In other words, Tanzania monitors all communication throughout this powerful organization. Following its establishment, there has been monitoring and regulation of all communication. In 2018, TCRA began to focus on online content.

A 2013 *Reuters* report included some important statistical data supporting the increase in the use of smartphones. There has been a significant rise in smartphones, supported by the services available; the variety of smartphones and affordable prices have exponentially supported the use of smartphones. *Reuters* reports that mobile phone use has surged in Tanzania and African countries over the past decade, helped by the launch of cheaper smartphones and data services. According to TCRA, major mobile operators in Tanzania include Vodacom Tanzania, a unit of South African Vodacom; Tigo Tanzania, part of Sweden's Millicom; Bharti Airtel Tanzania; and Hallotel, owned by Vietnam-based telecoms operator Viettel. There has been significant growth in the number of Internet users, ranging from 0.3% in 2000, to 3.6% in 2002, to 6.7% in 2005, to 11.5% in 2011, to 14.5% in 2016. With the support of Internet and data services, mobile phone use grew rapidly in Tanzania in the past decade (Ng'wanakilala par. 2).

The following are important duties of TCRA, as identified by John Nkoma in his book *Introduction to Basic Concepts for Engineers and Scientists: Electromagnetic, Quantum, Statistical, and Relativistic*: promote effective competition and encourage efficiency, protect the interest of consumers, and protect the financial viability of sufficient suppliers. Together with the above duties, they oversee broadcasting. More recently, TRCA has also taken care of online streaming, blogs, and any other online activities. With such important regulations on online media, TCRA is focused on protecting and promoting the Tanzanian culture, which does not need to hide behind the screen to misbehave. This brings us to a discussion on the regulation of the use of online media.

Regulations on the Use of Online Media

In 2017, Tanzania's parliament approved the Electronic and Postal Communications Act, which government officials said would help curb the "moral decadence" caused by social media

in the country, including social media being a danger to Tanzania's national security. The draft regulations became law in 2018 and were signed by Tanzania's Minister for Information, Culture, Arts, and Sports Dr. Harrison Mwakyembe and approved by the president of Tanzania, Dr. John Joseph Magufuli² (tcra.go.tz).

Politically, the Tanzanian government has taken responsibility for regulating a person's online presence. The rationale for such regulations is that Tanzania wants to protect narratives that leaders deem to be important. These regulations apply to application services licensees, bloggers, Internet cafes, online content hosts, online forums, online radio and television, social media, subscribers and users of online content, and more (TCRA, *Online Content 3*).

Providers and users of online content must ensure that online content is safe and secure, and they must take account of trends and cultural sensitivities of the general public (TCRA, *Online Content 6*, no 5b). This is an important aspect of the regulations. This reflects what the popes have insisted on for years—that the guardians must oversee the good use of online content.

The organization (TCRA) focused on online policy and guidelines, which was made available to users (no. 6). It makes perfect sense that there is a need for guidelines. Without guidelines, given the heavy presence of online content from smartphones, most people would become lazy and spend more time on online media, to their detriment. Discussions on online media criticize people for no good reason. The online platform has also become a forum to spread rumors and start personal attacks on those in power. Thus, this is the right regulation at the right time.

Most of Tanzania began to complain about the law. Some thought it was a kind of censorship, and so they opposed it. With the intensive use of online platforms, there is a need to

² He is the fifth president of the United Republic of Tanzania. He was preceded by Julius Nyerere, Ally Hassan Mwinyi, Benjamin Mkapa, and Jakaya Mrisho Kikwete.

filter or censor. The outcry is that most people do not want their information to be filtered. However, this is important due to cultural sensitivity. According to the law, if there is any content that does not adhere to the guidelines, it must be removed within 24 hours upon being notified by the authority in this TCRA (TCRA, *Online Content* 6).

There is also a special case for social media. Social media users are responsible for the information published on social media. This is important because people use social media to misbehave. Some engage in the promotion of hate materials and indecent content, which are contrary to cultural sensitivity and are strictly prohibited to protect and promote culture.

The question is what is at stake: As is clearly stated, the regulations exist to protect national security and cultural sensitivity. These regulations apply to Tanzania residents, Tanzanian citizens outside the country, and noncitizens residing in the country, as well as to any content consumed by Tanzanians (TCRA 8, no 2). This law has targeted those who are in the country and outside of it.

According to the proposed bill, if anyone is found to have posted content that is considered to be “indecent, obscene, hate speech, extreme violence or material that will offend or incite others, cause annoyance, threaten, or encourage or incite crime, or lead to public disorder,” they will be charged a fine of five million Tanzanian shillings (approximately \$2,300) and a minimum of twelve months in jail (tcra.go.tz 4). The last part of this chapter centers on a discussion concerning other regulations for online content.

Other Regulations for Online Media

Online platforms will be required to ban anonymous users and to fully cooperate with Tanzania’s law enforcement authorities. There has been a tendency of people to avoid using their names and instead employ the term “anonymous.” While this is accepted generally in journalism,

if it jeopardizes the national security and does not involve cultural sensitivities in what is posted, then the government may need to know the identity of the anonymous author for the betterment of the nations. According to Eric Barendt, anonymity leads to the absence of responsible intermediaries, compared with traditional media where the authors are identified (131). Anonymity allows people to speak abusively. There is a need to identify the anonymous author (131) when it jeopardizes national security and people's good reputation. Of the 137 largest newspapers surveyed in the U.S., nearly half no longer allow anonymous comments online (Mantilla 205).

Online platforms in Tanzania will be required to offer user manuals and record proceedings of their business around the clock by installing closed-circuit television (CCTV) cameras. This is important. The cafes have been used as a place for misbehaving. The presence of CCTV cameras helps the offenders to know that they are being monitored.

Publication of content that uses bad language, including the use of disparaging or abusive words calculated to offend an individual or a group of persons, will not be allowed. This is important in the world of myriad social media platforms. Hiding on screens and misbehaving have to be brought to an end to build up moral behavior. We must be gentle in all our communication, especially virtual communication.

Publishing of false content likely to mislead or deceive the public is not allowed except when it is clearly stated as satire or fiction. There has been intentional misleading information online communication. This is due to biases. Maybe religious bias, political biases, and the like. To build a moral community, there is a sheer who needs to stand up for the truth and never deceive the public for personal gain.

In other words, the TCRA does not encourage misleading the public for self-interest. Online information must be verified before it is shared for public consumption. This is the responsibility of the whole community to come together to preserve our good culture of respect.

Communicators and communication policymakers must serve the real needs and interests of both individuals and groups at all levels and of all kinds (Melady 22). The public should participate in making decisions about communications policy. Professional communicators are not the only ones with ethical duties; the audience, or the recipients of the communication, have obligations as well (Melady 22). This responds to the call of becoming guardians to one another.

The Internet has long been lauded as a marketplace for the free exchange of ideas, but not in Tanzania, where it will now cost you \$930 to license a blog. As part of the new online regulations, the government will certify all bloggers in the country and charge them an annual fee before they start any operations online. The new provisions also encompass online radio and television streaming services, as well as affect online forums and social media users (*Online Content*).

But even after providing this documentation, the authorities still reserve the right to revoke a permit if a site publishes content that “causes annoyance, threatens harm or evil, encourages or incites crimes” or jeopardizes “national security or public health and safety.” Officials could also force managers to remove “prohibited content” within 12 hours or face fines of no less than five million shillings (\$2,210) or a year in prison (*Online Content*).

Electronic and Postal Communications (Online Content) Regulations 2018 is set to give the government unfettered powers to police the web. When it was first proposed last year, observers and activists argued that some of the law’s definitions and wording violated individual privacy, curtailed citizens’ rights to free speech and expression, and went against the spirit of an

open Internet. Internet cafes are also expected to install surveillance cameras to record and archive activities inside their business premises. This is to ensure the security and protection of those vulnerable in the community.

In an article, *Tanzania Proposes New Law to Regulate Social Media*, Nakirfai Tobor announces that Tanzania is considering a new law to regulate social media. He admits that it was a controversial regulation and was considered by most Internet users and political opponents to be targeting anybody who was criticizing the government in power. There were various reactions from within and outside of the country, but this regulation was signed by the president and became effective in 2018.

I want to reiterate the importance of this policy. The public perception is that there may be a targeted group of people or political parties, but the general content is aimed at protecting and promoting the culture in our Tanzanian community. It is unheard of for anyone in this culture to post indecent materials online. This supports the idea of taking into account the sensitivity of culture. There has been an outcry over how the government wants to control online content. The Church magisterium holds that those who are entrusted with the duty of policymaking must ensure that content is for the betterment of the community. The popes over centuries and ecumenical councils have urged responsible authorities to find out the means to implement the law.

Media ecology is important for the Catholic Church, as Catholics started it. McLuhan, after his conversion to Catholicism, engaged in a good discussion concerning how medium plays a role in articles of faith. He asserted the importance of technologies for the Church's growth. The use of laws regarding the "global village" and "the medium is the message" in the Catholic Church has been in constant growth, with strategies aimed at making the use of technology for

education a “gift of God.” With the use of online regulations, there has been respect in the online content. Such regulations have helped a great deal in issues of discipline and moral behavior-building.

Summary

The chapter opened up a discussion on communication eras, including the shift from oral culture to electronic culture. Communication eras mentioned were oral culture, the phonetic alphabet, the printing press, and electronic media. The chapter then moved to defining media ecology in three coordinates: media ecology within culture, media ecology as media/medium, and media ecology as new technologies. In short, media ecology is the study of media as an environment. The chapter also depicted smartphone use in Tanzania. This is a response to the dissertation question on the danger of losing human communication. The last section explored the civil authority in Tanzania (TCRA) and new regulations for online media use.

Each new model of communication had an impact on society. The new medium dominated those that preceded it, not obsolescing them but changing their character and use. For example, speech or the oral tradition survived to electricity, but its function changed. The oral tradition in the electronic era is not the way to store information or spread information from one village to another, though it dominated the conversation. Writing underwent tremendous changes as well. Modern newspapers have changed with the instantaneous flow of information, which has altered newspapers to provide instant online information. This chapter opens up into the next chapter on communicating through smartphones, responding to the dissertation question about the reflective use of smartphones.

Chapter Three

Smartphone Use in Rhetorical Messages and Interpretation: Texting and Verbal Communication

According to Pew Research, texting by U.S. adults increased from 65% of adults sending and receiving texts in September 2009 to 72% of them texting in May 2010 (Lenhart 1). In addition, 5% of all adult texters send more than two hundred text messages a day and more than six thousand texts a month (1). These statistics from the United States are mirrored other parts of the world. Smartphones have taken communication to the next level. Due to the interactive nature of smartphones, smartphone users share rhetorical messages, and the shared content is subject to interpretation. Most electronic messages and verbal messages are rhetorical, as they persuade one to do or not to do something—for example, an invitation to an event or a protest concerning a law that is oppressive. This does not eliminate the fact that smartphones can also be used to share general information that is not persuasive with others. However, for the sake of this project, the majority of the discussion will focus on the persuasive messages that are available in text messages, phone calls, and video calls (Ilyas and Ahson). This leads the receiver to constantly evaluate the messages hermeneutically. Thus, both text messages and verbal communication via smartphones are rhetorical, and the content that is shared can be interpreted.

The significance of this chapter in the larger project is the good use of smartphones. Smartphones can be used to send rhetorical messages and stimulate interpersonal communication. In a broader context, texting and calling with smartphones creates dialogue in which we discuss what we get from smartphones. Smartphones can be used by individuals but also can involve groups, such as on various social media platforms. This creates public debates

when we share messages in WhatsApp groups¹ or on social media; even phone calls or video calls can stimulate discussion among a group, including outside of the group in the form of creating dialogue on a face-to-face basis. When a received message is not clear, then it encourages chatting for clarification. The same can be said on the subject of messages from smartphones, which can be an object of discussion in the public sphere. This means that sometimes smartphone discussions do not end with texting or verbal communication but can be a catalyst for verbal discussion and create dialogue.

The smartphone device is used to share a rhetorical message² in communication. The receiver of the message or audience has to interpret the text. This chapter answers the dissertation question of the danger of losing human connectivity between people. As smartphones are used to send a persuasive message through texting or verbal communication, there is a need to use them with care, lest human communication be jeopardized. This project is focusing on building moral behavior in dealing with this content, which is rhetorical and needs constant evaluation by the use of “good reason” (Fisher *Narration* 89). With phone calls or text messages, there is always an opportunity to interpret. The chapter will put into consideration that the use of smartphones may assist people in acting to create a space for respectful dialogue. According to Rich Ling, in any message, there must be a sender and receiver (153). This brings about connectivity either by sending a message or a photo. When there is a respectful dialogue, the dialogue stimulates a conversation in the community.

¹ WhatsApp is a freeware, cross-platform messaging and voice over IP service owned by Facebook. WhatsApp users share messages with one another. Each group can have up to one hundred people in it. One can be a member of many groups.

² Rhetoric is an art of persuasion that is used to influence people. This may help to guide people’s choices. Rhetorical messages are used to make existing arguments more compelling. In short, in rhetorical messages, one employs various methods to convince, influence, or please an audience (Cassell, Cunliffe, and Grandy 48).

This chapter is divided into four main sections. The first section deals with the smartphone as a device that shares rhetorical messages with people with similar devices. The theorists who enrich the corpus of knowledge in this section are Aristotle, Kenneth Burke, and Gerard Hauser. The second section discusses and analyzes the smartphone as a device allowing senders and receivers of messages to interpret the content hermeneutically. The use of electronic text needs interpretation to help in the fusion of horizons (Gadamer 337), which seeks the good of the Tanzanian society in protecting and promoting “let’s talk culture.” The third section deals with the application of smartphones in sharing rhetorical messages. This includes texting and social media. The fourth and last section deals with use of the smartphone for rhetorical messages and interpretations in Tanzania. The chapter closes with a summary and conclusion.

The Use of Smartphones to Share Rhetorical Messages

The following section engages a discussion of three important scholars. The scholars are carefully chosen. Their works help us to understand smartphones as devices for rhetorical communication. The first scholar is Aristotle, who defined rhetoric as persuasion. Aristotle is followed by Kenneth Burke, who saw rhetoric as identification, and Gerard Hauser, who defined rhetoric as vernacular. Through group messages or phone calls, people make the conversation of the day in public space. People get news on their phones; on various occasions, their conversations are part and parcel of the information from smartphones, which may lead to a discussion in the public space. The use of social media is one example of how smartphones can become an instrument of public discourse (Mitchell 18, 27). This understanding of social media use does not eliminate everyday conversations with friends, family, and members of one’s social media group. The discussion begins with Aristotle.

Aristotle: Rhetoric as Persuasion

Jeffrey Walker affirmed that of all the students at Plato's academy, none was so distinguished as Aristotle (17). The applications of his original ideas have survived and are still applicable in the twenty-first century when engaging a discussion on the use of technology, including the latest technology of smartphones.

To explain how smartphones are devices that allow for the exchange of rhetorical messages, there is a need to trace and define rhetoric. This discussion answers the crucial question of when rhetoric started. There has been a long debate as to when rhetoric began. According to Walker, rhetoric is a concept that has survived since archaic history (7,000–1,000 BC) (17). However, other authors' voices assert that classical rhetoric developed in the fifth and fourth centuries BC (Aristotle, *Rhetoric and Poetics* 5; Kennedy VI; Welch vii). The word "rhetoric" is derived from the Greek word *rhetorike*, which apparently came into use in the circle of Socrates in the fifth century and first appeared in Plato's dialogue *Gorgias*, written about 385 BC (Kennedy 3; Walker 4). *Rhetorike* is a feminine adjective, which means the art of the rhetor or orator (Aristotle, *Rhetoric and Poetics* 15). To understand rhetoric in the classical period, there is a need to define rhetoric. The Aristotelian definition of rhetoric will illustrate how smartphones are devices that allow for the exchange of rhetorical messages.

Aristotle defined rhetoric "as an ability in each particular case, to see the available means of persuasion" In his book *Aristotle's Rhetoric*, W. Rhys Robert defined rhetoric as the available means of persuasion in politics. The other translation by Jonathan Barnes defines rhetoric as the faculty of observing in any given case the available means of persuasion (Aristotle, *Complete Works* 2155). The two translations have in common the "available means of persuasion" (2155). The concept of seeing the available means of persuasion presupposes the audience (Aristotle,

Complete Works 2125). Included in this discussion is the audience to show how it is important in persuasion.

Audience and Smartphone Audience

The question of the audience has been answered differently by scholars. Edward Clayton identifies four possible kinds of audience that Aristotle was most likely addressing. One possibility is that Aristotle may have been writing to the legislator or resident of the ideal city, or “polis.” The second possibility is that his intended audience was his students in the academy and, later, the Lyceum. The third possibility is that he was addressing the larger public audience of his “afternoon lectures”; the fourth possibility is that there was no intended audience for the rhetoric because it was written at different times for different purposes and, thus, is not completely coherent with a unified purpose. Most likely, Aristotle’s students were his intended audience (184). If it is accepted that Aristotle’s audience was to be found in Athens, then there are two possibilities.

One is that Aristotle intended that the rhetoric be for a small body of students who would be pursuing a course of study at the academy or, later, the Lyceum. The other is that he intended it for the Athenian citizens during his “afternoon lectures” (Clayton 191). At the time of Aristotle, and even today in the world of social media, the audience was and is the purpose of persuasion. Smartphone devices convey messages to the receiver, with the same devices used to share online interactions. Smartphones, in this case, are regarded as devices where rhetorical messages are sent and received.

To connect the audience with the speaker, Aristotle introduced a type of argument or approaching reasoning. Aristotle held rhetoric to be constructed of arguments and appeals involving a belief shared by the speaker and audience. The first premise in enthymeme must

come from the audience (Porter 18). This shows the importance of the audience, as Walker asserts that the audience judges the quality of persuasion (148). This elucidates that the audience is an irreplaceable concept in the classical rhetoric of Aristotle. With this in mind, messages need to be evaluated before they are sent to the online audience. The messages are subject to criticism and challenges. That is why there is a need to proofread the text before it is sent either to an individual or a group. There has been heated debate on the WhatsApp groups on the subject of the messages that are sent; this is because of sending unreflected texts. Thus, Aristotle lives even today in the world of smartphones in which the “relationship between sender and receiver cannot be underestimated” (Ling 153).

Aristotle used rhetoric to persuade one of his potential audiences in the political arena. This is indicated in *Rhetoric* 1.3, where Aristotle identified three occasions, or species, of civic rhetoric: (a) deliberation about future action in the best interest of a state; (b) speeches of prosecution or defense in a court of law; (c) what he calls epideictic, or speeches that do not call for any immediate action by the audience. Social media as epideictic rhetoric implies that the audience bears witness rather than serves as an assessor or critic—roles that fit with judicial for (justice in a law court) or deliberative for (public benefit) rhetoric (Persuit 53). Thus, social media could be a form of epideictic rhetoric because it is simultaneously present and distant. The traditional understanding of epideictic rhetoric is that it works to conserve society, holding up what should be praised or blamed. In this case, *ethos* and *pathos* are seen because the person with credibility can be praised and the person with no credibility can be blamed. Thus, this is an explicit way of expressing social media as epideictic rhetoric because most praises and blames can be found in the use of social media.

In all three settings, speakers seek to persuade, or influence action or belief, and, thus, they impose their ideas or values on the audience (Aristotle, *Theory of Civic* 6). The interpretation of the speaker as imposing his ideas on the audience implies that the audience is passive. This is well noted by Walker, who states that “Speaker’s argument, speaker’s voice combined with his bodily presence and his gesturing before the audience, counts for much and sometimes for everything” (58). If the speaker counts for everything, from Walker’s perspective, then the audience is passive or inactive. This is important even today as smartphones can create passive people or groups of people online. On receiving a text message, one may decide either to respond or not. There are receivers who will never respond to any text message, either individually or in a group.

An orator facing an ignorant audience is placed in a position of (possibly) manipulating his audience. The supreme orator is the one whose speech instructs, delights, and moves the minds of the audience. There is a general feeling that every potential leader in this world tries to influence the opinions of larger groups of people to consolidate his authority, to make him well accepted by the population, or to become even more desirable as a ruler. In this case, there is a temptation to use all tricks of manipulation (Chiriac 89).

Implied in this is that Aristotle used his knowledge to convince the uninformed Athenian citizens. This indicates that his audience was considered ignorant (Porter xi, 18, 30). The orator took advantage of uninformed citizens’ ignorance to manipulate them and get across the message he desired. This audience is passive, acted upon by the agent, susceptible to emotion, and prone to prejudice (Porter 19). In connection to this contention, there are also cases where those who are literate purposely want to manipulate those who are illiterate. At some points, those who are exposed to the world try to manipulate stories to influence those who are not exposed to or have

not traveled the world. There is also a tendency of some individuals to hijack conversation or dominate conversation when they feel that the others are ignorant. There have been questions of morality and ethics related to online content. This asserts that there is a significant need to use a smartphone for the betterment of others.

The importance of audience is evinced by Aristotle, Aristotle is the central figure in persuading the audience, as he grants the audience ultimate status by claiming that “of the three elements in speech making-speaker, subject and person addressed – it is the last one, the hearer, that determines the speech’s end and object” (Aristotle 1.3). A speech situation consists of a speaker, a subject, and an audience. The prominence given to the audience by Aristotle is not by accident because without the audience, neither the speech nor the speaker can produce any meaning. The audience is either judge or spectator (Aristotle, *Theory of Civic* 15), which connects the speaker and the audience. The audience plays a more important role when it acts as a judge and a less important role when it is just the spectator. This is true with smartphones. There are three elements in regard to smartphones, too: speaker, or the originator of the story or text message; the hearer, or the receiver of the message; and the subject.

There is an interaction among these elements. They all play an important role, but the role of the audience/hearer/receiver cannot be underestimated. When someone intends to use a smartphone to send a rhetorical message, one has to have the audience in mind, then must compose a text that is not ambiguous and will not create criticism. Therefore, before an electronic text can be sent, the audience has to be in the mind of the speaker, who must create a grammatically correct sentence to avoid unnecessary discussion and the waste of time. The Aristotelian definition of rhetoric has been valid throughout historical periods. The denominator remained persuasion.

Means of Persuasion

Aristotle divided the means of persuasion (*pisteis*) into nonartistic and artistic appeals, or technical and non-technical proofs. A nonartistic or non-technical proof is information not invented by the speaker, such as contracts, oaths, witnesses, and torture (Aristotle, *Civic Discourse* 14; Aristotle, *Complete Works* 2155).

Using artistic or technical appeals, Aristotle identified three artistic modes of persuasion: *ethos*, the projection of the speaker's character; *pathos*, awakening the emotions of the audience; and *logos*, logical argument (Aristotle, *Civic Discourse* ix, 120; Bizzel and Herzberg 29).

Aristotle deals with these modes in detail in book 2. In *Rhetoric* 1.2, Aristotle identified the three basic *pisteis*, or means of persuasion available to a speaker. Modern rhetoricians often refer to these means of persuasion as *ethos*, *pathos*, and *logos* (Aristotle, *Civic Discourse* 8). The three modes give meaning to the audience in the process of persuasion.

In book II of *Rhetoric* and *Poetics*, Aristotle focused on *ethos*, or "character," which means that "a speaker's integrity is judged based on the apparent truthfulness of the statement he or she made" (38, 119). In persuading the audience effectively, *ethos* plays a great role. Aristotle defines *ethos* "as persuasion derived from the character of the speaker, when in his speech, he shows himself fair-minded and trustworthy" (Aristotle, *Civic Discourse* 14).

From Aristotle, various interpretations demonstrate that *ethos* means character, especially moral character. Persuasion is achieved by the speaker's character when the speech is so spoken as to make us think of him as credible (Aristotle, *Complete Works* 2155). Aristotle amplified his ideas on *ethos*, or ethical proof, with these words: "The speakers themselves are made trustworthy by three things, in addition to demonstrations, which make us believe-intelligence, character, and goodwill" (Aristotle, *Rhetoric of Aristotle* 1). In Kennedy's

translation, the three things are practical wisdom (*phronesis*), virtue (*arête*), and goodwill (*eunoia*) (Aristotle, *Civic Discourse* 121). A person who has all these qualities is “necessarily persuasive to the hearers” (Aristotle, *Civic Discourse* 121). By hearers, Aristotle means the audience. Thus, these qualities are important for the speaker who focuses on the audience as the receptor of the message. The character of the speaker is interpreted as the character of the message deliverer; if the person is known to be credible in online life, this will have a positive impact on what is sent from him or her. The opposite is also true; when the speaker’s character (or the sender of a message) is non-credible, then his or her message will not be easily accepted.

The audience will be persuaded by a message when the character of the speaker appeals to them. Aristotle provided the meaning of “intelligent,” which is that “listeners judge the soundness of ideas in terms of their own experience and the evidence presented in support of a proposal” (Aristotle, *Rhetoric and Poetics* 121). Goodwill means that “the speaker’s attitude toward listeners was judged in terms of the listeners’ best interests” (121). With this interpretation and understanding, the role of the audience cannot be underestimated. The audience has a great role to play, and it depends on the speaker’s character, intelligence, and goodwill. Concerning smartphones, the intended audience will always judge the message concerning the soundness of senders’ ideas. Some people are perceived as liars, and, therefore, their messages are not accepted by people.

Aristotle then turned to another artistic mode of persuasion, which is *pathos*, the form of persuasion that is derived from emotion awakened by a speaker in an audience (Aristotle, *Rhetoric and Poetics* 14). Emotions are “those things through which, by undergoing change, people come to differ their judgments and are accompanied by pain and pleasure, for example, anger, pity, fear, and other such things and their opposites” (121). Furthermore, the impression of

the character conveyed by the speaker and the emotion can awaken the audience to contribute to persuasion (26). With this in mind, the audience is important as the speaker must consider the emotions of the audience. This is important in the world of smartphones. Sometimes the electronic messages that are sent through these devices are emotional in themselves. This can be a good strategy for emotional persuasion.

Aristotle presented *logos* as the third mode of persuasion. He defines *logos* as “those proofs derived from a true or probable argument” (Aristotle, *Rhetoric and Poetics* 14). Aristotle further clarifies *logos* as proof to the audience created by a speaker who demonstrates that a thing is so (Aristotle, *Rhetoric and Poetics* ix). This definition of rhetoric highlights the means of persuasion and cements the important role of the audience using the modes of persuasion. This definition of audience underscores and exposes more reality about the audience in both classical rhetoric and postmodernism with the use of smartphones. The smartphone helps to share a rhetorical message in the sense that the argument given in a text message may appeal to the sound reason for an argument. Thus, *logos* has a clear role to play to facilitate the use of arguments in communicating involving smartphones.

According to Aristotle, logical argument is important to persuade the audience. For example, the audience members need to understand and process logical arguments. He criticized the handbooks of his time for just focusing on external matters instead of on logical arguments. He affirmed that the existing handbooks of rhetoric neglected logical argument, the most important part of the subject, and concerned themselves with external matters, including appeals to the emotions of an audience and parts of an oration (Aristotle, *Rhetoric and Poetics* 14). This leads the research to an important point, which is a discussion of the heart of Aristotle’s theory of

logical proof: the enthymeme, which Aristotle considers to be the most effective of the modes of persuasion (Corbett and Connors 22).

Enthymeme

The heart of Aristotle's theory of logical proof was the enthymeme, or the rhetorical syllogism. The enthymeme is concerned with the persuasion achieved by proof or apparent proof; just as in dialectic, there is induction on the one hand and deduction or apparent deduction on the other hand (Aristotle, *Complete Works* 2156). The example is a form of induction, and the enthymeme is a deduction. When the proof shows that certain propositions are true, a further and quite distinct proposition must also be true in consequence, whether universally or for the most part. This is called deduction in dialectic, a verbal, intellectual tool, and enthymeme in rhetoric (Aristotle, *Complete Works* 2156; Aristotle, *Theory of Civic* 10). Aristotle regarded the enthymeme as a logical method of persuasion, which has the same relationship to rhetoric that the syllogism has to logic (2156). Both of these forms of reasoning begin with a general premise and proceed to a particular case.

The idea of logical method of persuasion may be presented in three steps: a major premise, which is a categorical statement; a minor premise, which involves connecting premises; and a conclusion (Aristotle, *Theory of Civic* 14). In the Aristotelian conception, logical arguments take one of two forms: they are either inductions, which in rhetoric involves the use of examples, or deductions, which are called enthymemes in rhetoric (Aristotle, *Theory of Civic* 14). This idea can be applied to smartphones in online life. Whether it is a text message or a phone call, the audience or the recipient observes the premises. If they do not make any sense, then a problem of reliability arises. Conflict may occur between people in a smartphone conversation. This tells volumes about the disagreement on the logical flow of the premises. If

the major premise does not concur with the minor premise, there is necessarily mistrust of the conclusion. Thus, Aristotle's thoughts on enthymeme are still valid for online life.

As originally theorized by Aristotle, there are four types of enthymemes, at least two of which are described in Aristotle's work (Benoit, *Aristotle's Rhetoric* 3). The first type of enthymeme is a truncated syllogism, or a syllogism with an unstated premise (e.g., "Socrates is mortal because he is human"). Aristotle states that the enthymeme is "the body of proof," the strongest of rhetorical proofs (*Rhetoric* 1.1.3,11). If enthymeme is the strongest of the rhetorical proofs, then it is not excluded in the use of the technology. The use of smartphones calls for the careful use of truncated syllogism to arrive at rhetorical proof.

The second type of enthymeme is syllogism based on signs. In the art of rhetoric, Aristotle states that some enthymemes are derived from syllogisms that are based on signs (*semeia*) instead of absolute facts. In this case, signs are "things" that are so closely related that the presence or absence of one indicates the presence or absence of the other (*Rhetoric* 1.11). For example, "Since she has a child, she has given birth." This is the enthymeme of probability, because it may be that she adopted a child. In the use of smartphones, there is a great deal of the use of signs. There are emoji (shorthand communication) that people send to each other (e.g., a smiling face in a moment of happiness, a frowning face in a moment of anger and frustration). Smartphones use signs; they are interpreted differently across cultures.

The third kind of enthymeme consists of a syllogism with a missing premise that is supplied by the audience as an unstated assumption. In the works of rhetorician William Benoit, the missing premise is assumed by the rhetor when inventing the argument and by an audience when understanding the argument (Benoit 261). One example of this kind of enthymeme is as follows: "Candide is a typical French novel; therefore, it is vulgar." In this case, the missing term

of the syllogism is “French novels are vulgar” and might be an assumption held by the audience that would make sense of the enthymematic argument. Such unstated premises can be commonly accepted as to be thought universally true (Benoit, 261).

The fourth type of enthymeme is a visual enthymeme. Scholars have argued that words are not the only form of expression that can be understood to form enthymematic arguments. Pictures also function as enthymemes because they require the audience to help construct their meaning (Smith).

According to Aristotle, the enthymeme holds a position of unquestioned prominence; it is the “substance of rhetorical persuasion,” “the very body of proof,” and “the orator’s proper modes of persuasion” (Aristotle, *Rhetoric* 1345a15). For Aristotle, an enthymeme is viewed as the primary engine of rhetorical proof and practical reasoning—that is, the means by which the orator influences the judgments and actions of the audience (Miller and Bee 201). In short, the enthymeme serves both as a form of argument and a source for arguments about facts, character, and emotion (Gross and Marcelo 275).

To gain a better understanding of the enthymeme, the audience looks for demonstration as the best way of persuasion. Thus, persuasion is a sort of demonstration because we are most fully persuaded when we consider a thing to have been demonstrated. The orator’s demonstration is an enthymeme, and this is, in general, the most effective of the modes of persuasion. The audience will not be persuaded unless the premises of arguments are agreed to (Aristotle, *Rhetoric and Poetics* 1.5). Thus, the demonstration is very crucial in persuasion of the audience. Kenneth Burke extended the Aristotelian traditional definition of persuasion, to include “the use of words to form attitudes or actions in other human beings” (41). The Aristotelian

understanding of persuasion is vividly lived in the the use of technology in the 21st century. The technologies are used to persuade.

Kenneth Burke: Rhetoric as Identification

Burke did not dismiss the traditional ideas of persuasion, but he extended the traditional definition by Aristotle. Identification occurs in the sense that one party must “identify” with another party. In *A Rhetoric of Motives*, Burke used the metaphor of “identification” (22) as a key term for his discussion of rhetoric. In this regard, “identification” is used to identify smartphone users as well as the key stakeholders (Internet companies, retail merchants, etc.) in the smartphone market.

Burke focused on rhetoric as symbolic action to explain how organizations and people can work with language to create common ground, invite participation, and shape a given worldview, all of which foster social coordination. Burke’s rhetorical theory offers a way to understand smartphones as rhetorical through the metaphor of what Burke identifies as “identification” (*A Rhetoric of Motives* 37). Burke examined the way that language and discourse might influence the way that humans view their world and the subsequent way that they choose to act or not to act. In *A Rhetoric of Motives*, Burke defined rhetoric as “the use of words by human agents to form attitudes or to induce actions in other human agents” (41). Identification is used to identify one person to another in regard to smartphones use. With identification, smartphone users are identified as members of a particular group (most of whom probably have a higher status in the community) capable of buying and using smartphones. Smartphones use language, which brings a group of users together. This supports Burke’s idea of influencing worldview.

In his book *On Symbols and Society*, Kenneth Burke introduced two important terms: identification and consubstantiality. In his explanation, he alludes that A is not identical to B, but that in so far as their interests are joined, “A is identified with B” (*On Symbols* 180; *Rhetoric of Motives* 20). Thus, in being identified with B, A is “substantially one” with a person other than himself. Yet, at the same time, he remains unique, an individual locus of motives. Therefore, he is joined and separate, at once a distinct substance and also consubstantial with another. This is a good explanation for smartphone users. Their interests are joined, although they can be separated by individual locus motive. Thus, identification is used to identify smartphone users as well as key stakeholders. This can help to explain why there are so many smartphone companies (e.g., Apple, Samsung, Nokia), but in the issues of using smartphones, we all speak of smartphone users.

Burke differentiates the “new rhetoric” from the “old rhetoric” by suggesting that the latter focuses on “persuasion” while the former focuses on “identification.” Thus, to Burke, rhetoric becomes the various models of achieving identification (Corbett 117). Kenneth Burke’s theory of identification is another dimension of the Aristotelian triad of *ethos*, *pathos*, and *logos*. His theory moves us to see persuasion in relation to identification through symbolism, for *ethos*, *pathos*, and *logos* work in the circle of meaning, which is the product of human thought. To achieve “identification,” symbolism is involved because one has to create meaning, a product of thought and language. *Ethos*, *pathos*, and *logos* can be understood by using language to create meaning (symbolic). Burke believes that people naturally respond to symbolism in their quest for this identification. A smartphone is a symbol of communication. When it comes to smartphones, it is more than communication. Thus, people respond to this symbolism in their quest for identification.

According to Ling Chen, human activities produce culture and are symbolic as well as functional, some more or less than others in constructing meaning in one way or another. The use of symbols constructs meanings, ideas, and goals, which are essential elements of communication. This supports Burke's idea of rhetoric as the use of symbols and language. The phenomenon of culture is largely symbolic. Every human society has a particular way of life whereby members find meanings and values to make sense, make decisions, and take action. Some aspects of culture that are being lived and practiced at the present are strongly influenced by memories and practices of the past. Culture is the product of history; we study culture in terms of temporal dimension at the level that is lived, that is recorded of the past, and that is projected for times to come. In relation to Burke, Hauser defined rhetoric broadly as "all symbolic inducement of social cooperation as an inevitable consequence of language" (*Vernacular* 14). Social cooperation is supported by sharing in private, in groups, and on social media platforms. This definition connects us to Hauser.

Gerald Hauser: Rhetoric as Vernacular

Gerald Hauser views rhetoric as colloquial speech and explains how ordinary people engage in "vernacular discourse" (*Vernacular* xi) to form a public around issues important to them. Discussion on smartphones in private, in groups, or on social media are driven by important issues. Discussion of these issues does not limit sharing in both private and in public. Hauser views rhetoric as vernacular (67). Learning directly using vernacular language may help an organization achieve a clearer understanding of a given public (67). In Hauser's words, public discourse is vernacular discourse. Vernacular rhetoric, therefore, is seeking to understand how people interpret public opinion (16, 67, 189, 240). Vernacular rhetoric is informal as it occurs among individuals in discourse.

Hauser explores the role of rhetoric in shaping publics, public spheres, and public opinions, as well as how everyday people interact to influence “a discursive expression of civic judgment that reflects a common understanding among members of the public” (*Vernacular Voices* 61). In this case, rhetoric is not just “persuasive speech”; it is also a way of thinking and shaping attitudes.

For Hauser, discourse in the public sphere is “vernacular” because people address each other not through formal dialogue but through everyday dialogue and interactions that reflect the language of a given community. In examining social networking sites specifically, identities are constructed through lists of connections, photographs, media preferences, strategic work, and massive public discourse (*Vernacular* 3). This shows that smartphones provide a general topic of conversation that is practiced to “induce social cooperation” (*Vernacular* 14). This vernacular dialogue influences the way that public opinion is formed. In this case, dialogue is formed in groups and on social networks, which can lead to a verbal discussion in a community. Thus, rhetoric occurs in a given environment that reflects a given reality, as well as ideas and attitudes (*Vernacular* 81). In order to have successful dialogue, there is an element of persuasion. A useful dialogue is facilitated by the way we can influence and persuade either an individual or a group, for “the goal of communication is for the speaker to influence the listeners (Weigand 40).

In relation to smartphones, people engage in vernacular discourse to influence or convince others. This may be in social media groups, such as WhatsApp groups. An idea that is sent from an individual may create public discourse. This shows how people interpret public opinion from a text message. Thus, Hauser helps us understand vernacular discourse as exemplified by the use of smartphones. In sharing persuasive messages, visuals play an important role in the twenty-first century.

Visuals

In the twenty-first century, various scholars have argued that visuals can be a form of persuasion. Scholars Allison Lazard, Lucy Atkinson, and Joel Penny argue that words are not the only form of expression that can be understood to persuade. This idea is supported by scholars such as Leo Groarke and others in their journal article “Navigating the Visual Turn in Argument,” who maintain that “the use of pictures, photographs, videos, art, and other visual media can be used in arguing and reasoning” (217). Since the 1990s, the study of visual arguments has become a mainstay in argumentation theory (217). Visual arguments contain key visual elements that may be persuasive to the viewer (218).

David Fleming maintains the existence of visual arguments when he concedes that “the visual can serve as support for a linguistic claim” and that the visual does not serve “a minor role” (19). This is the reason why, in most cases, people like to show photographs to prove that something happened. When explaining an event, people tend to believe that a photograph will provide undisputed evidence. This conveys the message that it is more convincing when one substantiates his or her argument or explanation by sharing using visuals. Images make visual arguments that combine cultural conventions, symbols, and evidence to persuade the viewers (Bush and Paul 51). Smartphones help to send photographs and videos, which can be more compelling than just a text message. Also, visuals can play a role of giving more evidence or support to the text message. When visiting places, people send a text message that is followed immediately by a photo of that place or something fun in relation to their visit. This is to make an argument that the electronic text or video call in real time are more convincing than verbal. The point here is that seeing is believing.

The intelligent phone with a camera (the smartphone) or a camera that includes a phone emerges as a device that inaugurates a new paradigm in the visual image (Bauman 1). This enables socialization in real time and through digital online environments (1). These photos are rhetorical and representational (Bauman 1). Smartphone cameras have displaced compact digital cameras; it is persuasive when one uses the camera of a smartphone that is more up to date than a digital camera. Photographs from smartphones are more persuasive because they include the location and exact time the photograph was taken. Smartphones have a built-in global positioning system (GPS) chip, and, therefore, phone cameras capture that information and attach it digitally to the picture (Steyer 128).

The use of smartphones in Tanzania poses a great challenge in the use of visuals. Most people believe that without sending a photograph, it cannot be a real event. In most events, smartphone users take pictures to send to friends who are not physically present. For example, during the funeral service, some people take pictures with their smartphones and send them to friends. In their understanding, it is more persuasive with pictures than with words. In other words, there has been a significant shift from hearing to seeing. The sharing of information is basically to persuade. The use of visuals is also to persuade, especially in the new ways with smartphone cameras, which have more details, like exact location and time. This is more persuasive. Therefore, the shared information is rhetorical in nature.

To conclude this section, I reiterate the exponential role played by Aristotle in rhetoric. The Aristotelian definition of and modes of persuasion have survived throughout various historical periods and have been able to embrace a variety of subjects ranging from discussion in societies to the use of technology. In relation to this project, smartphones share text messages

that are both persuasive (for the sake of this project, I focus more on persuasive messages without excluding the sharing information with friends and family).

In relation to Kenneth Burke and Gerard Hauser, rhetoric has been concerned with human symbol use (the use of language and images) to coordinate social action (Hauser, *Rhetorical Theory* 2). Burke, with his metaphor of “identification,” can help in determining smartphone users. Although Hauser is concerned with politics, his contribution to this dissertation is that smartphones have been a good place of dialogue, which is facilitated by what he calls “vernacular.” Vernacular discourse creates public opinion about particular issues. Thus, vernacular public discourse is constantly creating, regulating, and turning public opinion in the sense of dialogue (*Vernacular* ix) Vernacular brings public discourse, and the public discourse can be an area for injecting the ideas of preserving our culture of connectivity and not the online life, which deprives our connectivity. These three scholars were important in the discussion of the use of smartphones to share rhetorical messages. In the twenty-first century, together with sharing persuasive messages, there is more inclination to share visual photos.

The use of smartphones, as stated earlier on in the chapter, deals with sending rhetorical messages and general information as used in “every day talk” (Weigand 40). This creates a conversation in both private and public spheres. Thus, beyond providing a general topic of conversation, the received messages or talks influence “interpretation and understanding” (Weigand 40). Thus, the discussion moves to the interpretation of the shared messages in texting and in verbal form in smartphone use.

Interpretation of the Shared Messages in Smartphone Use

Upon receiving a text message, telephone call, or video call from another person, one enters into a constant interpretation and understanding. When one is not sure of the meaning of

the message, questions or discussion, either digitally or verbally, follow, which results in dialogue. The many messages sent in and out may arise from the fact that interpretation is a continuous process. Therefore, the content shared via smartphones is interpreted. In order to engage a useful discussion, this section begins with an explanation of the meaning of hermeneutics from its etymology.

The word “hermeneutics” comes from the Greek *hermeneuein*, which means to interpret. Hermeneutics is the study of the methodological principles of interpretation and explanation (Palmer 5). Richard Palmer’s work begins with an etymology rooted in the ancient Greek god Hermes, who “is associated with the function of transmuting what is beyond human understanding into a form that human intelligence can grasp” (13). Palmer notes the Greek tradition of attributing Hermes with “the discovery of language and writing as ‘tools’ for human understanding and meaning” (13). In other words, hermeneutics also means “coming to understand” (13). From its etymological roots, hermeneutics means interpretation and understanding. Hermeneutics involves interpretation of biblical text, wisdom literature³, and philosophical texts. Electronic texts and verbal messages received from smartphones need interpretation. The discussion states that initially interpretation dealt mainly with biblical interpretation (Warnke 4, 10). Interpretation was later moved to embrace daily conversation and philosophical interpretation (Warnke 4, 10). To connect to other interpretations, I begin with a biblical approach.

Biblical Interpretation

³ This is a term applied to the Old Testament canonical books of Job, Ecclesiastes, and sometimes to the Song of Songs. These books consists of statements by sages and the wise that offer teachings about divinity and virtue (Clifford, Wisdom 3, 56).

The biblical approach to hermeneutics emerged from two eighteenth-century theologians: Friedrich Ast (1778–1841) and Friedrich August Wolf (1759–1824). Hermeneutics was initially applied to interpretation or exegesis of scripture (Warnke 7). Reformation and attack on the Church authority led to interpretation of the Bible (1). The exegesis was concerned with grammar and the text, and it dealt with how the work was composed of general ideas. In exegesis, one takes a text and tries to understand it within the work as a whole, even in the context of its background. From a broader perspective, exegesis is concerned with textual commentary on the interpretation of a given text in the present.

In the 18th century, both Catholics and Protestants engaged in interpretation. The Catholic Church was under strong supervision of the magisterium. Before one could be allowed to preach, there was training and censoring of homilies. Pastors in the parishes had to oversee the homilies of their assistants. This shows that the Catholic Church wanted to get some degree of agreement on the intent of the author of the text. In Protestant circles, there was more negotiation. This flexibility was also supported by the above hermeneutics scholars; most hailed from Germany, the home of Protestantism. Hermeneutics was a branch of theology that dealt specifically with the interpretation of Holy Scripture (Warnke 64). Thus, interpretation was important to create some consensus. Friedrich Schleiermacher established his career on biblical interpretation but moved a step further to embrace psychological interpretation.

Schleiermacher (1768–1834) lived his life as a devotee of Lutheranism through interpreting and preaching the Bible. He brought about a paradigm shift (Osborne 64) from biblical interpretation to psychological interpretation (Palmer 94). Schleiermacher was a German theologian, philosopher, and biblical scholar. He is considered to be the “father of modern hermeneutics” (Osborne 64). Schleiermacher moved interpretation from biblical interpretation

into the realm and understanding of everyday conversation. He viewed the text not as the written word but everyday conversation. To understand the text is to recover “authorial intent,” or what the author meant to convey. This is done through grammatical and psychological analysis. Schleiermacher believed that interpretation and understanding occur within a “hermeneutic circle” (Palmer 87), which consists of the author’s message and intended meaning. Thus, from understanding a given text, hermeneutics shifted its focus to the understanding of understanding itself. This brought hermeneutics to general hermeneutics in the hands of William Dilthey.

Dilthey (1833–1911) was a German historian, psychologist, sociologist, and hermeneutic philosopher. Dilthey continued Schleiermacher’s journey of discovering “objectively valid knowledge” from the “laws and principles of understanding” (Palmer 94). He rejected the notion of “authorial intent” (106). Furthermore, he investigated the systematic relation among experiencing, expression, and understanding and the importance of the historical moment in objectively understanding human expression (Palmer 106). With Dilthey, hermeneutics found a home within the humanities and social sciences. He considered interpretation to be related to “the foundation of the *Geisteswissenschaften* including expressions, gestures, history, art, literature” (Palmer 98). Dilthey attempted to develop Schleiermacher’s quest for the objectivity of interpretation in the “expression of inner life” (Palmer 98). With this move, Dilthey maintained the possibility of uncovering interpretation as a “fixed enduring, objective status, and simultaneously announce the importance of historicity and history within hermeneutics” (Palmer 121-22). Dilthey remained distinct from other German hermeneutics philosophers through his emphasis on “historicality” (Palmer 117). Dilthey understood man as a historical being in which history is not an object of the past but “a series of world views” (Palmer 117). Thus, man’s understanding is dependent on past worldviews, interpretations, and a shared world (Palmer 117-

18). There was a shift from psychological interpretation to philosophical hermeneutics. The main proponent of philosophical interpretation in hermeneutics is Hans-Georg Gadamer.

Philosophical Interpretation

Gadamer (1900–2002) used the metaphor “fusion of horizon” (317) to describe hermeneutics, which is open to learning from difference. Horizon is a limit of a person’s perspective of the earth sphere. Horizon is not a real boundary created by one’s position. To extend one’s horizon, one has to change the position. One cannot see all at the same time. Gadamer saw that talking to people of different horizons may help to widen our horizon. The fact is that people come from different backgrounds and that it is not possible to remove oneself from one’s background, history, gender, and education. Thus, readiness to listen broadens the range of our horizons. This also applies to text, even the electronic text on our smartphones.

Philosophical hermeneutics is ontological (truth is largely independent of any method and we are interpretive beings) rather than methodological. In his book *Truth and Method*, Gadamer highlights that method is not the way to truth but that choosing a method directly influences the truth discovered (Palmer 163). In connection to texts, Gadamer attested that a text’s meaning is not “fixed” or “immovable” (Gadamer 390). When one engages in interpretation, one is reawakening the meaning of a text as co-constructed between people. Gadamer called this a “fusion of horizons” (317, 415). Gadamer’s theory is centered on the idea of respect. In dealing with hermeneutics, an interpreter must be aware of prejudices and biases. Due to prejudices and biases, Gadamer then advanced to ontological (truth is largely independent of any method), existential (human existence), and phenomenological (the way humans experience the world) insights grounding philosophical hermeneutics.

Gadamer attested that when engaging in hermeneutics, we conduct a conversation, but the more genuine a conversation is, the less its conduct lies within the will of either partner. Thus, no one knows in advance what will “come out” of a conversation (385). This shows that a conversation has a spirit of its own and that the language in which it is conducted bears its truth within it. This is to say that it allows something to “emerge,” which henceforth exists (385). Therefore, language provides common ground through which the message and interpreter can meet in an electronic text. When sending a text message or making a phone call, the sender is not sure what will come out of it. Sometimes one sends a text message, but the way it is perceived creates a different meaning and perspective. This may compel one to engage in verbal discussion, which opens a space for dialogue. In other words, one does not know what will come of the interpretation.

In any interpretation, language plays an irreplaceable role, for language is the medium in which substantive understanding and agreement take place between two people (Gadamer, 386). Every conversation presupposes that the speakers speak the same language (387). Thus, two people coming to an understanding in the conversation has genuine application to hermeneutics, which is concerned with *understanding text* (387). It is through interpretation that the text (verbal or written) is changed back into meaning. This is what it means to awaken the text’s meaning. Gadamer speaks of “hermeneutical conversation” (389), which needs a common language to create an understanding. The text brings subject matter into a language that is achieved in interpretation. Understanding is already interpretation because it establishes the hermeneutical horizon (397) within which the meaning of a text comes into force. However, to be able to express the text’s meaning and subject matter, we must translate it into our language (397). This involves relating it to the whole complex of possible meanings (397). Any electronic text, phone

call, or video call has to be interpreted to create a meaning and a genuine conversation. An interpretation will determine how one feels when texted or called on a smartphone. One person may be comfortable using a video call, while another person may be uncomfortable. Sending images may also send a different signal to individuals from different cultures. Some individuals feel important when they are frequently contacted on their smartphones, whether by text or telephone call.

The hermeneutics situation does not regard texts as being the same as face-to-face conversations between two people (Gadamer, *Truth and Method* 389). Texts are “enduring fixed expressions of life” (389) that are to be understood. Hence, the meaning of a text is not to be compared with an immovably and obstinately fixed point of view; rather, one needs to understand the text itself. The interpreter’s thoughts have gone into “re-awakening the text’s meaning” (390). In this case, the interpreter’s horizon is a decisive yet not a personal standpoint but what the text says; this is what Gadamer described as the “fusion of horizons” (390). When the text helps in the fusion of horizons, then a genuine conversation has occurred. The interpretation is geared toward the fusion of horizons. Electronic texts (verbal or written) are also meant to, through interpretation, help to learn through differences and to open a new horizon in what Gadamer names “fusion of horizons.” In relation to hermeneutical understanding, Rich Ling comes into the conversation to explicate how smartphones carry rhetorical messages that require interpretation.

The following examples from Ling can help to explain this phenomenon. For example, a text message can mark what are literally once-in-a-lifetime events, such as this message sent by a forty-one-year-old woman: *Congratulations on the birth of your boy* (Ling 153). A text can be a remembrance associated with a specific occasion, such as this short message service (SMS) sent

by a thirty-one-year-old man: *Thank you for the party last weekend it was a success* (Ling 153). Finally, a text can be used to mark an important relationship, such as this message sent by a seventeen-year-old girl, presumably to her boyfriend: *sleep well, sweetie. Call me tomorrow when you get up. Love you* (Ling 153). Upon the receipt of a text message, there is always an interpretation of hermeneutical phenomenon. The reason for this is that we are continually interpreting.

As stated earlier in the chapter, smartphone use includes sending both persuasive messages and the usual day-to-day messages (e.g., a simple greeting). However, it also includes messages sent to individuals, groups, and to those on social media platforms. All of these areas are places where the conversation takes place. The conversation may be taken from online discussions to include individuals or social media application groups. With this in mind, there can precisely be a dialogue.

Dialogue

When people receive electronic text and verbal messages, there is a need for an interpretation that can create a useful dialogue. This dialogue comes about when the receiver is not able to make sense of the text or encounter an issue that is the interest of the public. Then, there may be polite questioning via text and verbally to clarify matters. This dialogue looks at finding the meaning of the interpretation that exists between the people. This is what Martin Buber (1878–1965) called “the between” (204). Buber’s notion of “the between” is the most well-known discussion of relational space. From this point of view arises a genuine dialogue that attends to the realm of the “the between,” including the communicative practices of listening to the other, trying to “experience the other side” of the relationship (Friedman 87), and attending to the perspective of the other. Genuine dialogue turns to establish a mutual relationship that can

transform oneself and the other as one gives up the possession of the space of “the between.”

This can be seen even in electronic text and can help to build moral behavior, which begins with respect of and listening to the other. The space of “the between” is an ethical welcome for conversation (Arnett, McManus and McKendree 111). “The between” can be a carrier of hope for new possibilities and insights (111). The practical step of the invitation of the “the between” is attentive listening to positions contrary to our own (111).

Smartphones can be described as a new dialogue. Through the interactive nature of social media, a dialogue may arise. This is not to colonize but to bring different perspectives together in what Buber called a “unity of contraries” (Friedman 96) or what Gadamer called “learning from difference” (*Gadamer’s Hermeneutics* 68). Dialogue in this sense implies more than the dialectic back and forthness of messages in interaction. The dialogue points to a particular process that the participants “meet,” allowing both to change and be changed (Anderson, Leslie, and Kenneth 1). Social media is not a place of colonization where one knows what is in mind and does not change his or her mind but rather is an open space of meeting difference and a call for readiness to change and to be changed. In Buber’s words, the dialogue was much more demanding than the usual conversation. In this sense, he asserted that one must first know the ground on which one stands and then be open to the other’s position (Arnett and Arneson 145). Thus, in social media through the use of smartphones, there emerges a useful dialogue that calls for an openness to the other. Due to its interactive nature, social media alludes to a new dialogue.

In Buber’s metaphor of I-Thou, dialogues come into existence as a sign of unity. I-Thou is an “event which takes place between two beings which none the less remain separate” (Friedman 49). Thus, I-Thou is primarily a word for relation and togetherness. This does not mean one has to become the other person or try to force personal feelings. I-Thou is not another I

and not the image of self (49, 57). Preferably, it involves two individuals coming to a discussion, and no one is aware what will be the end of the conversation. This is the dialogue we need to see on social media and not bullying or forcing ideological ideas. The dialogue must let the other person be in a position to accept or reject a position. Thus, online life should be an area of useful dialogue. This works well if the interpretation of social media messages is well elaborated with the intention of learning from difference. Thus, Buber's I-Thou position calls for a discussion of "space of subjectivity," as exemplified by Calvin Schrag.

Schrag (born in 1928) calls the space of "the between" a "space of subjectivity" (139). In dealing with interpretation or hermeneutics, Schrag emphasizes the space of subjectivity in interpretation. In his book *Communicative Praxis and the Space of Subjectivity*, he attests that it is necessary to "reinvent the subject as a speaker, author, and actor in the aftermath of its deconstruction and decentering" (139). This can be possible through hermeneutical restoration of the "who" of speaking, writing, and acting. This brings about what he calls the "new horizon of subjectivity" (139). In his words, then "both space and subjectivity receive new inscription" (139). This contention brings about a new perspective and opens a new horizon, which is a space of subjectivity.

Concerning the "space of subjectivity," Schrag affirms that "expressive" and "signitive" meaning has a hermeneutical demand (72). This demand for interpretation falls out in a double requirement of understanding and explanation (72). Our participation in discourse and social practices in which we are historically stationed is a display of expressive meaning. However, in our daily interaction, some instances are not part of daily social practices; this is when a text is involved and when there is a need for "critical hermeneutics" (72). To arrive at understanding,

there must be a precedence of explanation. This is what creates the room for a “space of subjectivity” (139).

From the above discussion, it is seen that a smartphone is used to share rhetorical messages, and the messages are interpreted by the receivers. A written electronic texts sent from the smartphone are persuasive as they include invitations, as well as attempts to get one to buy a certain product or accept a particular viewpoint. The messages need interpretation because, in our daily lives, interpretation is part and parcel of life.

To conclude this section, I argue that smartphones have contents that need interpretation. In dealing with hermeneutics, scholars have shifted from biblical interpretation to philosophical interpretation. The culmination of interpretation is seen in Gadamer who introduced the important notion of the “fusion of horizons” and learning from the “difference” (Gadamer, *Truth and Method* 317, 415 and *Gadamer’s Hermeneutics* 68).

The Use of Smartphones

The previous two sections have illuminated how smartphones are used to share both verbal and written messages, as well as how we are continually interpreting the messages we receive. These messages are mainly from smartphones in the forms of texts and phone calls. The fact is that smartphones are used for texting more than calling (Hanson 316). In addition to this, most people access social media through their smartphones (Hossaini and Blankenberg 45). On social media, there are always interactions via texting and verbal talking with various users who may create a dialogue. Through dialogue, one can learn from difference and come to appreciate the I-Thou relationship. Therefore, because of smartphones’ significance, texting and verbal messages are an important subsection in the application of smartphones.

Texting

Since the late 1990s, the use of texting via mobile telephones has grown significantly (Ling 145). In many countries, there is more texting than calling over the phone (Hanson 316). A study that was conducted in Norway in 2002 found more than 335,000 messages were sent every hour and more than eight million were sent every day; this is in a country with only about four and a half million inhabitants (Ling 145). Worldwide, the number of text messages went from four billion in January 2000 to twenty billion in June 2001 (Ling 145). According to *Cellular News*, there were ninety-five billion SMS messages sent in the fourth quarter of 2002 and more than 366 billion sent during the whole year (Ling 146). According to a Pew Research report from 2011 titled *Texting, Social Networking Popular Worldwide*, 75% of cell phone owners said they texted.

The breadth of “texting” includes more than the simple transmission of text-based material from one mobile telephone to another. Text messages include photographs, sound files, and other attachments (Ling 146). With today’s technology, the best use of the smartphone is sending photos. Thus, in the world of visuals, photos are accompanied by short text messages; these illustrations of some events help to avoid ambiguity.

Text messages are popular for many reasons; texts are cheap and convenient because texting can help to get quick answers (Ling 147). Students can easily text in class or in other areas where accepting a phone call would be perceived as inappropriate. While sitting on a bus or when feeling bored, there can be entertainment via texting. Women text longer messages than men (152). Women include salutations and punctuation (152). Texting is, on the face of it, a form of interaction between individuals (Ling 152). Messages help to coordinate, inform, and generally care for our social contacts (152). We arrange parties, send and receive various forms of personal news, provide compliments and endearments, and the like (153). Texting can provide

background awareness of what is happening within our social sphere (Ling 153). The message is part of a broader ongoing relationship between the sender and the receiver (Ling 153).

The statistics show that 98% of all text messages are opened, and 95% are responded to within three minutes of being delivered. Emails that have only have a 20% open rate (SMS Comparison). According to a Pew Research report from 2015 titled *Facts About Online Dating*, at least 97% of smartphone owners text regularly. Among cellphone owners in Africa, the most popular activity is sending text messages. This includes 95% in South Africa and 92% in Tanzania. Tanzania has a high rate of texting on the continent of Africa.

There are text messages and phone calls that bring pain and pleasure. A text message or a phone call can bring anger, pity, or fear, depending on what it wants to convey to the intended audience. For example, there was a traditional way to communicate death or sickness in the Tanzanian community in which only the elders would break the news of someone's death. With smartphones, there has been a significant change concerning how to disseminate information in the community. Cellphones are now used to share important information, such as deaths, clan meetings, or any issues to be addressed among the community members. Some people now get the news of the demise of dear ones over smartphones. This information may raise the emotions of anger, fear, and a sense of loss. Regarding the use of photos and pictures, people send raw photographs of an accident, which may raise emotions of the audience or the receiver. The messages for interpretation can be sent and can even include phone calls.

The text message has taken the lead in smartphone use because one can track whether the other has read the message or not. One can also find out if a friend is online and whether that friend is available to chat. In short, texting is convenient. There are also areas of verbal communication via smartphones. For example, the Dialer Dialer application enables smartphone

users to initiate two-party and conference calls (Ilyas and Ahson 121). Smartphone users can talk and even engage in video calls. Because more people are inclined to text, there has been an effort to promote discount packages for phone calls and video calls (121). Video calls are now offered by most social media platforms, like WhatsApp, Telegram, Facebook Messenger, and Skype. All of these applications can be easily accessed through smartphones. The previously mentioned facts about texting, phone calls, and video calls provide a clear path toward a discussion about social media. This will highlight how social media engages various audiences in online life through smartphone use, providing a connection to social media through the use of smartphones.

Social Media

In a 2010 article in *Forbes Magazine*, Jeff Bercovici states that there is debate concerning the first person to coin the term “social media.” Various people claim to have used the term “social media” in different years. For example, Tina Sharkey, who owns the domain www.socialmedia.com, has claimed that she was the first to use the term (Persuit 7). The only problem was that she did not register for a URL until 1999. Ted Leonsis used the term in the way it is used today back in 1997. However, Leonsis claims that he has been using the word since the early 1990s. Finally, Darrell Berry argues that he used the term in 1994. This remains under debate, but the term “social media” is a very familiar term that does not need a discussion that who first used it.

The danger is that smartphones are heading toward undermining face-to-face interaction. Communication needs some human interaction. In planning events, there is a need for social interaction. If everything turns to virtual communication, then it undermines the contribution of this dissertation which is encouraging the human interaction.

The last part of this section is concerned with the use of smartphones for rhetorical messages and interpretation in Tanzania. This section is important in the larger project in the sense that it focuses on Tanzania. In this section, it will be made clear how smartphones are used and perceived in Tanzania; there, they are used to send persuasive messages, as well as to make phone calls and video calls.

Smartphones for Rhetorical Messages and Interpretation in Tanzania

The way Tanzanians experience cell phones or smartphones is different from how other people across the globe do. Each home tries to have a cellphone because it is important for their daily lives. In Tanzania, there are big families of up to ten children. In this community, children are the source of financial security. Children live in towns as they enter the workforce, which is the best thing for financial support. Cell phones help in sending money to the family through Money-Pesa, Tigo Money, and Airtel Money. This simplifies the support at home, where most of the transactions are performed via cellphones. These transactions are supported by the presence of kiosks. The kiosks act as an agent to collect money sent through Money-Pesa, Tigo Pesa, or Airtel Money. Money Pesa, a mobile money transfer system, was introduced in Kenya in 2007 and was soon extended to Tanzania. The service has become a popular alternative to cash for both businesses and the government in Tanzania. M-Pesa can be used to pay things or to transfer money to another user. These ways of using smartphones in Africa are different from the ways that smartphones are used in other parts of the world.

The obvious question is how people in Tanzania get smartphones. This brings about the issue that all age groups like smartphones. Frequently they acquire them as gifts; some other people go to extreme measures to sacrifice everything to get a smartphone. Those who are

economically fit can buy smartphones in stores. Tanzania is a good market for smartphones for India and China (Mhando). People like to be online and be the first to share information.

There is more engagement in global politics in Tanzania than there was a decade ago (Dlamini et al., 122). There is an excellent awareness of what is happening in the world. A good example is the 2016 American election in which the whole world focused on what was happening in the U.S. More people bought smartphones to be able to follow American politics, which affects not only America but the entire world's policies, as America is influential across the globe.

Person's Perception of the Ownership of Smartphones

In his book *The Mobile Connection: The Cellphone's Impact on Society*, Ling asserts that, in many respects, the mobile telephone has become an icon for “contemporary teens in many countries” (103). The mobile telephone is a powerful symbol with an emphasis on interaction (103). This shows that they are accessible and in demand. The mobile telephone indicates that the individual has reached a certain “economic” level and perhaps a level of “technical competence” (Ling 103). This idea supports the concept that the smartphone fulfills not only functional needs but also fulfills that which is beyond its functional capacities. Like other items of consumption, it is a “symbol” (Douglas and Isherwood 122-31). *The World of Goods: Towards an Anthropology of Consumption of Goods* was written to introduce cultural factors to the theories of consumption. Thus, smartphones are beyond the economic factors; no matter what, people will try to possess smartphones because they have functional capacities to a symbol. Anyone who owns a smartphone enjoys a higher status in the community. Smartphones seem to allow the development of “social capital” (Ling 189). Via the internet, I can send e-mails

to colleagues and friends around the world, thus maintaining social capital (Ling 181). The device presents the notion that someone is connected to the world.

Ownership of the “correct” type of mobile telephone shows that owners are aware of the current fashion and that they are active in the creation and maintenance of their own identity (Ling 103). In today’s world, fashion matters. Anyone who has a smartphone finds a new status in the community: he or she is up to date. Thus, smartphone users are looked upon as influential people in regard to fashions.

The object itself is embedded with meaning, and, thus, it is seen as a way to obtain signs and symbols of the adolescent world (Ling 104). There is a desire to possess this important symbol as someone grows up and is about to reach the age or status to possess a smartphone. Smartphones also allow for the quantification of popularity, as seen in the number of names recorded in the device and the number of messages and calls received. This creates prestige in the community.

This explains why some people, especially celebrities, have more followers than others in their online lives, which are implemented by smartphones and used to exchange content. For example, through Facebook, friends can see information on one another’s profiles and interact more quickly through the website. If the profile is of an identified person, credibility is not questionable. However, credibility is doubtful if the Facebook user decides to fake his profile. In Tanzania, it is not unusual for Tanzanians to use an unidentified profile picture in their accounts. Some of them use various images of animals; different holy images, such as the Blessed Mother; and pictures of famous people, like important political figures such as Julius Kambarage Nyerere, the first president of Tanzania.

Summary

The chapter began by exploring how smartphone use is persuasive, both in the sense of owning this expensive physical object, as well as in the exchange of content that is enabled by the device. The discussion started with the Aristotelian definition of rhetoric followed by artistic proofs, which are *ethos* (“character,” which means a speaker’s integrity); *pathos* (the persuasion derived from the emotion awakened); and *logos* (those proofs delivered from true or probable argument). The discussion then moved to Burke, who views rhetoric as “identification” (22) and then to Gerald Hauser, who views rhetoric as “vernacular” (67). In dealing with the argument in the twenty-first century, there is a strong sense of using the visual as an essential argument. Smartphones can upload pictures and videos and can help to explain visuals as a form of persuasion.

The second part of the chapter explored and discussed how the smartphone sends a message that is interpreted by the receivers. Upon receiving an electronic text, there is a need for interpretation. Guided by writing hermeneutics scholars such as Schleiermacher, Dilthey, and Gadamer, I affirm that electronic message interpretation can help to widen the horizons that Hans-Georg Gadamer called the “fusion of horizons.” The primary idea of this section is readiness to accept and learn from the difference. In dealing with smartphones, their use for sharing rhetorical messages and receivers enters into the interpretation of the messages. Verbal communication is part of the discussion. Verbal communication can be both persuasive and be general information. The dialogue can originate in a text message and then end up in useful dialogue. In Tanzania, smartphones have brought more engagement in daily conversation.

Because of the danger of losing connectivity or real encounters between people, there is a need to look at text messages and make a correct interpretation. The very first interpretation is

that he who possesses a smartphone is connected to the word. This connectedness is the real gist of the dissertation. While connected and online, there is a need not to lose our connectivity to people at the expense of the smartphone. This discussion leads up to the next chapter on a Catholic communication ethic. This is a response to the challenges of the intensive use of smartphones, which needs a responsible interpretation for building moral behavior.

Chapter Four

A Catholic Communication Ethic

When a new communication technology comes into use, it attracts people. Then, in the course of its use, people begin to question the meaning of the new technology, for “society frequently view technology with suspicion especially initially” (Weigand 40). Those who are the guardians of the communities begin to wonder what the new technology means to members of the community. Thus, parents, religious leaders, and civil authorities begin to critically question the technology in use. For example, motion pictures were an invention that people enjoyed, but which later on brought concerns by Church authority. Then, guided by the responsibility to shepherd the people of God, the Catholic Church began a critical study of technology and provided guidelines for the use of motion pictures and subsequent technologies. This chapter engages both the Church’s documents and papal encyclicals to form the body of a Catholic Communication ethic.

The Catholic Church has its ethical foundations in both the Old and New Testament. Ethical issues were in discussion since the time of the early Church. Throughout Catholic history, discussions of ethics were enlightened by scripture, papal encyclicals, and other Church pronouncements.

This chapter begins with a discussion on ethics and communication ethics, then moves to an examination of Church documents, including definitions of important terms in which Catholic ethic resides and the three papal encyclicals, *Divini Illius Magistri* (On Christian Education), *Vigilant Cura* (Vigilant Eye), and *Miranda Prorsus* (On the Amazing [Things]). The next section focuses on the Second Vatican Council (1962–1965) and its *Inter Mirifica* decree, then on a pastoral instruction, *Communio et Progressio*. The chapter then moves to examine the Pontifical

Council for Social Communications and its documents on the Internet and the Church and World Communications Day. The chapter then continues with a discussion of a Catholic ethic, which is negotiated differently between people in different times and places. The chapter closes with a summary and conclusion.

Communication, Ethics, and Communication Ethics

This discussion on ethics and communication ethics begins with two important words: communication and ethics. The word “communication” comes from the Latin word *communicare*, which means to share and involves the act of imparting or transmitting ideas, knowledge, and information (Cummings 59). Thus, communication is the act of conveying intended meaning to another person through the use of mutually understood signs and semiotic rules. Communication theories began in Greece in the fifth and fourth centuries BC with the development of theories of rhetoric throughout the Greco-Roman period, including oratory, to the twenty-first century (Nordquist par.1).¹ In communicating, the issue of ethics is important to consider how people can ethically communicate. In the following discussion, communication ethics is displayed in the manner of our choices. In the discussion on ethics, I draw from communication scholars for whom ethics is part of their discussion.

The English word “ethics” is derived from the ancient Greek word *ethikos*, meaning “relating with one’s character” (Cabrera 2), which itself comes from the root word *ethos*, meaning character or moral value. Pat Arneson, in her interview with Christopher Lyle Johnstone, explored the etymology of the word *ethos*. According to Johnstone, ethics is a translation from the Greek *la ethica*, which is a plural noun and can be translated roughly as “things to do with the character” (Johnstone, *A Conversation 1, Human Communication 12*),

¹ According to George Kennedy, rhetoric is the art of civic discourse, which is taught and practiced in schools and applied in public address (xi).

which reflects the Aristotelian meaning of the word *ethos* (2). Other scholars underscore ethics as *ethos*, which means development of good moral character (Christians, *A Conversation*). Ethics is plural rather than singular, which means “multiple ethics” (Johnstone, *A Conversation 4, Theory 174*) that might be applied in human communication. In short, when “communication” and “ethics” are combined, it means communicating with good character, or sharing meaning with good character or with moral value. In this discussion, the two concepts of ethics and communication ethics are explored; this discussion is connected to the ability to communicate ethically.

Ethics is “one of the four branches of philosophy along with logic, metaphysics, and epistemology” (Ura and Pablos 234). Ethics deals with the general study of goodness, i.e., what we choose and pursue. Ethics governs choices and pursuits (Arneson xii). Many authors agree that ethics and morality are used interchangeably (Arneson xii; Cabrera 2). Others attest that ethics is the study of morality. Morality deals with the manner or proper behavior, and it may also mean the principles that govern our behavior. Ethics may be used more narrowly to mean “the moral principles of a particular tradition, group, or individual” (Deigh 284). Thus, ethics and morality are related concepts and used interchangeably. In dealing with ethics, one has to make a “choice.” The term “choice” is important in this project as the focus is on building moral behavior. To build moral behavior, there is a need to choose. The Catholic ethic is important to make right choices while communicating. Thus, the term “choice” is significant in this chapter and the entire project, which will help individuals to make the right choices in regard to communication ethics.

Communication ethics scholars agree that ethics involves choices. Ethics calls for people to make responsible choices (Arneson 37; Johannesen, Arnett, Fritz, and Bell xi). In making

choices, we are always faced with the polarity between right and wrong and other choices at our disposal. Scholars agree that ethics are guided by the principles of right and wrong (Johannesen 173-74). According to Arneson, ethics addresses questions about what is right or wrong, good or bad, fair or unfair (xii). Arnett, Fritz, and Bell attest the same fact: that ethics pursues the study of right and wrong (xii). This is what makes ethics important in this project. We should have the ability to work out our actions concerning technology, such as if they are right or wrong, and make the right decisions. In dealing with technology, there is an affirmation that technology is passive and cannot do anything positive or negative. When human beings are engaged in technology, then a new story arises on how to use this modern media but at the same time how to be mindful of unintended consequences. Faced with the idea of good or evil, we make choices because there is “human control” (Pontifical 1).

Communication ethics is the notion that we are governed by morals, which, in turn, affect communication. Communication ethics deals with the good morals present in any human communication. Communication ethics is concerned primarily with human communication mediated by communication technologies, including print, radio, television, and other advanced electronic media (Brinkman and Sanders 324).

Communication ethics centers around one major action metaphor: “choice.” The notion of choice begins with a given “good” we want to protect and promote. Communication ethics is the carrying of a given sense of the “good” into personal and professional life; it impacts what we say and do. The problem that scholars face is that of communication ethics within postmodernity, in particular how we can make decisions amid myriad individual understandings of ethics—or, in other words, when there is so much disagreement on what is wrong and right.

In the postmodern era, there is a feeling of disagreement between people on what is considered to be right and wrong communication behavior. That is why Johnstone, in an interview with Arneson, agreed that postmodernity challenges how we do ethics (Johnstone, *A Conversation* 14). Arnett, Fritz, and Bell, in the book *Communication Ethics Literacy*, attest that in postmodernity, there is the inability to agree with one another (13). However, the hope is to understand the ground of the other, which calls to what Martin Buber terms the “unity of contraries” (Arnett, *Community* 111). This allows us to respect differences and not assume that our way of looking at ethics is the best way, the right way, or the only way. We try to find out what we have in common rather than what differentiates us (Johnstone, *A Conversation*). As it is reiterated by Arneson, Arnett affirms that this is the common ground we discover together (Arneson, *A Conversation* 22).

According to Arnett, communication ethics is first and foremost an act of learning that guides oneself, the other, and historical moments. Learning brings us to our awareness of difference. This calls us to negotiate at historical moments and leads us to develop and negotiate between people who experience the world differently (Arneson xxi). We need to understand the ground on which we stand and try to understand the ground of the other. The ground merges “between” persons. The ground upon which people stand welcomes to learn, which opens up a conversation. To enter communication ethics, the first principle is learning, i.e., discovering the difference that the other offers. Our communication can be judged either right or wrong. Historically, the Church has provided many documents to guide ethical communication. For this project, I will include definitions that are important in responding to ethics and communication ethics.

Church Documents

The Catholic Church is known for its culture of documentation. These documents are important for the life of the Church, its members, and the entire people of God.

Communication ethics holds a special place in the Catholic faith as the Church has the responsibility to judge parishioners' acts as right or wrong. Ethics guides all aspects of human faith and morality. The apostolic constitution, or *motu proprio*, encyclicals, natural law, and apostolic exhortations will guide this path. The Church has provided pastoral instructions and guidelines for the use of new and emerging technologies to protect and promote the Catholic ethic. Church documents have various names, with the names of the documents explicating their importance. The following definitions will assist in discussion of the papal documents. The documents are categorized in various ways, each with a particular level of authority.

Apostolic Constitution

The Apostolic Constitution is considered to be the most solemn papal document concerning the weighty doctrinal or disciplinary matters dealing with the local Church or the Universal Church (Song par. 1). Since 1911, this document has been used to establish dioceses and provinces (par. 1). Further, the Apostolic Constitution offers authoritative "apostolic" prescriptions on moral conduct, liturgy, and Church organization (Bradshaw 73). Many documents are promulgated as constitutions, including the Code of Canon Law (Song). Of the sixteen documents created during the Second Vatican Council, there are only four apostolic constitutions: *Lumen Gentium* (Dogmatic Constitution on the Church), *Sacrosanctum Concilium* (Constitution on the Sacred Liturgy), *Dei Verbum* (Dogmatic Constitution on Divine Revelation), and *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World).

Encyclical

The highest form of communication by the Pope is the encyclical (Rice 1). Encyclicals deal with some aspects of Catholic teaching (Rice 1). Encyclicals, or papal letters of a pastoral nature, have been used in their current form since 1740. The first encyclical, *Ubi Primum*, was written by Pope Benedict XIV in 1740. An encyclical sheds light on an existing doctrine as part of the pope's ordinary teaching authority, which is not definitive. A pope's teachings can often change, as they are not natural law, which cannot change (Song 1). The same applies to anything that is defined as dogma. Dogma is a principle or a set of principles laid down by the Catholic Church's authority. A dogma once defined cannot change—for example, the dogma of the Most Holy Trinity. Natural law is not a Church document, but any Church document cannot contradict natural law.

Natural Law

Natural law exists independent of the human-made laws of a given political order, society, or state (Strauss). The law of nature determines natural law. Natural law is objective and universal (Strauss). In other words, natural law exists independently of human understanding. The early Church Fathers saw natural law as part of the natural foundation of Christianity. For example, according to St. Augustine, natural law is instilled in law written on the human heart or conscience. This idea echoed St. Paul's understanding of how natural law is recognized as revealed by the law of God (Rom. 2:14). Thus, natural law is the way that human beings manifest the divine image in their lives. Natural law is not human-made, and it is not subject to change. The other document that cannot contradict natural law is Apostolic Exhortation.

Apostolic Exhortation

Apostolic Exhortation is a document that addresses all the clergy and faithful and deals with a particular topic (Song 1). This document is used to encourage a particular virtue or

mission and is given on a special occasion. For example, when John Paul II was closing the African Synod in 1994 in Nairobi, Kenya, he gave the Apostolic Exhortation *Ecclesiae Africae*. With an Apostolic Exhortation, there are no dogmatic definitions or policies and no legislative demands (Song 1).

All of these documents are important, as they appear in the life of the Church on various occasions. They are also important documents in guiding and helping to build moral behavior. After clarification of the various papal documents, the project moves to a discussion of papal encyclicals.

Papal Encyclicals

This section discusses three encyclicals. The first encyclical was *Divini Illius Magistri*, which is on Christian education and was enlightening to Church leaders and Catholics. Next, *Vigilanti Cura* argues that people need to use vigilance to guard their use of technologies. Then, the Church showed appreciation of new technologies with the encyclical *Miranda Prorsus*. These encyclicals are about people's use of communication technologies.

Divini Illius Magistri, On Christian Education

On December 31, 1929, Pope Pius XI wrote an encyclical titled *Divini Illius Magistri*, or On Christian Education. In this encyclical, Pope Pius XI recognizes that “potent instrumentalities of publicity such as cinema can be of great advantage to learning and education but can also serve as an incentive to evil passions” (1). The encyclical makes the argument that new art can be used in education. The document has laid a solid foundation for using new arts, such as cinema, in education. Pope Pius XI showed the great importance of motion pictures and their potential influence in the promotion of good. Motion pictures should not conflict with Christian

morality, including simple human morality based on natural law, from which we draw moral guidance (2). The encyclical promotes the use of motion pictures for educational instruction.

In *Divini Illius Magistri*, the pope called for “unceasing and universal vigilance” (4) related to motion pictures. The pope wanted to affirm that the call of vigilance was not for a short period but instead would continue throughout the world and at all times to safeguard the recreation of the people, in whatever form that recreation may take. Thus, recreation must focus on “noble sentiments” (4). The pope was insisting that cinema should never become a “school of corruption” but a rather an effectual instrument of education (4). This obligation was given not only to the bishops but also to the faithful, which includes members of a family, a nation, and human society in general. The pope called theaters the “schools of events” (Pius XI). If theaters become “schools of events,” then we should embrace cinematic technology for the betterment of human beings. The pope called on teachers to teach by example. This includes having films or screenings in the parish halls.

Of the instructions given in the encyclical *On Christian Education*, one in particular is remarkable. The pope urged pastors to organize motion pictures in parish halls. The use of parish halls would demonstrate teaching by example. These activities can be effective reinforcement that can help to rectify the unacceptable cinemas. Pope Pius XI argued that the bishops must have “painstaking vigilance” over motion pictures (4). The pope gave directives to Catholic educators on how to provide appropriate instructions for training the people of God on how to deal with motion pictures.

The use of radio and sound television in the house may bring about distractions in learning. Radio and television technologies may interfere with education. They can be the source of distractions for students. The Church has a unique obligation to become the conscience of the

people. Thus, radio and television shows that are unsuitable must be shunned to protect the youth. Devices in homes must be guided by a good conscience to protect youth against all distractions, especially in relation to education. In short, this encyclical laid a robust foundation for other encyclicals and pronouncements that were later issued by the Church. Pope Pius XI recognized that motion pictures, as well as radio and television broadcasts, could spread the word of God.

Pope Pius XI established Vatican Radio (*Radio Vaticana*) in 1931 to show his interest in new technologies. Vatican Radio responded to his call to be vigilant. Guglielmo Marconi established Vatican Radio, which offers its programs in 47 languages (Matelski 2). In 2015, Pope Francis established the Secretariat for Communication in *Roman Curia*, which absorbed Radio Vatican, thus ending the organization's 85 years of independence (Vatican Radio). Radio Vatican has been maintained by Jesuit order² (Matelski 2).

In an effort to combat the problems brought by motion pictures, the pope Pius XI established an organization called Legion of Decency for United States of America hierarchy. This was the result of the encyclical *Divini Illius Magistri*, which studied motion pictures and provided directions and guidelines for the cinemas, which could be screened by the Catholics.

In his book *The Catholic Crusade Against Movies, 1940–1975*, Gregory Black offers information about the Legion of Decency. The Legion of Decency, also known as the Catholic Legion of Decency, was formed in 1933 to identify and combat objectionable content in motion pictures from the perspective of the American Catholic Church (Black 4). In this book, Black attests that the pope was grateful to the hierarchy and the faithful in the United States of America, and those who cooperated in providing direction and guidelines through the Legion of

² A Roman Catholic order of religious men founded by St. Ignatius of Loyola; this order was an agent of the Counter-Reformation and was approved by Pope Paul III on September 27, 1540.

Decency. After a film had received a stamp of approval from the secular office, it needed to receive approval from the Legion of Decency. If it was refused by this body, then it would not be screened in theaters by most Catholics in the United States (Black 5). Each diocese had to appoint a local Legion director, usually the parish priest, who was responsible for approving the films (Black 27). The act of approving movies showed how the Catholic Church was concerned with new technologies. These efforts did not end with establishing the Legion of Decency; Pope Pius XI wrote another encyclical, *Vigilanti Cura*.

Vigilanti Cura, Vigilant Eye

In 1936, compelled by pastoral zeal, Pope Pius XI wrote an encyclical letter to all the faithful and the people of goodwill regarding a need to be vigilant with the use of new technologies, especially motion pictures. Pope Pius XI was the first pope to acknowledge and capitalize on the power of modern communications. This encyclical, *Vigilanti Cura*, provided the bishops and the faithful with guidelines on the viewing of motion pictures. Pope Pius XI's main idea in this encyclical was that modern communication technologies, such as motion pictures, can be used to "evangelize the wider world" (1). The truth is that the Church has taken advantage of the new technologies to spread the gospel.

Vigilanti Cura was an encyclical that was sent to the hierarchy of the United States of America. The encyclical addresses technical progress, focusing on motion pictures in the United States. In it, Pope Pius XI urges the hierarchy to make sure that all progress made by God's favor, both in human knowledge and technical skills, shall, in practice, serve God's glory and the salvation of the souls. He insists that technical progress must not lead us to lose what is eternal (Pius XI 2; *Pontifical Commission* 256). The encyclical was written in response to the challenges of motion pictures, which were a technical innovation at that time in the United States. The film

industry developed in the United States, more specifically Los Angeles, in 1910 and immediately became a prominent industry (*Los Angeles Herald*). The film industry or motion picture industry comprises technological and commercial filmmaking (e.g., film studios, cinematography, animation, film production). Thus, the encyclical *Vigilanti Cura* was a necessary document, touching on moral and religious life in the context of the use of technologies (1). According to Thomas Doherty, motion pictures were to meet moral standards and the correct standards of life, and they were to have no violation of human law (352). In short, motion pictures were highly censored, with judgments of what was morally acceptable and morally unacceptable. The Legion of Decency organization was signed by American Catholics not to attend any motion picture that was offensive to Catholic moral principles or proper standards of living (*Vigilanti Cura* 2). The more motion pictures that were created, the more Catholic guidance on vigilance.

David Cook and Robert Sklar, in their article “History of the Motion Picture,” state that the origin of motion pictures goes back to between 1803 and 1910. The motion picture camera, also called a movie camera, meant any type of complex photographic camera designed to record a succession of images on a reel of film and redeposited after. The official beginning of motion pictures was in 1877 by George Eastman (1). By 1914, film industries were established in Europe, Russia, Scandinavia, and the United States. Initially, the films were very short. However, by 1914, the films became longer and involved storytelling. At this time, movies were black and white. The 1930s was referred to as cinema’s golden age. The encyclical called for all those who were concerned with the new technology to defend their faith to be vigilant, and to make sure that motion pictures were used for the betterment of souls (*Vigilanti Cura* 2). The encyclical *Vigilanti Cura* was addressed to the United States bishops conference. The content of motion pictures showed concern for the entire Church, which needed guidance in the use of new

technologies. The encyclical insisted on vigilance. This set a standard for another encyclical to come: *Miranda Prorsus*.

Miranda Prorsus, Quite Amazing Things

The third encyclical which dealt with new arts was *Miranda Prorsus*, Quite Amazing Things, written by his holiness Pope Pius XII (1939–1958). At this time, Pope Pius XII was faced with the use of motion pictures, radio, and television. In this encyclical, the pope and the Church adopt a positive approach that can be used for teaching the people of God and warning them of evils that may come with new technologies.

According to Christopher Sterling, the development of radio in global history can be viewed in four periods: the development of wireless technology before broadcasting in the 1920s, the era dominance from 1920 to 1950, the era of post and post-television radio from 1950 to 1990, and the growing digital competition since 1990. Several stations began scheduled broadcasts in 1919 and 1920, with Pittsburgh’s KDKA radio often identified as the “first” (Sterling 224). There was a global spread of television broadcasting in 1950 (224-26). Radio and television greatly influenced Pope Pius XII’s writings.

The encyclical *Miranda Prorsus* begins by acknowledging the remarkable technical innovations that were springing from human intelligence, referring to such innovations as the “gift of God” (1). In this encyclical, the pope acknowledges the increase in the strength and power of men, as seen in improved conditions of life. The pope also notes that the new technologies of motion pictures, radio, and television can provide food for the mind in times of recreation (1). In the encyclical, Pope Pius XII admits that this technology has a positive use. The pope wanted to make the point that motion pictures, radio, and television were to be

welcomed with great joy because they are a gift from God. Yet, some dangers come with technical progress.

The Catholic Church is a mother (*mater*) and teacher (*magistra*). The Church, with motherly care, has to protect her children from every danger in the path of progress (Pius XII 2). The Church has advocated stable ethics from the Holy Bible and papal documents. The faithful must discern between good and evil or right and wrong which is the work of ethics. This discernment between good and evil leads to moral behavior building, which is a primary idea of this project.

Pope Pius XII gave important directives to Christian educators regarding how motion pictures, radio, and television offer our admiration for such notable progress. But he also noted that the Church cannot ignore the dangers they present. In 1944, in Pius XII *Acta Apostolicae Sedis* (the official journal of the Holy See, which is published periodically) and through a Special Commission, Pope Pius XII established a careful study of various questions connected to motion pictures, radio, and television, and the ways in which they had touched the Catholic faith and Christian morals. The pope's focus was to offer appropriate directives to members of the Church. The pope explained how these technologies could be used for the salvation of the soul. He acknowledged that they have a great influence (*Miranda Proorsus* 1). The pope focused on the pursuit of individual souls and promoting God's glory (1). All dangers that come with this notable progress should be avoided so that human beings can be kept safe from evil. The pope affirmed that there is a great advantage brought by motion pictures, radio, and television. Pope Pius XII also mentioned the great dangers associated with uncontrolled passion when used without guidance; this is the reason he wanted to guide humanity against "technical pollution"

(1). Viewing inappropriate movies or listening to indecent talks may lead to pollution of the mind.

In *Miranda Prorsus*, there are practical guidelines for sound broadcasting and television. The first guideline was publicizing the Christian doctrine for the development of mind and soul. Pope Pius XII calls this “good seed” (1). The pope admitted that God pours his gifts on men to assist them in living here on earth. From ancient times down to the latest technical service (in this case, motion pictures), the purpose must be to reveal the possibilities of mankind (3). He affirmed that all instruments of human communication have the purpose of revealing men. However, the technologies are passive by themselves and draw attention to “evil seed” because the instruments can become the path of humans who use technologies for evil purposes. Man can abuse his “free will” by multiplying evil (3-4).

The second guideline from *Miranda Prorsus* was the true freedom of communication. The Church is a teacher of doctrine that leads to salvation (5). The Church may use technical discoveries in so far as they may assist with the sanctification of the soul (5). The Church advocates for freedom of communication, which is an inalienable right. However, this freedom has to be checked and monitored to avoid misuse. The Church calls for vigilance toward the use of new technologies in exercising the freedom of communication.

The third guideline is public authority. Beyond all doubt, public administrators are strictly bound to be watchful over these modern arts. They must guide public morals, the foundation of which rests on natural law (7). The official concern of the state is the whole of human society. The Church is aware of widespread opinions that are intolerant of the intervention of public authority that is censorship.

The arts must serve truth and virtue, refraining from errors, lies, and deceit of all kinds. The public needs to be served in truth and not for deceit or manipulation. The cultivation of virtues is needed for the betterment of humanity. Television and radio were the main sources of news and information. Pope Pius XII did not hesitate to guide the use of television and radio as the source of news.

In discussing radio and television as a source of news, the pope asserted that all kinds of news are utilizing sounds and pictures. According to St. Thomas, “our knowledge has its origin in senses” (S.T. 1,9.1 a.9). St. Thomas asserted that the sense of sight is nobler than other senses; the sense of sight can more easily lead us to knowledge. Motion pictures, radio, and television can easily lead to mental culture and spiritual growth. If they help us to accomplish these noble tasks, then the emerging technical skills are for the betterment of humanity. The arts can be a means for men to meet and unite in a common effort.

News is an important aspect of a human’s life as it affects human morals. The news must never be neglected as it provokes judgment and influences the will. *Miranda Prorsus* states that it is absurd when newscasters and mainstream media do not verify information before it is aired to the public. There has been a thirst to be “the first” to break information (9), leading to unverified information. There is a need to be sincere in the news because distorted information may spread quicker than verified information. Painstaking care is needed in journalism to have a piece of verified news.

Television shows exist not only to entertain but also to train the mind. Training of the mind, in this case, influences one’s understanding of the world. Television shows are powerful and leave good or bad impressions. The Church calls for censorship on television shows but also, more importantly, a need to set a good example in the parish halls to have decent shows.

Because this is important for the mind, there is a need to have great care in dealing with television shows.

Radio and cinema were introduced at the same time (Pius XII 12). Radio enlightens and instructs men to obtain knowledge of events happening far away, exposing them to the social and cultural lives of others. Because of this, listeners must carefully and deliberately choose among the programs offered. Listening to the radio is not against the moral standards of the Church. However, a parishioner must prioritize the choices. There is a need for positive reinforcement from the magisterium in regard to listening to the radio. From the 1950s onward, television and radio could be present in homes, with theaters no longer necessary. This has posed many challenges that call for the Church's vigilance.

In these three encyclicals, Pope Pius XII reiterated the importance of the three arts of motion pictures, radio, and television. These technologies have the power to influence the precepts of Christian faith and natural law, and they can honestly guide our actions. The pope called for a sense of responsibility in the use of these three arts, which had great influence in the twentieth century. With these three encyclicals in mind, Pope John XXIII convened the Second Vatican Council in 1962, five years after *Miranda Prorsus*.

Second Vatican Council (1962–1965)

The Second Vatican Council was convened in the Vatican City in four periods in three years. The first period began on October 11, 1962. John XIII stated that the Council intended to “open the windows [of the Church] and let in some fresh air” (Sullivan 7). After the first period adjourned on December 8, 1962, work began in preparing for the second period, scheduled for 1963. These preparations were interrupted by the death of John XXIII on June 3, 1963 (Vatican Radio). According to the *Code of Canon Law* number 340, the Vatican Council is automatically

interrupted and suspended upon the death of a pope until the new pope orders the council to continue or dissolve. Following the death of John XXIII, a new pope, Paul VI, was elected in June 1963. He announced that the council would continue and invited more lay Catholics and non-Catholic observers (Heraty). Thus, the second period started on September 29, 1963, with Pope Paul VI's opening address. The third period began on September 14, 1964; in this period, twenty-three women were invited to the Vatican Council. The third period was closed on November 21, 1964. The fourth and last period was opened on September 14, 1965, and was officially closed on December 8, 1965. In short, the council lasted for four periods spread out over three years and came to a final conclusion on the Solemnity of the Immaculate Conception on December 8, 1965 (Heraty).

The Council had a special discussion on the means of social communication. This discussion involved the press, film, radio and television, and other means of communication. In the 1960s, there was much going on with the emerging technologies. Therefore, the Church created the decree *Inter Mirifica*. After a discussion on the means of social communication, it was recommended that a pastoral guide be written following the Vatican Council resolutions; the pastoral guide *Communio et Progressio* was created in 1971. These two documents will be discussed.

Inter Mirifica: On the Means of Social Communication

Inter Mirifica is a milestone in social communication from 1963 (Flannery, *Decree*, 1963). *Inter Mirifica* was promulgated by the Second Vatican Council on December 4, 1963. This decree identified the means of social communication. In *Inter Mirifica*, like other documents, the council fathers accepted the positive use of social communication but at the same

time noted a need to discern the use of social communication for the betterment of humanity. This has been a very invaluable document in dealing with Catholic communication ethic.

With the help of *Inter Mirifica* (Flannery, *Decree* 1963), there has been substantial discussion about how to deal with new technologies reflectively. When humans communicate, the use of all technological devices must be grounded in the ethical use of the device for human communication. The question is always this: How may this device be used ethically for human communication?

The Catholic Church communication was greatly influenced by *Inter Mirifica*. According to Franz-Josef Eilers, this is a document with 114 paragraphs. This document has an introduction (nos. 1–5), followed by the first section, which consists of the doctrine of the church (nos. 6–33), with subdivisions concerning the rights and obligations of the Church, moral norms to be followed, and the obligations of the individual and the state. The second section deals with the apostolate of the Church in the field (nos. 34–48), and the third part examines the discipline and ecclesiastical orders (nos. 49–63). In the fourth section (nos. 64–105), the document individually considers the different means of communication: the press (nos. 49–63), film (nos. 84–94), radio and television (nos. 95–105), and other means of social communication (nos. 106–11). The document ends with a conclusion (nos. 112–14).

Inter Mirifica was an important and unique decree but one that was not without controversy. *Inter Mirifica* was refused by Council Fathers because it was perceived to not be a ecumenical document. The decree received the highest number of “no” votes in the Vatican Council. Between the voting on November 27, 1962, and its final promulgation, there arose several voices opposing the use of *Inter Mirifica* as a teaching document from the Vatican Council. The council fathers decided to reduce the document from 114 paragraphs to twenty-four

paragraphs. However, they asked for more extensive pastoral instructions to be published later (Eilers 2). This decision led the Vatican Council to create another document, *Communio et Progressio*, which was published in 1971. The council fathers needed more experts on the field from all over the world to give pastoral instructions to “ensure that all the principles and rules of the Council on the means of social communication be put into effect” (*Inter Mirifica* 23).

The decree *Inter Mirifica* was significant in many ways: First, it was the first time in the history of the Church that social communication was discussed as a special Christian concern and was ecumenical (representatives from other Christian denominations) Council (Eilers 3). Second, the term “social communication” was first introduced to the Vatican Council and afterward was accepted even in other institutions not related to the Church (3). Social communication includes all communication in human society, ranging from traditional forms like storytelling, rumor, drama, dance, and music to the Internet and cyberspace (Eilers 3). Third, *Inter Mirifica* established World Communications Day. On that day, the sitting Pope reflects with the faithful how human communication can be effective when well utilized. The faithful are reminded of how they must be vigilant in the use of emerging technologies while embracing them for the betterment of human life. Thus, “every year a special theme is studied and considered” (Eilers 4). The faithful share this from various cultural backgrounds through their episcopal conferences.

In various historical moments, the popes have insisted on training priests, the religious, and the laity on the critical use of social communication. This has been reiterated in *Inter Mirifica* on paragraphs 15 and 16, which note a special need for training. In *Inter Mirifica*, the Vatican Council insists on special attempts to promote media education (critical use of media) to be able to use media properly. If Church leaders are trained, they, in turn, will train God’s people

to develop an authentic relationship with new technology. This is important for this project as it is geared toward building moral behavior in using media critically.

Inter Mirifica identifies the means of communication that can reach and influence not only individuals but also the masses and even human society as a whole. These are the press, the cinema, radio, television, and others. The Vatican Council admits that all these means of communication are “technical inventions” (no. 1). They are rightly called the means of social communication as they open up new avenues of easy communication of bringing the members of a society together and, therefore, the reason to be called “social” Communication.

Inter Mirifica expresses the importance of these new emerging technologies for good but also for evil purposes. In the words of the council, “Mother Church knows that if these means are properly used, they can be of considerable benefit to humanity. They can greatly contribute to relaxation, the enrichment of people’s minds, and the spread and consolidation of the kingdom. But the Church also knows that they can be used in ways that are damaging and contrary to the Creator’s design” (1). This highlights the importance of using new technologies, but the Church also tries to expose some dangers in the use of technology. This paragraph has a positive look at technology and, at the same time, cautions in its use. In addition, this is not a one-time caution but continues even in the world of smartphones.

Inter Mirifica paragraph number 4 describes the innate right of the Church to possess any of these media for the formation of Christians. The pastors of the soul and the laity are responsible for ensuring the good use of new media. The media has to be used properly in the principles of moral order. The use of media must take into account “the content, which each medium conveys in its way,” as well as circumstances in which communication takes place: the people, the place, and the time (4).

Inter Mirifica lists some important issues that still require special attention as they are controversial today, including the gathering of information and its dissemination (5). The guiding principle here is a moral law, and people's legitimate rights and dignity should be upheld. There has been a tendency to think that because of the new technologies, the rights of other people can be infringed. The Vatican Council determined technologies to have useful information and stated that other people's spaces should be respected. The second avenues of the controversy apart from gathering information and dissemination were the relation between moral standards and what people term the rights of art (6). The right of art does not deprive the undenied right of others. Lastly, special responsibility for the proper use of the media rests on journalists, writers, actors, designers, producers, programmers, and distributors (10). Those who contribute to media need some attention in meeting moral standards. Each one is called to work diligently to safeguard authentic information and the dissemination of information. The civil authority also has a special role to play in new media.

The Vatican Council, in *Inter Mirifica*, calls for civil authorities to take responsibility for the common good (12). This is to ensure the well-being of the citizens. Civil authorities need to promulgate laws that will make citizens vigilant in dealing with public morality. Being vigilant is what Tanzanian political authorities are practicing in safeguarding the common good for public morality. The encyclical *Inter Mirifica* acts as an important decree of discerning communication ethic.

Finally, paragraph 14 of *Inter Mirifica* enumerates the new media technologies. These technologies were already addressed by Pope Pius XI in *Vigilant Cura* and Pope Pius XII in *Miranda Prorsus*; the document mentions the press, as well as the production and screening of

films and decent radio and television programs. The bottom line in the *Inter Mirifica* decrees the need to moralize these media for the common good and public morality.

Inter Mirifica concludes with various recommendations. The first one is a special office of the Holy See to address the responsibility of media. Another recommendation is that the diocese, under the bishop and the episcopal conferences, regulate and monitor the use of social communication. The recommendation also calls for a need to establish the national apostolate, which involves a national office for the press, cinema, radio, and television. The use of modern media may lead to conscience formation. *Inter Mirifica* has been a subject of discussion, with many written commentaries on the use of new technologies.

Inter Mirifica helped to set the tone toward the use of social communication. This discussion was important for the life of the Church. The time of the Second Vatican Council coincides with the intensive use of television and other forms of social communication. The Vatican Council expressly directed the commission of the Holy See to publish a pastoral instruction, with the help of experts from various countries, to ensure that all the principles and rules of the Vatican Council on the media be put into effect (23). The outcome of this was *Communio et Progressio*.

Communio et Progressio, The Unity and Advancement

The pastoral guidelines, *Communio et progressio* focused on the press, cinema, radio, and television. The reason behind providing this guidance is that the way men live and think profoundly affect their use of communication (1). The Church sees the media as a “gift of God,” which is why it discusses and gives recommendations on the use of new technologies for the greater good of the communities. The pastoral guidelines state that proper use of media is the responsibility of the entire people of God (4). This means that the whole Church, both the clergy

and the laity, are called to become guardians of the new emerging technologies because they affect all of society. The document extended the responsibility of the proper use of media to the entire people of God. In the words, the document affirmed that “it will be the task of the bishops and their conferences to implement this instruction efficiently and in the spirit of collegiality” (4). This implementation requires the participation of the whole Church.

Pastoral guidelines on the use of social communication vary in different historical moments. The bishops and their conferences need to consult experts in dealing with humankind’s progress. These technical advancements have the purpose of bringing people together (6). Social communication can lead to human unity (8), which offers people of today a great roundtable (19). These guidelines cannot be insensitive to different cultures. Any technological advancement that is contrary to bringing people together in human communication must be abandoned.

Communio et Progressio admits that there has been a decline in moral standards in many areas of life today, and this decline has caused concern to all honest men (22). This has brought about a profound attempt to restore standards that involves all of society, including parents, teachers, pastors, and all who care about the common good (22). This idea aligns with the larger project in that it seeks to understand how the use of smartphones can be used to restore moral standards that are at stake.

Communio et Progressio permits the use of new technologies for education, which has been in practice since *Vigilanti Cura*. Thus, the new media can play a great role in the field of education in the form of audiovisual aids, videocassettes, radio, and televisions, all of which have been accepted as teaching instruments. *Communio et Progressio* highlights how recipients can benefit from the new media, showing that it can be used in the school curriculum. The new

media can develop new perception in their interpretation of what is offered in media such as press, other media, and publishing houses (69). Again, parents and educators are called to help in the use of new technologies in education.

Communio et Progressio admits that there may be abuses by civil authorities through censorship. Censorship should be used as the very last measure when corrective measures cannot be applied (86). The Church is the conscience of people; therefore, the Church must speak clearly and coherently against any suppression of new ideas by determining to foresee the use of new media for the common good of the community. The Church has to be vigilant and must speak clearly for the defense of God's people.

There is a need for Catholics to control social communication. Attention should be paid by theologians in the areas of moral and pastoral theology in dealing with social communication. Thus, parents, educators, priests, and Christian organizations should encourage young people with the right qualities to take up a career in social communication (109). Having the ability to interact in online life can lead one to correct immoral things in social media. I am a Facebook member; I try to correct the posted immoral content such as pornography (as I will discuss later) when they are posted on social media. My presence has helped many. The Church encourages the faithful not to shun technological progress but rather help to moralize technologies and not be a bad influence.

New technologies can be used to provide religious instruction and basic education to fight illiteracy. The parish halls are now well used. Those responsible for catechetical instruction try to screen videos, which help to build a moral life. New technologies can be used to provide basic education to eliminate illiteracy. This is an important point to make, as the Church embraces new technologies that are embedded in communities.

Communio et Progressio concluded with an important invitation to civil authorities, religious leaders, and educators to play a part in the good use of the new media. The fact is that without teamwork, it is useless to try to combat the bad effects of progress. *Communio et Progressio* also offers strong recommendations on accepting new technologies with a positive approach because they are “gifts of God.” However, the Church has never hesitated to provide warnings concerning the use of new technologies.

The effects of the Second Vatican Council are felt in the entire Church, not only in regard to influencing social communication but also in bringing “a fresh air in the Catholic Church” (Sullivan 7). The documents *Inter Mirifica* and *Communio et Progressio* are outstanding in dealing with new technologies. They have a current application, even in regard to the latest technologies that bring people together in human communication.

Pontifical Council for Social Communications

The Pontifical Council for Social Communications (*Pontificium Consilium de Communicationibus Socialibus* in Latin) was a dicastery: a department of the Roman Curia, which has authority over all communication of the Holy See. The Roman Curia is the central body of administration of the Holy See (Vatican State). Pope Pius XII established the Pontifical Council for Social Communications in 1948. The Council has constantly changed its name to suit its various roles in the Catholic communication ethic.

In 1948, the Secretariat of State established the Pontifical Commission for the Study and Ecclesiastical Evaluation of Film on Religious or Moral Subjects (Pontifical Council). It was renamed the Pontifical Commission for Educational and Religious Films later that year (Pontifical Council). In 1952, its name was changed to the Pontifical Commission for Cinema, then it was renamed the Pontifical Commission for the Cinema, Radio, and Television in 1954.

In 1959, it became a permanent office of the Secretariat of State. In 1964, it was reorganized as the Pontifical Commission for Social Communications. Finally, in 1989, it was renamed the Pontifical Council for Social Communications and promoted to a dicastery by Pope John Paul II (Pontifical Council *A Brief*). Pope Francis established the Secretariat for Communication in 2015 (Francis, *Secretariat* 1; McElwee par. 1). These changes were made to suit and embrace constantly changing and emerging technologies.

At various points, the name of the council suggested the role it was playing and the technological inventions that were most current. With the coming of social media in the twenty-first century, the name of the council changed to include “social communication” to embrace all the new communication media. The Pontifical Council for Social Communications has many documents, but for this project, I will explore two. These are *The Church and Internet* and World Communications Day. The Council considers high standards in dealing with technologies.

Media are called to serve human dignity, mutual responsibility, respect for others, and capacity for dialogue (Pontifical Council 5). The Church, in the practice of media, must set high standards of truthfulness, accountability, and sensitivity to human rights, and media must spread the gospel (Can. 822&1). The aforementioned human qualities are at the center of choices we need to make in our lives.

The Pontifical Council for Social Communications continues to affirm that the Church’s approach to communication is fundamentally encouraging. The Church does not stand in judgment and condemnation. The means of communication are a great “gift of God” and true signs of the times (Flannery, *Inter Mirifica* 1). These ideas are found in most of the above documents on social communication that include motion pictures, radio, television, and even

digital media, including smartphones. The Church believes that people guided by ethics will make the right decisions in dealing with technology.

The Church and Internet

In 2002, with the intensive use of technology, especially the Internet, growing, Pope John Paul II wrote on the important topic of ethics and the Internet. This document, *The Church and Internet*, has a special place in this project, as it focuses on the interactive nature of smartphones that is facilitated by the use of Internet connections.

People's intensive use of the Internet must respond to ethics. Quoting from Pope Pius XII's *Miranda Provisus* from 1957 and *Communio et Progressio* from 1971, Pope John Paul II in *The Church and Internet* once again shares that the Church sees these media as a "gift of God" because they unite men in the common good and help them to cooperate with his plan of salvation. Along the same line of thinking, the Second Vatican Council called what a "marvelous technical invention." With this in mind, *The Church and Internet* reiterates and reinforces the idea that new technologies can assist human beings in the betterment of their lives and the salvation of souls.

In paragraph 5 of *The Church and Internet* shows how relevant the Internet is; it can assist in programs of evangelization, catechesis, education, news, and information. The pope attests in this work that without new technical inventions, there cannot be real evangelization that reflects the time. Reading the signs of time is the real meaning of evangelization using new technologies—in this case, the Internet. This paragraph summarizes what the previous popes and documents have stated explicitly, albeit regarding the use of the Internet in the modern world.

The Church and Internet document, insists that the Church needs to understand and use the Internet as a tool for internal communications. The Internet has special characteristics, such

as direct, immediate, interactive, and participatory media. Recent popes have played an important role in their appreciation of the use of technology.

World Communications Day

A product of the Second Vatican Council from the *Inter Mirifica* decree is World Communications Day which was established in 1967. This day is celebrated annually, and the pope usually sends out important messages dealing with communication, especially in the digital world. Three popes are important in this regard: John Paul II, Benedict XVI, and Francis. The popes have greatly addressed issues of progress dealing with communication. Each year since 1967, the popes have written documents for World Communications Day to address emerging technologies.

A pope's message on World Communications Day is proof of their immense consideration of the use of new technologies, including smartphones. Amid chaotic moral decay emerging partly in response to the availability of information on the Internet and social media today, the Church desires to shine the light of Christ into this dark abode. I recommend that the documents issued on World Communications Day be taken seriously. In Tanzania, the episcopal conference translates the papal topics on World Communications Day into Swahili for a better understanding of the document and the message.

Pope John Paul II selected the Internet as the theme of the thirty-sixth World Communications Day in 2002. The pope approached the Internet positively and attested that “the most recent advancements in communications and information have put the Church in front of previously unheard-of possibilities for evangelization” (John Paul II, *Internet* 1). He accepted that the Internet had penetrated all the cultures of the world. Therefore, not utilizing the Internet to preach the gospel is to not read the signs of the time.

For example, in his papacy, Pope Benedict XVI made use of the Internet an important part of his leadership. In 2011, as part of his message on World Communications Day, the Holy Father pointed to the “radical changes taking place in communications” that “are not only changing the way we communicate but communication itself” (Benedict XVI, *Truth* 1; Lucas 158). Pope Benedict XVI challenged people to place these new communication technologies (e.g., the Internet, television, smartphones) at the service of the integral good of the individual and all humanity. If used wisely, he continued, the new technologies can contribute to the satisfaction of the desire of meaning, truth, and unity, which remain the most profound aspirations of each human being (Benedict XVI, *Truth*; Lucas 158).

Pope Francis wrote the following in the forty-eighth World Communications Day message: “The revolution taking place in communications media and information technologies represents great thrilling challenges; may we respond to that challenge with fresh energy and imagination as we seek to share with others the beauty of God” (Francis, *Communication at the Service* 2). The pope’s approach is positive in the sense that Francis accepts the good use of technologies but at the same time calls for the wise use of them. The Church does not stand to judge and condemn technologies but rather is fundamentally positive toward them (Francis, *Communication at the Service*; Robertson par. 1). Also, the leaders of the Church consider these instruments to be not only products of human genius but also great gifts of God and true signs of the times (Flannery *Inter Mirifica* 1; John Paul II, *Redemptoris Missio* 37; Paul VI, *Evangelii Nuntiandi* 45). The static technologies do nothing by themselves; they are instruments and tools to be used as people choose to use them.

These encyclicals and Church documents have offered a new outlook on the use of technologies. The bishops and their conferences may decide the best way to deal with the new

technologies at their disposal. The “training” of some members of the community in critical media study may help. These trained members will become experts and will help to suggest a new direction in the use of new technologies. The members of the Church need to be ethical. Therefore, the last section of this project discusses a Catholic ethic for communication, offering a fresh outlook for and connections in studying technology and Catholic ethic.

A Communication Ethic for Technology

The common denominator among all the encyclicals and Church documents is that technological inventions are a “gift from God.” A gift can be used at the discernment of the receiver. Therefore, the Church calls for the individuals to discern the use of new technologies in order to live an ethical life. This section begins with a discussion on communication ethic. Various communication scholars have engaged in substantial discussion on communication ethic and communication ethics. Arneson has well documented this in her book *Exploring Communication Ethics: Interviews with Influential Scholars in the Field*. The scholars interviewed by Arneson exemplify the following perspectives.

First, it is not easy to think of a communication ethic. This is because once one says “communication ethic,” then there is a sense of the universal, which seems untenable. Relativism allows us to respect differences and not to assume that our way of looking at ethics is the best way, the right way, or the only way (Johnstone, *A Conversation* 16).

Arnett accepts this perspective, though with a moderate view of trying to find the ground: “no such entity as communication ethic with the power of universal claims each ethic, however, there is a possibility of finding common ground” (Arnett, *A Conversation* 59). The Catholic tradition can practice a communication ethic. An ethic can be situated in particular people, groups, situations, and cultures in historical locations (Wood, *A Conversation* 118). We could

agree to the ethic that calls on us to communicate respectfully with others. Johnstone admits that we have in common that what differentiates us (16). Arnett argues that we need to understand the ground on which we stand, as well as understand the ground of the other. In a traditional culture, there is a universal agreement; the practices are embedded in life (Arnett, *Interview* 61). For a particular Catholic ethic residing within the Catholic tradition, the bottom line is “ought to.” The above discussion established that there is a communication ethic, and, therefore, it is possible to have a Catholic communication ethic. In the document *Church and Ethics*, ethics and communication are discussed.

Church and Ethics affirms that choice is central to a question of ethics. This applies not only to viewers, listeners, and readers, but also to those who control the instruments of social communication to determine structure, policies, and content (1). The ethical question remains this: How can the media be used by a person for good or evil in their relationships with others? Therefore, “choice” is a word that accompanies the ethical use of technology. That is why the central question in ethics regards how we make choices. Catholic communication ethics calls for the right choices to use technology responsibly.

The Church has various reasons for being interested in the means of social communication. Viewed in the light of faith, the history of communication can be seen as a long journey from Babel, where site and symbol of communication collapsed (Gen 11:4-8), to Pentecost and the gift of tongues (Acts 2:5-11), where communication was restored by the power of the Holy Spirit sent by the Son to announce good news (Mt 28:19-20). The Church has a mission to preach the gospel until the end of time. Today, the Church is called to use the available media to preach and evangelize (Pontifical Council, *Communio et Progressio* 126-34; Paul VI, *Evangelii Nuntiandi* 45; Flannery, *Inter Mirifica* 3; John Paul II, *Redemptoris Missio*

37). The available means of communication must be at the service of man. They must bring unity.

The document *Church and Ethics* reiterates that all human communication is grounded in the communication among the Father, the Son, and the Holy Spirit. The Son is the word eternally “spoken” by the Father. The Father has spoken to us by the Son (Heb 1:1-2). Communication in the Church finds its starting point in the communion of love among the divine persons and their communication with us (Pontifical Council 4). Thus, the encyclicals and the apostolic constitutions are the resources we must use in making ethical choices. In a nutshell, the following aspects show why a Catholic communication is unique.

In this section, I consider the principles of Catholic ethic and why it is uniquely Catholic. What makes Catholic unique is that Catholic ethic unique is that it is derived from Scripture and tradition. The grounds for this ethic is the Word of God and tradition and is represented by papal encyclicals, church pronouncement and apostolic constitution.

This ethic is unique due to the involvement of “choice” which is an important aspect in the Catholic faith. In faith formation, there is formation of conscience which helps to make an informed and responsible decisions. In other words, this ethic is not imposed on people or parishioners but can freely be chosen. This is unlike other decisions that may be imposed on people. The insistence of what we need to protect and promote must be articulated from the Church teaching for making free choices.

Another principle of this ethic Involves the guidelines for emerging technologies in how they protect and promote connectivity The Catholic Church needs to protect and promote connectivity among Christians. Just as we are connected through the Holy Eucharist, the emerging technologies must be guided by the communion spirit. This is further developed in the

example of the Holy Trinity who live forever in the Unitarian Trinity. The Unitarian Trinity is the Father is in the Son and the Holy Spirit. The Son is in the Father and the Holy Spirit. The Holy Spirit is in the Father and the Son. The guidelines are given from various Church documents and the faithful must adhere to them. The Church leaders must take a lead in implementing the guidelines.

The Catholic ethic is unique in its positive approach towards technology. The uniqueness of this ethic is a positive approach in the use of technology. The popes over centuries have referred to technology as a “gift of God” (Pius XII, John Paul II). The *Inter Mirifica* document of Second Vatican Council reiterates the ideas of positive use of social media, which discerns the use of the devices ethically. In this way, the Church does not judge and condemn technologies and is fundamentally positive towards them (*Communio et Progressio* Robertson par. 1).

This ethic extends a sincere responsibility to the whole community of believers that is both clergy and laity. These responsibilities are given to the parents, teachers, priests and the entire community (*Communio et Progressio* 22). This is unique because most ethics do not have guardians. This is the reason why the ethic is special in many senses. This ethic is lived by example. That is why the parishioners are examples in the use of technology in the families. The pastors of the souls and the laity are responsible for ensuring the good use of media: new technology. This ties with the application in the family and extends to the Small Christian Community and in the Catholic University. From the family perspective, parents have a sincere responsibility towards training the young people in the use of new technologies. In this case, smartphones are both hardware and software when it functions as a media. In the Catholic university, through various researchers, the ethical use of smartphones is brought in the light to

help the entire university community (discussed more in chapter five). People should adhere to this ethic because it helps to build up moral behavior in the case when people do not want to be considered immoral (discussion in chapter five).

In short, the sources and practices are the ones that make this ethic Catholic. The practices are texting, telephone calls, social networking and internet. In this way, Catholic ethic applies to all the practices. While the example of texting allows connection with another person far away, it may also lead to “absence” or disconnection with the people in the proximity. Telephone calls may distort the connections with someone who is from distant lands. Social networking and internet are the practices that can disconnect us with others. This ethic is a fundamental call to use smartphones in such a way that we are connected and not disconnected with the community.

Finally, what holds this narrative together is the use of the word of God and tradition. Anything not drawing from these two words is outside this Catholic ethic. This narrative is practiced in the Catholic community without prejudice toward non-Catholics. This narrative can be seen mostly in the parish level and the parishioners are the first practitioners. The ethic is clearly seen in the examples of family, small Christian communities and Catholic universities. Through research, the ethic expounds and brings more about conversation.

There are times when this ethic becomes a challenge to the younger generation. However, as mentioned in chapter 5, this ethic is attached to morality. The basic principle admits that no one wants to be considered immoral. The previous chapters discussed another important element, which is how this ethic is also attached to taboo. This taboo is shown when smartphones are used without considering other people are immoral and seen as a kind of rudeness or social taboo.

Since some young people may not want to be seen or considered immoral, this building of moral behavior is an endeavor of all the people.

The smartphone is one of the latest technologies to consider for applying the Catholic ethic. It is important to consider taking a positive approach to the use of smartphones in Catholic practices. By embracing a new and different approach, one of the goals of this section is to offer fresh outlook in the use of technology. In my community, many perspectives have offered a negative approach to the use of smartphones. However, a positivity approach in the use of smartphone combined with the use of Church documents connects theory with practice. Concerning choices, narrative plays a significant role in a Catholic communication ethic.

Narrative Flexibility

The suggestion given by Pope Francis for parents to ban phones from the dinner table is the rationale for this section. The pope maintains that “families should put down their mobile phones at the dinner table and engage in conversation” (Squires 1). Thus, a Catholic culture admits that the Church has a moral authority to teach children or adults at a dinner table to “stop engaging in technology” (Eustachewich par. 1). The question, though, is this: While we want to maintain a human connection, can there be an extenuating circumstance to use smartphones, even in prohibited places? This leads to the discussion that there can be flexibility in smartphone use, particularly in cases of emergencies, like sickness, invasion into private space, death, or any unpleasant situation. There is a need to have an effective negotiation for the common good.

In this discussion, I would like to borrow two words from theology: “epikeia” and “conscience.” These two terms are important in dealing with law and Church documents. The law-giver does not like to yield to practicing the law, but in circumstances of error or doubt, the law cannot be used blindly. If an error occurs, then the epikieia, or the idea that a law can be

broken to achieve a greater good, has to be used. Epikeia is a Greek term that means “reasonableness.” The word was taken from Aristotle and used mostly in Thomistic theology. In his *Summa Theologicae*, St. Thomas Aquinas explains that it is not possible to lay down rules of law that apply to every single case. This is because the law, if applied to certain cases, will frustrate or bring injury to the common good. Thus, it is good to set aside the letter of the law and follow dictates of common good (Summa Pt. II-IQ. 120 Art 1). When using epikeia, one has to be guided by conscience. This is the background for moving toward a narrative flexibility in the use of new technologies. Although it is clearly encouraged to not use smartphones in some areas and contexts in order to remain in touch with others, epikeia and conscience allow the use of smartphones in case of emergencies, because that is the common good.

Epikeia goes hand in hand with conscience—eternal law communicated to rational creatures through the light of reason (Healy 23). Conscience is the judgment that one makes about the moral goodness or badness of a way of acting that one now faces (Healy 24). This is the reason that, in issues of whether something is a sin or not, the conscience plays an important role. Catholics are trained to listen to their conscience in moral judgment. For example, it is strictly forbidden to use smartphones in Church, but if there is an emergency, with the use of conscience and epikeia, one can use it for the common good. Writings of the Church fathers, the edicts of Church councils, and papal encyclicals show the need to interpret every circumstance differently. Catholics believe that scripture and tradition together point to the sacred narrative of the Church. This sacred narrative may be flexible.

In this discussion of negotiation in the use of smartphones, I will include some concrete examples from the Sacred Scripture. In particular, I will include the instance when Jesus was condemned for doing wrong things but it was for the greater good. In various occasions in the

Holy Bible, Jesus was accused of wrong doing. A good example is healing on the Sabbath which was unacceptable in the Jewish tradition. The rationale for this accusation is Ex. 31:12-17 “Say to the sons of Israel, you shall keep my Sabbaths, because is holy for you. Whoever does any work on it shall be put to death.” Such was the law but Jesus went against such a law for the common good. In Mathew 12:10 “and a man was there whose hand was withered. And they questioned Jesus, asking, is it lawful to heal on the Sabbath? They did this in order to accuse Him. Likewise, in Luke 13:14 a synagogue official was indignant because Jesus had healed on the Sabbath. These texts reiterate the same reality or reaction to Jesus for healing on the Sabbath for it was breaking the law (Mk. 3:16, Lk 13:10-17, Mt 12:11, Lk 6:7). These texts are the rationale for the negotiation or flexibility in the use of smartphones.

There are various occasions in which one might be forced to use smartphone and even contradict what Pope Francis had insisted. Pope Francis insisted that we stop using smartphones at the dinner table. His intention is geared towards building moral behavior from the family environment. In this case, the same principle of negotiation can apply that when necessary the phones can be used at the dinner table because of illness or taking care of the sick. In this case, we act in the good faith that it is for the common good as Jesus’ own example.

While at the table, some researches have revealed that some individuals can engage in multitasking. One can engage in conversation and at the same time, check and respond to text messages. So long as this does not jeopardize the human communication, this can be negotiated (chapter five). However, for those individuals who cannot engage in both then it is good that they avoid the use of their smartphones while engaging in human communication. In dealing with social networking, there is a good explanation on the use of Facebook in which individuals would engage in multitask from just checking Facebook to check emails from my classmates and

other issues (Reid 178). Smartphones are built to execute multiple tasks simultaneously (178). This brings about two personality traits: impulsivity and sensation-seeking. Researchers have identified social interaction gratification as a top reason for smartphone usage as a central motive for smartphone multitasking (178).

The negotiation can work for Catholics after observing the example of Jesus himself who did a wrong thing but with right intentions. Also, the use of “epikeia” plays a role in the decision making including negotiation.

By way of the principle of negotiation, the parishioners could be guided in the use of smartphones through Church guidelines. In offering this principle, a question would be how to respond to a parishioner who does not want to positively embrace smartphones. As will be pointed out in the last Chapter, this dissertation is geared towards the building of morality. Morality attracts people who want to be considered moral. In any case, new technologies are attached to morality; people might adhere as no one wants to be considered immoral.

In the Catholic faith, there are two primary sources of faith and morals: scripture and tradition. Scripture is the word of God as revealed and inspired by the Holy Spirit. We interpret the word of God but remain faithful to magisterium (the teaching authority of the Church). Tradition is the living transmission of sacred truth by the Holy Spirit through the teachings of the Church, as represented in written form in the writing of the Church Fathers, the edicts of Church councils, and papal encyclicals. Thus, an encyclical can be thought of as a sacred truth by the Holy Spirit. The Church grows in her teaching at every age and time. The Church defines itself in various contexts, but the essence remains the same. That is why I included natural law (e.g., right to life) in the discussion of dogmas as the essential aspects of Catholic faith that do not

change. The Catholic communication ethic is guided by encyclicals and councils, which were carefully written and do not contradict either scripture or the traditional Catholic narrative.

What makes stable the narrative negotiations or flexibility unique in the Catholic faith are consultations to the magisterium. Even with various religious orders, the religious orders do not make up either progressive or non-progressive camps, as they are constantly monitored to minister within the perimeters of the magisterium; thus, even the use of *epikeia* must be guided by authority to avoid misuse. This involves a training of listening to one's conscience. The training of conscience is possible because the universal Church starts from the family, then moves to small Christian communities and to the local Church (parish), which can become a resource for the negotiation or training of conscience (I will discuss this in practical terms in chapter five). Flexibility is within the boundaries of Catholic teaching, in which conscience plays a great role.

Ethical principles are contextual; what is ethical in one situation is not necessarily ethical in a different situation (Makau and Arnett 227). Ethics is based on reason alone, and morality is based on reason and teachings of the Church as the authority on faith and morals. The role of the Church is not simply to repeat what is contained in scripture and tradition but to interpret, explain, and apply the teaching of scripture and tradition to the contemporary world (3). We can thus think of flexibility even in the context of smartphone use. Narratives sustain a particular moral identity.

With narrative, James Gustafson identifies the central thesis of the story by stating that narratives function to sustain a particular moral identity of a community. Narratives shape and maintain the *ethos* of the community. Narratives give shape to our moral character and determine the appropriate actions we should take as members of the community (19-20). This functions as

the keystone of what narrative may mean. Narratives determine necessary actions in communities. This supports the notion of a Catholic narrative shaping a moral character by guidance that leads us to the right choices.

According to Arnett, narrative is negotiated between people who experience the world differently (xxi). The Church in Tanzania negotiates narrative as people live together in the same historical moment and with a different culture in their approach. People's choices are influenced by the ground on which they stand together. The narrative helps to open up a conversation and is an invitation to the entire conversation. In the Catholic ethic, the conversation about smartphones has a ground that includes encyclicals, apostolic constitution, natural law, and apostolic exhortations. The narrative, as exemplified by Fisher and MacIntyre, is story centered. The Catholic ethic is a narrative that comes from the Catholic tradition, where the story is part of the tradition.

According to Fisher, humans are necessarily storytellers. This is the reason why all forms of communication are interpreted and assessed from a narrative perspective (ix). We interpret and evaluate stories against older stories acquired through experience (ix). All forms of communication need to be seen as stories—symbolic interpretations of aspects of the world occurring in time and shaping history, culture, and character (5).

To believe a story, we use “good reason” (Fisher 89). With good reason, we can “choose” to interpret, which is contextual. With narrative fidelity, stories match our good reason. This leads to unending conversation, which calls for flexibility. The “good reason” is related to what the Church terms *epikeia*, which here can be applied to discerning the use of technology in times of critical need, even when the law or the Church documents do not allow it.

The continual Church conversation on narrative is found in scripture, writings of Church fathers, councils, and papal encyclicals. The Catholic tradition focuses on faith and reason. Thus, the narrative cannot be applied blindly without what Fisher calls “narrative rationality,” which brings flexibility and, therefore, narrative flexibility because Catholic communication ethic continues to grow. The Catholic Church grows because of what Burke said: “we become participants in the story of those who lived, who live now, and who will live in the future” (*Definition of Man* 94-97). In this case, rigidity cannot be practiced. The paradigmatic model of human decision making and communication is “good reason,” which varies in form among the situations, genre, and media of communication (Fisher 64). Narrative flexibility is the recognition that the universal is worked out in the particulars of everyday life.; The application of Church documents should be contextual. If the document does not cover every circumstance, the need to interpret exists, and this reflects a particular community. The production and practice of good reason is ruled by matters of history, biography, culture, and character (64). Each episcopal conference has a kind of autonomy to interpret a given document to suit local needs or to be sensitive to culture and history. This is how the universal is applied in the particulars of everyday life.

Rationality is determined by the nature of persons as narrative beings, the awareness of sequential probability, what constitutes a coherent story, and the constant habit of testing narrative fidelity, or whether or not the stories they experience ring true with the stories they know to be true in their lives (64). This idea of narrative rationality is also seen in Hauerwas’s discussion. The narrative is crucial in understanding human life (Hauerwas and Jones 2). Fundamental to narrative form are stories. Narratives are significant because of the recognition of rationality, methods of argument, and historical explanation (2). Stories make narratives. The

narrative has rationality and historical explanations, which make stories meaningful in a community.

MacIntyre shows how claims about narrative and personal identity are bound up with conceptions of practical rationality. Personal identity requires one to be virtuous. MacIntyre attests that virtues are necessary for practical rationality. Practical rationality requires that communities and traditions attend to narratives. Thus, according to MacIntyre, practical rationality is tied to the moral transformation of personal identity that is occasioned by participation in communities and traditions. The Catholic community has a tradition that can bring about its own identity in the choices we make, which guides our actions on how we communicate ethically in this particular ethic, which resides only in the Catholic tradition.

Narrative probability is that which constitutes a coherent story with their constant habit of testing. Narrative fidelity is whether or not the stories people experience ring true to the stories they knew to be true in their lives. Rationality is something to be learned, and being rational in these ways involves a high degree of self-consciousness. The narration implies that “people” judge the stories that are told for and about them and that they have a rational capacity to make such judgments (Fisher 67). Rationality is learned, is formal, and is not innate (67). This is the reason why the Church teaches through documents.

Some stories are better stories than others—they are more coherent and more “true” to the way people and the world are perceived in fact and value (Fisher68). This is done by “good reason” and values (68). MacIntyre writes that narratives enable us to understand the actions of others “because we all live out narratives in our lives and because we understand our own lives in terms of narratives” (*After Virtue* 197).

Catholic Scholars on Implementing an Ethic for Communication

According to Roger Mehl, in his book *Catholic Ethics and Protestant Ethics*, a Catholic ethic is in the process of reaching full development and yielding a profound transformation in the Church. The Catholic Church has lived through centuries with a stable ethic (28). The Church's papal documents offer guidelines that have facilitated a stable ethics.

Over centuries, a Catholic ethic has been viewed as a gauge for judging right and wrong. In most cases, we are obliged to make an informed decision. Many Catholic writers have engaged in discussing a Catholic ethic. One remarkable author is Roger Crook. In the book *An Introduction to Christian Ethics*, he extends his discussion to a Catholic ethic. According to Crook, a Catholic ethic is a critical evaluation of human conduct from a Catholic perspective in terms of assumptions about human nature, as well as the relationship of human beings to one another and their relationship to God. He further clarifies that "ethics and morals are used interchangeably" (Crook 4). Ethics has to do with ethics, and morality has to do with specific actions (Crook 4). Christians who accept ethics as the standard of morality attempt to use that standard to make moral decisions (Crook 4). An ethical decision is the highest good in life. In other words, guidance in terms of ethical decisions is guided by the choices we make in every circumstance. This project aims to arrive at helping the making choices, which will build our moral behavior in smartphone use.

Crook states that a Catholic ethic calls us to have choices in regard to what to do and what not to do (3). To raise an ethical question is to take the past into account (Crook 3), deciding the future. Crook attests that it is challenging to talk about Christian ethics because there has never been unanimity among Christians on moral judgment (26). In reading Crook, I concur that it is easier to talk about Catholic ethic than Christian ethics.

The critical scholar in discussing a Catholic ethic is St. Thomas Aquinas. In his two essential documents such as *Summa Theologicae* and his commentary on *Nicomachean Ethics*, there is a clear understanding of a Catholic ethic. The traditional Church ethic draws from two sources: Thomistic ethics, which constitutes the backdrop, and practical modifications that came unexpectedly during the nineteenth century. St. Thomas attached great importance to ethics (Aquinas 1103, 1106b). The *Secunda* of the *Summa* is devoted to this subject (Aquinas). Thomistic ethics is connected to natural law, and the *Secunda* extends the discussion on the practical decision on morals as guided by the choices. Thomistic ethics has long been a model for the Catholic Church. However, in his time, he extended a more dynamic position: ethics were not only for human actions but also for other actions related to social, economic, and doctrinal issues.

In this sense, we can allude that St. Thomas Aquinas provided a more influential position in dealing with ethics. Natural law has been a serious challenge over centuries. St. Thomas Aquinas tackled the theory of natural law; he wanted to grant more openness (Gustafson 80) in dealing with natural law as it informs ethics. The teachings at any particular time can be adequately understood only in the context of social, economic, and doctrinal issues. Historical factors determined the weighing of competing for “values” in a particular period. Thus, the dynamic that St. Thomas Aquinas brought to the Catholic ethic is to be open to the historical moment and interpret ethical issues. With St. Thomas Aquinas’s background as both a philosopher and a theologian, along with his Aristotelian influence, he led the Catholic ethic to grow and embrace new values, including technology.

Law falls into three categories. The first category is natural law that is communicated through human reason written by God into a natural order. Natural law is universal and

unchanging (John Paul, *Veritatis* no. 44; Rommen 5; Summa Theologicae). The second category is positive divine law that is recorded in the Sacred Scriptures and no human power can alter it. This category excludes man-made laws and is derived from revelation (Catholic Encyclopedia par. 1). The third category is positive human law, which is made by human beings and includes both civil and ecclesiastical law. Roman Catholic ethics has been grounded in the philosophy of natural lawless biblical centeredness “all men of goodwill” (Aquinas). The phrase “all men of goodwill” implies those who live in conscience, even if they do not belong to any revealed religions. These people live by their conscience.

Conscience is a cognitive process that leads someone to feel remorse when he or she commits acts that are contrary to moral values. In other words, it is the inner voice from within (John Paul II, *Veritatis* 54; Moore 1646). Conscience in an individual must be informed by the law, by institutions, by experience, by reason, by worship, and by the inner voice of the Holy Spirit (Crook 32). The use of new technologies calls for the formation of conscience, which can aid in narrative flexibility.

As reported by Roger Mehl in his book *Catholic Ethics and Protestant Ethics*, St. Thomas Aquinas’s system consists of a Christianization of Aristotelian ethics, in which all of ethics resides in the movement of the rational creature toward God (28). Ethics is the ascending movement of the rational creature towards the creator—this is what the ethical systems of antiquity called the “Highest Good” (28). Ethics is the multiplicity of goods that free will can use to exercise its power of choice (28). The ultimate end of ethics is the free will’s ability to choose without coercion.

According to Michael Banner, in his book *Christian Ethics: A Brief History*, John Paul II is perhaps the most influential Roman Catholic thinker of the 21st century His discussion focuses

on the importance of an individual before God. He critiques modernity (Banner 100). Pope John Paul II holds against skepticism and relativism (Banner 100). Because secularism was still embraced by most people in our century. The importance of the individual before God is a fundamental Catholic ethic; it leads to the respect of human beings in all of our dealings. In all of our choices, we must consider this important relationship between God and an individual. Thus, even with technological progress, it is worth mentioning that our relationship with technology must never deprive us of God and human beings.

Contemporary thought sometimes seems to doubt the very existence of moral knowledge. Finding moral answers to specific questions is very difficult; that is the problem of “hard cases,” which is the problem of ethics and requires strict discipline (Banner 18). Benedictine has provided us with what we may regard as the paradigmatic form of Christian ethics with its what, how, and why. The same questions remain in dealing with technology.

There is a widespread notion that when we think of morality, we go only as far as the seventeenth century and Immanuel Kant, as if those who came before had nothing to teach on this subject (Banner 2). We are not the first to think about ethical questions. Greeks addressed ethics, but not in the sense of global warming, cloning, or smartphones. The assumption that the past has nothing to say on this subject is false. Aristotle engaged a discussion on ethics. According to Aristotle, the good life consists of living in loving (Banner 12). Aristotle asserted that man is a political animal and that a human life is one lived with and alongside others in the *polis* (city). Ethics was viewed in connection with the *polis*, or city-states.

Kantian ethics considers a “duty responsibility,” or a loyalty to someone outside-a deontological act from a duty movement from a fundamental obligation. The essence of ethics is making value judgments (Crook 5). Ethics is needed as a way of acting either for the

achievement of certain desirable goals (teleological) or as a response to individual fundamental relationships (deontological).

In Alasdair MacIntyre's *After Virtue*: the story of ethics in the West has been, at its core, the story of Christian ethics and has shaped the practices, attitudes, and values of everyday life. In the West, history must be a history of Christian ethics (Banner 6). Christian ethics drew upon existing Greek and Jewish ideas. Christian ethics has been influenced by other systems of thought and ways of life. Historical factors determined the weighing of competing "values" in a particular period. Tradition is a historical one, and a theory is needed to interpret, understand, and justify the importance of history for a theory that developed from "nature" (Gustafson 81).

Summary and Conclusion

This chapter was a response to the dissertation question regarding how a Catholic communication ethic shapes the use of smartphones for human communication in Tanzania. The chapter began to explore papal encyclicals: *Divini Illius Magistri*, *Vigilanti Cura*, and *Miranda Prorsus*. From these three documents, a solid foundation has been established regarding the use of new technologies. The Tanzanian community is trying to use these encyclicals to address the danger of less connectivity in the community.

The project moved to a discussion on Second Vatican Council and the vital decree *Inter Mirifica*, which focused on motion pictures, radio, television, and the press. The Vatican Council provided useful guidelines focusing on training and providing education for better technology use. The council fathers concluded this decree by ordering additional pastoral instructions. In response, *Communio et Progressio* was published in 1971. This document engages in discussion on the use of advanced technology, with a focus on culture to determine how technologies can bring about unity.

The next section was on the Pontifical Council for Social Communications. This section focused on *The Church and Internet*, ethics in communication, and World Communications Day. The documents discussed in this section were provided in the wake of intensive use of new technologies; they offer strong guidelines in the use of all technologies, including smartphones.

The final section considered a Catholic communication ethic and Catholic scholars on a Catholic ethic. This section showed that ethics did not begin in 1936 with *Vigilanti Cura* but has long been a topic of discussion in the Catholic faith. The debate concerning natural law, positive divine law, and positive law is important in technology use. The formation of conscience can help in moral building behavior. Thus, the dissertation question is addressed that a Catholic communication ethic can help to shape the use of smartphones in Tanzania.

All means of communication are essential for society. The Church has insisted on adopting a positive outlook of the new technologies. Since the Second Vatican Council and especially Pope John Paul II's teachings and testimony, new technologies have been viewed as "a gift from God." However, the pope continues to call for discernment in their use until they have what he calls "Christ's redemption" (John Paul II, 4 *Redemptoris Mission* 37). This positive attitude of the use of media is at the core of this project. The discussion of narrative has revealed that narrative can be used in a community with some flexibility when it comes to the use of technology.

The popes and Church documents over the years have extended an invitation to be vigilant. No restrictions have been called for; instead, civil authorities, educators, pastors of the soul, and all of God's people should be responsible for safeguarding the excellent use of new technologies. Social media and other new technologies pose new challenges to human. Personal

relations and families are changing continually. The words of Benedict XVI on the occasion of World Communications Day in 2012 are relevant:

Today the modern media, which are an essential part of life for young people, in particular, can be both a help and a hindrance to communication in and between families. The media can be a hindrance if they become a way to avoid listening to others, to evade physical contact, to fill up every moment of silence and rest so that we forget that silence is an integral element of communication; in its absence, words rich in content cannot exist. (Benedict XVI, *Silence and Word* par. 1)

In other words, modern media has captured the attention of young people to the extent of losing human communication. This has been the hindrance of good communication and has led to the making of bad choices in relation to technology. Thus, this chapter highlighted the use of Catholic documents for the right Catholic ethic.

What makes social media and other forms of communication different is that social media is more active, interactive, and instantaneous. This shows that if one does not pay enough attention, he/she can be interactive but be completely wrong.

The papal encyclicals and other Church documents respond to the dissertation question by showing that even if the technology is used, it can still help to maintain human communication. In other words, there will always be a real encounter between people. This leads us to the final chapter, which deals with implications of and recommendations for the use of technology in Tanzania.

In conclusion, both the papal and Second Vatican Council documents have been central resources for this chapter. The guidelines have provided some useful principles concerning how to embrace new technologies responsibly. The documents assert that implementing the guidance

is not a personal activity, but that the whole community must be involved. The main issue that was raised was whether there could be a negotiation in dealing with a Catholic ethic. Epikeia has helped to open this discussion in the Catholic realms. However, in all we do (as Catholics), we listen to a conscience, which consists of the inner voices that call to do good and avoid evil. If someone does not follow the guidelines by the Church, conscience will create guilt in that person; in serious matters, this is considered a sin, which is a violation of moral order. The Catholic narrative must adhere to “good reason.” The Catholic story is informed by papal encyclicals and Second Vatican Council documents that do not contradict the scripture or natural law. The chapter concluded by drawing from Catholic ethic scholars who insist that we must make good “choices” to build sound moral behavior.

Chapter Five

The Implications of a Catholic Ethic and Moral Behavior in Human Communication

Every known society has its own unique moral codes, which vary from society to society. Family plays a significant role in building a person's morality because from the age of five, children begin to develop moral behavior (Thompson). The research reveals that at five years of age, children can start to make conscious choices (Field and Anderson 1985; Thompson). This is the reason why building moral behavior begins at the family level, where children can be trained. The vital component in morality is "freedom to choose" (Edwards and Townshend 1946). Choices are influenced by family, culture, and religious beliefs (Healy). The introduction of digital technologies provides another influence on a person's moral growth. Moral behavior affects human communication. Communication ethics deals with the moral good present in any form of human communication.

The smartphone "is the fourth screen coming historically after cinema, television, and computer" (Miller 2010). Digital technology, starting from the twentieth century, completely transformed lifestyles, daily routines, and communication styles (Liubiniere 83-84). The changing from one set of dominant information technologies to another is always morally "contentious" (Dufour 1995). This is the reason why there is a need for building moral behavior.

The significance of this chapter is that it discusses the implications of this project. The main focus is on how people negotiate narratives using communication ethics and moral behavior. The beneficiaries of this project will be the Youth Department in the Tanzania Episcopal Conference, the Catholic dioceses in Tanzania, and the Catholic schools (preschools, elementary schools, secondary schools, trade schools, and universities, including major seminaries and religious formation houses) in Tanzania.

This chapter responds to the dissertation question concerning the danger of losing connectivity, or “real” face-to-face encounters between people in our Tanzanian culture. This chapter describes how we can preserve our good culture of connectivity among family members and communities by integrating some digital aspects that are morally accepted. In other words, the intensive use of smartphones can be an excellent strategy to bring us together as a culture, although in a new way. The narrative guidelines will denote the importance of using smartphones while maintaining “the culture of real interaction with brothers and sisters” (Francis, *We Are Members* par. 1).

The chapter is divided into four main sections. The first section explores the Catholic Church in Tanzania to connect it to the three areas of this project’s implications and recommendations. These areas are family, small Christian communities (SCCs), and Catholic universities. The second section tries to understand narrative flexibility in smartphone use in various social contexts in Tanzania by considering moral behavior as defined by the Catholic Church; a discussion on the misuse of visuals (pornography) and the worship of smartphones (idolatry) is included. The third section deals with additive change to the Catholic narrative in a “let’s talk culture.” The fourth section presents future applications of the project. The chapter closes with a conclusion.

Moral Behavior

The Catholic Church has played a significant role in building moral behavior among believers in Tanzania. Cicero, the Roman statesman, translated Greek philosophy to Latin. He coined the word *moralis* from *mores*, meaning customs or conventions. The Greek word *ethicos* was initially coined from *ethos*, which means customs or conventions (Cardwell 47). Originally, the words “morality” and “ethics” were used interchangeably (Crook 4). In short, moral systems

are defined as “interlocking sets of values, virtues, norms, practices, identities, institutions, technologies work together to regulate selfishness and make cooperative social life possible” (Haid and Kasebir 800). These values, practices, and identities are defined in a given society. People strive to uphold morality to be accepted and considered as moral, versus immoral, persons.

Cultural and religious beliefs play a role in what one thinks to be right or wrong (May). Moral behavior is predominantly learned. Moral behavior is seeking right from wrong or doing the right thing. People behave morally for three reasons. For one, they act morally because they want to remain true to their norms and identities (Aquino and Reed). Second, people behave morally because they are reminded of their norms (Aquino et al.). Third, they want to avoid social rejection and other punishments (Mazar, Amir and Ariely). People behave morally because they want to be seen and perceived as moral. Wrong characterizations are avoided by all in society, as people need acceptance, to retain their good image, and identity.

Every act derives its morality from three elements: the object of the act viewed in moral nature and as considered in its relationship with the moral law; the circumstances surrounding the act that are capable of changing (e.g., eating meat is not a sin, but eating meat on Good Friday is a sin); and the purpose (end) intentions that prompt one to perform such an act (Healy 9-10). An action is morally right if all elements are applied.

The moral goodness or badness of our actions depends on their commonality or deformity with the rule of right conduct (Healy 24). The guiding principle derived from the above description is that good must be done and evil must be avoided. Morality is shared from family members and clergy through communication in which the Church narrative is transmitted. Through various instructions, youth share the story of the Church, which guides them morally.

The narrative story of the Bible is the main source of instilling moral character. This is what the Church considers to be the formation of character or formation of the human person. The discussion begins with communication ethics, moral behavior, and human communication then Catholic Church in Tanzania to highlight the role the Church plays in building moral behavior.

Communication Ethics, Moral Behavior in Human Communication

Communication ethics is the notion that humans are governed by their morals, which, in turn, affects communication (Tompkins ix). Communication ethics deals with the proper morals present in any form of human communication. Ethics is central in communication, both as a process and in individual communication acts. Because we communicate with others, their involvement in communication raises the ethical question of how the communicative action of the individual is good, right, or virtuous for others. In building moral behavior, one can be mindful of how his or her communication can affect others (Tompkins ix). The values of the communication process that arise in ethics are truth, justice, freedom, care, honesty, and integrity (ix). This is how communication ethics and moral behavior are linked to human communication. Our social nature makes our connection between communication and ethics; as Aristotle said, we are political creatures.

According to Richard Johannesen, in his book *Ethics in Human Communication*, ethics is making choices and exercising judgment (1). Ethical judgment focuses more precisely on the degrees of rightness or wrongness in human behavior. Thus, the connection between ethics and moral behavior is that moral behavior is the end product of ethical decisions. Thus, any philosophy of human communication must include specifications of moral standards that will protect and promote communication behavior (3). The connection between communication and behavior is that communication is a condition of human life that is practiced within the social order. Every society tries to practice morality; consequently, moral behavior is at the heart of

communication as people judge the good and bad and good and evil in any communicative practice.

Communication should be by persons to persons for the integral development of persons (Pontifical Council, *Ethics in Communication* 21). The bottom line in communication ethics and moral behavior is human communication, which is seen in the need for reflection, discussion, and dialogue (Pontifical Council, *Ethics in Communication* 21). The discussion and the dialogue in communication mean articulating different ethical positions.

Each communication ethics is inherently persuasive (Arnett, Fritz, and Bell 38). Each communication ethic lives within the narrative structures or communities of discourse that argue for the importance and value of a given set of communicative goods (Arnett, Fritz, and Bell 39). Human communication from a narrative perspective understands people as full participants in the making and interpreting of communication from a story-laden context (Fisher, *Narration* 1987). The narrative gives birth to a particular set of social practices, virtues, and understanding of well carried forth in dialogues (Arnett, Fritz, and Bell 55). The narrative provides guidelines for human action (37). Our ethical positions and moral behavior work within a narrative in which we acquire social practices.

Arnett articulates in his book *Levinas's Rhetorical Demand: The Unending Obligation of Communication Ethics* that Emmanuel Levinas considered ethics to be “the first philosophy” (16). Arnett continues that discussion by describing the responsibility of the Other, which has no demarcation (1). Rhetorical demand of the face of the other says, according to Levinas, that “I am my brother’s keeper” (2). This brings about a unique response to the Other. This is what we can refer to as being attentive to the face of the Other. If we work on this assumption, then human communication must necessarily be a reflective act of moral behavior and communication

ethics in which we chose the “good” for the communicative practices that consider the Other. There are clear connections between communication ethics and moral behavior in human communication.

The Catholic Church in Tanzania

According to the book *The Catholic Church in Moshi: A Centenary Memorial, 1890–1990*, the efforts of missionaries to bring the gospel to East Africa—Tanzania included—can be divided into two historical periods: The first period extends from the coming of Portuguese colonialists in the early sixteenth century to the middle of the nineteenth century (The Centenary Committee 34). The second period extends from the middle of the nineteenth century to the mid-twentieth century.

In the first period, the missionaries stayed along the coast, where colonialists had established stations. The missionaries at this time were Jesuits³, Franciscans⁴, and Augustinians⁵ (The Centenary Committee 34). The Catholic religion, at this point, was only in the coastal towns of Mombasa, Faza, Zanzibar, and Lamu (Catholic Church, *Portuguese* 34). The missionaries did not go toward the interior of Tanzania because they were afraid of malaria and had an unfounded fear of indigenous people. Thus, their missionary work in the sixteenth century was confined to the East African coast.

The missionary revival in the nineteenth century was a strong movement involving all the Christian churches in Europe and America (The Centenary Committee 35). The revival was not limited to Roman Catholicism alone. In East Africa, the first missionaries in the nineteenth

³ A Roman Catholic order of religious men founded by St. Ignatius of Loyola in 1540 during the Counter-Reformation; they are well renowned for their educational, missionary, and charitable works.

⁴ A Roman Catholic order founded in 1209 by St. Francis of Assisi following Franciscan rules; they are known for their preaching and missionary works.

⁵ A Roman Catholic religious order founded in 1256 that is devoted to educational, missionary, and parish work.

century were two Protestant missionaries named Johann Krapf and Johann Rebmann, both from Germany (Sundkler and Steed). They made an expedition to the great mountains of Kilimanjaro, Kenya, and Usambara (The Centenary Committee 35). Unfortunately, their missionary work was not successful; therefore, Krapf returned to Europe, and Rebmann remained on the East African Coast undertaking studies in the writing of Kiswahili (35). The failure of protestant missionaries minimized efforts of the Protestants to spread Christianity and accounts for the large number of Catholics who were welcomed in East Africa and led to a second group coming to spread the gospel in Tanzania.

The first Roman Catholic missionaries to come to East Africa during this period were the Holy Ghost Fathers, the congregation founded by Father Claude Poullart and Francis Libermann (The Centenary Committee 35; Ihenacho). Father Jacques-Desire Laval and Le Vavasasseur came to Mauritius and Reunion, respectively. The gospel was spread from the islands to the East African mainland. The mission in Zanzibar started in 1867 when the prefecture⁶ of Zanzibar was erected and entrusted to the Holy Ghost Fathers. From Zanzibar, the Church extended to mainland Tanganyika. In 1868, the first missions were established in Bagamoyo; this is why there was a sesquicentennial celebration of evangelization in Bagamoyo in 2018.

The Catholic Church had strong roots in the Tanzanian mainland because of the good structure established by missionaries. In every town and village, the missionaries started a church, a school, and a health center. This shows that Catholic missionaries cared for the whole person's body and soul. Thus, they converted people, teaching them faith and, at the same time, taking care of their health and education. The Catholic Church insisted on the importance of the Church; John Newman stated that "the Church is important for integrity" (Newman xxxvii).

⁶ Prefecture is an administrative jurisdiction in the Church.

Today, the seed of faith, which was sown by missionaries, has grown tremendously. Among all religions in Tanzania, Catholicism has the most followers. James Carney and Krystina Kwizera-Masabo report that in 2015, approximately 30% of the Tanzanian population identified as Catholics, making Catholicism the most prominent Christian religion in the country (1). With this in mind, we cannot underestimate the influence of the Catholic Church in Tanzania. For example, Catholic universities accept all students without prejudice regarding their religious backgrounds. From the time of missionaries to the present, the important areas of building morality are family, SCCs, and Catholic universities.

Family

When a family introduces a child to the Catholic faith, the child is received with great joy. The child is then baptized. Baptism is not enough. There should be a continuation of Christian formation in order for him or her to mature in faith. This is why Pope Benedict XVI, in paragraph number 42 of *Africae Munus*, asserts that a family is a “sanctuary of life.” When a child is born is within the confines of the family environment, the family is the first place for learning morals, values, and faith.

The best application of Catholic ethic in the use of smartphones is in the family. As discussed earlier, the family plays a significant role in the Tanzanian community. The family is considered to be a place of profound reinforcement of morality. Tradition has it that the things people learn from the family grow with them. In the African context, if the family narrative holds that something is negative and there is a desire to reinforce a moral or ethical issue, it is attached to a taboo (a social or religious custom placing prohibitions or restrictions on particular things or persons). Once something is defined as a taboo by the narrative that elders in the family respect,

the family members hold it in their hearts for life. This is a good strategy to reinforce morals at an early stage of life.

If someone relies too much on a smartphone, it can deprive him or her of human interaction. Thus, smartphones, like other innovations, can separate people and undermine real human communication. This can take away the good meaning of family in the African context. The building of morality and the making of informed decisions morally continues with SCCs.

Small Christian Communities

The idea of SCCs came up in meetings of the bishops of Eastern Africa. The Association of Member Episcopal Conferences in Eastern Africa (AMECEA) started in 1961 and was proposed by Tanganyikan (now Tanzania) bishops. AMECEA is made up of Ethiopia (1979), Eritrea (1993), Kenya (1961), Tanzania (1961), Zambia (1961), Sudan (1979), and Somalia (1995). Djibout (2002) has an observer status (amecea.org). AMECEA is grounded in a very inculcated vision of holistic evangelization and proselytizes “a Holy Spirit-filled family of God, committed to Holistic Evangelization and Integral Development” (amecea.org).

After one hundred years of evangelization, the Church in Eastern Africa wanted to know if the local Church was a real local church (Mringi 12). There were diocesan visits and, eventually, a symposium at the University of Dar es Salaam. The symposium determined that the church was not yet a local church because it was not financially independent. Preaching of the gospel and living the good traditions that are not contrary to the gospel had not been implemented (Mringi 13). Thus, the symposium recommended the second millennium of evangelization— a new evangelization that aligns with the Second Vatican Council (Mringi 13). The decision was made to start SCCs in 1976.

The heart of Catholic life in Tanzania and Eastern Africa is the *jumuiya*, or SCCs that meet weekly in the homes of lay Catholics (Carney and Krystina 1). There are now “nearly 90,000 SCCs across East Africa. SCCs have helped transform the Tanzanian Church from a mission-station ecclesiology to a more grassroots, physically accessible, lay-led Church” (Carney and Krystina 1). This strategy has led to tremendous developments in the Tanzanian Church. The Church has a strong sense of SCCs as domestic Church. The Catholic faith has strong roots as it grows from SCCs—the heart of the local church. From SCCs, there is another potential area for building morality: Catholic universities.

Catholic Universities

The Catholic Church is a major player in the provision of education and other social services (Carney and Krystina 1). Annually, over 120,000 Tanzanians attend Catholic secondary schools, including the most performing schools in Tanzania. Among the ten best schools in terms of 2018 performance on the National Form Examination, six were Catholic schools: St. Francis Girls (1), Marian Boys (3), Canossa (5), Maua Seminary (6), Precious Blood (7), and Marian Girls (8) (Necta.tz). This shows that the best schools in Tanzania are Catholic schools and that these schools train some of the best students, who later enroll at the best Catholic universities.

Headquartered in Mwanza, the St. Augustine University of Tanzania (SAUT) network has become one of the largest higher education providers in the country. The university was launched by Tanzanian Catholic bishops in 1998. In a January 3, 2020, interview with Rev. Prof. Philbert Vumilia, vice chancellor of Mwenge Catholic University in Moshi, Tanzania, he attested that SAUT has grown to include other full-fledged universities, like Mwenge Catholic University, Ruaha Catholic University, Catholic University of Health and Allied Sciences (CUHAS), and other constituent colleges, such as Archbishop Mihayo University College of

Tabora, St. Francis College of Health in Ifikara, and Stella Maris Mtwara University College.

There are also college centers: Arusha Center, Dar es Salaam center, and Mbeya Center. These Catholic institutions are essential places where many young men and women are trained for various degrees. These are important areas for practicing the reflective use of technology, which will not deprive us of human communication, interaction, and conversation.

Narrative Flexibility

Every known society possesses a moral code, though societies differ tremendously in the content and particular rules of that code (Parzuchowski and Wojciszke 146). These moral codes are guided by adherence to a narrative. Every act derives its morality from three elements: (a) the object of the act, which is viewed according to the standard of right or wrong; (b) the circumstances surrounding the act, which are capable of changing and are what we call narrative flexibility or negotiation; and (c) the end or purpose that the one performing the act has in mind. The action is morally good if all three elements (object, circumstances, and end) are applied (Healy 8-9). The environment can precisely be thought of as social context.

Social context makes difference of what you say, when you say it, and the person you are saying it to. Social context is what Edwin Healy called a second element of any act, circumstances. Social context includes the culture that an individual was educated or lives in and the people and institutions with whom he or she interacts (Barnett 465). Narratives are learned from the family, which is considered to be the “first school” of social virtues that every society needs (Flannery *Gravissimus Educationis* 2). The narrative can also be learned from SCCs, which is an important avenue for communicating moral behavior and teaching what “goods” the community needs to protect and promote. Narrative also can be learned from Catholic universities. John Newman showed that the purpose of a Catholic university is to achieve a

particular expansion of outlook, turn of mind, habit of thought, and capacity for social and civic interaction. From this perspective, it is clear that Catholic universities can help to engage a genuine dialogue for the expansion of outlook.

Thus, the stories that people hear are from people of their culture and the Catholic institution. On an ordinary day, when every condition is normal, the rule applies. However, with the use of *epikeia* and social context, there may be a demand to use technology at the dinner table.. The Catholic narrative states that all we do must aim at the common good. If there is a sick person or an emergency, then smartphones can be used, even in the places we consider to be inappropriate. Thus, the social context and extenuating circumstances may lead to negotiations in smartphone use.

Narrative functions to sustain the particular moral identity of a community. Gadamer, in his book *Truth and Method*, describes the “fusion of horizons” (390), which can help us understand what is remote or distant to our own culture. This concept can be applied at the university, which involves the meeting of intellectuals from various backgrounds, biases, and prejudices. These intellectuals have different horizons. These horizons enrich the university community and move it toward a particular moral identity.

According to James Gustafson, narratives shape and maintain the *ethos* of the community. Moral behaviors are built in a community. A community is essential to being able to make moral choices, as it is the place we get moral identities. Newman sees the university as a “human institution that may and should produce a person of broad knowledge, critical intelligence, moral decency, and social sensitivity” (15). Newman calls to universities to produce a learning person: a “gentleman” (15). A gentleman is one who thinks and cares for others. A gentleman can achieve genuine moral virtue (xv). In most of his works, Newman advocates for

successful training, which enlarges minds to prepare better public men (Newman 1960 110). Public men are the products of university communities, which aim to protect and promote community identity.

The idea of a narrative shaping a particular moral identity of the community resonates with Fisher's notion that humans are storytellers. Therefore, we interpret and evaluate stories acquired through experience (Fisher ix). Morality is connected to the community, and in making moral judgments, narratives (stories) play a significant role. Narrative gives us character to determine appropriate actions as members of a community (Gustafson 19-20). This is what we see in the Tanzanian community, where people live together in their clans and share all that they have. In difficult times, like funerals, they all participate; in times of joy, like weddings, or other rituals, such as circumcision, they all come together. This is an excellent place where morality can be shaped.

Moral behaviors are influenced by history and experiences we share together. These are negotiated by people who experience the world differently (Arnett xxi). To believe a story, we use "good reason" (Fisher 89). With good reason, we can "choose" to interpret, which is contextual. With narrative fidelity, stories match our good reason. Good reason in this sense is connected to both social context and *epikeia*. We are, most of the time, entitled to make choices. In smartphone use, the rhetorical messages need "good reason" to interpret what suits moral behavior in private and in public.

The narrative cannot be applied blindly without what Fisher calls "narrative rationality," which brings flexibility and, therefore, narrative flexibility because morality continually grows. This growth echoes Buber, who said that "we become participants in the story of those who lived, who live now, and who will live in the future" (*Definition of Man* 94-97). The flexibility of

narrative is the recognition that the applications of the narrative are worked out in the particulars of everyday life. For example, each episcopal conference has a kind of “autonomy” to interpret a given document to suit local needs or to be sensitive to culture and history. Furthermore, students who attend a Catholic university in Tanzania may not be Catholic, and they need to determine whether they will adhere to a Catholic narrative and which aspects of the narrative will be adopted into their personal communication. This is how the universal is applied in the particulars of everyday life.

The idea of narrative rationality is also seen in Hauerwas’s discussion. The narrative is crucial in understanding human life (Hauerwas and Jones 2). Stories are fundamental to narrative form. Narratives are significant because of the recognition of rationality, methods of argument, and historical explanation (2). The narrative has rationality and historical explanations that make stories meaningful in a community. In moral judgment, rationality is needed and plays a significant role. According to Alasdair MacIntyre, practical rationality is tied to the moral transformation of personal identity occasioned by participation in communities and traditions. In morality, people acquire moral identity. This connects to Newman’s idea that parents must be informed to make decisions for their children. In his writings, Newman wanted to determine what is unique in the Catholic university. Newman compared his former Anglican university and the Catholic universities in England. He focused on issues that he wanted parents to be informed about, including the decision of to which university they should send their children. In other words, the use of reason can persuade parents to prefer Catholic universities over other universities. This notion of parents to make a decision can be thought of as narrative rationality.

Narrative probability is that which constitutes a coherent story and their constant habit of testing. The narration implies that “people” judge the stories that are told for and about them and

that they have a rational capacity to make such judgments (Fisher 67). Rationality is learned, is formal, and is not innate (67). Some stories are better than others; they are more coherent and more “true” to the way people and the world are perceived in fact and value (Fisher 68). This is done by “good reason” and values (Fisher 68). According to MacIntyre, narratives enable us to understand the actions of others “because we all live out narratives in our lives and because we understand our own lives in terms of narratives” (*After Virtue* 197). The Catholic universities are not places to force or dogmatize ideas. The university must be a place where ideas can be learned and applied in various social contexts. This is an area where we learn from multiple perspectives in what we call learning the ground of the other in order to arrive at what Buber named the “unity of contraries” (Arnett, *Community* 111). The university, therefore, is a place to learn from difference.

In short, narrative negotiation plays an important role in moral behavior. People negotiate narrative using moral behavior learned from the community. In regard to smartphone use, there is always a “good” that we want to protect and promote; thus, when we are informed by the community, there can be reasonable negotiation. The principle that guides negotiation is the common good of both the individual and the community.

Misuse of Technology: A Threat for Building Moral Behavior

Religious Communication and Moral Behavior

Religious communication is a group of people who share common activities or beliefs based on their mutual effects. Participation in a religious institution is one of the most dominant forms of community engagement worldwide. Religious communication is shaped by how individuals and communities understand, conceptualize, and pass on religious beliefs. Religious worldviews “are created and sustained in the ongoing social process in which information is

shared” (Buddenbaum 7-8). Religious communication deals with how groups of people behave, as well as their learned behavior and regulation of behavior (Greertz 5).

The two most important types of religious communication are between men and God and between human beings. In this case, communication is more than just talking but also listening. As we communicate with God, the first part is listening: God’s primary ways of communication with us is through his word (Rom. 10:17) and the Holy Spirit (Jon. 14:26). To understand God’s communication with us, we must read, study, and mediate his word. The Spirit communicates with the Father on our behalf, intercedes, and prays for us (Rom. 8:26).

Our primary mode of communication with God is in prayer. Believers should always examine their communication while praying and should also consider newer forms of communication, such as email and text messages in the Church’s mission. When we communicate with God, we should also examine our communication with others; we should seek not to be harsh and to always be honest, which is a way of building moral behavior.

Communication scholars approach religion as a holistic, total, and unique institution. The uniqueness of this institution is that “the Church is one single moral community” (Durkheim 47). Religious rituals (one type of practice) unite believers in religion and separate non-believers. In his article “Religious Communication Scholarship: Going Nowhere Correctly,” Ronald Arnett attests that religious communication must confess the religious traditions that shape truth about religion and communication. There have been substantial discussions about the problems brought by advanced technology and in this case, smartphones. For the purposes and application of this dissertation, I will focus on three main problems which are pornography, idolatry and unreflective individualism.

Pornography

One example of misusing smartphones use in regard to visuals is the consumption of pornography. The church views pornography as immorally evil:

Pornography consists of removing real or simulated sexual acts from the intimacy of the partners, to display them deliberately to third parties. Pornography offends against chastity because it prevents the conjugal act, the intimate giving of a spouse to each other. Pornography does grave injury to the dignity of its participants (actors, vendors, the public) since each one becomes an object of base pleasure and illicit profit for others. Pornography immerses all who are involved in the illusion of a fantasy world. It is a grave offense. Civil authorities should prevent the production and distribution of pornography materials. (Catholic Church, *Catechism of the Catholic Church* no. 2354)

Catholic catechism shows that pornography brings illicit profit and the illusion of fantasy, as well as that it is a grave offense. In addition to what catechism affirms about pornography, the United States Conference of Catholic Bishops calls pornography an overlooked evil affecting moral life (ussb.org). Research from the Global Christian Center shows that the use of pornographic materials among Christians continue to rise, reaching near epidemic proportions in the Church (Global Christian Center). Next Accountability reveals that 50% of evangelical pastors viewed pornography in 2016.

In addition, the Pontifical Council for Social Communications has an article titled “Pornography and Violence in the Communications Media: A Pastoral Response.” The article begins by admitting that communication media has brought with it “new attitudes and life-styles” (1). It continues by noting that communication media “bring valuable assistance to the human race,” as stated by the Second Vatican Council, but also other things that are contrary to the

creator (5). Among the alarming developments of recent years was a widespread increase in pornography (5). Smartphones can facilitate the consumption of pornography, as they can be used in private and are thus convenient. The use of visuals can be very persuasive, but their use necessitates great caution when it comes to misuse of smartphones to facilitate watching of pornography.

Idolatry

In the Old Testament, God called the Israelites to be faithful to him. God lamented that the Israelites had turned away to serve and worship idols. In Exodus 20:1, God says, “Though shall have no other gods before me.” Smartphones have taken the place of God in our lives. We spend more time with smartphones than with God and with our brothers and sisters.

Our ancestors worshipped golden statues (Ex. 32: 1ff). Before the coming of Christianity, those who belonged to the Tanzanian culture worshipped gods. In the twenty-first century, we are committing the same sin of smartphone worship. From a Catholic perspective, anything that takes God’s place is called an idol. According to Deborah Perkins, 35% of Americans reach for their smartphones before anything else. In addition, 44% of millennials say they have fallen asleep with their phone in hand; 55% of men and 37% of women use their smartphone while eating; and 49% of men and 32% of women have checked their phones mid-conversation (par. 1). All of these statistics highlight how smartphones have taken the place of everything, even at dinner tables and in the middle of face-to-face conversations. The smartphone is a new idol. As an idol it has led to unreflected individualism.

Individualism

In the 19th century, there were many life-changing dynamics. The colonization of Africa had various adversary effects. These effects were reflected in the individual life in various stages.

In his book, *Habits of the Heart*, Bellah et al. lament on some positive aspects of the 19th century. Moral life was propelled by face-to-face encounters with one another. The guiding principles of the societies were economic, technical, and functional relationships (Arnett and Arneson 260). In today's world, the competition has shifted from relationships to economic and technological competition against others. This includes smartphones which quickly moved individuals to self-absorption. In this case, the power of individualism dominated the power of community.

The growing case of individualism is the rationale for seeking a Catholic ethic that checks the aspect of community in communication. Bellah et al. recognize the significance of individual advancement and how the community becomes a secondary issue. This influence is noticeable in the use of smartphones whereby individuals are focused on the use of technology at the expense of the community. This influence is from colonialism in which individual countries dominated another country economically, socially and technologically. This implied to the individuals in Africa that one's country is more important than the world and common good. Thus, technology gives life to individualism. For this reason, this dissertation embraces the importance of human communication which leads to desire for the community. This can be described by McIntyre as behavior guided by moral preference (Arnett and Arneson, *Civility* 264). McIntyre, in his book *After Virtue*, sees that no one can command our attention to bind us together. Smartphones, in this regard, help to accentuate individualism. Cellphones need to help us be connected to the community in order to consider them as a "gift of God" as the Church documents admits.

Arnett, in his book, *An Overture to Philosophy of Communication The Carrier of Meaning* admits that individualism attempts to walk above all constraints which is not attentive

to others, the historical moments and the given social context (195). This outlook of walking above history undermines the relationship between individual and community.

Individualism is a both a symptom and effect of the use of smartphones. In a community where individualism exists without good communication, individualism can be viewed as a symptom. This symptom can be an effect of smartphones. One can easily understand a community that suffers from individualism. The building of moral behavior can be a priority in fighting individualism. This explains the need to put the community first when using smartphones

The proper use of media should be the responsibility of the entire community, for a communal narrative helps to shape individual choices. The instructions from *Communio et Progressio* were to focus on the press, cinema, radio, and television. These technical innovations have significant effects on culture. This is why the Catholic Church had to intensify its guidelines in its guidelines. The bottom line of the recommendations in this document is that the proper use of media should be the responsibility of the entire people of God (4). This resonates with the recommendations for the family, SCCs, and universities; these are the places where all of the people of God are found. The discussion has highlighted how personal moral behavior is guided by the Catholic narrative, which leads to good moral choices.

Although the smartphone is a new invention, the use of it cannot be uprooted from what existed in the Tanzanian community. Abraham Maslow worked with traditional science and combined it with humanitarian concerns. In short, he did not consider change to be a substitute but rather a way of building on what already exists (Arnett and Arneson 109). This is the case with smartphone use. This section highlights how additive change can help to explain the “let’s talk culture” and the invention of smartphone technology.

Additive Change to the Catholic Narrative in a Let's Talk Culture

This project focuses on appreciating the use of smartphones in the Tanzanian community and does not mean that the smartphone should completely alter “let’s talk culture” but instead it should build upon what is already in place. Smartphones can help to support “let’s talk culture.” The narrative of “let’s talk culture” encourages conversation among family members and colleagues. This narrative calls for real encounters between people in Tanzania. In this dissertation there has been substantial discussion about technology and connectedness with others. Some recent studies have shown that smartphones could bring families together. For example, a survey conducted by CTIA, the wireless association, collected data from over one thousand U.S. women and men regarding how they use wireless devices. Survey results revealed that 85% said mobile devices help families feel closer, and 45% said they help families spend more time together through schedule organization. If the smartphone narrative can work together with the “let’s talk culture,” there is a possibility of useful dialogue in the university that can stimulate conversation in the university community. This is what, ethically speaking, we want to protect and promote.

A study reported in a Computerworld newsletter found that 47% of 2,552 respondents to the Pew Research Center’s Internet and American Life Project said that such technologies are increasing the quality of communication within households. We need to incorporate these new technologies and integrate them into the “let’s talk culture.” Thus, to build moral authority, there is a need to preserve “let’s talk culture” by integrating what the previously mentioned in the Computerworld newsletter study has indicated.

In Tanzania, smartphones are the source of news, entertainment, and information. Neighbors visit one another to know what is going on in the world or a visit to be helped to make

a phone call to a friend or a child who is away from home. Thus, it is very normal for a neighbor to join another family to watch television. This can be done by families who cannot afford to buy a television or families who want to come together to socialize by watching television together. This stimulates human communication. The visit is motivated by “let’s talk culture,” which brings the families together to discuss the events of the day. Smartphones can play a paradoxical role in bringing families together and separating them. Therefore, the family can play a pivotal role in bringing people together and enjoying human communication. While doing this, the family must be aware of the good culture of maintaining human communication.

The Catholic Church wants to protect the concept of life with others. We want to protect the good, which lies within our relationships, in our lives with God, and in the service of our neighbors. We want to protect and promote the appropriate use of technology, which can be done by telling people to stop using technology when face-to-face interaction is appropriate. This effort to encourage conversation emanates from the focus of the African Church as “a family of God” (John Paul II, *Ecclesiae Africa* 64; Flannery, *Lumen Gentium* 6). Conversation is encouraged by making families more informed. This is accomplished through participating in social media groups and checking on one another regularly. Therefore, this strong sense of family encourages the “let’s talk culture.”

The “let’s talk culture” is significant in Tanzania. The elders are enriched by what is going on in the community and in the world at large. Those with multiple communication devices are somewhat less likely to eat dinner with others in the household (Havenstein). Their satisfaction resides in the technology, and so there is no coming together for entertainment. This is a concern; we need to protect and promote “let’s talk culture.” Places of meeting, like the living room and the dinner table, are essential to good conversation. The SCCs use trained

personnel who teach the youth about important aspects of their faith. Religious brothers and sisters, catechists, and lay ministers need special training to be mandated to work as leaders in the SCCs.

The use of smartphones in the mentioned area designates an inappropriate way to deal with others. In Tanzania, parents still have the moral authority to tell teenagers to stop what they are doing. Some parents forbid technology use in their family. Parents need to tell their children not to bring smartphones to the table, as suggested by Pope Francis. However, we need guidelines regarding the proper use of smartphones. I suggest that the father or the caretaker of a family takes some time to speak of the good of technology and how the smartphone is a marvelous invention. In this case, the family members will pay attention. Then, parents and caretakers can show that technology can help us to be informed and that it is important; they should then determine the best way to handle smartphones. This can lead to a good conversation about how to use and how not to use smartphones. A father or caretaker must live by example by not being absorbed in the technology used at the expense of paying attention to family members. This can be a good guideline for the use of technology in our family environment.

There has been a tendency of some younger parents to blame younger people and say that they do not listen to their warnings on the use of smartphones. This can be solved by seminars at the family level, in SCCs, and the like. All of these are geared toward building moral behavior from a Catholic ethic perspective. The best way to do this on the family level is to allow the use of smartphones with some guidelines, like to not use smartphones at the table except when there is an emergency. However, one should not tell family members not to use smartphones. In my experience, when cellphones were forbidden in Tanzanian seminaries in the 1990s, there were

more cellphones then, compared to when cellphones were permitted, as a result the fascination with the forbidden.

Since Adam and Eve ate the fruit of the forbidden tree (Gen. 3:11-12), there has been what we call “the fascination with the forbidden.” Our first parents were allowed to eat the fruit of all of the trees in the garden, except one. As soon as eating the fruit of this one particular tree was forbidden, there emerged a fascination with the forbidden, which led Adam and Eve to eat the fruit of the forbidden tree. Once they were told not to eat the fruit, they experienced a strong urge to try to determine the reason that this act was prohibited. This brought curiosity and temptation; they finally ate the fruit, and the result was the fall of man (Gen. 3). In the same way, if we ban smartphones in our homes, then our family members will secretly find a way to get them. This is what we refer to as natural resistance.

While in residence at the seminary, cellphones were banned by the bishops. However, the more they banned them, the more seminarians resisted. This example demonstrates a natural inclination toward boundaries. Reflecting on my experience calls for the increased need of precaution and preparation regarding the cellphone policy in the seminary in order to avoid resistance and rebellion to boundaries. The example from the seminary reinforces this dissertation’s approach to explain, expand and reinforce through family, Small Christian Communities and Catholic universities to avoid a natural resistance. The boundaries and rules are often not accepted by simply dictating to the members of the institutions. They are also often less accepted unless there is an address from locality. For the purposes of locality, the involvement of families, Small Christian Communities and Catholic universities make a perfect sense.

In Tanzanian families, there is a perceived danger of family members losing human connections because of smartphones. On various occasions, smartphone use has overtaken the good conversations that were previously taking place at the dinner table. As asserted by Pope Francis, “Families should put down their mobile phones at the dinner table and engage in conversation. Families should speak at the table. They should listen” (Squires par. 1). The Church asserts that it is morally acceptable for both children and adults to “stop engaging in technology at the dinner table” (Eustachewich par. 1). This is important to preserve our “let’s talk culture” and implies that family is the first school of morals and faith. Unless one intervenes and follows the guidelines recommended by Pope Francis, the dinner table will be filled with technologies, and there will be no time for others. Thus, the family becomes the best place to build moral behavior that involves thinking of others and to have real human encounters with others.

People do not act morally because of religion. Mazer et al. has shown that people act morally because they want to avoid social rejection and other punishments, especially being identified as immoral people. Again, in collective culture with in-group loyalty, those who are striving for purity care about moral behavior as well (Graham et al. . If a smartphone is used well, it can be an excellent technology to bring people together. Good conversation can come from a smartphone and be integrated into the “let’s talk culture.” The Tanzanian community is more informed, and most conversations are generated from smartphone use. Narrative technology cannot work in isolation from human communication.

John Paul II advocated that the Internet is a new forum for proclaiming the gospel. He admitted that activity of communication is linked with the moral life of believers (Magridge, John Paul II). John Paul II teaches that we must first encounter the living Jesus Christ in order to

enter the mission of Christ. God revealed himself through communicative terminology, the living word. This is clearly seen in human person in communication with one another and with our Triune God. The encounter with the Triune God is most personally fulfilled in the Eucharistic presence. Communication allows dialogue and better understanding of both interpersonal and social communications, specifically in relationship to the communication of Christ, both inside and outside of the Christian community (John Paul II, Magriddle). This important development allows for the technical use of media to be enhanced and provides a key link between the moral and ethical perspectives of social communication (John Paul II, Magriddle).

By the virtue of baptism, we are called to live the mission of the communication of the gospel: the mission to communicate Christ. Communicative strategy involves the encounter with the living Jesus Christ as applied to the personal, social, secular, and ecclesia communication experience. In the words of Benedict XVI, the ground between the Church and the media involves a new type of “info-ethics” (*The Media*). Pope Benedict XVI insists that social communication should defend human persons and respect human dignity.

Technology and the Church Narrative

As discussed earlier, while the smartphone connects people, it may erode the foundations of other forms of human connection and community because virtual reality is increasingly integrated into the everyday dimension of society. The Church acknowledges that acts of communicating often have unintended consequences in the ways in which people “choose” to use media for evil (Pontifical Council, *Ethics in Communication* 1). Technology is a new narrative that can bind us together. The Church narrative calls for responsible choices regarding how we use technology. This shows how we can communicate ethically and morally.

Communication is the core activity of the Catholic Church. The Church in the digital age needs to share the word of God (MacDonald) A core part of missionary activity is the call to communicate and engage in discussion, dialogue, and debate with those who are outside our traditional areas of interest (MacDonald). The Church is calling people into a relationship with a person and the community. Community relationships will flourish when we have good communication. Digital is real; there is no real world and virtual world. The Church cannot be absent in the digital arena because it will be absent for a very significant portion of people's lives.

A good example of a Catholic presence in the digital world for the betterment of the Church is Robert Barron, who serves as auxiliary bishop of Los Angeles. He founded Word on Fire (WordOnFire.org,) a Catholic ministerial organization that connects him with millions of Catholic followers through his inspirational sermons and presentations. He is referred to as the "bishop of social media" or the "bishop of the Internet" (Mastrangelo). As of February 2020, his YouTube videos have been viewed thirty million times, and he has over 1.5 million followers on Facebook, 160,000 followers on Instagram, and 150,000 followers on Twitter (<https://twitter.com/bishopbarron>).

The Church through the Second Vatican Council employed language and symbols to signal a more participatory, dialogical, and interactive mode of communication instead of using images that conveyed the transmitting or transporting of information (Melody 6). This displays the Church narrative, which is more engaging now, compared to the time before the Second Vatican Council. Technology facilitates a genuine dialogue.

Dialogue

According to Ronald Arnett, Janie Fritz, and LeeAnne Bell in their book *Communication Ethics Literacy*, we live in a time of rival understandings of “good” (ix), or an era defined by competing for narrative and virtue structures. The multiple views of a good lead the authors to state that we need to learn from differences to be able to live and work with others. This is the reason for a discussion on communication ethics and moral behavior, which leads to human communication. Ethics deals with making decisions about the right course of action to take in life contexts, and it lies at the heart of communicative practices. When we engage in communication with another person from another community, opportunities for learning emerge because communication reflects and often articulates differing ethical positions. Difference in ethical positions stimulates us toward dialogue.

Martin Buber’s dialogic voice reminds us of the importance of attending to the other, even in the era of narrative destruction. Dialogue is rooted in a common center of the conversation between persons. The common center involves bringing people together in conversation. Life is “best” lived between persons (Arnett and Arneson 129; Buber). When we live with others, we cannot avoid a space of dialogue. The invitational space of the between is the home of dialogue (Arnett, Bell, and McKendree 109). When we share space with others, words can bring insights, which can shape our lives. Between dialogue there is a crucial area of building moral behavior in the use of technology.

In the use of smartphones, a dialogue may arise on two levels. First, when one receives a text message, a phone call, or a video call, he or she may engage in a dialogue to clarify the message or to put things into perspective. Second, with the huge presence of various social media groups, dialogue is inevitable. A message that is delivered through the use of smartphones

does not end virtually but can stimulate a physical audience, who can then discuss this online content that has public interest. This is a good area of dialogue in the public sphere.

Smartphones can be described as a new dialogue. This is what Buber called the “unity of contraries” (Friedman 96) or what Gadamer called “learning from difference” (Gadamer, *Gadamer's Hermeneutics* 68). This genuine dialogue is not to colonize the other but to enter a dialogue with an open mind, which listens with an openness. Social media is a great space of dialogue where we meet people of different biases and backgrounds. The dialogue should be in a position to bring about good communication that centers on ethical judgement regarding our moral behavior. Those who misbehave on social media have to engage in a genuine dialogue to learn and should never use bad language to offend others. This is an important area of negotiation concerning communication ethics and moral behavior.

Negotiations on Communication Ethics and Moral Behavior

Each communication ethic is not universally normative; this means it does not guide action for everyone (Arnett, Fritz, and Bell 39). We look for what can bring us together. A given good has a temporal ground of a common center that brings people together (Arnett, Fritz, and Bell 19). This is what brings about negotiation in technology use.

The narrative requires agreement from a group of people; this moves the story into the communicative background, which offers interpretive guidelines for decision making. In this case, it offers communicative ethic guidelines. The story that guides this community is from a Catholic narrative. Community is an important aspect. Human communication sustains the community. Therefore, two people can practically agree that when they have a conversation, they will put their smartphones away. This can assist them in decision-making, for a narrative is a story agreed upon by a group of people (Arnett, Fritz, and Bell 37). Narrative provides guidelines

for human action. The narrative requires agreement from a group of people that moves a story into the communicative background to offer guidance for decision-making (37).

Useful information draws families together (Pontifical Council, *Ethics in Communication* 9). Families share cultural traditions and transmit them to the new generation (9). This is possible when there is listening in a family, which can bring about a good conversation; excellent human communication transmits truths to the next generation. Listening can be negotiated from the family and SCCs.

Parents have a solemn duty to help their children learn how to evaluate and use media, to make right choices, and to develop their critical faculties (John Paul II, *Familiaris Consortio* 76). The right choice comes about because of conversation derived from listening to members of a family (Pontifical Council, *Ethics in Communication* 25). There must be prudence of good listening at home. The family is an excellent place to show why a parent is using a smartphone in the presence of others if there is an emergency. For example, in the Tanzanian community, where elders are given due respect when they are hospitalized, we can get information about their condition when we are together; consequently, this can be a good reason for using smartphones, even during meals at the table. This can help to explain the importance of the common good of the family to care for the needy. In this case, the family wants to protect and promote a human interaction that can be jeopardized with the use of smartphones if not guided by a Catholic narrative.

In SCCs, human interaction is desired. That is why we have communities. There should be human interaction among the members of SCCs. At the age of thirteen, young people begin to use social media accounts on their own; in other words, this is the time each person strives to get a social media account. This is an essential time for the formation of the human person.

According to a Common Sense Media census report released in 2016, 56% of U.S. children have some form of social media account by the age of twelve (Howard). This is why SCCs were included in the implications of this project: to help in the formation of youth. Children begin to participate in SCCs at the age of five and continue to do so until they are twenty-one, when they enroll at a university. SCCs teach them about the needs of the other, following the example of a real community. The guiding principle is that they do not use social media and undermine face-to-face interaction. SCCs reinforce morals, such as how while communicating, we must make the right choices in our relationship with technology. We work on the assumptions that surround social media use; children may generate some discussion on the new audience formed virtually which is nourished by the online audience. This is how we negotiate the use of smartphones in SCCs.

In Catholic universities, negotiation is perceived differently. It involves learning from the differences and fusions of the horizons. Research occurs within universities and does not exist to present the dogmatic nature of knowledge; rather, it shows acceptance of differences, which embraces different ethical position in the postmodern era. Building moral behavior in universities is an opportunity to appreciate differences, which can bring us together instead of than divide us. This is how we can try to communicate ethically; we may make good choices for building moral behavior. This is how we negotiate in various historical moments (Arnett). The university community cannot present the position that it holds without considering historical moments for the common good. Universities negotiate by bringing forth new perspectives. The various uses of technology in the university must focus on how to negotiate in multiple situations. The message we receive from texting or making phone calls is not a reason to force people to adopt our personality; instead, it should help us to accept differences by learning the

ground of the other. This is why the Church calls for discernment in the use of technologies, as well as what makes a university a unique place of dialogue and conversation. This calls for readiness to change and to accept being changed by other perspectives in the historical moment.

Future Applications of the Project

The following are recommendations that can assist in the proper use of smartphones and human communication. These recommendations can be applied from the grassroots level of the family, to SCCs, to learning centers. Even those who are not Christians but seek in vain to find the answers to their struggle with technology can use these recommendations. These recommendations stand out.

First, our relationship with technology has to follow a positive approach. This is an opportunity to appreciate smartphone use in our daily activities. Technologies are indeed neutral as they can do nothing on their own. They need human beings to put them into use. We cannot even speak of moralizing technology. What constitutes morality is our relationship with technologies. Smartphones can be used to do many good things, until one decides that he or she wants to use it in another way. I insist that technologies are good and that they can do great things. The only thing we need is to change our attitude. For parents who prohibit the use of smartphones because they are bad, I argue that they should allow the use of technology but assist with teaching their children about a good way to use technology. In short, this dissertation has taken a positive approach to the use of smartphones. This dissertation is not about not using smartphones, but it is about how to use smartphones from the Catholic perspective, drawn from Catholic literature; a perspective that is lacking in the Tanzanian community.

Second, there has to be respect for our meeting places. When we come together at the dinner table, let us use that important time for human conversation. Let us put our technology

away. This can be taught in SCCs. With the propelling of technology in all places, especially in the workplace, one expects to find human communication in the family. In our century, workplaces are dominated by technology. Most businesses are online; therefore, one may end up working virtually throughout the day. There is a need to forge human communication in the family environment. If the dinner table changes into a technology hub, then we will lose our connection with one another; our conversation can be enriched by the use of technology. Thus, technology should never be a bigger priority than one's time spent with God and in person with others (Francis, *Communication at the Service* par. 1).

In Tanzania, SCCs have a serious role to play in building moral behavior. Moral behavior in the use of smartphones can be reinforced. However, the teachers in the first school must set a standard on the use of smartphones. If a family messes around with the use of smartphones, the result will be a wounded community that does not care about other people around them in order to maintain human communication. Building morality begins in early childhood. In our relationships, then, there should be a radical change from “network communities to human communities” (Francis, *We are Members* par. 1). The insistence that parents must set an example is exemplified in research on television; parents influence children, help in the children's comprehension, and can influence their moral judgment and reasoning (Cingel, Kremer, Olsen, and Pietrantnio). This is the real application of a Catholic communication ethic.

The idea of Church as “God's family” can materialize in SCCs. If SCCs are considered a family, then it is a place to pay attention to the other. Thus, Christian instructions need some changes (e.g., before receiving the sacraments of Holy Communion or Confirmation, individuals should be provided with instructions on how to use technology reflectively). Apart from learning

all that is needed to receive the sacraments, including the Holy Eucharist⁷ and Confirmation⁸, there is a need to prepare individuals to enter the wired world. They should not be instructed to shun technology but rather to use technology—in this case, smartphones—ethically. This can be a good place where moral behavior is nurtured. Moral behavior in the twenty-first century cannot underestimate the use of technology as one of the distractions that prevents growth in the community.

In dealing with technology, I argue that there is a need to make proper use of smartphones. This can be done by using smartphones in an open area, perhaps in the living room, which is open to every family member. I recommend not bringing technology into bedrooms. This can help to avoid the improper use of smartphones. Sometimes, teenagers go to their bedroom, but they sleep for less time than needed because they are browsing the Internet. The small amount of light from these devices passes through the retina into a part of the hypothalamus (the area that controls sleeping activities), leading one to not sleep most of the night. This addiction may lead some family members to spend more time in the bedroom but only to engage in technology. These recommendations can be applied in SCCs.

In line with these ideas, a university's identity and mission—encompassing ideas, attitudes, and principles—“must inform university activities” (usccb 56). The Magna Carta of the European union universities states that

every Catholic University, as a *university*, is an academic community which, in rigorous and crucial fashion assist in the protection and advancement of human dignity and of

⁷ Holy Eucharist refers to Christ's body and blood present in the consecrated host on the altar. Instruction before reception of the Holy Eucharist lasts for one year. Various topics are taught as preparation.

⁸ Confirmation is a sacrament in which a baptized individual becomes confirmed as a courageous member who can preach the gospel. This is an annual preparation prior to the reception of the sacrament.

cultural heritage through research, teaching, and various services offered to the local, national, and international communities.

This affirms that a Catholic academic community addresses all of human advancement through research, teaching, and other services for the service of the Church and society, leading to their commitment to serve the people of God as they struggle to find meaning in their lives. In the interview, Rev. Prof. Vumilia mentioned that the bishops wanted the presence of the Catholic Church to be felt. For example, Mwenge Catholic University has a good number of students and professors who are priests and belong to various religious orders of brothers and sisters. Their presence is important and is felt at the university. They try to lead by example. There is also a chaplaincy and the presence of a Church in the university.

The third recommendation for Catholic universities in Tanzania is to have a communication ethics course. This course will address the issue from a Catholic perspective. This will bring a new vision to how to approach technology positively. Students will learn how the Church has been able to address the issues of technology over the centuries, beginning with Pope Pius XI on motion pictures to Pope Francis on how to establish authentic connectivity among brothers and sisters. This will necessarily be a tool toward building moral behavior when it comes to the use of smartphones. We need real human encounters and virtual encounters.

The university can be used for research, publications, and discussion on new technologies and innovations. Useful research will help in assessing the use of smartphones in relation to Catholic communication ethics. This is an important area for reinforcing human interactions. Thus, university students, grounded in the Catholic university and aware of the less interaction of smartphones, should embrace the growth of moral values. The fusion of horizons may bring an openness to learning through difference, which can help in the reflective use of smartphones for

better interactions. The book *Hans-Georg Gadamer on Education, Poetry, and History: Applied Hermeneutics*, edited by Dieter Misgeld and Graeme Nicholson, notes that Hans-Georg Gadamer addressed practical questions about politics in Europe, as well as about education and university reform. Gadamer thought of education as a life process that involved engaging with one another and with the wider world (Misgeld and Graeme 1; Nixon 57). When asked about the type of universities he preferred, Gadamer responded that he preferred the model followed in England: “to found far more universities and thereby to bring about a healthy relationship of the numbers of teachers and students” (4). In this same interview, Gadamer also introduced the idea of interaction between students and professors (6). This interaction, according to Gadamer, is the source of “fusion of horizons.” In the twenty-first century, there is a real need to inculcate the use of technology in the formation of a person. This will help the individual to use technology reflectively. Research should extend to new inventions, including new technologies, to find their meanings and to deal with them.

According to Gadamer, narrow education will provide a narrow mind (303). Discussion involving students from various backgrounds will broaden their perspectives on the use of smartphones in Catholic universities. Narrow minds belong to those who hide behind technology and are not open to others. To be able to value other people and maintain human communication, there is a need to widen our horizons and have broader minds.

As recommended by most Church documents, the civil authorities have a role to play to safeguard the culture of the people. There is a need for civil authorities to protect the values of a particular nationality. The civil authorities are encouraged to oversee the use of technology for the betterment of the entire community. A good example is Tanzania. The Tanzanian government does not want to compromise values through online life. They have implemented

robust measures in regard to and punishment for the inappropriate use of online materials. This is aimed at protecting “let’s talk culture” and making sure that the media cannot be used to bring cultures that are foreign into the African culture, which is very conservative. In a larger context, this dissertation would help the Catholic Church in Tanzania through the Tanzanian Episcopal Conference.

I will work with the Tanzanian Episcopal Conference to materialize this objective. I will prepare a tentative summary concerning the ethical use of technology. This will consist of trying to raise awareness on how we can isolate ourselves if we rely on technology for everything, at the expense of human communication. This will entail the introduction of a Catholic ethic regarding the appropriate use of smartphones. This dissertation will be a great contribution to the Tanzanian community, as its members seek to address these issues from a positive perspective. The young people have heard enough about how they should not use smartphones, which confuses them. They need a fresh voice to hear about how to use smartphones appropriately, and they will adhere to it.

Conclusion

To conclude this chapter, I would like to recall an article titled “Stop Googling. Let’s Talk,” written by Sherry Turkle for *The New York Times*. Turkle states that a 2015 study by the Pew Research Center found that 89% of cellphone owners said they had used their phones during the last social gathering and that 82% of adults felt that their use of cellphones hurt the conversation. In many cases, people will text rather than talk. More texting and less talk has led to less conversation. Turkle reports that a fifteen-year-old intervened at dinner with the remark, “I want to talk to you.” With no phones at meals, there would be plentiful family conversation (1). This dissertation wants to bring fresh air to the Church, establishing how to use smartphones

reflectively while maintaining human interaction, except in cases deemed to need special attention. The point here is to stop using smartphones in areas that are not needed because smartphones can jeopardize and undermine human interaction. This research has highlighted that there is a need to work out on our smartphones to remain in a useful conversation. The project has shown how a communal narrative helps to shape individual adherence because it is in the community that we find our moral values and identities. The Catholic narrative shapes moral choices. This dissertation has shown good applications of smartphones in the “let’s talk culture.” In all moral decisions, the illumination is the use of epikeia in difficult decisions. The guiding principle is the common good. Smartphones can be used even in places deemed inappropriate, as long as their use is aimed at promoting and protecting the common good.

In a nutshell, the section has highlighted some of the recommendations that are applicable to our Tanzanian culture. There may be other recommendations that are not discussed here; they can be an area of future research. This dissertation can open up further discussion on the use of technology in the Catholic Church in Tanzania. Future research may focus on the perspective of older people who see technology as dangerous when used in issues of faith.

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