MASTERARBEIT / MASTER'S THESIS

Titel der Masterarbeit/ Title of the Master Thesis

"THE INTERNET AND THE YOUNG PEOPLE IN KENYA: THE ETHICAL CHALLENGES AND THE PROPOSALS FOR PREVENTIVE MEASURES."

verfasst von / submitted by

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angestrebter akademischer Grad / in partial fulfilment of the requirements for the degree of

Master in Advanced Theological Studies (MA)

Wien, 2017 / Vienna 2017

Studienkennzahl lt. Studienblatt / degree program code as it appears on the student record sheet:	066795
Studienrichtung lt. Studienblatt/ Degree program as it appears On the student record sheet:	Katholische Fachtheologie
Betreut von /Supervisor:	Univ. Prof. Dr. Sigrid Müller

ACKNOWLEDGEMENTS

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1   CHAPTER ONE: INTRODUCTION

1.1   General Introduction

The Internet is one of the greatest achievements of technology in the modern era. Since its inception, its use is rapidly growing and continues to cover many countries of the world including Kenya. The Internet has many attractive features. For example, it "gives individuals the ability to communicate directly, easily, and inexpensively with each other across time and space. It allows people to transmit text, voice, data, image, and video information from one point to another. It increases access to diverse information and entertainment resources that are delivered quickly and economically anywhere. Moreover, most importantly, it facilitates interactive human communications."[1]

Due to its attractive features, the Kenyan population majority of whom are the young people are embracing the use of the Internet each day. "The latest numbers from the Communications Authority for the period April to June 2016 indicate that there are now 26.3 million mobile subscribers in Kenya."[2] Though there are many other ways in which Kenyans can get connected to the Internet, it is important to mention the mobile phones because of the bigger role it plays in the Kenyan, especially among the young people. "Considering that majority of Kenyans are under the age of 20, it means that the entire Kenyan adult population is connected through mobile phone in away."[3] From the various Internet research observations, especially involving the young people in Kenya, it is almost clear that "the Internet has become so central to young people's interactions that are now impossible to conceptualize their life without taking account of the Internet. It has become a major source of news and information, which has seen increase presence online."[4]

As the use of the Internet in Kenya continues to increase, one would be prompted to pose some ethical and moral questions on how it influences the thinking and the attitudes of the young people. One peculiarity arising from the use of the Internet in Kenyan is that the young people or "the users of the new media find themselves catapulted from a

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[1] Robert M. Baird, Reagan Ramsower, Stuart E. Rosenbaum (eds.), Cyberethics: Social & Moral Issues in the Computer age (New York: Prometheus Books, 2000), 97.
[2] Moses Kemibaro, "Kenya's latest 2016 Mobile & Internet statistics." Accessed May 13, 2017, www.moseskemibaro.com
[3] Future Challenges, "Mobile phones, Internet and social media use in Kenya." Accessed May 13, 2017,https://www.futurechallenges.org
[4] Bruce Mutsvairo (ed.), "Digital Activism in the Social Media Era: Internet in Kenya the social sites." Accessed May 13,2017, https://books.google.co.uk

traditional set up where dissemination of information was an art that came blended with clear do's and don'ts, to the cyberspace platform where no one seems to be in charge or care about it at all."[5] With the introduction of the Internet, the free space of the young people has not only been expanded but also their mindset and to an extend their moral worldview has been influenced, either positively or negatively. Some studies have convincingly suggested that "the internet and social media are very powerful tools that influence and shape human behavior."[6] The interest on how the young people's ethical thinking and their moral attitudes might be challenged by the Internet and the online social applications is a good ground to lay some moral arguments. It would be very important in the Internet age to interrogate which moral values can be eroded due to the influence of the Internet and which good moral values can be promoted through the good use of the Internet. Notwithstanding the many perspectives of the Internet studies and its relation to how it is used, the Internet should be considered as a new area of the ethical and moral study because of their potentialities to influence the thinking and the moral behavior of the young people. Observations have already been made, and some conclusions have been arrived at that the Internet and the online social applications "have mixed moral and ethical potentials too. Qualities such as interactivity, persistence, replicability, and scalability, in particular, raise the stakes of our activities, turning previously ordinary practices (such as sharing photos with friends) into morally and ethically loaded ones."[7] The potentiality of the Internet to promote good moral values and the opportunity to question their positive influence should be welcomed and cherished as a new way of promoting the ethical thinking and the moral attitudes of the young people. This master thesis while acknowledging the positive potentials that might arise from the positive use of the Internet, will question the potential negative influences or dangers that might arise from the use of the Internet especially among the Kenyan young people. Being a new area of moral and ethical research attention should be directed on how the Internet is used. For example, "consequently when shifting among social media sites, or our email inboxes, text messages, and work-related documents, we may be less morally and ethically sensitive, or even blind, to the potential effects on others of what we say and do."[8] It is

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[5] Andrew Limo, "Information Ethics and the New Media." Accessed March 10, 2016, https://www.africainfoethics.org

[6] Aspen Review, "How the Internet and Social Media are changing culture." Accessed May 14, 2017, https//www.aspen.review

[7] Carrie James, Disconnected. Youth, New Media, and the Ethics Gap (Cambridge, Massachusetts, London: The MIT Press, 2014), 14-15.

[8] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap,14.

against this background that the ethical challenges will be highlighted and some proposals for preventive measures be availed to enable the young people to negotiate their way forward in addressing the potential challenges through the good practice of using the Internet space positively to promote good moral values.

This thesis will address the negative consequences as ethical challenges that require some ethical and moral solutions. These ethical challenges can be categorized as personal or social challenges, and they include unwarranted sexual behaviors, threats, addiction, joining of illegal groups and participating in their activities like terrorism. Some of the challenges may also include lack of respect for others work (piracy und illegal downloading) and watching the violent videos and films. The ethical challenges or the negative consequences requires some proposals to restore a "sense of responsibility."[9] Before the proposals addressing the ethical challenges are made the young people in Kenya and other countries should be advised to "be attentive to the potential risks and opportunities associated with their choices."[10] The motivation to act responsibly needs some immediate attention from all stakeholders owing that, "although technology determines to some degree how we live and work, we still have the capacity to redirect or subdue it when necessary. In effect, we can still shape and dictate how certain technological innovations will be developed and restrained, particularly when there is a conflict with the common good or core human goods."[11]

The ethical challenges facing the young people while using the Internet in Kenya demands that ethical proposals should be made to address the prevailing situation before it is late. Some of the ethical proposals should factor in the importance of educating the young people on the need to take responsibility, to safeguard their responsibility, to take care of the intellectual property, to guard the right to information, freedom of speech, expression and confidentiality and the reason why they should respect privacy. The role of educating the young people on the responsible use of the Internet though it might seem urgent is a continues process due to the ever- developing new Internet services. "Education is very important to enable information receivers to feel secure, to receive the most valuable information and messages, and to evaluate the credibility of the sources."[12]

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[9] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 6.
[10] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 6.
[11] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace, 5th edition (Burlington: Jones & Bartlett Learning, 2014), 9.
[12] Robert M. Baird, Reagen Ramsower, Stuart E. Rosenbaum (eds.), Cyberethics: Social & Moral Issues in the Computer Age, 104.

The rapid expansion of the Cyberspace and the newly emerging Internet social applications require new methods and skills to address the emerging new ethical challenges. The parents, teachers, school administrators, pastoral agents and the state officials in charge of formulating the new Internet policies should be optimistic that, there "are encouraging signs that there might be light at the end of the tunnel if we intensify our training programs. So, we need to concurrently educate the user as well as develop security tools and best practices as we look for the essential solutions to the ills of cyberspace."[13]

1.2 The Research question

The popular use of the Internet among the many young people in Kenya is better considered as a new ethical or moral challenge that require some ethical questions to be formulated. In the course of the writing this master thesis the following formulated question will be responded to adequately: What ethical challenges do the young people in Kenya face while using the Internet and what proposals can be forwarded as preventive measures to arrest the situation?

1.3 The aim/ purpose of the research

The aim of any research work is to locate or to find out some possible means, areas or measures that assist the writer to achieve his or her goals or objectives. The aim of this master thesis is to find out where educational measures could be located to assist the young people in Kenya to use the Internet positively.

1.4 The objective of the research

The objective of this thesis is to show what ethical challenges exist that endanger the moral lives of the young people in Kenya while using the Internet and which measures and proposals with respect to the use of the Internet could contribute to the flourishing of the young person.

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[13] Joseph Migga Kizza, Computer Network Security and Cyber Ethics, Fourth edition (Jefferson: McFarland & Company, Inc., Publishers, 2014), 10.

1.5 The scope and the limitations of the study

The study seeks to find out how the use of the Internet in Kenya among the young people between the ages of 18-20 years continues to negatively influence their moral growth and development. The negative influences will be treated as ethical challenges, and some proposals will be availed to address them. The choosing of the age bracket is because most of them are joining universities or colleges and those who opted for employment are new in their jobs, and they are all embracing the use of the Internet. For this age group, the acquiring of the new Smartphones, Laptops or personal computers and iPods is almost the priority. This justifies the need for a new study to address the ethical challenges and the effects on the behavior.

1.6 The methodology

The work contained in this master thesis does not involve any quantitative field research work but is only restricted to literature resources and empirical data collection from libraries, online books, journals, magazines, and newspapers. It is important to acknowledge that there are very limited literature and available research materials in Kenya that cover the influence of the Internet on the behavior change prompting one to look for more available literature from Europe and America. That is why this study has to some extend a preliminary character with regard to Kenya and therefore would need some complementary empirical research that goes beyond the scope of this thesis.

1.7 The structure and content

This master thesis has six chapters. Chapter one is the general introduction which includes the research question, the aim of the study, the objective of the research and the methodology used. It also includes a brief history of the Internet in Kenya and the Online social sites frequented by the young people in Kenya. This chapter should be treated as an exposure about the overview of the Internet in Kenya and how its use can influence the moral attitudes of the young people.

The second chapter highlights the negative consequences arising from the use of the Internet, which are referred to as ethical challenges. These challenges can be categorized as personal or social depending on its effects on the behavior of the young person and other Internet users. These challenges include online sexual harassment, pornography, sexting, issuing of threats, bullying, addiction, joining hate groups, terrorists, pirating and watching the violent videos and films.

The proposed ethical principles that promote good internet practice will be highlighted in chapter three. These include taking responsibility, safeguarding personal security and safety, caring for the protection of intellectual property rights, guarding the right to information, freedom of speech and expression, confidentiality and respecting privacy, autonomy, and informed consent.

The society's role in educating, teaching, and guiding the young people, in particular on the importance of the proposed ethical principles will be highlighted in chapter four. The state and the church will be prioritized as institutions that have the capacity to assist the young people, the parents and the teachers in promoting the good moral values required for the growth and the development of the young people.

Chapter six is the conclusion of this thesis. It is a reflection on the importance of the building the capacities or the abilities of the young people to enable them to face the ethical challenges by embracing and later promoting the good internet practices guided by the ethical principles. It also outlines the importance of the training of parents, teachers and school administrators to teach, advise and guide the young people on how the use of the Internet can influence may affect their moral behavior. It acknowledges the role played by the universities in research and teaching. The empowering of the pastoral agents of the church through training is considered as a major resource in promoting the good Internet practice, especially among the church-going young people. The state is encouraged to take its obligation correctly in promoting sound ethical values through the formulation and implementation of the right ethical policies. The computer, mobile manufacturers, and the Internet suppliers are invited to access their products before they are supplied to the market. They should include attractive features that protect their young customers and promote the right ethical values and moral attitudes.

1.8   A Short History of the Internet in Kenya.

The origin and the development of the Internet in the world are very recent. "The Internet or Net was launched in 1969 when the United States funded a project that developed a national computer network called Advanced Research Agency Network (ARPANET)."[14] "The term "Internet" was first used in a research paper written by Cerf and Kahn in 1974; that paper described a "network of networks" that eventually link together computers all

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[14] Timothy J. O'Leary, Computing Essentials 2006: Introductory edition (New York: Mc Craw Hill Companies, 2006), 30.

over the world."[15] Since its beginning, the Internet has grown and expanded into a big network. "From ARPANET's four notes in 1969, the Internet had grown dramatically to a global network with nearly four million nodes by the end of 1974."[16]

Other technologies like Computers have boasted the expansion of the Internet to other continents of the world. For example, "in 1983 there were a mere 500 host computers (computers with unique Internet protocol addresses) connected to the Internet. By 2000 there were 360 million Internet users. By 2012, the number of world Internet users had grown to 2.2 billion, approximately 33% of the population."[17]

Although many people and institutions in different countries of the world are connected to the Internet "there is still disparity between developed and developing countries."[18] Kenya and other African countries though they can boast of being connected "lags behind the rest of the world in the Internet usage."[19] The reason can be traced to the developing infrastructure and the late introduction of the Internet. "The history of the Internet in Kenya can be traced to 1994 when the African Regional Center for Computing was set up to offer full Internet connectivity in the country through the support of the U.S National Science Foundation."[20] The increased use of the Internet in the country is closely connected with the business people who recognized it as an important tool of doing business. "According to a paper by Nixon Muganda submitted to the Department of Information Systems University of Cape Town dubbed: Internet Diffusion in Kenya and its Determinants: A Longitudinal Analysis, the liberalization of the sector also resulted in the creation of a National Task Force on electronic commerce in May 1999 with a view of providing an enabling environment for electronic trade in the country."[21]

The beginning of the new millennium celebrated over the world as a new era can be cited as an impetus that gave a new increase to the use of the Internet in Kenya. In the year 2000, "it was estimated that the number of Internet users was around 30,000-50,000 with a total of 34 Internet Service Providers(ISPs)."[22] Since then, the use of the Internet has

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[15] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace, 5th edition, 32.
[16] Rob Kitchin, Cyberspace: The World in the Wires (Chichester: John Wiley & Sons, 1998), 38.
[17] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace, 5th edition, 32.
[18] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace, 5th edition, 32.
[19] Richard A. Spinello, Cyberethics: Morality and Law in Cyberethics, 5th edition, 32.
[20] Shitemi Khamadi, "Social Media, Blogging use define Kenya's Internet freedom concerns," Kenya Monitor, accessed May 13,2017, www.monitor.co.ke
[21] Shitemi Khamadi, "Social Media, Blogging use define Kenya's Internet freedom concerns," Kenya Monitor, accessed May 13, 2017, www.monitor.co.ke
[22] Shitemi Khamadi, "Social Media, Blogging use Define Kenya's Internet freedom concerns," Kenya Monitor, accessed May 13, 2017, www.monitor.co.ke

been increasing each year. "According to the latest Communications Authority of Kenya (CAK) statistics in the quarter under review October to December 2014 (Q2FY 2014/2015), the estimated number of the internet users during the quarter increased to 26.1 million up from 23.2 million subscriptions reported last quarter. This marked an increase of 4.8 million subscriptions when compared to the same quarter of the previous year."[23]

The rapid growth of the use of the Internet in Kenya is a result of many factors which this paper cannot capture them all due to its limitations in quantitative research and time constraints. Nevertheless, "the growth in internet access and usage could be contributed to the numerous data promotions carried by various service providers."[24] The second factor "is supported largely by increase Smartphone use. The majority of users primarily access social media sites on their phones, followed by 3G modems. Others use them through Terrestrial wireless data, Satellite data, Fixed DSL data, Fiber optic and Fixed cable modems."[25]

The rapid growth of the small towns in Kenya and the migration of the young people to these towns has contributed to the increased use of the Internet. This explains the reason why "today, most of the towns in Kenya have access to the Internet either through Local Access Network portals of 3G modems in addition to data provided by telecommunications companies."[26]

The Kenyan government through the liberation of the Internet services and the encouragement to make available some of the government services online continues to contribute to the increase of the use of the internet. For instance, the online application for admission to colleges and universities and the advertisement of the job opportunities are considered as some of the factors for the rapid growth and the use of the Internet in particular among the young people. The latest sensation in the historical development of the Internet in Kenya and other countries is the popular use of the online social application networks.

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[23] Shitemi Khamadi, "Social Media, Blogging use Define Kenya's Internet concerns," Kenya Monitor, accessed May 13, 2017, www.monitor.co.ke

[24] Shitemi Khamadi, "Social Media, Blogging use Define Kenya's Internet concerns," Kenya Monitor, accessed May 13, 2017, www.monitor.co.ke

[25] Shitemi Khamadi, "Social Media, Blogging use Define Kenya's Internet concerns," Kenya Monitor, accessed May 13, 2017, www.monitor.co.ke

[26] Shitemi Khamadi, "Social Media, Blogging use Define Kenya's Internet concerns," Kenya Monitor, accessed May 13, 2017, www.monitor.co.ke

1.9   The Online Social Sites.

The evolvement of the online social Networks has greatly contributed in making the Internet popular and an attractive place visited by the young people. The "Online Social Networks (OSNs) are social networks with underlining communication infrastructure links enabling the connection of interdependencies between the network nodes either digital or analog."[27] The Notebooks, Smartphones and other cell phones connected to the Internet have provided much platform for the Online Social Networks not only to the young people but to other Internet users. Craig Watkins admits that "whereas teens in previous generations relied on letters or telephones to connect when they were away from each other, personal computers and mobile phones have raised teen connectivity to a whole new level."[28]

To have clear and a satisfying knowledge about the use and the popularity of the online social networks among the young people in Kenya, it is good to mention some of the online social sites, give a brief explanation of the popular online social site, the reasons why they are popular and the possible dangers associated with them.

The following online social sites are popular among the Internet users: "Facebook, Twitter, Myspace, Friendster, YouTube, Flickr and LinkedIn."[29] The Friendster, Facebook, Twitter, and WhatsApp will be highlighted in this paper.

Friendster: Though it is not popular among the Kenyan young people it is known to be the first social online site. Subhasish Dasgupta affirms that "Friendster was the first social networking application to hit the market. Founded in 2002 by Jonathan Abrams, Friendster went online in March 2003. By August 2003, Friendster had over a million users and was growing by 15% per week. In early 2004, Friendster claimed to have more than 5 million users. However, during the past few years, Facebook and Myspace have far outpaced Friendster which, as of 2006, only has 0.24% of the market."[30]

Facebook: It is the most popular known online social site visited by many Kenyans with young people included. "According to Facebook, there are 6.1 million Kenyans on Facebook. The visit by Mark Zuckerberg, Facebook co-founder, and CEO, in September

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[27] Joseph Migga Kizza, Computer Network Security and Cyberethics, Fourth edition, 161.

[28] S. Craig Watkins, The Young and the Digital: What the migration to Social-Network Sites, Games, and Anytime, Anywhere Media means for our Future (Boston: Beacon Press, 2009), 57.

[29] See Joseph Migga Kizza, Computer Network Security and Cyber Ethics, Fourth edition, 163.

[30] Subhasish Dasgupta, Technical, Social, and Legal Issues in Virtual Communication: Emerging Environments (Hershey: Information Science Reference, 2012), 20.

2016 was a validation of the growth of the platform in Kenya and also the ICT sector."[31] The cheap mobile phones in the Kenyan market is a factor to be considered when dealing with the popularity of Facebook in Kenya. "In Kenya, the majority 6.8 million monthly active users accessed Facebook through their mobile devices in the last quarter of 2016." Twitter: The research carried out by Soko dictionary shows that "Twitter usage in Kenya has been doubling year on year and it is estimated there are around 1.4 million to 2.1 million Kenyans on Twitter where 700,000 are monthly active users."[32]

WhatsApp: The Nendo estimates indicate that "WhatsApp has 10 million users in Kenya. It has become an important channel for person to person communication and has become a driver of conversations on other social media platforms as content shared on WhatsApp finds its way on Twitter and Facebook."[33]

The "Social Networking Sites (SNS), the love children of the Internet, have been widely adopted across the globe, especially among the youth"[34] because of the various reasons and factors. The online social sites are popular because of their inbuilt features. Just like their counterparts in Europe and America, the online social networks enable the Kenyan young people to exchange photos, to send videos and music. However, in the first instance, "Online Social Networking sites are mostly used for connecting and keeping in touch with friends and families."[35] Craig Watkins affirms that "social and mobile media platforms have emerged as dominant technologies in young people's lives because they offer something that television never has and never will: the constant opportunity to connect and share their lives with close friends and acquaintances."[36]

Most of the young people in Kenya (between the ages of 18-20 years) are joining the colleges or universities or are newly employed for those who are lucky. This means that they have little money to finance their daily online communications. Together like other young people in Kenya who qualified and were not able to further their studies due to various reasons like lack of finances or are not employed believe that the online social

[31] Africa Focus Bulletin, "Kenya: State of the Internet," African Focus, accessed May 13, 2017, www.africafocus.org

[32] Soko directory, "Internet Growth in Kenya, Key to Social Media Activism." Accessed May 13, 2017, www.sokodirectory.com

[33] Africa Focus Bulletin, "Kenya: State of the Internet," Africa Focus, accessed May 13, 2017, www.africafocus.org.

[34] Bruce Mutsvairo (ed.), "Digital Activism in the Social Era: Critical Reflections on Emerging Trends in Sub-saharan Africa,". Accessed May 13, 2017, https://books.google.co.uk

[35] Subhasish Dasgupta, Technical, Social, and Legal Issues in Virtual Communities: Emerging Environments, 144.

[36] S. Craig Watkins, The Young and the Digital: What the migration to Social-Network Sites, Games, and Anytime, Anywhere Media means for our Future, xiii.

networks are free. They are not aware that "people throughout the United States and the world are increasingly using these applications, and venture capitalists are funding online social companies at rates not seen in today's economy."[37] The free service mindset is considered as one of the factors that contribute to the popular use of the online social sites among the young people in Kenya. The reasons and the motives why the online networks look like free and yet they are not in an area which needs some further research and investigation by the Kenyan universities in conjunction with other relevant government agencies.

Employment is a dream of every young Kenyan undertaking some courses in colleges or universities. Aware of the popularity of the online social networks among them, many private companies and government institutions are resorting to online social sites to advertise or communicate to the young people about the available employment opportunities and what qualifications are required. The "employers can create their Facebook page or LinkedIn group. They can post Jobs listing in this pages or automated feed of Jobs Listing in these pages."[38] The young people who have the qualifications can make online inquiries; they can apply and wait for further communication through the same online social media.

Though the online social networks have offered many useful opportunities or benefits to the young people in Kenya, there is a possible danger that they can be abused or misused by the other young people who have ill motives or those who have been influenced by other Internet users. For example, these sites can be abused by sexual predators, pornographers, hackers and anonymous persons. These are the negative challenges that require education on the right use of the Internet among the young people. The importance of the ethical principles needs to be highlighted and made clear to enable the young people to protect themselves from any negative influence on their thinking and behavior. It is also an invitation to them to be vigilant and cautious while using the online social sites because not everybody or any posting they come across on these sites means good for them. It is important to implore them to be responsible and report any abuses to their parents, teachers, or state organs responsible for protecting the citizens like police officers.

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[37] Subhasish Dasgupta, Technical, Social, and Legal Issues in Virtual Communities: Emerging Environments,19.
[38] Subhasish Dasgupta, Technical, Social, and Legal Issues in Virtual Communities: Emerging Environments, 144.

2 CHAPTER TWO: THE ETHICAL CHALLENGES THAT ARE FACING THE YOUNG PEOPLE IN THE USE OF THE INTERNET

As the Internet use continues to be very popular among the young people, there is a new need to acknowledge its benefits and its ethical challenges especially in influencing the ethical thinking and moral attitudes of the young people. Carrie James observes that "the qualities and affordances of online life undoubtedly create new moral and ethical challenges. Communicating with others from behind a screen may not feel as real as face-to-face encounters do. If we choose to communicate anonymously, we may feel even more removed from others and perhaps disinhibited in ways that contribute to positive as well as negative exchanges. The distance between our actions and their actual effects on other people may be invisible to us or difficult to grasp."[39] Richard A. Spinello affirms that "the Internet's popularity and commercialization has led to some familiar social problems and frictions in Cyberspace. The erosion of privacy, the emergency of perverted forms of speech, and illegitimate copy of music and video files represent just some of these problems."[40] The young people who are active online will face these challenges either knowingly or by just ignoring them. Some of them are lured or influenced by their brothers and sisters, their schoolmates, their work colleagues or are forced by the surrounding environment of being alone.

To establish and evaluate which ethical principles and moral attitudes are at stake if the young people do not use the Internet well, we should first acknowledge that online ethical challenges exist and there is need to address them. We need to question a) what they are?; b) what makes them popular among the young people ?; What are the reasons; C) what effects do they have on the behavior of the young people?; d) and what proposals or recommendations can be availed to prevent them? This approach will be used in this chapter. It will assist to adequately address the known challenges in the view of making some recommendations that can be used to address them now and in the future.

 The possible Internet ethical challenges encountered by the young people include the online sexual harassment, pornography, and sexting, bullying, and issuing of threats, addiction, luring the young people to join hate groups, the temptation to join the terrorist groups, piracy, and watching of violent videos and movies. There are many ways of

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[39] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 108.
[40] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace, 5th edition, 43.

categorizing these challenges, and in this paper, they will be categorized into three groups as follows:

1. Those affecting the sound teachings on human sexuality: Online Sexual Harassment, Pornography, and Sexting.

2. The challenges threatening the respect to the dignity of the human life: Bullying, issuing of threats and addiction.

3. The social challenges affecting the safety and security of others: Joining and participating in the activities of Hate groups, terrorism and radicalization, piracy and watching the violent videos and films.

It is important to note that these challenges are not only limited to the young people in Kenya but might also be experienced by other young people in other countries of the world.

2.1 Respect to the human sexuality

2.1.1 Sexual harassment

"The term sexual harassment is attributed to Catherine A. Mckinnon, a Professor at the University of Michigan law school, who coined it in the mid- 1970s and has since applied it to a range of gender-based workplace intersections."[41] It can be defined "as unwanted sexual advances, requests for sexual favors, and sexual comments or gestures that occur in any environment."[42] In the Cyberspace or on the Internet it "occurs when a harasser sends unwanted, abusive threatening or obscene messages to a victim via e-mail or instant messaging. Another common form of Internet harassment occurs when a victim is subject to unwanted, abusive, threatening or obscene messages and/or comments on Internet forums, blogs, and discussion boards."[43]

The online sexual harassment can be carried out in different ways based on gender and coercion.[44] The common traditional form of sexual harassment is the one carried out

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[41] William E. Foot, Jane Goodman-Delahunty, Evaluating Sexual Harassment: Psychological, Social, and Legal considerations in forensic Examinations (Washington D. C. : American Psychological Association, 2005), 7.

[42] Mitchell J. Kimberly, Michele L. Ybarra, Josephine D. Korchmaros, "Sexual harassment among adolescents of different sexual orientations and gender identities," Elsevier, accessed May 24,2017, www.sciencedirect.com

[43] Lucy Barrios, Katrina Sosa, "Sexual harassment on the Internet." Accessed May 24, 2017, www.unc.edu

[44] See Lucy Barrios, Katrina Sosa, "Sexual harassment on the Internet." Accessed May 24, 2017, www.unc.edu

based on gender. This kind of harassment "can be communicated in both verbal and graphic forms. It is often described as unwelcome verbal and visual comments and remarks that insult individuals because of their gender."[45] Nancy E. Willard affirms that on the Internet, there is a, "sexually bias-based harassment of youth who are perceived to be lesbian, gay, bisexual, or transsexual."[46] In Kenya and other countries of the world, where there is a strong masculine dominance, "the most frequent targets of this behavior appear to be boys who do not fit the masculine standard."[47]

Manipulation can also be described as another form of the online sexual harassment. Nancy E. Willard observes that "youth who are at risk emotionally are clearly most at risk of being manipulated by older youth or adults using the Internet to make connections that will lead to sexual involvements."[48] Many reports are appearing on the local daily papers and sometimes magazines reporting that in many Kenyan universities demand sex from female students in exchange for marks during exams. Connie Ndeleko of Upekuzi Kenya affirms that "there are several situations where students at the university are forced to have sex with their own lecturers to be awarded good grades. He takes the advantage of the situation that a student' fail an exam, and she has to re-sit it, but instead, he says to her that she has to do the little favor for her to pass the re-sit. This puts the student in a compromising situation whereby if she is not willing to comply whatsoever the rules she is failed, and she will not graduate."[49] To raise a moral question, one needs some concrete facts or reasons, and from the example given some further research needs to be carried out to ascertain whether it is true that the teachers, lecturers, and university professors can ignore their professional ethics and get involved in the online sexual harassment targeting their students, in the name of granting them higher marks before or after they sit for exams. If they are found to be engaging in such behavior, they should be advised to re-evaluate their ethical teaching code of conduct or asked to resign from the teaching profession for spoiling the good name of the teaching profession and for manipulating

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[45] Lucy Barrios, Katrina Sosa, "Sexual harassment on the Internet." Accessed May 24, 2017, www.unc.edu
[46] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the online sexual transgression, threats, and distress, 42.
[47] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the online social aggression, threats, and distress, 42.
[48] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the online social aggression, threats, and distress, 67.
[49] Connie Ndeleko, "University Girls have sex with lecturers for grades," Upekuzi Kenya, accessed May 24, 2017, www.upekuzikenya.co.ke

their students using the examination results to keep into their sexual advances against their wishes.

There are several reasons why the young people in Kenya and other countries of the world are involved in the online sexual harassment. The "technological advancement which has helped students with course work material has, on the other hand, paved way for misuse of social sites by students falling into the trap of victims or perpetrators of sexual harassment mainly through sexual texting and solicitation."[50] This is an area on the Internet which looks complex though it requires some attention. The main reason is that "Internet and related social networking enhance the occurrence of SH (Sexual Harassment) due to the fact that harassers can rapidly abuse others anonymously without restriction in a specific physical locale."[51]

The traditional mindsets where women and girls were considered to belong to lower status compared to men can be cited as another contributing factor to online sexual harassment. The research findings from the University of Eldoret, Kenya (August 2016) affirms that "most SH (Sexual Harassment) is perpetrated by male students against female students. However, there are also cases of harassment by women against men, and of same-sex harassment perpetrated by either sex."[52] Another factor that might contribute to the online sexual harassment and has not been captured by any research is the home environment. The young boys and girls learn from the parents and from those who are older than them. If the parents, especially the men are involved in sexual harassment cases at home or in the neighborhood, the young boys growing up will be influenced to believe that it is normal to harass others online, without the fear of being corrected or any legal action taken against them. Such a thinking and attitude if it exists needs to be checked and corrected. It is also an area which needs more research to ascertain the real situation at many homes in Kenya, especially in the rural villages. The fear is that if such a mindset exists among many young growing young men and it is not corrected, they will grow up

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[50] Mary Njeri Kamaku, Dr. Hellen Mberia, "Sexual Harassment among Teenagers: A case study of secondary schools in Kandara sub-county, Kenya," The internal Journal of academic Research in Business and social sciences, accessed May 24, 2017, www.hrmars.com

[51] R. K. A. Sang, J. K. Kemboi, R. O. Omenge, "Sexual Harassment among university students within University of Eldoret, Uasin Gishu County, Kenya," IOSR Journal of Dental and Medical Sciences (IOSR-JDMS), accessed May 23,2017, www.iosrjournals.org

[52] R. K. A. Sang, J. K. Kemboi, R. O. Omenge, „Sexual Harassment among university students within University of Eldoret, Uasin Gishu County, Kenya," IOSR Journal of Dental and Medical Sciences (IOSR-JDMS), accessed May 23, 2017, www.iosrjournals.org

thinking that sexual harassment is a normal practice and they might continue practicing it.

The online sexual harassment can have negative effects not only on the moral attitudes of the young people but also in other areas of their lives. William E. Foot and Jane Goodman-Delahunty gives a summary of some of the consequences based on the various studies that, "psychological consequences of sexual harassment include severe symptoms such as generalized anxiety and depression, decreased life satisfaction, lower self-esteem, and social withdrawal."[53] In Kenya "local studies point out that victims being sexually harassed, show low self-confidence, or self-image, depression, insecurity, and poor sense of belongingness to school."[54]

From various studies and research, the negative effects arising from online sexual harassment can be offensive, painful, distractive and demoralizing. It can affect the moral attitudes and the psychological growth of the young people. Before proposing some preventive measures, it should be clear that online "sexual harassment is a contemporary social issue in Kenya that needs urgent attention by researchers, educators and policy makers."[55]The proposals should include the role of the young people, parents, and pastoral agents in addressing sexual harassment.

The young people, though in many cases are victims of the online sexual harassment should be trained to handle some cases arising from the harassment. They should be motivated to discourage their fellow- students or work colleagues to stop their bad internet actions like online sexual harassment. However, the young people should not be left on their own because if they are victims of sexual harassment, they might fear to face their colleagues or look for other alternative short-term solutions. A good example is a report from the University of Eldoret, Kenya (August 2016) which convincingly reports "in the face of sexual harassment, most students react positively by addressing the issue on their own. For example, they will choose to tolerate or to leave."[56] This can be considered as a short-term solution, and it might be interpreted to mean that one is coward or is unable to

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[53] William E. Foot, Jane Goodman-Delahunty, Evaluating Sexual Harassment: Psychological, Social, and Legal Considerations in forensic Examinations, 127.

[54] R. K. A. Sang, J. K. Kemboi, R. O. Omenge, "Sexual Hassment among university students within University of Eldoret, Uasin Gishu, Kenya, IOSR Journal of Dental and Medical Science (IOSR-IDMS), accessed May 23, 2017, www.iosrjournals.org

[55]Kagendo Mutua, Cynthia S. Sunal, "Research on Education in Africa, the Caribbean, and middle East." Accessed May 22, 2017, https://books.google.co.ke

[56] R. K. A. Sang, J. K. Kemboi, R. O. Omenge, "Sexual Harassment among university students within University of Eldoret, Uasin Gishu County, Kenya, IOSR Journal of Dental and Medical Sciences (IOSR-JDMS), accessed May 23,2017, www.iosrjournals.org

face challenges thus opting to run away from a problem that requires a solution or a way forward. The best advice to the young people in such a dilemma is to look for help from his or her trusted friends because "seeking and receiving social support are important responses to sexual harassment."[57] They should take courage to save themselves and others from the stigma of harassment and not "simply cope with the harassment without considering any action to stop it."[58]

The young people should be encouraged to report or share the cases of sexual harassment with their parents and teachers. This might sound like a straightforward action to be taken, but it is not always easy due to the dilemmas involved. One is that "since most of incidents of sexual harassment involve friends or classmates, the victims find that it is somewhat difficult to differentiate the harassers' intention. There are times when the students even think that the behaviors form part of the school ethos or a playful culture with verbal SH (Sexual Harassment) in particular."[59] Secondly is that "the fear of revenge also prevents them from reporting the incidents of sexual harassment to teachers. It is rare for students to seek external assistance and therefore they are alone to face the incidents. Despite the fact that they can talk to family members or friends and get reliefs from fearful and angry emotions, their negative feelings from embarrassment to damage of self-respect, and even depression linger."[60] The personal attempts to stop the online sexual harassment could be taken as a positive step to avoid it or to overcome the online sexual harassment though it has its limitations. The parents, teachers, pastoral agents and state policymakers should be encouraged to play their respective roles in helping the young people to overcome the dangers of the online sexual harassment.

 The parents and the teachers can always be trusted to help the young people suffering from the acts of the online sexual harassment. However, their positive intervention might not be successful "if they fail to understand the context in which such interactions occur."[61] The universities in Kenya apart from being centers of research could be well

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[57] William E. Foot, Jane Goodman-Delahunty, Evaluating Sexual Harassment: Psychological, Social, and Legal considerations in forensic Examinations, 123.

[58] William E. Foot, Jane Goodman-Delahunty, Evaluating Sexual Harassment: Psychological, Social, and Legal Considerations in forensic Examination, 123.

[59] R. K. A. Sang, J. K. Kemboi, R. O. Omenge, "Sexual Harassment among university students within University of Eldoret, Uasin Gishu County, Kenya," IOSR Journal of Dental and Medical Sciences (IOSR-JDMS), accessed May 23, 2017, www.iosrjournals.org

[60] R. K. A. Sang, J. K. Kemboi, R. O. Omenge, "Sexual Harassment among university students within University of Eldoret, Uasin Gishu County, Kenya," IOSR Journal of Dental and Medical Sciences (IOSR-JDMS), accessed May 23, 2017, www.iosrjournals.org

[61] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online social aggression, threats, and distress, 68.

placed to handle the cases of Online sexual harassment. The reason for such a thought is that almost all universities in Kenya have Internet connections and they can easily monitor their students' online activities and discourage them from using the online space to harass others. The universities and colleges should be encouraged to develop policies on sexual harassment. For example, Kenyatta University policy on Sexual and Gender Based Violence (SGBV 2013-2017) whose part of the theme is "Work towards eliminating all forms of Sexual and Gender Based Violence (SGBV), directing victims where to seek help and clarifying to them what to expect from those they seek help."[62] Borrowing from what Kenyatta University has done, other universities in Kenya should be encouraged to establish some policies against sexual harassment and establish some centers where "appropriate channels should be provided for students who can seek help in confidence."[63]

The universities' policies on sexual harassment will not be much effective without the support of the state law. " In accordance with the sexual offences Act of 2006, any person, who being in position of authority, or a person holding public office, who persistently makes any sexual advances or requests which he or she knows, or has reasonable grounds to know, are unwelcome, is guilty of the offence of sexual harassment and is liable to imprisonment of at least three years or a fine of at least 100,000 shillings or both."[64] This law as it is only limited to the place of work though it can be interpreted to cover all places including schools and universities. In the age of the Internet, the state should be at liberty to update its laws to cover the Internet, schools, colleges, and universities. The state should also help schools to develop some curriculum about online sexual harassment to be used to teach and enlightened the young people on the effects of such actions. The church through their university chaplains and parish and diocesan youth offices should boast the good efforts of the parents, teachers and state officers by teaching the young people the realities of online sexual harassment and how they can avoid them. Through youth workshops and conference, they should encourage the young people to assist those who are already victims and train them to be good ambassadors advocating for respect and the right sexual behavior.

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[62] Kenyatta University, "Policy on Sexual and Gender Based Violence." Accessed May 25, 2017, www.ku.ac.ke

[63] R. K. A. Sang, J. K. Kemboi, R. O. Omenge, "Sexual Harassment among University students within the University of Eldoret, Uasin Gishu, Kenya," IOSR Journal of Dental and Medical Sciences (IOSR-JDMS), accessed May 23, 2017, www.iosrjournals.org

[64] Mywage.org/Kenya, "Sexual Harassment." Accessed May 25, 2017, www.mywage.org

2.1.2   Pornography

Pornography "refers to the use of visual or print media to present nudity or sexual activity in degrading or depersonalizing way."[65] As an ethical challenge, it should be viewed not only as a direct attack on the sound teachings about human sexuality but also as a way of degrading the dignity of a human person as a sexual being. The statistics might not be available to show the exact or approximate number of the young people in Kenya who watch or participate in acting pornographic videos. However, there is no doubt that "many Kenyans buy or watch pornography online."[66] Before looking at the negative effects or how it influences the moral growth of the young people, it would be very important to know some of the reasons why pornography is rampant or popular in Kenya even though "all types of porn and content with sexual connotation, just like prostitution is illegal."[67] There are many factors or reasons that contribute to the viewing of pornography among the young people in Kenya. However, caution needs to be taken, in that, "although studies have been conducted in developed countries on prevalence and factors that contribute to porn viewing, empirical data from developing countries is lacking."[68] To begin with, it is no doubt that the "increase in unregulated Internet would lead to a relative increase in unlimited exposure to pornography more so to the young people."[69] The blame on the censorship of the internet pornographic materials lies squarely on the state regulating agencies and the government's role in making strong policies and laws.

Curiosity is another factor that contributes to the viewing of pornography among the young people in Kenya. "Curiosity is a desire to know, see, or experience that motivates exploratory behavior towards acquisition of new information."[70] Like many other young people in other countries of the world, it is very convincing that, the Kenyan "adolescents and young adults who are in the psychological stage of development identity and intimacy

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[65] Richard C. Sparks, Contemporary Christian Morality: Real Questions, Candid Responses (New York: The crossroad publishing company, 1950, copyright, 1969), 84.

[66] David Odongo, "Pornography beats university online searches in Kenya," City News, accessed May 25, 2017, https://www.sde.co.ke

[67] Kenya Tech News, "Porn Talk-should Internet porn be blocked in Kenya." Accessed may 14, 2017, www.Kachwanya.com

[68] Ann Wamathai, Merecia A. M. Sirera, Margaret Mwenje, "Prevalence and Factors contributing to pornography viewing among male students in selected universities in Kenya," IOSR Journal of Humanities and Social Sciences (IOSR-JHSS), accessed May 25, 2017, www.iosrjournals.org

[69] Ann Wamathai, Merecia A. M. Sirera, Margaret Mwenje, "Prevalence and Factors contributing to pornography viewing among male students in selected universities in Kenya," IOSR Journal of Humanities and Social Sciences (IOSR-JHSS), accessed May 25, 2017, www.iosrjournals.org

[70] Ibid. Ann Wamathai, Merecia A. M. Sirera, Margaret Mwenje, "Prevalence and Factors contributing to pornography viewing among male students in selected universities in Kenya."

are in great need of sexuality information. Haney noted that adolescent curiosity about sex is normal and healthy aspect of human development. But in the absence of socially accepted channels of learning about sexuality they may resort to SEM (Sexually Explicit Materials) in the media to get information about sexuality."[71] The vacuum of learning about sexuality among the young people especially in Kenyan schools, colleges and universities have come about because of the government's laxity to introduce the teaching of sexuality in the school syllabus. The parents and the society should also shoulder the blame for abandoning their moral duty of teaching their children sexuality. This argument is against the background that "in the traditional Kenyan society, the topic of sexuality was handled at an appropriate stage by the elders, grandparents, aunts, and uncles. There were cultural activities that catered for the education of both boys and girls on sexual matters, for example during initiation. This form of sex education helped to prepare the young people for adult life."[72]

The search for knowledge contributes to the viewing of pornography among the young people in Kenya. "The young people want to learn, and they are convinced that pornography at times helps to learn more about sexual intercourse related issues; knowledge is power, sometimes it is used for education purposes, teaches us what society doesn't."[73] On the Internet, such a way of acquiring knowledge has limitations because "the media does not have a forum through which the viewers could raise questions or seek clarification thus leaving them with no option but to take materials as offered."[74]

The curiosity drive and the search for knowledge are few among the many other factors that have contributed to the viewing of pornography among the young people in Kenya. To help them stop searching and viewing pornography online, the young people need to be communicated to on the dangers or the negative effects arising from the Internet pornography. One of the fears arising from the Internet pornography is that "pornographic viewers are likely to imitate and model similar behaviors with other human beings." This argument before it is fully accepted should be subjected to more research especially by

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[71] Ann Wamathai, Merecia A. M. Sirera, Margaret Mwenje, "Prevalence and Factors contributing to pornography viewing among male students in selected universities in Kenya."

[72] Ann Wamathai, Merecia A. M. Sirera, Margaret Mwenje, "Prevalence and Factors contributing to pornography viewing among male students in selected universities in Kenya."

[73] Ann Wamathai, Merecia A. M. Sirera, Margaret Mwenje, "Prevalence and Factors contributing to pornography viewing among male students in selected universities in Kenya," IOSR Journal of Humanities and Social Science (IOSR-JHSS), accessed May 25, 2017, www.iosrjournal.org

[74] Ann Wamathai, Merecia A. M. Sirera, Margaret Mwenje, "Prevalence and Factors contributing to pornography viewing among male students in selected universities in Kenya."

the by psychologists to confirm it and to avoid any other contrary argument that might arise. If it is already done, it needs to be availed to many young people to access it to dispel any other existing contradictory arguments. For example, there is already an observation that "not all men (nor women, for that matter) who use pornography proceed to abuse their partners. Those who do, it is reasonable to suppose, would commit acts of abuse, whether they had access to pornography or not."[75] With many such existing contradicting arguments a clear, a convincing position needs to be located to enable one to understand the more dangers involved in it. The negative effects of pornography need to be expounded to enable the young people to question their Internet activities.

Subject to further research and observation, there is a fear that "viewing of pornography which may start casually as to satisfy curiosity, for sex information or for entertainment may eventually become the way of life leading to pornographic addiction."[76] The effects of addiction will be dealt with later during the writing of this chapter. However, "research ought to be carried out on the addictive effects of pornography, rehabilitation, and treatment of pornography addicts in Kenya."[77]

Another danger which can be associated with online pornography is the false education or information about sexuality. The "education from pornography exposes young people to both positive and negative aspects, and without guidance, they could acquire socially undesired sexual behavior."[78] Aware of these dangers the parents, teachers, the universities, pastoral agents of the church and state policy makers should feel challenged to come together and address the dangers and fears associated with online pornography. They should teach and advise the young people on the "more constructive means of satisfy curiosity, educating, entertaining."[79]

The history of the Internet technology in Kenya compared to other countries in Europe or America is still young. And as the society prepares to look for proposals and recommendations to address the increasing cases of the Internet pornography no one should be ashamed to take a leap or to borrow some ideas from the traditional African

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[75] Brian McMair, Mediated Sex: Pornography and Postmodern culture (London: Arnold, 1996), 72.
[76] Ann Wamathai, Merecia A. M. Sirera, Margaret Mwenje, "Prevalence and Factors contributing to pornography viewing among male students in selected universities in Kenya."
[77] Ann Wamathai, Merecia A. M. Sirera, Margaret Mwenje, "Prevalence and Factors contributing to pornography viewing among male students in selected universities in Kenya."
[78] Ann Wamathai, Merecia A. M. Sirera, Margaret Mwenje, "Prevalence and Factors contributing to pornography viewing among male students in selective universities in Kenya."
[79] See Ann Wamathai, Merecia A. M. Sirera, Margaret Mwenje, "Prevalence and Factors contributing to pornography viewing among male students in selected universities in Kenya."

society to use to teach sexuality to the young people. As stated earlier in this work, "the traditional Kenyan society had ways of safe sex education that was embedded in social values for the youth. It appears that forums through which the youth used to acquire socially desired sexual education have been abandoned but without alternative approaches creating a vacuum of sexual knowledge that has exposed the youth to unfiltered sexual education from the media."[80] The alternatives like parents discussing sexuality matters with their children, the pastoral agents of the church creating some discussion forums with the young people in the church and the universities encouraging students to carry out research on topics of sexuality to be presented during Seminars will go a long way in helping the young people to understand the reasons why they should not rely on the Internet pornography to learn about their sexuality.

The use of the Internet is a reality in Kenya, and the challenges or dangers of pornography will continue to be felt. As long- term recommendations "parents, educators, policymakers, health professionals, and law enforcement be equipped with knowledge on sexuality that can enable them to foster a supportive environment that can facilitate the healthy development of youth sexuality while minimizing the risk potential for negative effects related to pornography."[81] What limits this recommendation is the training of the parents in the remotest parts of the country, who have no idea about the Internet and have other life-pressing issues like providing the basic needs to their children. Given such a limitation the teachers and other community helpers could be used to pass the message to them and to keep consent so that their children may be trained on the dangers of pornography and other Internet challenges by other people. Secondly, a total ban on the viewing of pornography among the young people in Kenya could be the best solution. However, "a blanket ban on pornography is impossible to uphold due to the vast quantities available on the Internet."[82] Therefore, the best option and a better way is to encourage the young people to give a listening ear to the various pieces of moral advice given that can help them to be responsible on the Internet.

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[80] Ann Wamathai, Merecia A. M. Sirera, Margaret Mwenje, "Prevalence and Factors contributing to pornography viewing among male students in selected universities in Kenya."
[81] Ann Wamathai, Merecia A. M. Sirera, Margaret Mwenje, "Prevalence and Factors contributing to pornography viewing among male students in selected universities in Kenya."
[82] The Kenya Tech News, "Porn Talk-should Internet porn be blocked in Kenya." Accessed May 14, 2017, www.kachwanya.com

2.1.3   Sexting

Sexting "refers to the sending or posting of nude or semi-nude pictures, or videos via text messages or other electronic media."[83] With the help of the Internet, the young people in Kenya can be influenced to participate in the sexting activities without questioning whether what they are doing is a morally right thing. To understand what sexting is and why it is wrong, the young people would probably need some examples. The "examples of Sexting include sending nude or nearly nude photos, videos that show nudity, sex acts, or stimulated sex, text messages that propose sex or refer to sex acts."[84] The studies showing the prominence of sexting among the young people in Kenya do not exist. However, this does not disqualify the fact that young people participate in Sexting activities due to various reasons.

One of the reasons why the young people in Kenya engage in Sexting is the cheap access to the Internet. "The availability of cheap Internet and camera-enabled cell phones has made the sending of sex messages a common activity for some teens."[85] Though this can be prompted and accepted as one of the reasons, it must be accessed against a solid moral foundation where the negative influence can be discarded, and a positive thinking upheld to use the Internet to foster relationships with others by posting or sending positive messages about sexuality. There no doubt at whatsoever that Internet and the smartphones can be annexed and used as a tool for exchanging positive teachings and new research about sexuality. This is only going to work if one is strong enough to contain negative peer pressure which is considered as another reason for sexting. Many studies are convinced that "teenagers get involved in sexting as a result of peer pressure or need to fit in. For instance, a boyfriend or a girlfriend may ask for images to be sent, or in some cases, the teen may send the images without prompting or encouragement."[86] The friends who interact with the young people online play a very important role in influencing their moral inclinations. The choice of friends and their preferences online might be taken as

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[83] Robin M. Kowalski Ph. D., Susan P. Limber Ph.D., Patricia W. Agatston Ph.D., Cyberbullying: Bullying in the Digital Age, 2nd Edition (Chichester, West Sussex: BlacKwell Publishing Ltd., 2008), 68.

[84] Media 7 Group Kenya limited, "Teen: Sexting and Teens." Accessed May 26, 2017, www.media7kenya.com

[85] Stephen Asatsa, Virginia W. Nyagah, Pamela N. Kaithuru, Munywoki M. Vincent, "Cellphone Sexting And its influence on Adolescence Sexual behavior in Nairobi County, Kenya," IOSR Journal of Humanities and Social Science (IOSR-JHSS), accessed May 26, 2017, www.iosrjournals.org

[86] Stephen Asatsa, Virginia W. Nyagah, Pamela N. Kaithuru, Munywoki M. Vincent, "Cellphone Sexting and its influence on Adolescence Sexual behavior in Nairobi County, Kenya," IOSR Journal of Humanities and Social Science (IOSR-JHSS), accessed May 26, 2017, www.iosrjournals.org

good pointers to their practices on the Internet. The young people need some advice on how to choose good friends and on how they can escape the influence of the peer groups. There are many other reasons which have been cited by many research works as indicators contributing to Sexting among the young people in Kenya. However, many of these reasons require further interrogations because they are not unique to the Kenyan situation. Secondly, some of these reasons are only specific to certain locations of the country. For instance, some of them are restricted to major towns or institutions of higher learning thus leaving out the young people in the rural villages who might also be involved in Sexting activities. As a long-term proposal, "there is a need for qualitative and longitudinal studies to have an in-depth understanding of why young people engage in Sexting and the context in which Sexting is carried out. Such studies can also truly establish causality with identified associated and predictive measures."[87]

As a caution on what happens on the Internet "teens should understand that messages, pictures or videos sent via the Internet or smart phones are never truly private or anonymous. In seconds, there can be there for the entire world to see."[88] They should also be aware that "even an image sent to a boyfriend or girlfriend could lead to problems if someone else sees it or it is distributed after a breakup."[89] It is in the light of these unforseeable happennings that the young people need to be cautious, to interrogate their internet actions, and to explore other better options of strengthening their relationships without publically exposing their sexual desires.

It should be taken into account that the public image of any young person is very important not only to the family members but also to friends, college mates and the entire society. What others know about you can be used to make judgments, both positive or negative about you. Sexting is carried out through the Internet and "if a compromising image of your teen goes public or gets sent to others, your teen could be at the risk of humiliation, embarrassment, and public ridicule."[90] The "intense peer pressure to take or send nude pictures will pace in comparison with public humiliation that follows when images land on Facebook or cellphones of hundreds to other kids and even Adults to

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[87] Oluwatoyin Olatunde, Folusho Balogun, "Sexting Prevalence, Predictors, and Associated Sexual Risk Behaviors among postsecondary school young people in Ibadan, Nigeria," Frontiers in Public Health, accessed May 26, 2017, https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5420550

[88] Media 7 Group limited, "Teen: Sexting and Teens." Accessed May 26, 2017, www.media7kenya.com

[89] Media 7 Group limited, "Teen: Sexting and Teens." Accessed May 26, 2017, www.media7kenya.com

[90] Media 7 Group limited, "Teen: Sexting and Teens." Accessed May 26, 2017, www.media7kenya.com

see."[91] Due to the public embarrassment, the best preventive measure is to stop sexting and to ask the friends involve in it to stop it.

In Kenya and in some states Sexting can attract potential legal consequences,[92] For example, in Kenya, "Sexting is an offense and one can be fined up Ksh. 5000 or be jailed for more than 3 months."[93] The punishment imposed by the state is information to the offender and to the public that Sexting is against the law and it is not encouraged. Such negative consequence can be avoided if the young people use the Internet cautiously and in a responsible way.

The young people in Kenya who intent to join universities or colleges in other countries should have some of the information about how Sexting may affect their educational opportunities or future jobs that "questionable behavior online can haunt a college applicant or prospective employee years later. More and more colleges and employers check online profiles looking for indications of candidate's suitability or giant red flags about bad judgment and immunity."[94]

The "awareness of the existence and dangers of Sexting among parents and young people is very important to prevent possible problems associating with sexting among this age group."[95] "One of the top responsibilities of parents is to teach their kids how to take responsibility for own safety and their own actions. It is important to send that message about the viral world too. Even if a teen's intentions are playful or harmless, if messages or pictures become public, the outcome can be anything but."[96] While making such a proposal for preventive measures one should consider the parents' knowledge about the Internet and whether they can match with those of their children. It is known that the parents will always be much disadvantaged on the Internet know-how compared with the young people. For example, the young people can use acronyms to communicate even in the presence of their parents, like "WTTP stands for "want to trade pictures," while SUGARPIC is a request to get an erotic photo. The list is endless. GYPO stands for "Get

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[91] Media 7 Group limited, "Teen: Sexting and Teens." Accessed May 26, 2017, www.media7kenya.com
[92] See Media 7 Group limited, "Teen: Sexting and Teens." Accessed May 26, 2017, www.media7kenya.com
[93] The Star, "Sexting and Sending nudes could lead you in Jail." Accessed May 27,2017, www.the-star.co.ke
[94] Media 7 Group limited, "Teen: Sexting and Teens." Accessed May 26, 2017, www.media7kenya.com
[95] Oluwatoyin Olatunde, Folusho Balogun, "Sexting Prevalence, Predictors, and Associated Sexual Risk Behaviors among Postsecondary school young people in Ibadan, Nigeria," Frontiers in Public Health, accessed May 26, 2017, https://www.ncbi.nlm.nih.gov/pmc/articles/PMC5420550
[96] The Star, "Sexting and Sending Nudes could land you in Jail." Accessed May 27, 2017, www.allafrica.com

your pants off," KPC for keeping parents clueless, TDTM is "talk dirty to me," 9 for "parent watching, while 99 means "parent gone." How on earth can a parent keep up with those Da Vinci code like acronyms?"[97] Though the parents might be absolved because of their limitations about the Internet knowledge they can still be held responsible for some moral questions which are likely to arise. For example, "What happened to morals? Do parents know that their teens are involved in such things and if so what are they doing about it?"[98] These questions being raised about the parents' moral responsibility to nature their children in the correct way and the challenges arising from the continuous use of the Internet among the young people should not be used to intimidate the parents but should be used as guiding questions reminding them of their moral responsibilities. As a preventive measure, they should be advised: "to have open conversations about personal responsibility, personal boundaries, and how to resist peer pressure."[99]

Another proposal which can be taken as a long-term preventive measure is that "more research about the effect of phone use among young people is also very important in the study area as phone possession is high among them." The Kenyan universities can undertake such study in conjunction with the relevant ministry in charge of youth affairs to ascertain and advise against the Internet abuses while using the smartphones.

2.2   Challenges on the respect for one's life.

The abuse of the Internet among the young people in Kenya can be associated with dangers or risks which need to be addressed to restore and upheld the respect to the dignity of human life or what in this section of the chapter will be referred to as one's life. These risks or dangers include cyber-bullying, online issuing of threats and addiction. These online risks or challenges affects the moral and ethical values of any given group of people or society. They are considered as moral issues because "neighborly morality involves concern for others, such as family members, friends, neighbors, and other close relations. This kind of morality can take various forms, including respect and compassion,

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[97] Kevin Oguoko, "The slang coiled by Kenyan youth to send each other sextual messages without parents noticing," Standard Digital, accessed May 27, 2017, https://www.sde.co.ke

[98] Kevin Oguoko, "The slang coiled by Kenyan youth to send each other sexual content messages without parents noticing," Standard Digital, accessed May 27,2017, https://www.sde.co.ke

[99] The Star, "Sexting and Sending nudes could land you in Jail." Accessed May 27, 2017, www.allafrica.com

engaging in empathetic perspective talking, invoking moral principles such as fairness or the Golden Rule, "Do unto others as you would have them do unto you.""[100]

2.2.1   Cyberbullying

The "Cyberbullying, also known as electronic bullying is defined as bullying through e-mail, Instant Messaging (IM), in a chatroom, or on a Web site, or through digital messages or images sent into a cellular phone."[101] To be able to understand the reasons for Cyberbullying, how it affects the life of the person involved and others, and make proposals for preventive measures, it is important to note that there are several ways or methods in which it might be carried out. These include Flaming, Denigration, Impersonation, and Outing and Trickery among others.

Flaming: As one of the method of Cyberbullying "refers to a brief, heated exchange between two or more individuals, that occurs via any communication technology. Typically, flaming occurs in "public" settings, such as chat rooms or discussion groups, rather than e-mail exchanges. If a series of insulting exchanges ensues, then a flame war has started."[102]

Denigration: This happens on the Internet when there is "information about another that is derogatory or untrue. The Information may be posted on a Web page, or it may be disseminated to others via e-mail or instant messaging. Included within this category of Cyberbullying is posting or sending digitally altered photos of someone, particularly in a way that portrays him in a sexualized or harmful manner."[103]

Impersonation: This happens online when "the perpetrator poses as a victim, most often by using the victim's password to gain access to his or her accounts, then communicating negative, cruel, or inappropriate information with others as if the target himself or herself were voicing those thoughts."[104]

Outing and Trickery: The term Outing "refers to sharing personal, often embarrassing information with others with whom the information was never intended to be shared. This

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[100] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap (Massachusetts: The MIT Press, 2014), 4.

[101] Robin M. Kowalski, Ph.D., Susan P. Limber, Ph.D., Patricia W. Agatston, Ph.D., Cyber Bullying: Bullying in the Digital Age (Victoria: Blackwell Publishing Ltd., 2008), 1.

[102] Robin M. Kowalski, Ph.D., Susan P. Limber, Ph.D., Patricia W. Agatston, Ph.D., Cyberbullying: Bullying in the Digital Age, 47.

[103] Robin M. Kowalski, Ph.D., Susan P. Limber, Ph.D., Patricia W. Agatston, Ph.D., Cyberbullying: Bullying in the Digital Age, 48.

[104] Robin M. Kowalski, Ph.D., Susan P. Limber, Ph.D., Patricia W. Agatston, Ph.D., Cyberbullying: Bullying in the Digital Age, 48.

may take the form of receiving an e-mail or instant message from a target that contains private, potentially embarrassing information or photos and then forwarding that e-mail to others. Trickery refers to tricking someone into revealing personal information about themselves and then sharing that information with others."[105]

There are many reasons why the young people in Kenya and other countries of the world participate in Cyberbullying. One of the reasons behind Cyberbullying is the thinking attitude. "Those who bully others often do so because they think it is funny or that they are somehow justified in tormenting another person."[106] Making fun is normal among the young people. However, when it is exaggerated it ceases to be fun, and it becomes Cyberbullying. It might hurt another person including a close friend. A sound advice needs to be given to define the boundaries of fun and to change the mindset or any false misconception that is intentional and meant to torment or hurt another person.

In an environment where cyberbullying takes place, the young people might resort to it to retaliate an earlier act of cyberbullying directed to them. "It is becoming rampant in Kenya: many people are turning to Facebook, Twitter, Instagram and various websites to get back to their enemies."[107] The prevailing culture of Internet revenge needs to be stopped to enable the young people to grow up in a peaceful environment.

Whatever known reasons that influence the young people to participate in cyberbullying, it should be made clear that "cyberbullying causes mental and emotional distress, humiliation, embarrassment, and paranoia."[108] These negative effects on the lives of other people might not be easily recognized because "cyber bullying happens through information exchange without physical contact between the person and the victim. Direct physical harm is therefore almost non- existent but in its place, is emotional, psychological and reputational abuse."[109] Though these effects seem to be affecting the psychological and social status of affected person, it has some moral and ethical consequences. Sharlene Chadwick affirms that "cyberbullying is a behavioral issue, not a technological problem. Initiatives and programs which focus on the enhancement of

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[105] Robin M. Kowalski, Ph.D., Susan P. Limber, Ph.D., Patricia W. Agatston, Ph.D., Cyberbullying: Bullying in the Digital age, 48.

[106] Emma Kavanagh, "Cyberbullying: How to prevent it & What to do when it occurs," Norton, accessed May 26, 2017, www.nortonsecurityonline.com

[107] Caren Cherono, "Enact Laws to fight Cyberbullying now," Standard Digital, accessed May 31, 2017, www.standardmedia.co,ke

[108] Kenya Free Press, "Jacob Juma, Cheryl Kitonga and Cyberbullying." Accessed May 31, 2017, www.kenyafreepress.com

[109] Mercy Gakii, "Kenyan activist takes on Cyberbullying as threat grows," The star, accessed June 1, 2017, www.the-star.co.ke

positive relationships and the development of behavioral skills are more effective in dealing with impacts of cyberbullying."[110]

The young people who engage in cyberbullying activities belong to a family or are students or young citizens of Kenya. The proposals to prevent cyberbullying can best be focused or located on the environments where the young people spend most of their times. Following this argument, the parents, the teachers, the schools and the universities, and the state will always remain the true channels to address the effects and prevent the activities of cyber bullying among the young people.

The parents are always tasked with the obligation of teaching and forming the young people to behave well. However, "as a result of the digital divide between young people and adults, parents may feel limited in how they can support their child to effectively prevent and respond to cyberbullying."[111] And since the parents cannot be fully relied on to assist the young people to stop and overcome the challenges of cyberbullying, the institutions of learning and the state should willingly take over the roles of fighting the cyberbullying and instilling the right moral attitudes to them while online.

"The education sector, working with other sectors and other stakeholders, has a responsibility to protect children and young people from violence and to provide safe and inclusive learning environments for all students. School is also a place where attitudes to violence can be changed, and non-violent behavior can be learned: both the learning environment and the content of education can instill an understanding of human rights, gender equality, values of respect and solidarity and skills to communicate, negotiate and resolve problems peacefully."[112] In Kenya, the teachers together with the school management committees or board of governors under the supervision of the ministry of education officials have an obligation to promote learning and instill discipline to the students. The institutions of learning play a major role in the moral formation of the young people. They should strive to create an environment where learning takes place peacefully and where no student is cyber bullied for whatever reasons.

The enormous task of instilling discipline and training the young people to uphold the ethical values and moral attitudes as expected by the society is very positive and needs to

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[110] Sharlene Chadwick, "impacts of cyberbullying, building Social and Emotional resilence in Schools," Springer Briefs in Education, accessed June 1, 2017, http://www.springer.com
[111] COST ISO801,"Guidelines for preventing cyberbullying in the school environment: a review and recommendations" Accessed May 31, 2017,https://www.bee-secure.lu
[112] Google books, "Reasons for Cyberbullying among Kenyan Youth," google books, accessed May 31, 2017, https://www.google.co.uk

be supported. However, the question can be raised about the capacity of the teachers to handle cyberbullying and other Internet-related challenges. Secondly, is whether schools in Kenya have counselors to assist the students who have become victims of cyberbullying. The solutions to meet these challenges may require some time because it involves the further training of the teachers. "Teachers need to be equipped with professional training to intervene effectively in cyberbullying situations."[113] They also need to be convinced and motivated to accept that they are not only doing this because of the payment at the end of the month but they are also offering a moral service to the community.

The ideal place where the teachers can pass the right message to their students about the negative effects of cyberbullying is the classroom or lecture halls. "The formal classroom learning needs to raise students' awareness about bullying and its harmful effects, students' rights and responsibilities and importantly provide students with opportunities to develop their social skills and strategies online and offline to enhance their self-efficacy and ability to respond more effectively. These strategies need to be embedded into the curriculum, rather than being "standalone" messages, so as to enable students to refine their skills over time and to foster lasting behavior change."[114] The challenges like having a big number of students in a classroom or a lecture hall might arise, and the attention of the students involved might be distracted, but this should not be an obstacle to achieving a good cause.

For the teachers and the students to successfully fight the negative effects on the behavior brought about by cyber bullying the support of the government's legislative role cannot be ignored. "The computer and Cyber Crimes Law, which was approved in April (2016), is expected to monitor, control and get rid of Cybercrimes which have been on the rise in the country. The Law criminalizes cyber offenses such as computer fraud, cyberstalking, child pornography and unauthorized access to computerized systems."[115] The Law should be welcomed as a positive step taken by the government to stop cyberbullying and other Internet-related challenges whose effects can ruin the good behavior of the young people.

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[113] COST ISO801 "Guidelines for preventing cyberbullying in the school environment: a review and recommendations." Accessed May 31, 2017, https://www.bee-secure.lu

[114] COST ISO801, "Guidelines for preventing cyber-bullying in school environment: a review and recommendations." Accessed May 31, 2017, htttps://www.bee-secure.lu

[115] Mercy Gakii, "Kenya activists takes on Cyberbullying as threat grows," The Star, accessed June 1, 2017, www.the-star.co.ke

However, due to the rising cases of cyberbullying, the state through its various agencies should sensitize the young people and the entire public on the relevance of such a law. The Cyberbullying and its effects on the behavior of the young people in Kenya, though some positive steps and recommendations from various studies have been made, still requires concerted efforts from the young people, peer groups, parents, teachers and the church pastoral agents to continually monitor and address its effects and other online negative influences.

2.2.2   Issuing of threats

The issuing of threats whether online or offline always carries a negative connotation because of the negative impacts on the lives of the targeted persons. The threats carried out in the Internet space are called cyber threats. These are "either threats or distressing material statements that make it sound like the writer is emotionally upset and may be considering harming someone else, harming himself or herself or committing suicide."[116] In dealing with Cyber threats, it is very important to differentiate what entails Cyberthreats and what is not. As a starting point of reflection, it is good to be aware that "material communicated online that appears to be threatening could be real or not."[117] The young people issuing online threats in most occasions should not be taken seriously because they might not really intend to cause any harm to the person who feels threatened. However, there is need for a lot of assessment and study before a judgement is made to determine whether the person issuing threats has other ill motives or not. To arrive at an objective conclusion, it is advisable to observe that, "a young person's tone of voice and posture, an assessment of the overall interaction, allow others to determine whether something is a real threat."[118]

The question which might always recur when addressing the cyber threats among the young people, is that, why do young people participate in issuing such threats? What motivates them? Did they learn from others or are they retaliating? Though several answers from researchers and opinions may be floated for consideration, what remains clear is that "distressing material raises concerns that a young person is suffering

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[116] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online social aggression, threats, and distress, 260.
[117] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online social aggression, threats, and distress, 53.
[118] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the online aggression, threats and distress, 53.

emotionally and is possibly on the verge of taking a drastic or harmful step."[119] Thanks to the Internet, because as compared to the traditional form of issuing threats it gives time to others to reflect on the postings and to make some conclusions on what the affected person intends to do.

There are many reasons why the young people can resort to the issuing of threats both online and offline. In many Kenyan homes, children can issue threats to their parents or elder brothers and sisters as a means of getting what they need a new dress or a smartphone, which one will not get following the right channels of placing a request. In Kenya for example, it is always typical for the young people to issue threats to their parents or senior brothers and sisters, not because they want to commit suicide, but as a means of achieving their personal needs. The Internet has assisted those who are afraid to make their demands in person. It is enough to send a WhatsApp message to the parent or one of the brothers and sisters that one of them is threatening to commit suicide if his or her demands are not meet. Such threats are accompanied by words like "I will go away from this home!", "you do not want me; I will die" and many such threats. These threats are meant to convince the parents to give in to their demands silently. The ethical question which arises is whether one should respond to such threats? How can one differentiate real threats from acting or pretending? Should acts of pretending, joking and acting be considered as ethical questions?

The cyber threats whatever form it might take affects and influences the ethical thinking and moral attitudes of the young people. One of the foreseeable dangers of cyber threats is a case where a person contemplating to commit a suicide shares it with the wrong people online. The chance to "communicate with others in an online forum who are also contemplating harmful or suicidal behavior and thus receive reinforcement for the idea that suicide is an appropriate answer."[120] The online friends like Facebook friends, might not have enough time to interrogate some threatening statements and more unknowingly might encourage the concerned person to go ahead with his or her plans. Just posting "I like it" or "Do it!" might be enough motivation to encourage the victim to go ahead and commit the intended suicide. There is also another fear that a young person who has no plans of issuing threats or contemplating suicide, through the Internet, is likely to "form

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[119] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to online aggression, threats and distress, 53.
[120] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to online aggression, threats and distress, 54.

a relationship with a very sick, dangerous stranger who takes pleasure in convincing people that suicide is the answer and providing assistance and encouragement for such action."[121] Because of such foreseeable actions, the young people should be discouraged to look for solutions associated with Cyberthreats with online friends whom they do not know or whom they have never met in person. Some of these people pretending to be online friends might be Online criminals whose intentions are to influence the thinking or moral attitudes of the young people seeking for assistance. The young people should be careful not to share their emotions or their intentions arising from cyber threats online because they might not receive the best advice.

The issuing of threats online accompanied by intentions to commit suicide is always discouraged by parents, families, churches and many states all over the world. The young people should be discouraged while online not to visit or "search for information on suicide methods online."[122] It is true that the Internet spaces are very generous with various kinds of information but not all information is helpful for the formation of the right ethical thinking and good moral attitudes. The freedom to access information should be gauged against the quality of the information and its foreseeable negative influence. Roland Heickerö warns that "while technology has a number of positive results for most people, harmful conducts and activities have also evolved parallel to these."[123] The young people, therefore, should be responsible and cautious about the spaces they are visiting and the people whom they are interacting with online. They should be aware that, "the conditions for antagonistic conduct has changed. New threats are created as cyberspace expands."[124] The demands for online responsibility, respecting and being open to the parents, teachers, true friends should be considered as some of the avenues of dealing with Cyberthreats and its negative effects.

The challenges of addressing the cyber threats will always be there, especially for the parents who have no knowledge about the Internet. Nevertheless, they should not keep quiet and feel helpless but should seek for assistance from the teachers and other organizations dealing with the young people. The "educators and adults who work with

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[121] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online social aggression, threats, and distress, 55.
[122] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online social aggression, threats, and distress, 55.
[123] Roland Heickerö, The Dark sides of the Internet: on Cyber Threats and Information warfare (FRANKFURT, Peter Lang GmbH, 2013), p. 10
[124] Roland Heickerö, The Dark sides of the Internet: on Cyber Threats and Information warfare (FRANKFURT, Peter Lang, GmbH, 2013), p.10

youth must assume that emotionally distraught youth with Internet access will be posting material that provides significant insight into their distressed mental state. It is critically important to learn how to find, analyze, and respond effectively to the distressing online material. Finding this material will require the education and involvement of the youth because they are the ones who are likely to see the material without making a specific action for it."[125]

The church and the state should also play a major role in assisting the young people who are targeted and those who have developed a tendency of threatening others on the Internet. The church apart from teaching the young people against cyber threats and the reasons to avoid them should also be willing to give some free counseling sessions when such cases are reported to them. The state, apart from advocating for proper legislation for protecting the young people against threats while online, should work closely with the teachers, parents and other groups interested in the young people to formulate an Internet code of ethics, to guide the young people and other Internet users.

2.2.3   Addiction

Addiction in Kenya like in many other African countries before the introduction of the Internet was associated with alcoholic drinks, cigarette smoking, and drugs. On the Internet, "addiction can be defined as an excessive amount of time spent using the Internet, resulting in a lack of healthy engagement in other areas of life."[126] Addiction becomes an ethical issue because the young person involved in it somehow forgets himself or herself and his or her thinking is controlled or taken over by the Internet activities. What makes a person become so attracted to the Internet till he or she reaches an addiction stage, though it is an area that needs some further research can be associated with many reasons. One of the reasons why the young people can get attracted and later addicted to the Internet is that, "the Internet offers a time-warped place where youth can get away from their real- world concerns, they can be free, independent, and inhibited and they can find acceptance."[127] The challenge of facing the realities of life and wanting to exercise one's freedom can be considered to have a strong influence on the life of a

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[125] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online social aggression, threats, and distress, 56.

[126] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online social aggression, threats, and distress, 60.

[127] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online social aggression, threats, and distress, 61.

person. Fear always influences the person to act below his or her expectations and might also force a person to act or get involved in the cover up activities like addiction or staying in a place longer than expected. Some young people might get addicted because of running away from the demands of the house- activities by the parents like washing, cooking, cleaning and always doing the same work which creates monotony and boredom. To break the experience of boredom many young people find the Internet to be the only place to seek refuge. With the introduction of the cheap smartphones in the Kenyan market and cheap services offered by the Internet subscribers, "the Internet is available 24/7. The game is always on. Friends are always available. Life online constantly beckons."[128] With such attractive features and without proper advice the young people might be tempted to be always available online.

The absence of the parents at home, because of the Job or work commitments can make the young people, who are not creative, especially in towns, where individualism is becoming stronger to become addicted to the Internet to compensate the absence of the parents. The commercial sites which have to open some Web pages on the Internet should also take the blame because these "Web sites have designed stickiness into their operations activities that are designed for the specific purpose of enticing young people to spend as much time as possible on their site and to return frequently. These sites foster addiction because it is good for their bottom line."[129] The watching of videos or playing some online games are some of the activities which if not checked can lead to addiction. The Internet addiction just like alcohol or drug addiction can have some devastating effects on the lives of the young people, their families, and friends. Addiction can severely influence the ethical thinking and moral attitudes of the young people. Nancy E. Willard affirms that "when youth are caught up in the Internet addiction, they go into withdrawal when they are not engaged in online activities."[130] Withdrawal or isolation should be taken as a worrying trend because it is already a signal or a sign on somebody's behavior that something is wrong and attention is needed. Such a scenario would be worse in a Kenyan or any African family with little understanding about Internet addiction because they might be tempted to look for solutions outside their wish by consulting medicine

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[128] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online social aggression, threats, and distress, 61.
[129] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online social aggression, threats, and distress, 61.
[130] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online social aggression, threats, and distress, 61.

men and women or witchdoctors. Moreover, because they will not be able to find a lasting solution, they will always be forced to live with it, hoping for a better solution.

It is true that many of the young people addicted to the Internet are the on- going school and college students. The Internet addiction for such a group will affect not only their ethical thinking and moral attitudes but also a concentration on their studies which will later result in the examination failure. The student failing an examination will find it difficult to negotiate about his or her future life, because examinations in Kenya and other countries of the world are always connected to securing a well- paying job and leading a successful, happy life, which may be or might not be true depending on the examples to be cited.

Apart from personal withdrawal and the effects on the academic work of the students, and their ethical life, Internet addiction can also affect the health of the young person. For example, "during a 2007 International Symposium on Internet hosted in Seoul, it was reported that the average South Korean high school student spends about twenty-three hours a week gaming. The youth, ages six to nineteen, suffer from Internet addiction and may require some form of intervention-medication, or in extreme cases hospitalization."[131] Though, no such cases have been reported in Kenya, a research needs to be done to find out whether lack of sleep or looking always tired are related to the long number of hours spend on chat rooms, posting or commenting on the Facebook, Twitter and other online social applications or watching videos and movies in the YouTube. Such research might open an avenue for accessing the effects of the Internet addiction on the thinking, academic or school work and social activities like games. The universities in conjunction with the ministry of health should consider this as their new area of study.

The Internet addiction requires some immediate attention to prevent the negative effects it impacts on the health, academic, social and the moral lives of the young people. The first responsibility of helping the young people to come out of addiction begins with the parents. They should be able to monitor the behaviors of their children, especially the symptoms related to Addiction like withdrawal from other family members and family activities like prayers and sharing a meal together. If they are not aware of such symptoms, they should consult the experts or teachers who are in their immediate reach. The appropriate thing, the parents can do is not to sit and wait for the problem to occur.

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[131] S. Craig Watkins, The young and the Digital: What migration to Social-Network Sites, Games and Anytime, Anywhere Media means for our Future, (Boston, Beacon Press, 2009), 142.

They should always inquire about Internet addiction and how it can be addressed. Knowing the causes, the symptoms and the effects on the moral behavior will help them during their family meetings to discourage their children from spending long hours on the Internet. The best approach for the parents for who spend some long hours working is to create some work or attractive activity like learning musical instruments for their children or engaging them in sports activities of their choices. It should be noted that the children might not always take what their parents tell them or advise them on what to do because they are convinced that they are smarter than them with the new technology of the Internet. The parents should, therefore, approach the teachers in schools or seek assistance from their priests on how to help their children to avoid addiction or to come out from it if they are already affected.

The teachers and school administrators should be close to their students to be able to monitor them and detect any change in their behaviors both in their academic and co-curriculum activities. They should undergo further training to be able to detect the right symptoms or signs of the Internet addiction to be well-conversant to help and direct their students who might be already addicted. Like the parents, they should teach the students the importance of using the Internet spaces well and which sites are good to visit. They should also warn the students about the side effects of addiction on their studies, social activities and their moral lives. The teachers should train and prepare them on how to help their colleagues come out of it if they are already addicted. The school counselors should include Internet addiction as the new area of research to help the affected students to come out it and assist them in restoring their ethical thinking and moral attitudes.

The present Jubilee government in Kenya has introduced "*Huduma Centers*" (Huduma is a Kiswahili word meaning service. Huduma Center is a government organization offering free or cheap government services to the young people and women) to serve the young people and the women in accessing soft loans and obtaining some personal documents like driving license and PIN (Personal Identification Numbers) numbers. These centers which are spread county-wide should create some department dealing with counseling not only for those affected by Internet addiction but also with other cases related to the young people's behavior like alcohol and drug addiction.

The church or other religious faiths can help the young people who cannot access government services, to highlight the importance of time while surfing the Internet. They should also look for means to help those affected by addiction to come out of it. If they are defeated to assist, they should refer them to relevant authorities.

2.3   Social challenges

2.3.1   Hate groups

In the Internet, one is free to open and operate his or her Web page without being asked who he is or who she is or what activities one is intending to carry out. One of the groups which has benefited from this offer is the hate group or hate groups. Hate groups can be defined as "groups that advocate violence, separation from, defamation of, deception about, or hostility towards others based on race, religion, ethnicity, gender, or sexual orientations."[132] The Internet did not create the hate groups, but they have always been there in many countries or even today in many African communities. For example, "Mungiki" (a local hate group organization) in Kenya, which is now banned or deregistered qualifies to be considered as a hate group, because of its violent activities directed towards other innocent people or communities. The hate groups who use the Internet to recruit the young people and to involve them in spreading the hate messages, influence their ethical thinking and the moral attitudes to involve them in such unwarranted online activities.

The Internet and its flexibility to open, access and operate a Web page, can be cited as one of the reasons that influence the young people to send hate messages or join hate groups. It can be blamed for failing to take responsibility and allowing the sending of hate messages to other Internet users. Unlike some years back where the young people through the agents of these groups were forced to travel far to seek explanation and may be later to join, today is very easy because "those who wish to find hate groups need not spend too much time searching."[133] The recruitment to join the hate groups can be done through the Internet, and it is easy for the young people to join them because Internet services have been brought closer to them with the help of smartphones or personal laptops. Mark J.P. Wolf affirms that "without leaving their bedrooms, adolescents can join hate groups, write and distribute literature with violent themes, send harassing messages, obtain "how-to" information about bombs and guns, as well as place orders for weapons."[134]

The reasons for joining the hate groups by the young people apart from being lured by hate group members through the Internet needs some further research and thorough

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[132] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online social aggression, threats, and distress, 64.

[133] Mark J. P. Wolf (ed), Virtual morality: Morals and new media (New York: Peter Lang publishing Inc., 2003), 120.

[134] Mark J. P. Wolf, (ed.), Virtual morality: morals, ethics and new media, 122.

interrogation. In Kenya, a special report by the ministry of education (2016) explains that "absentee parents, peer pressure, poverty and attempts to cope with rejection were cited among factors driving students to join criminal gangs."[135] Though this report was a product of a study carried out in Kenyan schools, it should be criticized for not capturing directly the aspect of the students' moral attitudes which is a very important element in the development and the growth of the young people. A proper explanation should be given on how the absence of the parents, peer pressure and poverty can influence the ethical thinking and moral attitudes of the young people in the age of the Internet in any given place in Kenya. The absence of good upbringing or solid moral formation which leads to moral decay should be prioritized as the main cause of the young people joining hate groups through the easily available means which is the Internet. Other factors might need to be considered after exhausting all the issues that pertain to morality and the society's view of the ethical values. This arises out of the conviction that a well- formed conscience will not allow a young person to join hate groups whose ill intentions are to hurt or to harm other Internet users. In a summarized form; the lack of good moral formation and the right ethical thinking by the parents and the society should be blamed for the young people's decisions to join hate groups and participate in their activities.

Though the decision to join and to participate in the activities of the hate groups is a clear indicator of the lack of ethical knowledge and good moral formations, the negative consequences, which include the lack of respect for other online users needs to be made known to the young people to enable them seek for solutions or accept some recommendations from others to exit from the online hate group activities. Without relying on any study, the known effects of hate group activities will not only be felt by others, but also these activities can influence the behavior of the young people, and expose them to dangerous activities which can lead to the loss of life and make them be instruments of hatred. For the young people studying in colleges and universities, once he or she is identified as one of the participants of the online hate groups, the college, and the university environment might prove to be hostile towards them thus affecting their studies and social relationships. The same impacts might be extended to the home and work environments. All these negative impacts and others to be cited by future studies, might in one way or another, directly or indirectly affect your mental character, emotions

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[135] Augustine Odour, "Special report: Why students join criminal gangs," Standard Digital, accessed June 4, 2017, https://www.standardmedia.co.ke

and general attitude towards other Internet users. The best solution might not be forthcoming, but proposals for remedies and preventive measures can be availed for both short and long-term considerations.

To stop the young people from joining hate groups, the parents should openly discuss with the young people the negative consequences of joining such groups. They should be able to give some examples of the young people who are called names or have been arrested because of joining hate groups. However, because of the lack of the Internet knowledge and Internet activities, the parents might not succeed much in influencing the ethical thinking of their children, and they will require some assistance from the teachers and the government agents. The teachers should discourage their students from being lured to join hate groups and encourage through dialogue to feel free to share some instance where they have experienced the call or invitation to join hate groups. Sharing of such experiences will help those who have not experienced hating activities to be cautious and take precautions. Because hate groups operate in secrecy, the "teachers in public and religious schools can become acquainted with the kinds of hateful and violent expressions that are emerging on the Internet so that they can, in their Interactions with students, counter them more effectively in classroom contexts."[136]

The government on their side should identify some of the reasons why such groups like hate groups exist and the reasons why the young people, who are the target join them in large numbers despite the dangers involved. To begin with, the government through schools and colleges should advocate and encourage the young people to be opened and share their Internet experiences on hate group Web sites and what they think about them. If the counselors will be involved, they can develop a good ground to assist them. The school or university administration should look for other alternative Internet ways of shielding their students to protect them from being influenced or distracted by the activities of the hate groups. The young people should be trained to be ambassadors of peace among themselves to counter the spread of hate messages. The government should also rehabilitate the young people who have already join the hate groups and are willing to continue with their normal daily activities like studies and sports activities.

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[136] Mark J. P. Wolf, (ed.), Virtual morality: morals, ethics and new media, 130.

2.3.2   Terrorism and Radicalization

The root word of terrorism is a terror. The word terror "derives from the Latin verb "terrere," which means bring someone to tremble through fear. It refers to an individual psychological state of mind and has been around for centuries."[137] Terrorism, a term used almost on daily basis as an act of terror "refers on the other hand to a doctrine about the presumed effectiveness of a special form or tactic of fear-generating, coercive political violence and on the other hand, to a conspiratorial practice of calculated, demonstrative, direct violent action without legal or moral restraints, targeting mainly civilians and non-combatants, performed for its propagandistic and psychological effects on various audiences and conflict parties."[138]

Terrorism and its activities including recruitment is not new to many people, especially in countries like Kenya where terrorist have struck Nairobi several times. What is new about terrorism in the age of the Internet is how they spread their propaganda, and how they carry out recruitment and plan their activities. "The social media provides a medium through which pre-existing sentiments can gain greater clarity, expressions, and meaning. It provides a medium for the kind of interaction that can throw up new ideas, new symbols, new rituals and new identities."[139] Since the target of the terrorists are the young people using Internet, it would be important to know the reasons why they target the young people, and what convinces the young people to participate on their online activities. As a point of moral concern, it is better to ask what influence can these activities have on the development and the moral behavior of the young people.

The reasons why the young people join and participate on the online terrorist' activities may vary from one country to another, or one region to another. However, there are some reasons which seem common to all countries, and others are unique to some countries. For example, in Kenya, some reasons like availability of the Internet and terrorist' propaganda applies to other countries or regions of the world. The reasons based on unemployment, poverty, and politics though somehow unique can also be applicable to some African countries and not in Europe or America.

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[137] Alex P. Schmid (ed.), The Routledge Handbook of Terrorism Research (London and New York: Routledge, Taylor & Francis Group, 2011), 41.
[138] Alex P. Schmid (ed.), The Routledge Handbook of Terrorism Research, 86.
[139] Aspen Review, "How the Internet and Social Media are changing culture." Accessed May 14, 2017, https://www.aspen.review

The availability of the Internet and smartphones have enabled the young people in Kenya like their counterparts in other parts of the world to access the terrorist websites. It is known that "terrorists can maintain Web pages to present their case, disseminate propaganda, and recruit followers and supporters. Through the Internet, they can easily reach a vast audience in a direct and uncensored way and place themselves on the international stage."[140]The mere presence of the Web site is almost enough to raise the curiosity of the young people to continue visiting the pages if they are attractive and some might get convinced or influenced in the course of time.

The second reason why the terrorists use the Internet to lure the young people to join their activities is their awareness of the young people's ever presence online. Being an organization, which relies on research and updated findings, they also know that, "chatrooms, websites, and bulletin boards are largely uncontrolled, with few filters in place. This climate is perfect for an underfunded group to explain its actions or to offset both internal and international condemnation, especially using specific servers."[141] The continued discoveries of the new upcoming Online Social Applications though seen by the young people as means of communication and a source of entertainment might mean for terrorists another new avenue of reaching and influencing the young people.

The presence of the young people online should not be considered as the only reason why the terrorists reach out to them. The terrorists "know, as pragmatists, that the young people have unique operational value. They often have no paper trail of travel, arrests, or other personal history that might alert security services to their potential roles in terrorist activity."[142] This works on the advantage of the terrorists because after being influenced to accept to join them, they can easily be used within and outside the country to commit terrorists' activities. Though this remains an area for the state security agencies to differentiate whether the young people involved in terrorist propaganda in Kenya or in the neighboring countries are Kenyans or not.

After examining the few reasons why, the terrorists target the young people using the internet, and how they influence the ethical thinking and moral attitudes of the young people, the negative consequences on the lives of the young people, their families,

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[140] Gabriel Weimann, Terror on the Internet: The New Arena, the New Challenges (Washington, D.C., United States Institute of Peace Press, 2006), 49.

[141] Gabriel Weimann, Terror on the Internet: The New Arena, the New Challenges (Washington, D. C., United States Institute of Peace Press, 2006), 49-50.

[142] Philip Seib, &Dana M. Janbeck, Global Terrorism and New Media: The post-Al Qaeda generation, (LONDON, New York, Routledge Taylor & Francis group, 2011), 61.

institutions of learning need to be mentioned. The knowledge on the consequences will enable one to make proposals for preventive measures needed to assist the young people, the parents, schools, religious groups to counteract the terrorist activities online and to reclaim the true morals accepted by the society for the growth of the young people in Kenya.

 Whenever the word terrorism or the name terrorist is mention, the reaction of everyone listening is filled with fear arising from the negative consequences or aftermath effects. The daily reports from many media houses when terrorist strikes a country, a city or a hotel or a football pitch attest to the fact that terrorism is bad, it kills, it instills fear, it causes painful suffering and many other sorrowful effects to mention a few. Apart from killing others, they are also influenced to accept to die by committing suicide bombings. Whatever reasons that makes the young people to join and participate in terrorism, they cannot be compared the suffering and loss of human life. After any terrorist activity, the reaction from various people across the many different countries of the world is an indication that terrorism is against the moral values that support and promote the respect for human life. Studies needs to be carried out to find out whether the planners and those who participate in terrorist activities are also affected like the victims. In carrying out such a study propaganda which at times appears in video films when terrorist strikes should be isolated from the feelings, the thinking, and the moral position of the person carrying out terrorist attacks.

To prevent the young people from being negatively influenced by the terrorists and swayed away from their normal ways of the right ethical thinking and acting responsibly in accordance to the moral expectations of doing good, they should be told the truth that not all Internet sites are safe and good for their growth. They should be enlightened about the negative effects which arise from visiting the terrorists' Web sites. These safety steps are centered on a young person's responsibility to accept to learn and to ask some questions about suspicious Internet sites which they are not sure about them. The formation of the right ethical thinking and good moral attitudes requires the cooperation of the person concern to be successful and to make some positive impacts in directing what is morally acceptable and how one is expected to behave. It is important for them to listen to their conscience which in this case is defined as, "ultimate, practical judgment

on the morality of a concrete action, commanding to do what is good and to avoid what is evil."[143]

The parents and teachers should advise their children and students on the right use of the Internet and which Internet web pages they are supposed to avoid. They should also monitor the activities of the young people online and express their willingness to assist them when they are in need. The teachers who teach and interact with students should be able to explain to them the difference between Islam and terrorism to avoid tension and prejudice against the practicing Muslim students.

The teachers and the parents due to their lack of capacity to fight terrorism outside the moral advises given, and monitoring of the young people demands that the state should take up the major role of controlling terrorists' information by studying their activities and movements. They should not wait for terrorists to strike and react later but they should stop their Internet recruitment by monitoring their activities and blocking their Web sites. A process of reclamation and new ways of instilling moral values on the young people needs to be considered. The state apart from formulating laws to prevent the young people from joining and participating in terrorists' activities, should also closely work with Internet providers to prevent the terrorists from disseminating the activities online. The state should also use the Internet to enlighten the young people on the activities of terrorists and advise them on how they can avoid such sites. Above all the state should empower the parents, teachers, church agents and Islam religious leaders to teach the young people the online terrorist activities to enable them to understand how they operate, so that they can take some precautions while online.

Many proposals can be made to prevent the activities of terrorists, and many advices can be given to the young people to uphold moral values while online. However, it should be made clear that, with the rapid expansion and use of the internet, and without solving the social problems like lack of employment, terrorism is always likely to take place "in the mental and emotional domains of the youth. Unless, we win the hearts and the minds of these young people, not only will we not garner their support but we will also be confronted with the distinct possibility of facing them as our future adversaries."[144]

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[143] Karl H. Peschke, S.V.D., Christian Ethics: Moral Theology in the light of Vatican II (Bangalore, Theological Publications in India, 2010), 173.
[144] Thomas Koruth Samuel, "The lure of Youth to terrorism," Asia Regional Center for counter Terrorism (SEARCCT), accessed June 7, 2017, www.searcct.gov.my

2.3.3   Piracy

The Internet piracy can be defined as "unlawful reproduction and/ or distribution of any copyrighted digital file that can change hands over the Internet. This can be done with music files, videos and movies, e-books, software, and other materials."[145] Like in many other countries of the world piracy is not a new problem in Kenya. It might have been practiced in other ways. However, with the introduction of the Internet, piracy in whatever way it is carried out needs to be reconsidered and given due attention not only because of the legal implications but also because of its effects or influence on the ethical values and moral attitudes of the young people.   Before considering the causes, and the negative consequences of Piracy on the lives of the many young people in Kenya, some supporting and dissenting views about piracy needs some further clarifications. One notable conviction is that "piracy is in fact theft and though some people may not be aware that it is wrong, the majority of those who engage in piracy do so knowing that it is both unethical and illegal."[146]

The young people who participate in pirating activities have various reasons or false misdirected convictions about accessing some online written materials or downloading music, films, and videos without following the right procedures. What makes such false convictions to be fulfilled is the availability of the Internet. Francis Kanyora on the reasons pertaining to the illegal downloading of music blames it on the private possession of the iPods and cell phones. He says "most portable devices such as iPods and Smartphones all with Internet connectivity either directly or via wireless hotspots and this has fueled piracy of music over the Internet."[147]The qualification of such a reason, though it might be valid should not only be qualified on the possession of iPods, Smartphones and Internet availability but also on the moral attitudes caused by the lack of respect for other people's creative works and the perceived ignorance of failing to reflect one's actions before and after an action is done.

The continuous moral growth of every young person requires some teachings and guidance from others, and personal efforts to observe and learn from other members of the community. The parents, teachers, church leadership all have a role to play in the

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[145] wiseGreek, "What is Internet Piracy?" Accessed March 13, 2017, https://www.wisegeek.org
[146] Francis Kanyora, "An Analysis of the Effectiveness of strategies dealing with music piracy in Kenya," USIU-A Digital Repository Home, accessed June 7, 2017, www.erepo.usiu.ac.ke
[147] Francis Kanyora, "An Analysis of the Effectiveness of Strategies dealing with music piracy in Kenya," USIU-A Digital repository, accessed June 8, 2017, www.erepo.usiu.ac.ke

moral formation of the young people. One of the reasons for them participating in piracy activities is attributed to the failure of giving the right and correct message from those who directly mingled with the young people in their daily lives. Several studies have pointed out that "poor parenting is also fueling the rate of piracy around the world."[148] While acknowledging the role played by the parents in the moral formation of their children, one thing is almost clear that in a very connected world, the parents' role in the moral formation has somehow been distracted and swayed away by other Internet players.[149]

 The environment where the young people spend most of their time away from home should also be investigated as a factor that contributes to piracy. If one stays in an environment where piracy takes place, and everyone in such locality is convinced that it is not wrong the tendencies of copying or imitating what they are doing might be high. The influences from the environment and the peer group or close friends cannot be minimalized owing to the conviction that "some people will engage in piracy because everyone else is doing it. The person believes that since so many people are doing it, the law is not worth obeying and is deemed as not important."[150] The influence from the environment and the peer pressure are some specific areas which need some special attention when dealing with Internet challenges and moral attitudes among the young people in Kenya and other countries of the world. It is through understanding how strong their influence can be that one is able to give some sound advice especially in guiding one on how to negotiate in making some moral decisions when faced with such situation. Though the parents, friends, and the environment all have a role to play in instilling good Internet ethical practices to the young people, the state has an obligation to the social and moral upbringing of the young people. The state is tasked to provide education, career guidance, creations of employment and legislation to guide good Internet practices. It might not be enough to make good legislations without providing the necessary education to change the existing attitude towards piracy. The effectiveness of the law without instilling the right moral attitude might not succeed much. This partly explains the reason why "illegal downloading of music has been highly contested yet widespread in the digital

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[148] Francis Kanyora, "An Analysis of the Effectiveness of strategies dealing with music piracy in Kenya," USIU-A Digital repository, accessed June 8, 2017, www.erepo.usiu.ac.ke
[149] Francis Kanyora, "An Analysis of the Effectiveness of strategies dealing with music piracy in Kenya," USIU-A Digital repository, accessed June 8, 2017, www.erepo.usiu.ac.ke
[150] Francis Kanyora, "An Analysis of the Effectives of strategies dealing with music piracy in Kenya," USIU-A Digital repository, accessed June 8, 2017, www.erepo.usiu.ac.ke

age, and youth have been central figures in it."[151] The state's quick legislative solutions and its failure to prioritize the ethical teachings behind such laws if not reflected upon will always be considered as one among the many factors that contribute to the continued spread of pirating activities among the young people in Kenya.

The state's obligation of meeting the social needs of the young people in Kenya is a very important factor when considering the causes of Internet piracy in Kenya. The lack of the government's foresight in expanding the existing sources of employment and sourcing for new ones directly or indirectly contributes to the Internet pirating activities. For example, a young person who has minimal access to finances "will realize how convenient and cheap it is simply to buy or download printed music rather than buy genuine copies oblivious of consequences."[152] If the government will fail to look for some ways of meeting the social needs of the young people, their unexamined attitude towards the pirated products will persist, and the government might be seen to be promoting Internet piracy without considering the effects of such activity on the moral lives of the young people. And as much as we would like to blame the State for failing to provide social needs to the young people the society needs to take its share of blame for failing to provide direction and to pressurize the state to meet its obligations in factoring in its plans the programs of the young people. It can be well argued that the silence and the tolerance of the customers buying pirated products, knowing that they are pirated goods, speaks a lot about the ethical and moral decay of the society's values to respect hard work and creativity. If the society can tolerate piracy, then the young people will have no other option other than to participate and act within the unaccepted social practices of the senior citizens and the state.

The moral aspect is very important element in the development of the young people's attitudes and behaviors. Piracy in whatever way it is practiced is bound to have some negative consequences on the behavior of the young people. The parenting, the attitudes of the teachers towards illegal downloaded materials, the society's attitude towards pirated goods and the state's insensitivity in addressing the provision of the social needs might all in one way or another affect the ethical thinking, the moral attitudes of the young people and their relationships with other people in the society.

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[151] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, (London, The MIT Press,2014), 61.

[152] Francis Kanyora, "An Analysis of the Effectiveness of strategies dealing with music piracy in Kenya," USIU-A Digital repository, accessed June 8,2017, www.erepo.usiu.ac.ke

For example, if a young person participates in downloading music illegally, he or she might develop an attitude or behavior of not respecting or buying the original music from the artists or their agents. "The behavior is therefore likely to be permanent, and such an individual will not obtain music legally unless there is no other way. Furthermore, the individual is likely to introduce the idea to others who will do the same resulting to several people engaging in piracy."[153]

Another negative consequence which might arise from pirating activities involves personal security and safety while downloading and copying some Internet materials. Though this cannot be categorized as a social challenge, it is an issue which cannot be easily ignored when dealing with Internet. The security and personal health are very important aspects of anyone's growth and development. The young people should take some precautions while dealing with software because of the risks involved. They should be aware that some computers sites or pages and mobile phones contain some "viruses, worms, Trojans, spyware, dishonest adware and other malicious and unwanted software."[154] The security issue though it covers a wide perspective can be treated as an ethical issue because it concerns personal health and how the young people are supposed to protect and promote their safety.

The respect accorded to one's creative work and the benefits the society gains from such works needs to be protected and promoted for the good of all the people. The Internet piracy is considered as a total disregard to the respect of creativity of great artists' works. For instance, "the act of pirating legitimate software hurts software publishers by lowering their profits on one hand and on the other hand it causes Job losses and even loss of taxes to the government, which in the end affect the economy of the country."[155] The lack of respect, which is a sign of negative attitude can cause great harm to society including the innocent people. That is why pirating activities affects not only the moral attitudes of an individual but by extend, directly or indirectly affects the whole society thus becoming a social, moral issue which needs to be addressed to check on its continued negative influences.

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[153] Francis Kanyora, "An Analysis of the Effectiveness of strategies dealing with music piracy in Kenya," USIU-A Digital repository, accessed June 8, 2017, www.erepo.usiu.ac.ke

[154] Piotr Stryszowski, Danny Scorpecci, "Piracy of the digital content." Accessed March 14,2017, www.oecd.ilibrary.org

[155] Ishwor Khadka, "Software piracy: A study of causes, effects and preventive measures," Helsinki Metropolia University of applied sciences, accessed June 7, 2017, https://theseus.fi

The parents have a special role in influencing the ethical thinking and moral attitudes of their children. Their limited lack of knowledge on the Internet and other online activities which the young people get engaged should not be used as an excuse for being incapable of advising and dialoguing with the young people about the ethical and moral consequences of piracy. Making the young people be aware of the consequences involved might open- up their minds about the moral and ethical values which are very important "in individual's decisions on whether to engage in digital piracy."[156] The citing of examples is a very enticing tool for teaching, and the parents should be encouraged to use it to explain to the young people about how the ethical perspectives and moral attitudes will be affected by the acts of the piracy. They should cite some examples or personal experiences on how it is very dehumanizing to see a young person being chased around by police in town and how cruel it can be to be arrested or handcuffed by the police officers because of involving oneself in an illegality which can be solved by observing the good moral values. This should not be used as a means of scaring the young people but as a way of discouraging them from piracy and showing them the dangers of not living and acting in good ways.

The parents, though they have a good will to sensitize their children on the dangers of piracy, will not achieve much without the assistance from the teachers, the church, and the state. Their cooperation with the parents in influencing the ethical thinking and molding the moral behavior of the young people and advising them to shun illegal activities like piracy will contribute a great deal to the positive and good growth of the young people. These achievements will not be made within a short period of time, but if the will is there, it should propel us to accept that, the internet and the young people are part of us and "we need a balanced approach that empowers youth to seize the positive opportunities of digital media for creativity and knowledge building while instilling ethical sensitivity. Youth need better education not just about how to create, attribute, respect, and draw on others work, but also why it is important to do so."[157]

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[156] Piotr Stryszowski, Danny Scorpecci, "Piracy of Digital Content." Accessed March 14,2017, www.oecd.ilibrary.org
[157] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 71.

2.3.4   Watching violent videos, films and playing online violent games

Entertainment forms an integral part of the young people's lives and their growth. Apart from physical activities like playing football, running, swimming and other outdoor or indoor games, the young people also need entertainment programs during their free times. Listening to music or watching films and videos form part of these free time activities. With the new technology "Video and computer games, or digital games can be played on many platforms -via a console connected to a television (a console now days often includes online capabilities), via DVD or downloads on the computer, online via Internet and via mobile phones and certain other handheld devices."[158] The Internet games, watching of videos and films can positively be seen as new methods of increasing the young people's entertainment fields and a new way of attracting them to play some games during their free or leisure times. The problem which might arise and influence behavior negatively is the access to violent games and videos. There is a great fear that "with the increasing role the Internet and networked technologies play in our lives, violent content can be accessed from almost everywhere."[159] The Kenyan scenario might be unique owing that many young people, especially in towns, might find the Internet as an alternative and a better way of watching and playing games compared to the traditional ways of going to the playground or visiting a cinema hall where money is involved. The reasons that promote the watching or playing of the internet games needs to be explored for one to understand more about the young people's involvement in them.

The availability of the Internet and cheap smartphones are mostly cited by various studies as some of the reasons why the young people in Kenya and other African countries are actively watching violent videos and playing violent games. Depending on the research outcomes and where the study was carried out it can be taken to reflect some percentage of the reality on the field of research. However,the study conducted among the students of Rongo University College in Kenya clarifies that "in Kenya youth used Facebook and Twitter to satisfy their leisure activities like hiking and playing games."[160] The leisure activities needs to be categorized for one to understand whether it also includes watching violent videos or playing violent games. The reason why one might raise such a question

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[158] Cecilia von Feilitzen, Influences of Mediated violence: A Brief Research Summary (Göteborg: Livrena AB, 2009), 25.

[159] Media Smarts, "Government and Industry Responses to Media violence." Accessed June 12, 2017, www.mediasmarts.ca

[160] Charles Nyambuga, Josephat Ogweno, "The influence of social media on Youth Leisure in Rongo University." Accessed June 10, 2017, https://www.omicsgroup.org

is to seek clarification on whether violent activities are considered part of leisure games. It might be against the practice of a good intended objective argument to brand leisure as bad. However, caution should be given that it can be abused and in this case for watching violent videos or playing violent games. If a good argument can be presented, then, the abuse of the leisure time by the young people can be included as one of the reasons that can promote the watching of the violent videos and playing of online violent games.

Some general arguments have been put forward to support the boys inclination to the violent movies that, "young people, above all boys and men, prefer belong to the genres of `action/combat`, `sport/racing`, `strategy`, and `adventure`-genres that more often contain representations of violence."[161] Whether the above arguments are true or false, there is a need for much research to be done to ascertain the true position. In the age of the Internet, such assumption will be rendered useless and baseless if the girls will also be found to be watching violent movies or playing violent games. The reasons that need to be investigated is about the attraction towards violent movies, films or games. It would be important to know whether such an attraction is due to an earlier influence, peer pressure or the ever- present media reports about violence in the world. Such an investigation cannot be complete without a foresight on the negative influences on the behavior which might arise because of the young person's active participation in watching violent videos or playing some online violent games.

One of the effects of violent video games on the lives of the young people is that of imitation. Von Feilitzen affirms that "there is a considerable empirical research showing that portrayals of violent actions in film and television can lead to imitation, particularly among younger children."[162] The young people not only learn from what they hear from their parents, teachers, and priests, they also learn from what they see and from what they read. Their behavior can mostly be influenced by their surrounding environment or interaction with people and events. What Feilitzen might be saying is that when the young people get attracted to watching violent films, what they are seeing can be internalized and remain with them for a long time. Based on such argument the danger of the imitation is for one to behave, to pretend, to think and to want to act like a figure he or she has only encountered in a film or a video.

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[161] Cecilia von Feilitzen, Influences of Mediated violence: A Brief Research Summary (Göteborg: Livrena AB, 2009), 27.
[162] Cecila von Feilitzen, Influences of mediated violence: A Brief Research Summary,11.

Apart from imitation which can have some negative consequences on one's behavior or character, the watching of the violent videos is presumed to have other negative effects on the moral growth of the young people. For example, it is reported that the young people "can copy "tips" and instructions concerning how violence can be committed they can use these tips in a crisis- situation if they feel they need that knowledge. These tips and instructions need not be of use immediately, but can be stored as ideas or scripts or schemas for how to act in a violent situation later on."[163] The fear of the influence is not only on the young people's behavior but also that of staying or living with a person whose potential to violence is not clear. How long can such a person withstand a provocation is an answer which can only be provided by psychologists.

Studies show that Video games, like other popular sports like Football, Swimming, Skiing or Chess, require some skills and technical knowledge and which "can be causally linked with certain behaviors for simple reason that these behaviors are required to play the games. In many shooting games, for example, if one does not play aggressively, the game quickly ends in defeat. The player must learn to act and think in a certain way in order to master the game. Player activity then, is one-way video games exert an influence; the player is performing actions, not merely watching someone else perform them, and over a long time, new skills and reflexes are learned."[164] Therefore, the knowledge about how video games can influence one's behavior, though it can instill fear if it involves violent videos can always be cited as a prelude and a teaching on how violent videos and violent games impact negatively on the young people's behavior.

Apart from instilling fear and uneasiness in the lives of the young people, some studies point out that "very intensive gamers, who constitute a minority of all players, report that they have varying degrees of neglect sleep, eating, family. Hygiene, study, work, and other leisure activities. There are also findings indicating that excessive gamers meet with friends in real- life less often than do those who do not play as much."[165] The isolation from friends, the effects on personal health and the tendency to imitate the online violent Video games activities are some of the risks or challenges which require immediate attention to arrest the situation.

The parents and the teachers in Kenya though they might not be capable of detecting and noticing some changes in the behavior of the young people, should feel motivated and

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[163] Cecila von Felitzen, Influences of Mediated Violence: A Brief Research Summary, 11.
[164] Mark J.P. Wolf, Virtual morality, morals, ethics and new media, (New York, Peter Lang, 2003), 64.
[165] Cecilia von Feilitzen, Influences of Mediated violence: A Brief Research Summary, 32.

encouraged to influence them to stop watching violent video games and films online, not necessarily on many other grounds but more of the instilling of the moral values necessary for their upright growth. The parents and the teachers should "explain the true consequences of violence, and point out how unrealistic it is for people to get away with violent behavior."[166] Secondly, the manufacturers and distributors of online violent video games are invited to uphold their moral duty in the production of such violent games. They should contribute positively to the good moral upbringing of the young people by helping the parents and the state to educate and guide the young people on how to use the leisure time positively. They should be advised not to overlook or ignore the negative consequences or influences of the violent video games on the behavior and lives of the young people at the expense of the profits they are earning.

The governments with the same seal they are using to fight drug abuse, alcoholism, and youth radicalization, should apply it also to the manufacturers and distributors of violent online video games. Apart from monitoring the online distribution of violent video games, they should also discourage the young people from watching them and if possible provide them with more alternative sporting facilities with cheap prices or offer them free entry to such facilities. The government planners and those tasked with legislating laws should get their priories right by weighing between the profits and investments against the finances and time involve in preventing and that of curing a sick nation with no future.

The institutions responsible for filtering and approving which online videos and games are good for the young people, should cooperate with the Internet distributors and producers of such videos and games, to access and evaluate not only the quality of the products to be sold but should show some concern on how they influence the ethical thinking and moral behaviors of the young people. They should encourage the producers through their various advertisements to explain and stress why certain products are recommended for a certain age group and not for others. The advertisements should be able to show the negative sites of the videos or films to caution the young people on their use.

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[166] Caroline Knorr, "Tips on how to deal with Media Violence," common sense media, accessed June 12, 2017, https://www.commonsensemedia.org

3 CHAPTER THREE: ETHICAL PRINCIPLES AND MORAL ATTITUDES APPLICABLE TO THE USE OF THE INTERNET

The growth and the wide use of the Internet among the young people in Kenya will always remain desirable as an element of good social interactive and educational media which can be enumerated by both present and future generations if the present young people leads the way by observing the ethical principles while using the Internet. The argument arises from the fact that Internet can be abused and the accompanying consequences can be threatening or unappealing for other users. The negative influence on the ethical thinking and the moral attitudes arising from the use of the Internet demands that young people needs to be told, taught, trained and explained to as to why the ethical principles are necessary in guiding and directing the correct and the right use of the Internet. The agitation to observe the ethical principles while using the Internet are meant to promote good Internet practices and to act as a precaution to do what is right and to avoid what is wrong while surfing the Internet. The requirement though it might be meet with some resistance of counter and contra arguments can easily be understood when one grasps the meanings of the words ethics and morals, and what role do they play in the good practice of the Internet. "The term ethics is derived from the ancient Greek *ethos*, where it may fairly be said that systematic thinking about ethics as a form of practical reason."[167] For many years in human history including the present human developments, it is understood that "every human society practices ethics in some way because every society attaches a value on continuum of good and bad, right and wrong, to an individual's actions according to where that individual's actions fall within the domain of that society's rules and canons"[168] On the other hand the word morality "is a set of rules of right conduct, a system used to modify and regulate our behavior. It is a quality system by which we judge human acts right or wrong, good or bad."[169]

In some theological works the terms "ethics and morality are often used as interchangeable terms, although ethics is strictly the reflection upon morality."[170] While dealing with the Internet, ethical and moral questions will always be raised. The young people using the Internet need to be aware that "ethical questions are therefore questions

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[167] Paul Barry Clarke, Dictionary of Ethics, Theology and Society (London and New York: Routledge, 1996), 307.

[168] Joseph Migga Kizza, Computer Network Security and Cyber Ethics, 4th Edition (Jefferson: McFarland & Company, Inc., publishers, 2014), 17.

[169] Joseph Migga Kizza, Computer Network Security and Cyber Ethics, 4th Edition, 11.

[170] Paul Barry Clarke, Dictionary of Ethics, Theology and Society, 307.

of scope and justification."[171] In relation to moral acts and how one is expected to behave on the Internet space, "questions of justification determine whether a particular claim to act as a moral act can be upheld."[172]

The use of the Internet by the young people and the challenges which come with it, demands that the ethical principles like taking responsibility, safeguarding personal security, caring for the right to intellectual property rights, guarding the right to information and respecting privacy and informed consent needs to be highlighted, and its importance explained to the young people for them to have a positive attitude and be motivated to observe them. Secondly, the importance attached to these principles on the proper use of the Internet is not easy to ignore because the Internet being a "new technology is bound to have an impact on morality. It requires us to revise accepted practices, to rethink them, give them new articulations, and in some cases, abolish them."[173]

There are many reasons why the young people are to be encouraged to reflect more on the important roles played by the ethical principles, understand the reasons behind these principles and how they work in a modern society. In whatever perspective, the young people would like to understand and interpret them, one point needs to be made clear that the ethical principles are not meant to deny them their Internet rights and freedom but to open more space for them, which can be used positively for their good and the good of the society. Further, these principles will help them to interact well online with their siblings, parents, schoolmates/colleagues, teachers and other members of the public. Without the ethical principles and when the moral expectations of the society are not meet, there will always be misunderstandings and life whether online or offline will yearn for guidelines or principles of engagement. Therefore, it is important to understand that, "the purposes of ethics have been and continues to be, especially for us in a modern and technologically driven society, the establishment of basic guidelines and rules of thumb for determining which behavior are most likely to promote the achievements of the "best", over a long period of time."[174]

The parents, teachers, the church ministers and government and state officers are invited to play their role in explaining and encouraging the young people to use the ethical

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[171] Paul Barry Clarke, Dictionary of Ethics, Theology and Society, 307.
[172] Paul Barry Clarke, Dictionary of Ethics, Theology and Society, 307.
[173] Robert M. Baird, Reagan Ramsower, Stuart E. Rosenbaum (eds.), Cyberethics: Social & Moral Issues in the Computer Age (New York: Prometheus Books, 2000), 47.
[174] Joseph Migga Kizza, Computer Network Security and Cyber Ethics, 23.

principles to "promote values such as trust, good behavior, fairness, and/or kindness."[175] The Internet because of its rapid expansion and the new online applications created every day, space should be left for more research on how these applications will impact on the importance of ethical principles and the moral attitudes of the young people.

3.1   Taking responsibility

Responsibility as an ethical principle needs to be understood as aspect of morality and a requirement for good Internet practices. The intention is not to minimize its broad understanding and usage as it has been used throughout the various social, historical developments of the human history but to locate its right usage in the ethical evaluation of the Internet. Whether one is online or offline, "any ethics of responsibility proposes an account of how we ought to understand moral responsibility and what this means for how we can and should live."[176] The development and the wide usage of the Internet among the young people in Kenya demands that they should be taught and explained to about the importance of ethical principle of responsibility and how it is meant to guide them against the abuses or challenges that might arise while using the Internet. "The principle consideration here is the potential consequences for oneself of a particular action. In other words, will I get into trouble if I share my photos on Instagram? And are there rewards of doing so worth risks?"[177] The responsibility is a call to undertake self- evaluation and to question the possible benefits and risks of an event to be pursued.

In many theological works, responsibility is always gauged against one's freedom to decide or to undertake a certain course of action. Looking at how the young people use the Internet in Kenya a question might be raised about responsibility, and some instances can be cited where the young people have failed to take responsibility for their online actions like posting some nude pictures or participating in hate speeches. Before proposing some moral judgments against their actions, it would be better to understand the present environment and the moral disposal of such a person to make a judgment to act. In any moral judgment, "the main condition under which a person can be held

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[175] Doucek Petr, Chroust Gerhard, Oskrdal Vaclav (editors), IDIMT-2013: Information Technology, Human values, Innovation and Economy, 21st Interdisciplinary Information management Talks Sept 11-13, 2013T (Prague, Trauner Verlag, 2013), 290.

[176] William Schweiker, Responsibility and Christian Ethics (New York: Cambridge University Press, 1995), 31-32.

[177] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap (Cambridge: The MIT Press, 2014), 6.

responsible is that the person is free from coercion. In other words, that his actions or disposition is voluntary."[178] For example, if you tell a young person who is already addicted to be responsible, without taking responsibility to help him or her to come out of the present situation, such a person would not be accused of failing to take responsibility for his or her actions. The actions can be already done, or the intention might be present.

Taking online responsibility can take many forms. It is not only because of an action already done or about a premeditated action, but it can also be about omissions of not acting where one is expected to give input to save a situation. Therefore, it is worth explaining to the young people that, "not only can people be held responsible for actions and dispositions, it is also agreed that people can be held responsible for omissions. If the condition is satisfied that the action that was omitted could have been performed by the person, we hold responsible."[179] That means for example, if a young people while online fails to report a terrorist Web site used for recruiting others, he or she might be accused of not taking responsibility. Alternatively, a person who fails to advise his or her friends to stop sexting actions if he or she is aware of their involvement might be held responsible because of neglecting his or her moral duty to advise.

The Internet spaces can be helpful to the young people and other users if everyone acts and behaves responsibly. Many young people, though they would want to be left to be free and enjoy their freedom, might be resistant to take responsibility seriously because it involves a lot of thinking and asking many questions before decisions are made. However, daily activities demand from us that we interrogate them before acting. Regrets will be experienced when one fails to think and plan his or her activities in a responsible manner. The young people should be advised that "roles and responsibilities thinking involves an awareness of one's obligations when considering different courses of action on the Web. Second, complex perspective taking includes efforts to consider how one's online actions may affect multiple distant stakeholders. Finally, community thinking indicates concern for the potential benefit or harm to a larger community associated with one's online choices."[180] In other words, the call to take responsibility while online or offline will

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[178] Saskia E. Polder-Verkiel "Online Responsibility: Bad Samaritanism and the influence of internet mediation." Accessed March 14, 2017, http://www.link-springer.com

[179] Saskia E. Polder-Verkiel "Online Responsibility: Bad Samaritanism and influence of Internet mediation." Accessed March 14, 2017, http://www.link-springer.com

[180] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 7.

always have its special place so long as ethical values or moral obligations forms and remains an integral -desires of any progressive and upright society.

For the young people to avoid being accused of omissions, neglects, and overreactions, they should reflect on what it means to be responsible and how they can act responsibly. The first step they should take is to "be attentive to the potential risks and opportunities associated with their choices."[181] The parents and the teachers apart from fulfilling their duties by acting responsibly and influencing the young people to take responsibility while online, should explain to them the importance or the benefits of being responsible and how the society and their friends might consider them to be irresponsible for refusing and ignoring to think positively before acting. Without issuing threats or forcing the young people to take online responsibility seriously, they should "consider ways to encourage youth to value their own online activities, respect the fellow participants, and feel a sense of responsibility to themselves and to the large community."[182]

The parents assisted by the church pastoral workers should stress on their dialogue with the young people the need to form positive attitudes by acting responsibly and appeal to them to influence their fellow young people through their responsible online behavior. Due to the limitations of the parents on the computer knowledge and Internet, "schools should also play a part by offering courses on the responsible use of computers. The teaching should focus on ethics: students should be given reasons why they should not create and distribute viruses, download copyrighted materials of the Internet, or use the Internet to send bad messages. These are ethical reasons that go beyond "do it, and you will be expelled from school type of threats."[183]

3.2   Safeguarding personal security

One of the reasons why the young people are being asked to take responsibility while using the Internet is to safeguard personal security. The Internet use though it has many positive elements can be abused in such a way that threatens personal security and the safety of other online users. The examples already cited as ethical challenges like cyber bullying, issuing of threats, addiction and online sexual harassment shows that the Internet is not always a safe place for the young people. It is because of such foreseeable

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[181] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 6.
[182] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace,5th edition, 95.
[183] Joseph Migga Kizza, Computer Network Security and Cyberethics, 4th edition (Jefferson: McFarland & Company, Inc., publishers, 2014), 29.

dangers that the safeguarding of personal security needs to be treated as an ethical principle to safeguard the good practice of using the Internet.

The principle of safeguarding personal security is seen by the many young people in Kenya as a reaction to an online threatening event like Cyberbullying. Without such threats, there is always a tendency or a laxity among the young people the Internet is a safe place, and there is nothing to fear while surfing. Given some experiences thrown from various studies, personal security should become an important Internet aspect because "the high levels of connectivity offered by the Internet have raised many concerns about information security. Internet users are not only potential customers or suppliers, they are also security threats."[184] The second reason for raising the need to safe personal security arises from the rampant use of smartphones by the young people. The online social sites like Facebook attracts many users and for security and safety purposes one should be aware that though these social sites have some good aspects like connecting friends or school mates they also pose some safety risks that need to be addressed. The fear of exposing one's life to some avoidable Internet risks' invites one to reflect on how best he or she can safeguard his or personal security while using the Internet, especially while using the smartphones. It is already known that these devices "are increasingly holding and storing more private data, personal and business, and are roaming in public networks with limited security and cryptographic protocols to protect the data."[185] It is already known that in an open Network, any person near you can access your information without your knowledge and without your consent. The person with a bad intention can steal your personal details and post it in the Internet space, and this can be used against your own personal wishes, thus threatening your personal security.

The challenges that threaten the safeguarding of the personal security while using the Internet needs to be reflected upon, and a proposal be availed to address them. Ethical questions need to be asked to seek some clarification on how the young people are expected to behave while using the Internet. For example, a question might be raised on "what can be done to guard against these various threats, to safeguard the Internet and make a more secure environment?"[186] The answer to such a question should consider the importance of the ethical values and propose some insights on how the safeguarding of personal security can be prioritized to make the Internet space not only a safe place but a

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[184] Marian Quigley, Information Security and Ethics: Social and Organizational Issues, 244.
[185] Joseph Migga Kizza, Computer Network Security and Cyber Ethics 4th Edition, 175.
[186] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace, 5th Edition, 209.

safe environment where good moral values on protection of life and personal security can be promoted.

Before considering the input of the teachers and other Internet players, the Internet and the mobile service providers should take the first step by ensuring that all the personal information is safe and cannot be accessed by any other person without the consent of the person of the concerned. Marian Quigley hints that "securing information can be done through cryptography and an encoding process that is analogous to encryption."[187] Whether this method is the best and safest method of guarding personal information is a question which should be left to Internet researchers. The most important thing is to be aware that some steps have already been taken to secure personal information through Cryptography. "Cryptography, from the Greek "*Krypto*s" (hidden) and "*graphein*" (to write) is defined as the creation of systems to render a message unintelligible to unauthorized readers."[188]

While appreciating the efforts already put in place by Internet owners and mobile phone suppliers, the teaching about the right attitude towards safeguarding personal security and safety required from the young people should be emphasized to enable them to take some personal initiatives to make sure that their information and all their online activities are guarded. Joseph Migga Kizza affirms on the effectiveness of the personal initiatives to safeguard personal security that "one of the most effective prevention techniques is to give users enough autonomy to regulate themselves, each taking on the responsibility to the degree and level of control and regulation that best suits his or her needs and environment."[189] How the self-regulation among the young people can work given the influence by friends or lacks self- confidence is a new area of concern that requires further reflections. However, for such activity to succeed the good will from the concerned person and his or her free will to reflect and make it achievable is a necessary requisite. The young people while using the Internet and while exercising their online freedom should be advised to reflect on the importance of safe- guarding personal security. They should demonstrate beyond any reasonable doubt that they can be in charge of themselves on the Internet by promoting their safety and that of other internet players. When their personal security and safety is threatened, they should take the initiative and share it with

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[187] Marian Quigley, Information Security and Ethics: Social and Organizational Issues, 202.
[188] Marian Quigley, Information Security and Ethics: Social and Organizational Issues, 202.
[189] Joseph Migga Kizza, Computer Network, Security and Cyber Ethics, 4th Edition, 155.

their parents, teachers or can report such unbecoming incidences to the government security officers like the police.

The parents play an important role in advising and cautioning the young people on security and safety matters. This role is not only limited to the Internet, but it also includes all other areas of life. Whatever excuses can be given for the lack of Internet knowledge, the security dangers the young people face online invites them to prioritize the moral formation or their input on the character formation. Responsible parents are always aware that they have a moral duty to exercise their parental duty whether their children are online or offline. To motivate them and to encourage them to take their moral duties despite their limitations on the Internet knowledge, they should humbly be reminded that "character education should begin at home. There must be a strong family role in character education."[190] The importance of character formation does not only arise because of self-regulation but also out of the need to resist the temptation to expose all your information on the Internet.

The parents, teachers and the students should all cooperate to promote and safeguard the personal safety on the Internet. The "experts in the area suggest that adults need to play an active part. Taking a back-seat and assuming that young people instinctively know how to behave online can be very dangerous. Instead, parents, teachers and youth workers should bring up the topic of online safety with young people and take the lead in encouraging safe online behavior."[191] Many schools in Kenya now teach information technology as part of the school syllabus. Those tasked with the formulation of curriculum for various stages or levels of education should be advised that when formulating the syllabus for the teaching of Information Technology in schools and colleges, "it would be important to include Cyber Safety, Cybersecurity, and other related courses."[192] It might not be enough to teach safety lessons in a classroom without some monitoring. The school administrators through counseling sessions and sharing with their students should take it a moral duty to advise and enlightened them about the consequences of not safeguarding the personal security and interfering with other people's online security information. The young people should be warned about abusing the Internet knowledge

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[190] Joseph Migga Kizza, Computer Network, Security and Cyber Ethics, 4th Edition, 157.
[191] Jo Budden, "How to help teenagers stay safe online." Accessed June 14, 2017, https://www.britishcouncil.org
[192] Nir Kischetri, Cybercrime and Cybersecurity in the Global south (New York: Palgrave MacMillan, 2013), 170.

by illegally downloading or accessing other people's information with the intention of threatening personal security.

Every government all over the world has an obligation to provide security to its citizens. The biggest challenge brought about by the Internet is the amount of false and misleading information available online that threatens the security of the young people and other Internet users. The developed countries have the capacity to monitor and filter any harmful information on the Internet. The question on whether the developing countries have the same capacity is irrelevant because of their lack of preparedness and the capacity to filter the online threatening materials. However, the concern to educate, instill and promote good values related to personal security should prompt them to put in place the necessary legislation. Through their international interactions with developed countries, they should not only ask for financial support but also sound advice on how to promote Internet personal safety especially among the young people.

The Internet providers and mobile phone manufacturers should supplement the good efforts from the parents, teachers and the state in promoting and safeguarding the personal security of the young people who are their dear customers. While appreciating the security measures which have already been put in place by the various Internet and mobile manufacturing companies, the continuous personal security threats and abuses once more invites them as "a moral duty to take reasonable precautions and to implement feasible security measures that will provide for the integrity of online transactions and prevent the risk of harm to unsuspecting consumers."[193]

As the Internet expands rapidly in Kenya and some new social applications created, the safeguarding of personal security on the Internet will always remain a challenge that needs to be continually addressed. The young people active on the Internet and eager to use the new social applications should heed the call and take up the challenge to safeguard and promote personal security and become good ambassadors of personal safety while online.

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[193] Richard A. spinello, Cyberethics: Morality and Law in Cyberspace, 5th Edition, 213.

3.3   Caring for the Intellectual property rights

The "intellectual property rights refer to the intangible or non- physical right that is the result of original thought, such as music, literary, or artistic works."[194] The care for intellectual property is not new to the artistic history of mankind, but the challenges created by the Internet might require some new attention more than before because of the ease on how such works can be accessed everywhere and by many people within a short time. Though the challenge to observe the ethical principle of Intellectual property is addressed to the young people and other Internet players, it would be proper to understand its historical development to enable one to see its usefulness or relevance in the age of the Internet.

The philosophical-historical background supporting the property rights should be considered as a good insight into understanding the concept of the intellectual property rights. John Locke, an English philosopher, understood the right to property as "the right to exclude others, in his person, in his actions and labor, and in the products of that labor."[195] John Locke's position of using labor as a necessary requisite for the right to property, will not get some support in the modern age, because of the different ways or means in which people acquire property and the right to it. The Locke's position though it might get some intellectual resistance cannot be ignored but instead should be used to discourage some people who want to possess the right to property which they have never worked for it. Despite the many arguments against Locke's position, positively can be argued that "at the core of John Locke argument is the principle that the person who works hard on common, unowned materials to make something original should enjoy a presumptive property right in that thing in order to reap the rewards of that work."**[196]**

Another Philosopher who made his contributions in support of the principle of the private ownership of property is Hegel. His argument in the support of the intellectual property is that, "as human beings freely externalize their will in various things such as novels, works of art, poetry, music, and even software source code, they create property to which they are entitled because those intellectual products are manifestations of their personality or self-hood."[197] The idea behind Hegel's arguments is that whatever works you have

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[194] Jill Heaney, "Intellectual property and open source software: Issues and concerns." Accessed June 15, 2017, www.study.com

[195] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace, 5th edition, 109.

[196] Richard A.Spinello, Cyberethics: Morality and Law in Cyberspace, 5th edition, 110.

[197] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace, 5th edition, 111.

labored to create should not only be taken as an end- products of a creative work. It involves meditative thinking and planning which to an extent represents your thoughts and personhood. Hegel's position on the care for intellectual property rights is supported by Richard A. Spinello's argument that Intellectual property "is an extension of a person's being and as such, they belong to that person."[198]

John Locke and Hegel's arguments for the support of the property rights, though they may be limited in addressing the modern Internet challenges of the understanding of the intellectual property rights played some important roles for laying the basis for emphasizing the need to support and care for the rights arising from one's intellectual creativity. The Internet and other new technologies might demand new insights to be highlighted and some research to be carried out on how to educate the young people to understand how intellectual property rights can be cared, respected, appreciated and promoted.

One of the new challenges facing intellectual property owners on the Internet is that "the newly revealed physics of information transfer on the Internet has changed the economics and ultimately the laws governing the creation and dissemination of intellectual property."[199] The mobile phones, personal computers, and laptops connected to the Internet have complicated the issues about understanding and caring for intellectual property by promoting its easy creativity and at the same time by enabling its easy access. Given such a dilemma, the importance and the reasons why the ethical principle of the care for the intellectual property rights should be promoted needs to be clearly articulated and be made known. It is not enough to blame the young people for not caring for the online intellectual property, but efforts and mechanisms should be put in place to enable them to understand the Internet and the new "concepts of territoriality."[200]

The written materials available online continues to be of great use for the students for their research and other academic purposes. It reduces the cost of buying a new book or going to the library to borrow or to read a certain recommended book helpful for accomplishing some studies or research work. The availability of the online material is good and should be positively used and cared for. However, it should be acknowledged that "the Internet poses challenges for owners, creators, sellers and users of the intellectual

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[198] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace, 5th edition, 111.
[199] Marian Quigley, Information Security and Ethics: Social and Organizational Issues, 293.
[200] Marian Quigley, Information Security and Ethics: Social and Organizational Issues, 293.

property, as it allows for essentially costless copying of the content."[201] The good will displayed by the writers and owners of certain books by availing them online, should not be repaid by a bad action of illegal copying and lack of acknowledgment for their creative works. The care of the online intellectual property can be well taken care of by the principle of the intellectual property and copyrights if the young people active on the Internet refuses the temptation to copy but instead trusts their ability to develop some positive attitudes and follow the laid down procedures.

The challenges of not taking care of the online intellectual property and the possible harm it might cause to their owners, continuous to be felt if no proper steps will be taken to educate and enlighten the young people on the importance of observing this ethical principle. The initiative to educate the young people about the importance of caring for intellectual property though should come from the parents, teachers and other interested groups would be much better if it begins with the young people themselves. They should take the initiative to learn, ask and seek some clarification about a "clear definition of who owns the specific rights and under what circumstances."[202] Such an initiative might be limited to the young people who are studying or already completed their studies and possesses some positive moral attitudes. However, for those who are already influenced to think what they are doing is right for not caring for intellectual property, clarifications and educating on such importance might prove to be futile and other alternative ways needs to be pursued to meet the objectives of educating and instilling moral discipline about the need to learn and to care for this ethical value. Importantly, the young people should refuse the temptation to be "cheated or influenced or brainwashed by uncreated laws."[203] The best positive way is to contribute in the promulgation of such laws to help guard the abuse and to promote the future creativity geared towards the production of the intellectual property.

The adults and parents should explain to the young people the importance of caring for the intellectual property and encourage them to work hard to write books or use their talents with the assistance of experts to produce their music and other artistic work. The dialogue is the best approach, and the young people should be encouraged to take part in it. Such a dialogue should be geared to making the young people appreciate the "ethical dimensions of property and credit issues, even if there is uncertainty about the ethical

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[201] Marian Quigley, Information Security and Ethics: Social and Organizational Issues, 293.
[202] Marian Quigley, Information Security and Ethics: Social and Organizational Issues, 293.
[203] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace, 5th edition, 121.

status of their practices."[204] If the parents cannot initiate a fruitful dialogue, they should consult the teachers and other experts.

The teachers play a major role in the lives of their students. They have an obligation to sensitize their students on the importance of acknowledging others work. The "conversations about attribution in schoolwork should shift from an emphasis on punishment to a discussion of the ethical dimensions of citation. Talking about the roles of creators or at least routinely taking creator perspectives may go a long way in cultivating greater sensitivity to the dilemmas in play. Similarly, discussions about downloading music and other content should ideally involve broader considerations than the legality or illegality of one's download."[205] The emphasis on the positive and the right way of conduct while using the Internet can help the young people. They need to be motivated to understand that even without any supervision from the teachers, they can care for the intellectual property and always create a positive attitude towards other people's work. The positive attitude might help them greatly considering that Internet technology improves and evolves every day. However, having the positive attitude might not be enough to address the ever- evolving new piracy challenges. The input of the government is necessary to propose and to make some legislations to protect the intellectual property and to guide others in acknowledging and using them.

What happens if one country makes laws and the others fail to comply? The issue should be taken over by the international community because the Internet technology is a global issue. The "group that is intimately involved in the protection of the Internet content is the World Intellectual Property Organization (WIPO). The WIPO is one of the sixteen specialized agencies of the United Nations system of organizations. Boasting the membership of 161 different states, the purpose of WIPO is to protect intellectual property throughout the world and to administer various treaties dealing with the legal administrative aspects of intellectual property."[206]

It is good to appreciate that some ethical measures and legislations of encouraging the young people to care for the intellectual property rights have already been outlined and put into practice. However, the biggest challenge which might continue to face the young people and other Internet users that need some further research and dialogue is knowing

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[204] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 71.

[205] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 71.

[206] Robert M. Baird, Reagen Ramsower, Stuart E. Rosenbaum (eds.), Cyberethics: Social & Moral Issues in the Computer Age, 245-246.

the limits of the care for the intellectual property and the person's right to access information. Carrie James admits that a clear clarification and demarcation might not be easy to negotiate. He observes that "the landscape is certainly complex. On the one hand, creators may well have a moral basis for expecting attribution, payment, or other forms of acknowledgment of their work. On the hand, systems that protect content creators and owners may well be unethical if they unfairly inhibit creativity and public access to content and information."[207]

As the expands into the remotest villages in Kenya and other countries of the world, the challenges facing the care for the intellectual property might be complex and might need new approaches to address them. The parents, teachers and government officers while discussing and looking for the better options to help the young people to understand the importance of and develop a positive attitude towards the care of intellectual property, need also to explore a "balanced approach that empowers youth to seize the positive opportunities of digital media for creativity and knowledge building while instilling ethical sensitivity."[208] The caring for the intellectual property rights is not an ethical principle which benefits only the young people in Kenya and other countries, but it also benefits and motivates those have worked hard to produce some intellectual and artistic works. The ethical challenges facing the care for intellectual property rights will always arise, but the young people should be advised to dialogue, consult and develop positive ethical thinking and the right moral attitudes towards other people's creative artistic works.

3.3.1   Guarding the right to information, freedom, and confidentiality

3.3.2   The Right to Information

The right to "access information, including electronic information, is a fundamental right of citizens in many countries and so national governments are involved."[209] From the ethical point of view, "the principles underlying the right to information and freedom of

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[207] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 70.
[208] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 71.
[209] Andrew Large, Lucy A. Tedd, R. J. Hartley, Information seeking in the online age: Principles and Practice (München: K.G. Saur Verlag GmbH, 2001), 3.

information consider every individual and every community as sovereign, capable and worthy of self-understanding, critical questioning and self- decision."[210]

In the modern society, through the Internet, many young people in Kenya can now have access to whatever information they need especially in public and open Internet sites. Those in the universities and colleges can whatever relevant information they need through a free connection to the Internet through the WLAN and WIFI. In both rural and urban areas, the young people can also access the Information on the Internet through their smartphones by buying the Internet Bundles from the local mobile subscriber. The problem which might arise in relation to the ethical principle of the right to access information is that many young people do not question whatever online information they come across on the Internet. They do not take their time to interrogate whether such accessed information is from a restricted site, whether it is an edited information or not, the most important thing that counts for them is that the information they are looking for is available. The ethical principle of information requires them to interrogate or to question the source of such search information, the contents and the truth of such information, and more important the benefits and the risks of the use of the available information.

The benefits of accessing the online information might outweigh its risks and disadvantages. However, this can only be concluded after accessing and interrogating the available information. There is no doubt that there is a lot of information available on the internet. This information can be obtained by the young people with ease only if they are connected to the internet, and they know the Web pages which can lead them to access whatever information they are looking. At this point, it might not be necessary to question the safety of the Web Sites because it is already covered by the principle of safeguarding the personal security. What is important is the quality of the information which qualifies to be useful, constructive and which cannot mislead or negatively influence the ethical thinking and the moral attitudes of the young people. Compared to its negative influences, "the wide range of information available online now means that many information queries can be answered from online sources."[211]

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[210] Tuomas Pöysti "ICT and Legal principles: Sources and paradigm of Information Law." Accessed March 25, 2017, http:// www.scandinavianlaw.se/pdf/47
[211] R.J. Hartley, E. M. Keen, J. A. Large, L. A. Tedd, Online Searching: Principles and Practice (London: Butterworth & Co (Publishers) Ltd., 1990), 218.

The Online information is not only a useful source of knowledge, but it can also positively influence the thinking and the moral attitudes of the young people. The information posted online about relationships, dangers of sexually transmitted diseases, alcoholism, drugs, how to study well and future careers can have positive impacts on the knowledge and the behavior of the young people. Research needs to be carried out to ascertain the fears that the available information on drugs, alcoholic drinks, cigarettes and pornographic materials can have some negative influence on the behavior of the young people. While looking for whatever information they need, young people should be alerted to the possibility of acquiring a false information thinking that it is the right and useful one necessary for their knowledge. The reason is that on the Internet "erroneous or poor information can be promulgated as easily as high-quality information."[212]

As an ethical principle, the right to information is meant to guide the young people and protect them from the availability of erroneous, misleading, pirated, and any other information that can have some negative influence on the thinking and the moral attitudes of the young people. The parents, teachers, and the state and government agencies should advise and direct the young people on the importance of guarding the right information for the benefit of the moral and ethical growth. The government should channel some financial resources on carrying out the research on the Internet information and how to counter some negative and false dissemination of information meant to mislead and influence the young citizens. The government censorship though it can be seen to be interfering with the right to information, should be taken positively as a way of filtering the misleading, and false information which can negatively influence the young people and other online users.

The guarding of the right to information in the age of the internet requires some concerted efforts from all the members of the society. It should be noted that "as society comes to depend more on data to support the informing process, especially for decision-making, it needs to be sure that the data and the data-processing are accurate and free from systematic or random error."[213]

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[212] Brian Kahin, James Keller (eds.), Public access to Internet (Cambridge: The MIT Press, 1995), 75.
[213] David Pullinger, Information Technology and Cyberspace: Extra-connected Living (London: Darton, Longman and Todd Ltd., 2001), 52.

3.3.3   Freedom of Speech and Expression

The Internet allows the young people not only to access Information freely, but it also allows them to have the freedom of speech and expression. The "free speech on the Internet ranges over every possible subject and mode of expression including the serious, the frivolous, the gossipy, the erotic, the scatological and the profound."[214] The benefits and the risks associated with the freedom of speech on the Internet should be analyzed to enable one to see the importance of guarding and promoting the freedom of speech. Adam D. Moore observes that "what freedom of speech is, why we value it, and how best to preserve that which we value, reframes itself in the changing milieu. Moreover, as we respond to those changes, retracing our steps and thinking our goals, we eventually come to understand what free speech principle is about, and more importantly what it always was about but only now can be adequately expressed."[215]

One of the benefits arising from the guarding of the freedom of speech is that it allows the young people to reach out to others and to share their experiences, joys, loves, and fears. It allows communication to take place and it should be guarded because "communication is a crucial way to relate to others; it is an outlet for emotion and virtual aspect of the development of one's personality."[216] With the Internet, it is not easy to imagine a young person who has no contact with his or her friends. The Facebook list of friends is a clear testimony to this fact. The relationship which is expressed through the free speech and "the willingness of others to listen to what one has to say generates self-respect."[217]

There is a great value attached to the freedom of expression and to think of suppressing it through government controls or through any other means is like denying the young people part of their livelihood. Adam D. Moore affirms that, "communication is closely tied to our thoughts and feelings, suppression of communication is a more serious impingement on our personalities than many other constraints of liberty: but some uncommunicative restraints, for example, those relating to sexual involvements or drug use, may equally impair personal self-expression in a broad sense."[218] The question on whether online freedom of speech should be restrained because of the possible abuses

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[214] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 323.
[215] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 342.
[216] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 285.
[217] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 285.
[218] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 285.

will be received with much resistance from the young people and other Internet users. However, that withstanding, a possible positive way should be negotiated that promotes the freedom of speech, the right to information and a way to curb the possible abuses. The protection of freedom of speech, without overlooking the abuses associated with it should begin from the young people themselves. They should take the necessary steps to regulate what messages they write, what images do they post, and what comments to they make. They should also restrain themselves from accessing what may be considered as bad speech like visiting pornographic sites or terrorist sites. Richard A. Spinello advice that "individuals and organizations should regulate their own expression by refraining from intimidating and mean-spirited hate speech, refusing to disseminate pornography to children and repressing the temptation to use spam as a means of advertising goods and services."[219]

To find a way "which seeks to balance individual rights with the public good"[220] is a bit complex and it needs a lot of thinking and research. Most governments, especially in Africa and Asia, have been blamed for curtailing the freedom of speech. However, it is not enough to condemn them without proposing a solution to preserving their values and at the same time respecting the individual's right to free speech. Adam D. Moore observes "as technological innovation alters the social conditions of speech, the technological and legal infrastructure that supports the system of expression becomes foregrounded. As e result, free values of speech must be articulated and protected in new ways, in particular through the design of technology and through legislative and administrative regulation of technology, in addition to the traditional focus on judicial doctrines that protect constitutional rights."[221]

The young people, the parents, teachers, and the state officers will always argue, agree and disagree about the limits of the Internet freedom of speech and the best way to guard it. To arrive at an all inclusive and satisfying conclusion will not be easy. The reason is that "the world will not stand still and let us enjoy our freedoms. It will continually make itself a new, and as it does, we must reconsider the ever-changing predicament of liberty, and the ever- new methods by which it may be augmented or curtailed."[222] Secondly "it

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[219] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace, 5th Edition, 88.
[220] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace, 88.
[221] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 342.
[222] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 344.

is never easy to advocate censorship at any level of society precisely because the right to free expression is so valuable and cherished."[223]

The ethical and moral obligations invite the young people and all the internet users to reflect on the values of guarding the freedom of speech and to reconsider some restraints if it is abusive. Richard A. Spinello affirms that "many responsible moralists contend that some carefully formulated, narrow restrictions on specific types of indecent speech are perfectly appropriate when young children are involved. They maintain that parents, schools, libraries, and other local institutions have an obligation to promote and safeguard their own values as well as the values of their communities. This is part of the more general obligation to help promote public morality and public order."[224]

3.3.4   Confidentiality

As an ethical principle, confidentiality "refers to the obligation of an individual or organization to safeguard entrusted information. The ethical duty of confidentiality includes obligations to protect information from unauthorized access, use, disclosure, modification, loss or theft."[225] The principle is meant to protect the abuse of any shared information and to promote good ethical practices of mutual trust. However, in the age of the Internet individuals access plenty of online information without taking the precautions to protect, analyze or ask for permission from the author before it is shared.   Before any accusation is raised against the breach of confidentiality by the young people in Kenya, several questions need to be put across for interrogation and analytical purposes. One is that a critical observation needs to carry out to ascertain whether there are some possibilities where the young people posts or share some illegally obtained information on the social media or other web pages. Secondly, is whether the young people are well informed about their boundaries while accessing and sharing information as demanded by the ethical principle of confidentiality. The answers which might be availed to satisfy the curiosity of asking such questions might help not only to address the negative consequences but also to understand the causes arising from such unethical behavior. The significance of tracing the causes is to look for long-term ethical solutions compared to the short-term solutions addressed by treating only the consequences.

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[223] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace, 77.
[224] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace,76.
[225] Panel on Research Ethics, "Privacy and Confidentiality." Accessed June 15, 2017, www.pre-ethics.gc.ca

The availability of the Internet and the online social applications like Facebook though might be categorized as some of the causes influencing the young people to breach the teachings about confidentiality, cannot be relied on fully to satisfy the quest for objective and satisfactory solutions without considering the attitude that arise out of a certain behavior or influence. The already acquired negative attitude of acquiring and sharing any available Internet information needs to be relooked into as an avenue of teaching the young people about the importance of confidentiality while online.

 The young people need to be educated more about knowledge or information about confidentiality and why it is necessary to observe it while online. The private or confidential information needs again to be defined and clear clarification given to the young people. Such an initiative might enable them to have clear boundaries on what is required while accessing and sharing information, and what conditions need to be fulfilled by them or the next party to preserve and respect the given information. On the strict confidential information, the young people need to be educated to understand why some information can be shared with other people and not with others. Nancy E. Willard clarifies that "intimate personal information is private and personal information that should generally remain confidential or be shared only with very trustworthy people."[226] What this means is that the young people are free to socialize and to an extent share some information that is in public domain but they should strictly keep confidential information to themselves or trusted friends. This partly explains the importance of the principle of confidentiality in giving directions and guiding the young people on how to share the already accessed information.

The young people being active and wanting to access new information and share it, need to learn and reflect on the past experiences of their friends or siblings who have disregarded the ethical teachings about confidentiality. From the past experiences about the breaches of confidentiality Nancy E. Willard advises that "it is incredibly important for youth to understand that, if they share this kind of information online, especially in public places or with people they do not know personally, they make themselves extremely vulnerable. Others can use this information to exploit them."[227] The modern world has so many crime groups including the terrorists who target the young people. Accessing and sharing of information should be exercised with caution because of the

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[226] Nancy E. Willard, Cyberbullying and Cyber threats, p.59
[227] Nancy E. Willard, Cyberbullying and Cyber threats, p. 59

possible arising dangers involved. The observing of the ethical principle of confidentiality, will help give direction, demarcate the boundaries and instill some discipline while dealing with Internet information.

The young people should be warned that losing your confidential information through the Internet is always a very painful experience. The damage which might cause to your reputation or character might not be easily recovered, or it might take some time to repair the already caused damage. As a caution to prevent the character damage on your good image, it is good to accept and to believe that, "some of the key principles for safe sharing include using more private forms of electronic communication, sharing only with very trusted friends who are known personally or sharing in an environment where personal contact information whatsoever has been disclosed."[228] The environment here becomes a very important factor because one cannot be in a public place and pretend not to be sharing a very confidential information. Observations have already been made that in a public place, through the Internet, some confidential information will always be seen by other people who are connected and may be having strong Internet devices. It is always, therefore, advisable to be responsible and protect your confidential information. The best way to do this as proposed by the ethicists is to learn and observe the ethical principle of confidentiality.

The Online applications have opened much space to confidential information. Through such social online apps like Skype, IMO, Facebook- Messenger, people can communicate using videos. Some of the video communication is very intimate and confidential. While cautioning the young people and other Internet users not to expose their very own confidential information through video calling, the young people should be advised not to tap such videos and listen to what others are sharing. The Internet providers should also invent some ways of guarding and protecting some confidential video communication. It is very irritating and painful if one realizes that his or her private video communication has been tapped or expose to other third parties.

The Internet allows people to scan and send their documents like personal certificates, Bank details and some forwarded confidential numbers. While such can be hailed as one among the many advantages of sending and receiving information very quickly caution needs to be observed based on the principle of confidentiality. Nancy E. Willard warns the young people, "to avoid sharing so many details that the information could lead to

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[228] Nancy E. Willard, Cyberbullying and Cyber threats, p.59

identification and to understand the risks of relying on any input that comes from such sharing, including the risk that their "trusted friends" might not turn out to be trustworthy after all and may forward intimate personal information to others."[229] It is advisable to draw some boundaries of intimate information and to let friends know the importance of keeping some confidential information to oneself. There is a Kiswahili proverb which says, "*Hakuna siri ya watu wawili*." This proverb is translated into the English language as follows: "*there is no secret shared between two persons*." This proverb is used to warn the people not to share their confidential and intimate information with anyone. This proverb fits very well with internet information because it warns and alerts people to keep some confidential information to themselves.

3.4   Respecting privacy, autonomy and informed consent

3.4.1   Respecting privacy

In the age of the Internet the right to privacy "can be understood as a right to maintain a certain level of control over the inner spheres of personal information. It is a right to limit public access to the care of self-personal information that one never discloses and to information that one discloses only to family and friends."[230] The invitation to respect other's privacy is not new in the history of mankind. What has changed in relation to the new communication technologies is the way how it is understood and applied. Historically, it can rightly be argued that the "understandings of privacy have long been shaped by the technologies available, with early concerns about privacy surfacing with newspapers in the nineteenth century. So, the internet in turn, inevitably reshapes what we understand privacy to be in the modern world."[231] When explaining to the young people the importance of respecting privacy while using the internet several factors need to be addressed especially by the parties involved and how they can contribute positively on the Internet privacy. More importantly,the reasons why one should protect and promote the ethical value of respecting privacy against any possible abuses needs to be clearly highlighted.

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[229] Nancy E. Willard, Cyberbullying and Cyber threats, p.59
[230] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power (Seattle: University of Washington Press, 2005), 182.
[231] Toby Mendel, Andrew Puddephalt, Ben Wagner, Dixie Hawtin, Hatalia Torres, "Global survey on Internet Privacy and Freedom of expression." Accessed June 15, 2017, www.unesdoc.unesco.org

On any Internet space; either websites or online social sites, two or more parties are always involved. This explains the reason why "privacy can be regarded as having a dual aspect. It is concerned with what information or side of ourselves we can keep private, and also with the ways in which third parties deal with information that they hold whether it is safeguarded, shared, who has access and under what conditions."[232] A good example of what the young people can keep to themselves and what they can share is what happens on the Facebook. While giving personal details during registration, Facebook is under obligation to give guidelines and to make it clear which information can be kept private, and which information about their customer should be left free for anyone to access. However, looking at the Facebook, and especially how people's profiles are exposed for anyone to see and what people share, it leaves a lot of questions on the extent which one's personal details are to be exposed and what kind of information can be categorized as private or only between two parties. The ethical principle of respecting privacy is meant to draw the boundaries of what is private, and what is to be shared and with under what conditions.

The Internet despite the many advantages of accessing, sharing, and obtaining information can easily be described as too generous that it allows one to exit the limits or boundaries of privacy. Whatever arguments can be presented in support of the need to respecting privacy, the objectives might not be easily meet because "the Internet presents significant new challenges for protecting the right to privacy."[233] However, the invitation to respect others privacy while online should not be taken lightly because of the ever-increasing ways in which the Internet has provided to penetrate others private spheres. The young people need to reflect on the dangers that arise from exposing themselves on the Internet spaces and what steps they need to take to limit themselves on intruding into others private spaces.

There are two observations that need to be made concerning Internet and privacy, before highlighting the importance of respecting and guarding one's privacy. One is that "individual control over personal information is more difficult than before. Even when personal information is voluntarily provided, privacy may still be compromised due to

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[232] Toby Mendel, Andrew Puddephalt, Ben Wagner, Dixie Hawtin, Hatalia Torres, "Global survey on Internet Privacy and Freedom of expression." Accessed June 15,2017, www.unesdoc.unesco.org
[233] Toby Mendel, Andrew Puddephalt, Ben Wagner, Dixie Hawtin, Hatalia Torres, "Global survey on Internet Privacy and Freedom of expression." Accessed June 15, 2017, www.unesdoc.unesco.org

the inability of an individual to control the use of information."[234] The second observation concerns the young people who are at liberty to post their personal information, especially on the Facebook and other online social applications that, "sharing personal information is good, but the question is whether the benefits of advances in technology and the use of Internet are diminished by endangering privacy?"[235]

The benefits of respecting privacy are many, and they need to be promoted for the good of the young people and other Internet players. Responsibility demands a reflection on your actions and be ready to learn new ways of acting, which includes learning on how to respect another people's privacy on the Internet. A call to respect online privacy demands some careful reflection and restraint in accessing and sharing the online private information. It also means respecting other people's private information and inviting them to be cautious while sharing whatever information they have in their possession about you. For example, "controlling who has access to ourselves is an essential part of being a happy and free person. This may be why "peeping Toms" and rapists are held up as moral monsters they cross a boundary that should never be crossed without consent."[236] Secondly, the young people should embrace privacy while online because, "each of us has the right to control our own thoughts, hopes, feelings, and plans, as well as a right to restrict access to information about our lives, family, and friends."[237] Though the constitutional right of the governments, the school administrators, the neighbors, and friends remains a contentious issue, "privacy protects us from the prying eyes and ears of governments, corporations, and neighbors."[238] However, this privilege granted to us as a right should enable us to develop and promote an ethical principle of respecting privacy to guide all our Internet actions. The relevance of this principle need not be underrated or misunderstood because on the Internet there are many rising cases associated with terrorism, sexual predators, and addiction to pornographic sites as explained earlier in the previous chapter, which may be committed under the pretense of privacy. As a caution or hint on further understanding of the Internet Privacy young people need to be explained to and given some alerts that not everybody who supports privacy means well in practice. For instance, the protagonists of anti-privacy may fully support privacy because they are

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[234] Adam J. Joinson, Katelyn Y. A. Mckenna, Tom Postmes, Ulf-Dietrich Reips (eds.), The Oxford Handbook of Internet Psychology, 248.
[235] Adam J. Joinson, Katelyn Y. A. Mckenna, Tom Postmes, Ulf-Dietrich Reips (eds.), The Handbook of Internet Psychology, 247.
[236] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 184.
[237] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 184.
[238] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 184.

aware that, "within the walls of privacy we may experiment with new ways of living that may not be accepted by the majority."[239] To avoid conflicts on the online privacy and to reflect on the challenges which might arise, it is important to consult the experts on the limitations, and what can be done to promote the respect for privacy in the age of the Internet and the new emerging technologies.

The parents though they might be disadvantaged to get all the details on how the young people can intrude into other people's private spheres on the Internet, should be at liberty to share their knowledge based on the traditional teachings of respecting offline privacy and use their experiences to implore them to embrace the good values associated with the respect for privacy. The young people should positively reflect and heed the advice given to them about respecting privacy. Despite the many challenges they might face on the Internet on promoting the respect of privacy, they should weigh the negative consequences that always come with any bad online practice and demand to be guided by the best Internet practices. The solid moral development foundation is a very important barometer of the young people's growth. The respect for privacy on the Internet can dispel the false notion where "individuals would mature into responsible managers, but would merely become managers controlled by transparency blackmail."[240]

The teachers and school administrators though they are obliged to respect the privacy of their students while online, should look for ways of teaching them to respect themselves while online; by not sharing their private information and to respect others privacy by not visiting their private spaces and sharing what is meant to remain private. They should participate fully in advising the government on how to make laws that promote the Internet good ethical practice of respecting another people's privacy.

The state while making laws, should consider the new dimensions of threats to privacy caused by the Internet and other new technological discoveries. The Kenyan government, for example, should consult other countries who have a long experience about the Internet and how it interferes with respect to privacy. Without further research and consultation, the respect to online private information will always remain a challenge, especially as the Internet expands "from the public realm into protected and controlled homes, offices and laptops."[241] As an immediate measure, the government should interrogate the mobile

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[239] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 184.
[240] Robert M. Baird, Reagan Ramsower, Stuart E. Rosenbaum, Cyberethics: Social and Moral Issues in the Computer Age, 199.
[241] Robert M. Baird, Reagan Ramsower, Staurt E. Rosenbaum, Cyberethics: Social and Moral Issues in the Computer Age, 199.

subscribers in "the way in which user's private information is gathered and further processed by the third- party applications."[242] It should also take upon herself to warn the young people who have invested their time in the Online Social Networks and Applications that, "there is no reason to believe that these apps are designed with privacy in mind."[243] If at all the young people should disregard the advice of the parents, teachers, and the government officials, then the intensive dialogue can be pursued not as the last possible way but with the conviction that, "without some preserved private spaces, society will lose its most valuable asset: the true individual." The speed at which the Internet is expanding will always have some impacts on the personal private information. The question which should always define privacy as the Internet evolves is: What value and dignity do an online person have without privacy and how can he or she relate to others when all his or her private details are being posted, commented on, on the Internet?

3.4.2   Autonomy

Autonomy can be defined as "the personal Liberty of action based on a person to choose a particular cause of action based on one's desires and Inclinations."[244] In the age of the Internet, the understanding of autonomy needs to be once again relooked into because of the various interactions that take place online. It might be true that the Internet space might provide various options and opportunities to the young people to be autonomous and conduct their online affairs freely. However, the question will always arise on how free and autonomous is a person while online? What about hackers, and other an uninvited- guests who appear on our personal spaces?

While addressing autonomy, "a distinction must be made between a person who suffers from comprised autonomy and a person for whom the instrumental value of autonomy has been comprised. The former suffers from diminution in self-direction, self- rule."[245] On the other hand, a person, "who suffers from a diminution in the value of their autonomy need not suffer from any loss of self-direction or self -rule."[246] The distinctions on how one can lose his or her autonomy on the Internet need to be clearly understood by

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[242] Johannes Buchmann (ed.), Internet Privacy, 204.
[243] Johannes Buchmann, (ed.), Internet Privacy, .204.
[244] Tom Mendina and Johannes J. Britz, (eds.), Information ethics in the Electronic Age: current issues in Africa and the World, (North Carolina, McFarland &Company, Inc., 2001), 141.
[245] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 271.
[246] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 271.

the young people to enable them to chat some way forward on how to practice and to value its importance.

The personal autonomy can be compromised on the Internet through two ways: one is through, "coercion, persuasion, and manipulation"[247] The second one through "information manipulation which includes withholding information and exaggerating, all of which result in the beliefs that are inconsistent with our basic notion of Autonomy."[248] Based on reflections, discussions, and sharing of experiences young people should understand what is autonomy and which online actions might be regarded to be against their autonomy and that of other Internet players. The ethical thinking is a very important element that enables one to interrogate the possible available options of arriving at making the decision to act morally and live a good life. This arises out of the conviction that "all rational persons have two key moral powers or capacities: they possess the ability to develop and revise a rational plan to pursue their conception of the good life, and they possess the capacity to respect this same capacity of self- determination in others."[249] Understood from this moral perspective, the option to be autonomous and to be what you want to be despite other external factors mostly depends on your decisions which might attract other online players to respect or not to honor your autonomy.

Despite the challenges facing personal autonomy on the Internet, there are also some benefits or advantages associated with it. For example," to provide a person with more options would be to provide him with more ways to exercise his autonomy,"[250] knowing that the opposite can also be true that "when someone is deprived of their autonomy, their plans are interfered with, and they are not treated with the respect they deserve."[251]

The autonomy invites the young people to reflect on what they want to be and how they want to be treated while online. The challenges which arise from manipulation and other outside influences and the foreseeable benefits can always be understood within the confines of how the young people interact on the Internet. However, with the Internet unsolved negative challenges, problems associated with autonomy will always emerge. For example, if you meet a person online "even when there is no malice afterthought, the fact remains that the person that you meet online may or may not be the same person that

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[247] Tom Medina and Johannes J. Britz (eds.), Information Ethics in the Electronic Age, 141.
[248] Tom Mendina and Johannes J. Britz, (eds.), Information Ethics in the Electronic Age, P. 141.
[249] Richard A. Spinello, Cyberethics: Morality and Law in Cyberspace, 23-24.
[250] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 266.
[251] Richard A. spinello, Cyberethics: Morality and Law in Cyberspace,5th edition, 24.

you might meet through other media, the phone, video or face to face."[252] How would you ask a young person to respect a person who has different identities? The second problem is about the personal data held by Banks, online shops, colleges, universities and online social networks. The question will arise: "What kind of personal data is held about me and where do they come from? Personal data is collected in many areas of life. Sometimes we give it voluntarily, other times, it gets handed over as part of the transactions of daily life."[253] If autonomy is about self-rule or self-direction, what about personal data available online? Is the concerned person still in charge? Some of these questions require further interrogation, though others can be taken care of by the principle of informed consent.

3.4.3   Informed consent

Informed consent, "can be understood as a way of clarifying, and allowing us to arrive at, a position that is fair and sensible."[254] Knowledge is a very important aspect of helping a person to make an informed choice. In the Internet space the following information requires informed consent: "personal information or individual views that would expose a person to ridicule, embarrassment, or negative exposure; that pertain to illegal activity, personal health, sexual activity, religious beliefs, sexual preferences, family background, traumatic or emotionally distressing life experiences (death, injury, abuse), bodily functions, idiosyncratic behaviors, etc."[255] In Kenya and other African countries issues of consent may also be extended to include the family members or other members of the clan. In this case, consent includes "personal information or what a community regard as sensitive and wants to keep confidential."[256]

The Internet technology allows so many transactions to take place. For example, the transfer of personal messages, photos, videos and other written materials. In the normal circumstances, a person who is about to transfer any personal information should seek permission from the person concerned and explain the reasons for transferring such information. Research needs to be done, especially on the use of the tagged photos from

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[252] David Pullinger, Information Technology and Cyberspace: Extra-connected Living (London: Darton, Longman and Todd Ltd., 2001), 96.
[253] David Pullinger, Information Technology and Cyberspace: Extra-Connected Living, 99.
[254] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 258.
[255] Adam D. Moore (ed.), Information Ethics: Privacy, Property, and Power, 88.
[256] Jeffrey K. Hadden, Doughlas E. Cowman (eds.), Religion on the Internet: Research prospects and promises (New York: Elsevier science Inc., 2000), 88.

the Facebook, whether they can be misused to obtain false documents like passports or national identity cards in Kenya. If the truth will be established the person whose Facebook photograph was tagged should be informed on how his or her rights of giving consent have been tempered with.

The parents should teach their children to appreciate the importance of seeking consent while online. They should begin by seeking consent from the family and close relatives before exposing their pictures or personal information online. The teachers should also implore their students to appreciate the importance of informed consent while seeking for information the websites.

The young people who are carrying out research on human sexuality, diseases like HIV/Aids, and other areas concerning the inner life of a person should be guided and directed on how to receive consent. They should also be advised to mention on their research work that they obtained consent to enable future studies to appreciate the importance of seeking consent. The government should sensitize the young people about the proper use of the Internet by providing some policies and guidelines of obtaining other people's private online information after seeking consent. The mobile subscribers and Internet owners have an obligation to make sure that, "individuals should be fully informed about the conditions under which they are communicating in an informed consent provision upon subscribing to an online service and at any time the policy changes, policies should be clear and public."[257] It is not enough to tell the young people while subscribing to any new social application that "terms and conditions" apply. The mobile subscribers should take their time to explain which terms are they referring to and under what conditions is one supposed to operate within while online.

As the use of the Internet continues to expand and grow in Kenya, the challenges of seeking consent might be many, and the young people might be tempted to ignore them. The parents, the teachers and government officials might also be comprised to accept the practice of not seeking consent to avoid many questions because they are afraid to face the young people and tell them the truth. The worst scenario might be that the people who are supposed to teach and advise the young people might be involved in the bad practice of not seeking consent. Whatever position other Internet players hold on the importance of seeking consent, young people, should not allow their moral growth to be tempered

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[257] Robert M. Baird, Reagen Ramsower, Stuart E. Rosenbaum (eds.), Cyberethics, Social &Moral issues in the computer Age, 101.

with, by listening to misleading advice about the less importance of not seeking consent but instead they should always embrace the good practice one of which is to be aware that informed consent does not only apply to other Internet players but is also an important aspect of their online practice. While online they should ask themselves the following question to help them understand the importance of consent: How do you feel or how do you react when a person tags your Facebook photo and modifies it without your permission and posts it online within your name, and uses it to ask other people to donate some money for your medical bill to solicit some money illegally from other Internet users?

4   CHAPTER FOUR: THE CHURCH AND THE KENYAN STATE VIEW ON THE INTERNET

4.1.1   The church's view on the use of the Internet among the young people.

The biggest percentage of the people who attend and profess Christian faith in Kenya and other Christian dominated countries are the young people. Though in most Christian churches the mobile phones are supposed to be put off, the young people prefer to leave them on silent mode to remain connected. The biggest challenge facing the church in the present age is not so much about evangelization but how to cope with the Internet especially by addressing the challenges or risks which can influence the behavior of the young people and affect their moral upbringing. To address these challenges and to save the young people from any negative influence the church should carry out a study on how the Internet and especially the ever- emerging Internet social applications can be used positively as a means of educating, instructing and guiding the young people against the online spread of hate messages, propaganda, pornographic and sexting materials, and any misleading information. The best way the church can use, apart from carrying out an ongoing research is to look for more and better ways of encouraging and convincing the young people to adhere to the ethical principles while online.

The first obligation of the church apart from evangelization is to teach and instruct. Aware of the Internet activities like posting hate messages, naked pictures and visiting other people's private places, the church should not condemn the young people for being irresponsible online but should teach them how to be responsible and advise them on the values attached to responsibility. The convincing message the church can deliver to the young people is that "the Internet can serve people in their responsible use, freedom and democracy, expand their choices available in diverse spheres of life and broaden their educational and cultural horizons."[258] The Facebook is very popular among the young people, and many bishops and priests are already registered as members. The best advice the church can give to the Facebook members is to use it responsibly by restraining and refusing to post what they think and are convinced it is not right or commenting on something they are not sure of. The Internet is a human technology and it "should serve

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[258] Pontifical council for social communications, "Ethics in Internet," The Vatican Web, accessed December 19, 2016, http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/re

and support human relations, not take them."[259] Due to the church's limitations on time and place of not being always with young people, this duty can be delegated to the parents and teachers of religion in schools.

It is true that "the Internet can make an enormously valuable contribution to human life. It can foster prosperity and peace, intellectual and aesthetic growth, mutual understanding among peoples and nations."[260] The opposite can also be true that the Internet can be a source of threats and cyber bully directed against the young people. The church has no police or intelligence to monitor all online threats. However, its concern for the safety of the young people and promotion of peaceful co-existence should prompt them to ask the government to provide online legislation and vigilance. Above all, it should express to the young people the need for safeguarding personal security while online. She should warn the young people that, despite its usefulness, the Internet "can plunge them into consumerism, pornographic and violent fantasy and pathological situation."[261] For the sake of other people's security, the church should ask the young people to avoid visiting terrorist's sites and report the presence of such sites to the government authorities to take the necessary security measures. The young people who are already radicalized should be welcomed back in the church and be assisted to lead their normal moral lives.

 The Internet has opened a new channel where the young people can access information as quickly as they wish. The presence of the misleading and false information invites the church to assist the young people to evaluate the online information and avoid what is misleading. The church together with the young people should guard the right to information as an important human value. The "children and the young people should be open to formation regarding media, resisting the easy path of uncritical passivity, peer pressure, and commercial exploitation."[262] Guarding the right to information might prove to be challenging to the church because they cannot remove or force the young people to remove whatever is online. The church cannot also censor the online information and does not support censorship except that, "should be used in the very last extremity."[263]

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[259] Antonio Spadaro, SJ., Media Training in Africa: The Web 2.0; Relationships in the Internet age (Nairobi: Paulines Publications Africa, 2014), 58.

[260] Pontifical council for social communications, "Ethics in Internet," The Vatican Web, accessed December 19, 2016, http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/re

[261] Pontifical council for social communications, "The Church and the Internet," The Vatican Web, accessed January 14, http://www.vatican.va/roman_curia/pontifical_councils/pccs/index.htm

[262] Pontifical council for social communications, "The church and Internet," The Vatican Web, accessed January, 2017, http://www.vatican.va/roman_curia/pontifical_councils/pccs/index.htm

[263] Pontifical council for social communications, "Ethics in Internet," The Vatican Web, accessed December 19,2016, http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/re

To avoid misunderstanding, the church should point out to the young people the extreme cases and explain to them the consequences associated with them which give the government's right to censorship. The church should also approach the teachers in schools to "provide training in discerning use of the Internet as part of a comprehensive media including not just training in technical skills computer literacy and the like-but a capacity to be informed the discerning evaluation of the content."[264]

The young people whether they are in the church or not are curious and would like to be given some room to express themselves. "It is important to acknowledge that the desire to express personal matters to the public audience is typical of many youths. It is a desire to be listened to and to find a group of peers to share one's story with or just one's daily life."[265] This a very positive aspect and should be taken as part of the young people's positive- growth and development. The only thing which should worry the church is the mode of expression. It is true that there is no single way of one expressing his or her joys or sadness on the Internet. The worry on the mode of expression arises from experiences of what happens in the extreme cases like posting some naked pictures of the private human parts on the Internet to express one's sexuality? The freedom of expression though is considered as a great ethical value among many people, should be exercised within certain limitations and more so within the confines of respecting oneself and other Internet players.

The Church values and cherishes privacy. However, the Internet possesses many challenges on how to protect one's privacy by allowing most of the personal information to be available online. For example, on the Facebook, "it is possible to set high levels of protection for most sensitive data, but some details stay accessible for friends. It should not surprise since this is the main feature of Facebook: It is a way to enter into other people's lives, and letting them enter into yours."[266] The church finds it difficult to explain to the young people the importance of respecting one's privacy and that of others especially when there is a dilemma of wanting to remain on Facebook to be in touch with friends and at the same time wanting to guard privacy. On the Internet, it is becoming more complicated to talk about privacy because it offers one freedom to express himself or herself. The freedom to express oneself and the call to respect others' privacy remains

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[264] Pontifical council for social communications, "Ethics in Internet," The Vatican Web, accessed December 19, 2016, http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/re
[265] Antonio Spadaro, SJ., Media Training in Africa: Web 2.0; Relationships in the Internet Age, 28.
[266] Antonio Spadaro, SJ., Media Training in Africa: Web 2.0; Relationship in the Internet Age, 54.

a delicate area for the young people to negotiate. On the Internet, is always a thin line which separates the one's right of expression and one's duty of respecting privacy. For example, in the Facebook "family members and friends who live apart can keep in touch, or a group of students or researchers can be a team even if they work in different places. To make this happen, a person must extend his circle of acquaintances and therefore share personal information (from biological details to pictures, personal tastes, friends and music preferences) with more and more people, losing control over them."[267] In the given scenario of the Facebook, the church will need to do much homework to teach the young people about the need to respect their privacy and to keep their private details, and not let them remain in public domain. Though it may be taken as a threatening language, the young people should be informed that such details can be accessed by anybody online and their details can be used by terrorist groups like Al Qaeda.

The pictures the young people post online apart from the fear of being tagged or scanned and used against their good intentions thus breaching the ethical principle of consent. As a precaution, "it is important to use some common sense when approaching the Net, also be aware of the risks."[268] The church because of the already reported cases of the breach of consent should advise the young people to use the Internet, "in an informed, disciplined way, for morally good purposes."[269] The church should implore the young people not take advantage of the Internet to ignore other people's feelings by not seeking permission to use their online materials.

The church while concentrating to instruct the young people on the relevance of respecting and promoting ethical values should accept its limitations on the Internet. They should seek assistance from the government or state officers and consult the experts on the way forward. The formation and the mentorship of the young people though the church participates in it are the primary roles of the parents. The church should instruct the parents on the importance and the values attached to the ethical principles and their relevance in the development and the growth of the young people. Above all, the church through the youth seminars and workshops should annex the opportunity to train the young people about the importance of the ethics on the Internet. Because of the lack of finances to promote the many activities of the young people, "some of the youth who are

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[267] Antonio Spadaro, SJ., Media Training in Africa: Web 2.0; Relationships in the Internet Age, 68.

[268] Antonio Spadaro, SJ., Media Training in Africa: Web 2.0; Relationships in the Internet Age, 70.

[269] Pontifical council for social communications, "Ethics in Internet," The Vatican Web, accessed December 19, 2016, http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/re

apt in this Internet phenomenon should be used to enlightened the whole parish community."[270]

The church's pastoral workers especially those involved in the activities of the young people need to be instructed on the new Internet developments like the latest social applications to be able to catch up with the young people and understand what they are doing online. Since the Internet is evolving every day, the church should not be left behind but should continue to carry out some research to understand the Internet challenges and how these can be addressed through the teaching and instruction based on the ethical principles. If the church faces some challenges on how to carry out a qualitative research, it should approach the Catholic universities and faculties of theology in other universities to assist them to develop a good pastoral plan to be used to instruct the young people on the proper and the right way of using the Internet. The church should remain focus and involved in many young people's activities, both within and outside the church with a sole aim of assisting them to use online space positively, for their good, for the good of their families and friends, and for the good of other Internet players.

4.1.2   The state's obligation to issue guidelines on the right use of the Internet among the young people

 The future of any state or government depends not only on the long-term economic plans but more so on how it handles the ethical and the moral formation of its young people. The importance attached to the moral formation of the young people requires more attention than ever before in Kenya because of the widespread use of the Internet and the fears arising out of the possible abuses. The use of the Internet, with its short history in Kenya, needs to be re-examined by the state to approve how it can be used well by the young people and to warn them of the possible dangers that might arise from the unforeseeable challenges. However, this might prove to be an uphill task because for a long time the state has always relied on the parents, teachers, the church pastors or imams to form and instill some good moral values in the young people. Secondly, in the internet age, there is a big challenge arising from the way how the Internet is accessed and used by the young people. For example, the young people might "use digital and social media in private space that they often lack in their offline, adult controlled lives. While many of

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[270] Emmanuel B. Olusola, "Digital Church and E-Culture in the New Media Age: The Spectrum of Nigeria," African Ecclesial Review, AFER 3 &4, 2015.

the young people engage in risky behavior, they have low awareness about risks involved. These risks are exacerbated by the lack of digital know-how among parents and educators."[271] Given the possible arising challenges, the government which is already embracing the use and the teaching of Internet and Computer Technology in schools might find itself in an awkward complex moral position, if it continues to rely on the traditional pillars of teaching morality and fails to reflect on both the positive and negative use of the Internet among the young people and formulate some Internet policies which include the teaching of ethics to guide the behavior of the young people while online.

The teaching of the ethics and formulation of the policies or legislations requires a receptive environment. The availability of the cheap smartphones in the Kenyan market and the eagerness of the young people to acquire them, though it has its own advantages might prove to be one of the biggest hurdles for the government to cross. Though this argument might be seen to be expressing some the limitations of the government outside the learning institutions or families, all is not lost due to the state's diverse ways of addressing its local issues and challenges. The government has the capacity through the Internet, social media and print media to appeal to the young people to act responsibly while using the internet. The irresponsible behavior whether one is online or offline should be stressed to help the young people to behave well on the Internet and in the case of any misunderstanding should be advised to seek some guidance from the government officers in charge of the social affairs of the young people. The problem might only exacerbate if the government officers who are supposed to assist and teach the young people display some acts of irresponsible behavior. The young people might reject them and thus creating a vacuum for the online moral and ethical formation.

Whatever the challenges the government is facing, whether online or offline, the obligation to provide security to its citizens remains its moral duty. On obeying its duty, the state should be advised to take the safeguarding of the young people's security while online seriously by teaching, advising and warning them to avoid some dangerous websites. The state should not take anything associated with risk behavior on the Internet lightly but should always continue to look for some loopholes that can work against safeguarding security. This might take some time because of the new emerging challenges on personal security and in studying how best to address them. Secondly, the Internet "is

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[271] Intermedia, "The impact of Digital Technology and Social Media on young people in Kenya." Accessed March 29,2017, https://www.intermedia.org

still a novel experience for many Kenyans, and a lot of people feel unsure about how to use it effectively or safely."[272] The government should teach Internet safety not only in schools but also through public media communications like the Radio and Television. Moreover, apart from enlightening the young people, it should assist them in providing safety information on the "poor security websites holding personal data and possible monitoring of the Internet behavior for security purposes."[273]

"The use of the Internet by terrorist groups particularly al-Shabaab and affiliates of al-Qaeda, both of having been active in Kenya."[274] The radicalization of the young people and the joining of the hate groups organizations though have always received heavy condemnation from the government as criminal activities. However, because of its continued online presence, a reflection of the lack of the moral formation needs to be considered and given a new attention. Once again, the state though it is right in condemning and categorizing them as criminal activities should interrogate her role in the moral upbringing of its young people. The radicalization of the young people needs some moral reflection especially on the failure of instilling the right moral values. Apart from being treated as criminal activities, they should be accepted and treated as the failure of morality and ethical thinking because it touches on the behavior, the formation of conscience, the influence of money to attack and kill others. These activities invite the government not only to formulate security laws to prevent terrorists' activities but to cooperate with the parents, teachers and religious educators in the moral mentorship of the young people.

The right to information and the right to the freedom of expression and free speech are very important components which need to be instilled in the lives of the young people. This will help the young people to know how to exercise these freedoms and how they are supposed to guard them while online. It is also important to point out to the young people that though they are free to exercise their freedom of expression, the said freedom also has some limitations. The government is supposed to foster and to educate the young people on how to exercise these rights and to point out to them on its limitations. The best way the government can approach this is through the legislative process which considers

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[272] David Souter, Monica Kerretts, "Internet Governance in Kenya-An assessment." Accessed March 29, 2017, https://www.researchictafrica.net
[273] David Souter, Monica Kerretts, "Internet Governance in Kenya-An Assessment." Accessed March 29, 2017, https://www.researchictafrica.net
[274] David Souter, Monica Kerretts, "Internet Governance in Kenya-An Assessment." Accessed March 29,2017, https://www.researchictafrica.net

the ethical values attached to these freedoms. Unfortunately, "currently, Kenya does not have a clear or extensive legislation on data protection that stipulates who can access personal data, what it can be used for, how it should be stored, or for how long?"[275] The absence of such legislation, especially on the Internet, exposes the young people to risks of accessing misleading information which can negatively influence their behavior and relations with other online users. The question as to what extend the misleading Internet information can influence a behavior of a young person while offline, is an area which needs some further research from the Internet and behavior experts.

The right to privacy and respecting the privacy of others on the Internet has already been captured in the Kenyan laws. "Section 31 of the Kenya and Communications Act 2009, prohibits the interception of messages and disclosure of the contents of messages sent through a licensed telecommunication system, other than in the course of business by telecommunication operators. Further, per section 30 of the same law, the modification of such a message so sent is an offense."[276] According to the researchers ",this provision is still weak in the protection of privacy because it is open to abuse, especially where there is non-disclosure of the information shared."[277] The government because of the importance attached to the privacy should formulate strong legislation to counter its abuse and involve the young people in formulating policies regarding the respect for privacy. The young people need further explanation on how to practice and how to assimilate in their behavior the respect for privacy. The efforts to teach them should not be based only on the explanations, but also giving them the time to share their internet experiences and motivating them to ask questions to broaden their awareness.

The government through the ministry of education should discourage the students from using other people's materials accessed or downloaded from the Internet without their permission. The university professors and teachers in schools should assist the government in explaining to their students the values of caring for the intellectual property rights.

The Internet is spreading rapidly in all the parts of the country, and the young people are seizing the opportunity to utilize it with or without considering the laws and the ethical

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[275] Intermedia, "The Impact of Digital Technology and Social Media on Young People in Kenya." Accessed March 29, 2017, https://www. intermedia.org
[276] Intermedia, "The Impact of Digital Technology and Social Media on Young People in Kenya." Accessed March 29, 2017, https://www.intermedia.org
[277] Intermedia, "The Impact of Digital Technology and Social Media on Young People in Kenya." Accessed March 29, 2017, https://www.intermedia.org

values meant for promoting the good Internet practices. The government should put in more "efforts to build a better understanding of how to use the Internet to reach both adults and the next generation of children. They should also build on the real experience of the Internet community, which is of usage on mobile phones as much as or rather than computers."[278]

As the Internet technology continues to grow, and its usage among the young people continues to expand, the state might not have more options of curbing its abuse other than inviting the young people, the parents, teachers, institutions of higher learning and its policy makers to reflect and dialogue together on the possible dangers of the Internet, the importance of promoting the ethical principles and how to instill ethical values. The reflections on the possible future Internet challenges among the young people in Kenya should be initiated and supported by the state now.

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[278] David Souter, Monica Kerretts, "Internet Governance in Kenya-An Assessment." Accessed March 29, 2017, https://www.researchictafrica.net

5   CONCLUSION

The Internet technology has and will continue to have some positive and negative influence on the lives of the many young people in Kenya. It can have a positive influence on the behavior of the young people if used well. The positive influence which continues to impact on the lives of the young people needs to be cherished and promoted. However, the risks and the challenges encountered by them require some ethical thinking and moral evaluation. The questions which might arise and needs some attention are for example: How can the young people be motivated to accept that ethical principles play a major role on the Internet and how can they motivate to cultivate them? Which persons or institutions can be tasked or empowered to train, form, guide and influence the young people to enable them to have a positive ethical thinking and evaluate their actions while online? While considering their closeness and interests on the young people, the siblings, friends, the parents, teachers and school administrators, the pastoral agents of the church, the state and internet subscribers and mobile phones manufacturers should be singled out as the people and institutions responsible for training and imparting the right ethical moral thinking on the young people while surfing the Internet.

The proposals towards achieving the moral building of the young people in Kenya and the promotion of the good ethical values can be explained in the following subsequent sub-topics:

5.1   Building up personal capacities or abilities of the young people

The building up of the moral and ethical capacities or abilities of the young people should always be considered as a first step when reflecting on the Internet challenges and on what proposals can be availed for preventive measures. The personal responsibility and one's invitation to be accountable for his or her moral actions should begin from oneself. This conviction arises from the fact that, "the beliefs and values an individual holds about honesty, respect, responsibility and what it means to be a good person can provide an anchor, assuming these moral values are salient to his or her identity and are considered and invoked when a moral or ethical situation arises."[279] Without seeking for assistance from other persons or institutions, the young people while growing up in their families, with their parents, brothers, and sisters or through their experiences should be able to

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[279] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 120.

think and judge whether a certain action like downloading music online is good or bad. He or she should be able to analyze if the moral virtues of honesty, respect and responsibility are at play or not before undertaking such an online activity.

The issue here is not to blame the young people for not being careful or for being irresponsible on the Internet but challenging them to think and do the right thing on the Internet. There are many avenues which the young people can use to evaluate themselves and make the right decisions. One of the avenues is the willingness to ask and to share if they encounter any difficulty or a state of moral dilemma. Many of the young people are students and are, therefore, "advised that the best way to address parental concerns about their online activities is to talk and share. They are encouraged to share with their parents where they are going online and tell them what they are doing, show their website and blog and introduce their parents to online friends, and avoid spending too much time online or immediately switching computer screens when a parent approaches."[280] This may sound too much for the young people but seen positively is the best way of building a positive ethical thinking and being open to learning on how to handle oneself morally and maturely while online.

Some young people are known to be introverts, or for whatever reasons might not be quick to share whatever challenges they encounter online. Though such situations are seen to arise and might not be easily interpreted the "students are advised to talk to their parents about what is happening online, especially if any problems arise, and talk with their parents about their expectations for online behavior even better, tell their parents what their personal standards are."[281] The young people should trust their parents and take them as immediate friends who can share their Internet ethical thinking without expecting them to solve or give solutions to all their online problems and challenges.

The young person who trusts himself or herself and he or she are conscious of the online activities can be very resourceful in helping his or her friends and can influence them to think and act positively while online. The young people should be encouraged to share with their online friends, brothers, and sisters, and classmates, not only about their negative online experiences but also positive experiences to enable them to make the right judgment while online. This is likely to happen because many ethicists and moralists are

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[280] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online social aggression, threats, and distress, 88.
[281] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online aggression, threats, and distress, 88.

convinced that, "like adults, peers may encourage and support individualistic modes of thinking above moral and ethical concerns."[282] Another conviction why the young people should be supported and left alone to think and evaluate their actions online, especially when they are in a group is that, "although technology companies, teachers, and parents, informal norms set by fellow participants are often more powerful inspiration for good or troubling behavior."[283]

The online friends or classmates are known to influence the ethical thinking and the moral actions of their colleagues. "What these individuals choose to share and say about other people whether they are kind, concerned, upstanding, and supportive or cruel, dismissive, by standing, and critical online helps set a tone of online social networks."[284] Due to the many positive or negative Internet influences, the young people need to be advised to cultivate a nature of the critical thinking to be able to question, analyze and confirm the truth about the online happenings. Having friends is a positive aspect of one's growth. However, there is need not to acknowledge and appreciate the opinions of friends or peers without having a critical look if they reflect the true picture or reality.

The ethical thinking and moral evaluation of the Internet events cannot be fully addressed by the young people because of personal limitations and the need for on-going training and formation which requires external factors. While appreciating that "some youths take the initiative with their friends and peers, parents and teachers can do more to encourage these conversations."[285]

5.2 Training parents

The parents are the first instructors to teach morals and instill some ethical thinking on their children. During the first years of their development and growth children rely on their parents for guidance, security and the basic needs. This explains the reason why many "young people often cite their parents as key figures in their lives to whom they feel responsible, especially when they make important life decisions. Parental figures should thus be poised to influence their children's ways of thinking too."[286] The parental influence remains effective in the lives of the young people, but if due care is not taken

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[282] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 119.
[283] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 119-120.
[284] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 120.
[285] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 120.
[286] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 118.

in the age of Internet, this role might be taken over by other Internet users because of their closeness to the young people online. The lack of sufficient Internet knowledge and the lack of interest in the Internet activities can also attribute to the absence of the parents on the Internet. To address these limitations and inabilities training is needed for the parents to allow them to play their oversight role of influencing the young people's ethical thinking and moral formation.

The parents despite their busy schedules in the homes and places of work should create some time to be with their children, whether they are online or offline. The "active parental involvement including supervision and appropriate responsibilities to behavior that is not in accord with values and expectations is the key to raising responsible young people."[287] The parents should know that in their parental care, formation, supervision and imparting of the right ethical thinking there can be no substitute for their noble duty except in the cases of serious incapacities like mental sickness or death.

The parents whether they are online or offline are supposed to know the friends of their children. The reason is that the friends too contribute to the ethical thinking and can influence the moral attitudes of their children. The parents should ask their children to reveal their online friends so that they can "play an active role in a young person's selection of friends and in moderating the impact of peer pressure. When parents are permissive or uninvolved, peer groups can assume what should be the role of parents in approving or disapproving behavior."[288] The online choosing of the friends is challenging to both parents and their children because most them are not known, and some can use more than one name. Such a limitation can only be addressed by the mobile and internet subscribers.

It is true that the mobile phones have complicated the supervision role played the parents because they are private and the young people move with them wherever they go and use them whenever they feel like without any coercion or supervision. This limits the monitoring and the supervisory role played by the parents. However, for parents who have computers at home and share with their children, they "should be advised about the importance of keeping the computer in a public place at home and the need for ongoing supervision. Because the parents are legally responsible for any injury to others caused

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[287] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online aggression, threats, and distress, 74.
[288] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online aggression, threats, and distress, 74.

by a teen's behavior, it is important for parents to establish a ground rule giving them access to any computer at home."[289]

Many parents have no time to spend with their children; to talk with them, listen to them and share their experiences together as a family. In the age of Internet, the parents more than ever, because of the foreseeable ethical challenges should create some time to "engage their children in thoughtful discussions of actual online situations and encourage them to wrestle with related moral and ethical questions."[290]The actual internet topics like how sex and sexuality are presented on the Internet can help to shape the ethical thinking of the young people in defining and reacting to pornographic materials and their relation to the members of other sexes. The "parents-particularly those who are active online participants themselves can point out inspiring examples of digital citizenship; in so doing, they may cultivate ethical agency."[291] However, the parents who are involved in the online unbecoming behavior like watching pornographic videos and downloading them to their computers or mobile phones should be advised not share and influence the ethical thinking of their children.

The parents should be lauded for their role in forming and influencing the ethical thinking and the moral behavior of the young people. However, they should play this role with care and humility because, "if adults are always watching, intervening, and thus sensitizing youth to the dilemmas, young people won't be given adequate room to develop conscientious habits of mind of their own."[292]

5.3   The training of teachers and school administrators

The role played by the parents in instilling discipline and in influencing the moral attitudes, and the ethical thinking of the young people might not bear much success without the input of the teachers, school administrators and the pastoral agents of the church. The teachers apart from imparting the academic knowledge also play a major part in the moral behavior of the young people as role models. There are many ways the teachers can use to discourage a certain behavior of a young person whose actions or thoughts are not in line with the expectations of the school or the society. Some of these

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[289] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online aggression, threats, and distress, 81.
[290] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 118.
[291] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 119.
[292] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 119.

methods though seen to be punitive can easily be dismissed by the students and thus rendering them ineffective in changing a certain behavior. For example, "supervision, in and of itself, does nothing to force a young person to confront the harm caused to another. The suspension also fails to provide a vehicle for the young person to take an action that will cure the harm and might even be viewed by some youth as a reward."[293]

The attitude of the young people towards punishment as a way of instilling discipline and forming the right ethical thinking, and the online challenges arising from the use of the Internet, demands that the teachers should be given more training to make them effective by changing the means of discouraging a certain behavior among the students. Dialogue as means of reaching out to the young people should be embraced because it involves a much more- friendly way of changing a certain attitude and formation of the right ethical thinking. The teachers and school administrators should be encouraged to put in more efforts to "help young people to do what is right in accord with their own personal values and enhance their reliance on their own internalized personal moral code while recognizing that young people are in the process of developing this kind of code."[294] While allowing the self-motivation and formation of the right ethical thinking, the teachers should not relent in their moral duty of assisting to "educate youth about real-world consequences of online actions." With the Internet influencing the ethical thinking and the moral attitudes the teaching of both negative and positive consequences needs to be stressed and a possible solution suggested in case of any dilemma.

The main duty of the teachers is to teach the students based on the syllabus provided and developed by the ministry in charge of education. While this remains as their core duty, the Internet technology, if it has not been included in the school curriculum, is the high time that it should be considered. To teach the Internet lessons effectively, "educators can develop lessons that teach students to appropriately post their opinions on blogging sites using topics that engage the youth such as environment, politics, and community service."[295] The idea behind these postings is to enable the teachers to gauge the thinking and the opinions of the students so that they can motivate or discourage them from having or developing a negative ethical thinking.

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[293] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online social aggression, threats, and distress, 77.
[294] Nancy E. Willard, Cyberbullying and Cyberthreats: responding to the challenge of online social aggression, threats, and distress, 84.
[295] Robin M. Kowalski, Ph. D., Susan P. Limber, Ph.D., Patricia W. Agatston, Ph.D., Cyber Bullying: Bullying in the Digital Age, 189.

The teachers and the school administrators might have some limitations to address the challenges facing their students because of the limited amount of time allocated to each subject and activity in the school timetable. The "time constraints in school day may mean that educators focus their limited time on what they perceive to be the most urgent internet-related issues. Consequence-oriented messages may then be favored over discussions of ethical issues."[296] The limited amount of time cannot deter the teachers and school administrators from pursuing their goals to help their students to develop and form the right ethical thinking while surfing the Internet. With consultation and proper in-service training, they can invent or create other ways of reaching out to their students. The insistence on the school as the right place for the formation of the ethical thinking and the right moral attitudes is because the "schools are a significant entry point for reaching large numbers of young people."[297]

After acknowledging the roles played by the teachers and school administrators in instilling the right ethical thinking and the formation of the right moral attitudes among the students, it is also necessary to note that the "schools can prompt moral and ethical sensitivity, but further support is necessary for youth to follow through in practice."[298] Secondly, it might be important to leave some areas open for further research. For example, "the extent to which prompts carried out in a classroom setting actually influence the ways of thinking sensitivity, and habits of mind when youth are online is unclear."[299]

5.4 The universities role in the promotion of Internet Ethics and Research

The dream of every young person in Kenya and other countries of the world is to get a better education to empower them in their future lives. This dream is realized when one is admitted to the university based on his or her qualifications to pursue studies in the faculty of his or her choice based on the personal interest in a specific area of study. There is no doubt that most of the teaching subjects like medicine, education, law, theology, and social studies include ethics as part of their teaching curriculum. Most universities in Kenya have introduced the teaching of Information and Communication Technology (ICT) as a bridging- courses to meet the students demands of Internet knowledge and

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[296] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 116.
[297] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 117.
[298] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 117.
[299] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 118.

computer literacy. While acknowledging all the efforts, the universities in Kenya are putting in place to help their students meet the academic demands of the day; the question remains on how the Internet challenges facing the students are addressed and what proposals for preventive measures have been availed for consideration. The fact that every chartered university is independent means that the proposals to address the Internet challenges facing the students will be handled differently. However, there are some common challenges facing the students in different universities on how the use the Internet and the online social applications. One such good example is the use of the Facebook.

The university students would like to be in contact with one another, their friends and their families through Facebook and other online social applications. The university administrators while encouraging the positive interactions and relations should educate, guide and empower the young people to use the internet positively to promote good values and respect for one another. Due to peer pressure, the students might be introduced to the pornographic sites and sexting activities. The administrators should not overreact and deny the students the access to the Internet, but instead, seize the opportunity to enlighten the students on the negative influences or challenges which might arise from the use of the Internet. The students, once they are aware of these challenges, will be motivated to make some positive choices based on the right ethical thinking.

While introducing the students and encouraging them to use the Internet on the universities especially on how they can access the library services through the Internet, the librarians should be given the opportunity to train the students on how to access books, to enlighten them on the importance of acknowledging the author's work and teach them about the copyright issues. The Professors while training their students on how to write the term papers and theses should not only tell their students why some online vices like plagiarism are wrong but should also explain to then how it is an ethical challenge to intellectual property rights. They should always be ready and willing to expound on the reasons why it is important to guard it and how to do it.

The universities should include in their programs a discussion forum where guest speakers, especially Internet experts. The invited speakers need to be requested to offer an overview of the social media, why it attracts the young people, and how it can be misused and why there is an urgent need to address the emerging challenges to provide the right direction based on the right thinking and evaluation. Through such forums, the students with their knowledge of the Internet should be motivated to become good ambassadors of teaching other young people about the ethical principles and influencing

them to think positively and to act rightly while online. In such forums, the students should be invited to share their Internet experiences, both negative and positive and what challenges they face while making certain choices online. Such a sharing will make other students to open- up and share their experiences, which might not have been shared because of fear and shame or other consequences like isolation.

The universities being renowned centers of research, should use its faculties to develop and foster some research on the negative influence of the Internet on the behavior of the young people. For example, the faculty of theological ethics should encourage the Professors to motivate their master and doctorate students to choose some topics on the Internet, to research on them and write their theses on the same or related topics. In collaboration with other interested youth organizations or mobile producers and Internet service providers, the universities should request for permission and finance sponsorship to carry out research or study, for example, on the popularity of the use of Facebook and how it negatively influences the young people's ethical thinking and moral attitudes. Such a research or study should include in its conclusions some recommendations for preventive measures and proposals for the future research based on the on-going development of the Internet technology.

5.5   Empowering the church's pastoral agents

The church like plays an important role in the formation of the ethical thinking and the teaching of the good moral behavior of the young people and all the faithful within their reach. Like any other religious institution or organization in the world, it, "has some version of the Golden rule-a maxim to encourage responsible behavior towards others. Demonstrating kindness to other appears to be a universal value."[300] The golden rule though it needs some further interpretation can be applied to the Internet, and it can work successfully in addressing the challenges related to cyberbullying, harassment, spreading of the hate messages, and cyber threats. However, it can have some limitations in dealing with issues related to pornography, addiction and the spread of terrorist activities. The golden rule though considered as the basis of the ethical principles needs to be newly interpreted to reflect the present reality of the Internet. However, despite the limitations based on the various interpretations, the golden rule, should be used by the pastoral agents

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[300] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 74.

of the church not necessarily as a basis of influencing the ethical thinking but as an important presupposition in the moral life of any human person.

To be fully empowered to address the modern challenges brought by the Internet, the church agents like catechists, pastoral leaders, youth animators and the deacons and priests need to be trained or retrained for those already working to understand the internet and its influence on the ethical thinking of the young people. It would be disadvantageous for the pastoral agents to want to instruct the young people about the Internet and its effects on the morality without having the necessary knowledge. The training should focus on the ethical challenges, the ethical principles and the preventive measures to be taken to discourage its abuse and the misinterpretation of the ethical values.

The priests in charge of parishes together with the diocesan youth office should not only advice and condemn the young people for allowing the Internet to influence their ethical thinking but they should also invent or create some Internet programs and websites where the same message can be passed on to the young people without causing any commotion or hatred towards one another. The dialogue should be encouraged to create a peaceful atmosphere where all can contribute and exchange ideas and challenges faced while online. Through the youth workshops or seminars, time should be allocated to discuss the recent emerging social applications and how they can be harnessed to promote positive thinking and to build a better and a morally upright society. The challenges which might arise from the use of these applications should also be highlighted to equip the young people with the right knowledge of negotiating them.

The pastoral agents of the church should be open to the young people to share their online experiences freely without the fear of losing their dignity. They should also give some examples, both positive and negative from other people's lives and how they have influenced others ethical thinking and behavior both in the right way and in the wrong way. The young people who are still growing and would like to learn about their sex life should be encouraged to do so, but should also be told the truth that what they see on the Internet might not reflect the true reality. Alternatively, whatever they see on the Internet, they should not apply in the real-life situation because nobody is present on the Internet to answer some more intimate questions related to sexual life which they would like to know more about. The pastoral agents might not be also disposed and well equipped with Internet pornography or topics related to human sexuality to be able to explain to the young people and to related to what is happening on the Internet. Given the limitations of the pastoral agents on the Internet knowledge and its abuses, the best advice they can

propose to the young people while using the Internet is that they "should learn moderation and discipline in their use of them." (Vatican II, *Inter Mirifica*, no.10)

The Catholic universities and the faculties of Catholic theology in other universities, apart from training and empowering the pastoral agents should assist the church in carrying out more research on how the Internet affects the ethical thinking and moral attitudes of the young people and what preventive measures can be proposed to curb the abuses. The professors teaching in these universities should write some articles, journals, and books with various Internet topics and post them on the university library websites to enable the young people to access them online. Such articles might influence the ethical thinking and motivate them to cultivate positive moral attitudes while online.

The influence of the pastoral agents of the church is limited to the church premises and the parish boundaries thus rendering it ineffective to cover all the young people including those who do not come to the church. Such an incapacity can be addressed by the government or the state in cooperation with other young people agencies and the international community.

5.6   The state's role in formulating and promoting good Internet policies.

The Kenyan state has shown many concerns about the education, promotion of social activities like sports and providing security for the young people by formulating some policies and legislations. The legislations formulated so far have been prompted by the young people's radicalization and the danger of being lured to join the terrorist groups. The concern for the security though should be given priority for the sake of peace should be accompanied by changing the young people's thinking and motivating them to display some positive moral attitudes. How the state can succeed only by providing security measures without showing some interest in the formation of the ethical thinking and the moral perspectives of the young people is an area which needs some more attention from the Kenyan policy making authorities.

The Kenyan state, for example, should examine some loopholes which influence the ethical thinking of the young people, that provoke them to join illegal terror organizations without showing any remorse of guilt for the actions they will be trained to undertake. The young person with the right ethical thinking cannot be easily influenced to act negatively without informing the authorities about the impending danger. The lack of trust and concern among the young people and the government agents can contribute greatly to the lapse of ethical thinking and the moral concern to act rightly.

The political leaders and other governments officials, especially those on Facebook and other social media should check the forms of speech they are using online, their reactions, comments and the images they post. If these leaders do not demonstrate maturity and the tolerance towards one another online, the young people will be influenced to think and believe that is the right way of behaving online. The government should check and investigate whether what politicians post online is one of the causes of spreading ethnic hatred among the young people from the various Kenyan communities. The government should encourage the young people to have the right ethical thinking so that they can use them as agents of peace and coercion by influencing their fellow young people on what they post online.

The Kenya Ethics and Anti-Corruption authority should not only be concerned and confined to investing corruption crimes. It should be expanded to a government agency which formulates ethical policies based on the ethical principles, and with consultation with government agencies and institutions formulate some ethical topics to be used to teach the young people in schools and colleges. This can go a long way in helping the government not to wait and to react to the effects of moral decay without treating the root courses and taking preventive measures. There is an anonymous African saying, which says "you cannot bend a tree when it is too old." This saying should motivate the government to show some concern on the teaching of ethics to the young people, especially now that they are connected to the whole world through the Internet.

The immediate urgency of the government in motivating and encouraging the young people to think and act positively while online should be prompted by the concern to have a healthy, moral, and progressive nation based on the strength of the innovative, discipline young people. The limitations of the government based on the technical aspects of computer programs and international internet policies should be left to the computer, mobile and Internet subscribers who will be motivated by their moral obligation to promote a safe, malicious free Internet and not the one sited exaggerated urge of making large sums of profits per day or per year.

5.7   The Computer, Mobile Producers, and the Internet Subscribers.

The computers, the mobile phone manufacturers, the marketers and the owners of the Internet services all have a role to contribute to the thinking and the moral well- being of the young people in Kenya and in other countries of the world. While appreciating their positive contributions and the positive influence they have made on the lives of the young

people, it is high time that they evaluate themselves on the rising negative features of the Internet and the online social applications which affect the thinking and the moral behavior of the young people. This evaluation might prompt one to ask a question about the extent to which that these manufacturers and producers can be held responsible for the moral and ethical thinking of the young people. This question can be well answered by examining the preventive measures which they have put in place and their operating policies. The question on whether these manufacturers through corruption can be manipulated by the state or their agents to relax some laws and regulations can only be answered the agents of the two parties, though it remains an area which requires some further research to be carried out.

While considering the research and other evaluations to be done there is a consensus opinion that "on the fundamental level, technology companies influence our conduct through affordances and constraints built into the technologies they develop. The design of apps, social media sites, games, and interactive websites lays the groundwork for how we engage one another and with content."[301] To show their concern and care about the young people these companies should do an internal audit, access and categorized what might be considered as a source of negative influence and not advisable to be accessed or used by the young people. They should be motivated by a positive attitude possessed by a healthy and a right- thinking customer who will enjoy the benefits of a good product while remaining positive to the good moral values.

The young people are known to be curious and innovative and can manipulate the computer or mobile phone to suit their thinking and liking. Being aware of the creativity the "social sites could certainly be built in features, such as pop-up windows that ask questions (are you sure you want to make this photo public?) and remind us to reflect on our choices."[302] Apart from an invitation to reflect on our actions the, "digital designers could also build in features that invite or require us to attribute when we draw on other's content."[303]

The young people make up the biggest group of the Internet consumers. Most of them have been brought with some family or school rules on what they should do and not do and at what time. The rules though they might disregard them play a very important role in their thinking. Borrowing from this thought, the Internet companies should propose to

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[301] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 115.
[302] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 115.
[303] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 115.

the young people that, "the guidelines that sites set and the decisions they make about how to respond to hate speech, cheating, privacy lapses, and appropriation of content as ground rules for participation."[304] The Internet companies apart from proposing some guidelines can also suggest some sanctions for any abuse especially on the Facebook space and other online social applications. How the young people could react to the said sanctions should be taken for later consideration. But, "sanctions or removal from a site can be a more powerful intervention; however, on many sites, participants can join under a new name."[305]

5.8   Future recommendations

The efforts to build the young people's capacities and their abilities on the right use of the Internet and how it can be used to influence positively their ethical thinking and their moral attitudes should be considered as an urgent area of research for both moralists and ethicists. The reason is that the Internet is here to stay and is expanding very rapidly to all parts of the world including the rural villages of Kenya and other developing countries where the young people have little access to formal education. The motivating ethical question should be considered from weighing the positive consequences of accessing the Internet against the life-long negative influence and lack of information on the ethical principles.

The efforts of training of the parents and teachers, university research and motivation of the students, empowering of the pastoral agents and the positive roles played by the state and the mobile producers and the Internet service providers needs to be acknowledged and appreciated with the view of helping the young people of this generation to improve their ethical thinking and moral attitudes while surfing the Internet.

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[304] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 116.
[305] Carrie James, Disconnected: Youth, New Media, and the Ethics Gap, 116.

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7   SUMMARY:

THE INTERNET AND THE YOUNG PEOPLE IN KENYA: THE ETHICAL CHALLENGES AND THE PROPOSALS FOR PREVENTIVE MEASURES.

The Internet plays an important role in the lives of the many young people in Kenya and in many other countries of the world. Many young people in Kenya use the Internet to communicate, to interact, to entertain themselves by listening to music, watching videos and playing some online games. Those who are students in colleges and universities find the Internet to be a useful tool for carrying out research and other academic activities. The need to examine the ethical challenges arises out of the concern that Internet, despite of its usefulness the Internet can be misused. The abuses that might arise will raise some ethical questions that require some reflection because of the negative consequences on the thinking and moral attitudes of the young people.

The negative consequences or influences that are likely to be faced by the young people while surfing the Internet are better referred to as ethical challenges. They can be categorized as follows: 1. Challenges on the sound teaching about human sexuality. These include online sexual harassment, viewing of Online pornography, and sexting. 2. Challenges on respect for one's life which include bullying, issuing of threats, and addiction. 3. Social challenges which include joining and participating on hate group activities, terrorism and radicalization, piracy and watching of violent videos and films. These challenges if not checked and correctly addressed can have some negative consequences that influence the moral development of the young people.

The best approach to address the ethical challenges is by teaching and explaining to the young people the importance of the ethical principles. While online they should be encouraged to embrace the ethical principles like taking responsibility, safeguarding personal security, caring for the intellectual property rights, guarding the right to information, freedom of expression and confidentiality, and respecting privacy, autonomy and informed consent. The church and the state should play an important role in promoting the good use of the Internet among the young people by taking their respective positions in the moral and ethical formation of the young people especially in the age of the Internet. The building of the personal capacities or abilities of the young people, the training of the parents, teachers and school administrators, and the empowering of the Church's pastoral agents should be considered and given priority to help and direct the young people on the useful use of the Internet. The universities through their research work and by encouraging the right way of accessing the library materials are invited to

consider the teaching and the need to uphold the basic ethical principles as an important integral part of their academic programs. The State in formulating the legal policies should consider the input of the ethical values in their policies and encourage the manufacturers, mobile producers, and the Internet subscribers to factor the good use of the Internet in promoting the marketing and the use of the Internet products among the young people.

8 ZUSAMMENFASSUNG:

DAS INTERNET UND JUNGE MENSCHEN IN KENIA: ETHISCHE HERAUSFORDERUNGEN UND VORSCHLÄGE FÜR PRÄVENTIVE MASSNAHMEN.

Das Internet spielt eine wichtige Rolle im Leben der Jugendlichen in Kenia und in vielen anderen Ländern der Welt. Viele junge Menschen in Kenia nutzen das Internet, um zu kommunizieren, zu interagieren, sich zu unterhalten, indem sie Musik hören, Videos anschauen und einige Online-Spiele spielen. Diejenigen, die Studenten an Hochschulen und Universitäten sind, finden das Internet als ein nützliches Werkzeug für die Durchführung von Recherchen und anderen akademischen Aktivitäten. Die Notwendigkeit die ethischen Herausforderungen zu untersuchen, ergibt sich auf Grund der Tatsache, dass das Internet, trotz seiner Nützlichkeit missbraucht kann werden. Die Missbräuche, die entstehen können, werden einige ethische Fragen aufwerfen, die aufgrund der negativen Konsequenzen für das Denken und die moralischen Einstellungen der Jugendlichen eine gewisse Reflexion erfordern.

Die negativen Konsequenzen oder Einflüsse, denen die Jugendlichen beim Surfen im Internet voraussichtlich begegnen werden, werden besser als ethische Herausforderungen bezeichnet. Sie können wie folgt kategorisiert werden:

1. Herausforderung für eine gute Unterweisung über menschliche Sexualität. Dazu gehören Online-Sex-Belästigung, Betrachtung von Online-Pornografie und Sexting.

2. Herausforderungen für die Achtung vor dem Leben, welche Mobbing, Drohungen und Sucht beinhalten.

3. Soziale Herausforderungen, die den Beitritt und die Teilnahme an Hassgruppenaktivitäten, Terrorismus und Radikalisierung, Piraterie und das Ansehen von gewalttätigen Videos und Filmen beinhalten.

Diese Herausforderungen, wenn sie nicht überprüft und richtig angesprochen werden, können einige negative Konsequenzen haben, welche die moralische Entwicklung der Jugendlichen beeinflussen.

Der beste Ansatz zur Bewältigung der ethischen Herausforderungen besteht darin, den Jugendlichen die Bedeutung der ethischen Prinzipien zu unterrichten und zu erklären. Während sie online sind, sollten sie ermutigt werden, die ethischen Grundsätze wie Verantwortung zu übernehmen, persönliche Sicherheit zu wahren, die Rechte des geistigen Eigentums zu beachten, das Recht auf Information, freie Meinungsäußerung und Vertraulichkeit zu schützen und die Privatsphäre, die Autonomie und die informierte

Zustimmung zu respektieren. Die Kirche und der Staat sollten eine wichtige Rolle bei der Förderung der guten Nutzung des Internets unter den Jugendlichen spielen, indem sie ihre jeweiligen Aufgaben bei der moralischen und ethischen Ausbildung der Jugendlichen vor allem im Zeitalter des Internets wahrnehmen. Der Aufbau der persönlichen Fähigkeiten oder Fertigkeiten der Jugendlichen, die Fortbildung für Eltern, Lehrer und Schulverwalter und die Stärkung der pastoralen Mitarbeiter und Mitarbeiterinnen der Kirche sollten berücksichtigt werden und der Hilfe und Führung der Jugendlichen bei der wertvollen Nutzung des Internets Vorrang gegeben werden. Die Universitäten sind durch ihre Forschungsarbeit und der Förderung des richtigen Zugangs zu den Bibliotheksmaterialien eingeladen, die Lehre und die Notwendigkeit zu betrachten, die grundlegenden ethischen Prinzipien als wichtigen integralen Bestandteil ihrer akademischen Programme zu wahren. Der Staat sollte bei der Formulierung der Rechtsvorschriften die Eingabe der ethischen Werte in ihren Richtlinien berücksichtigen. Er sollte auch die Hersteller, die Produzenten von mobil Geräten und die Internet-Abonnenten dazu ermutigen, die gute Nutzung des Internets unter den jungen Leuten zu fördern.

9   CURRICULUM VITAE

Personal Information

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Educational Background

1978-1985 Kenya Certificate of Primary Education (K.C.P.E.)

        Sang'alo Primary School, Nandi County- Kenya

1986-1989 Kenya Certificate of Secondary Education (K.C.S.E.)

        Sang'alo Secondary School, Nandi County-Kenya

1993   Spiritual Studies (Spiritual Year)

        St. Mary's Major Seminary- Molo, Nakuru County-Kenya

1994-1995 Diploma/ Bachelor's Degree in Philosophy

        St. Augustine`s Major Seminary- Mabanga, Bungoma County-Kenya

1996-2000 Diploma/Bachelor's Degree in Theology

        St. Mathias Mulumba Major Seminary- Tindinyo, Nandi County-Kenya

2013-2017 Masters in Advanced Theological Studies

        University of Vienna, Austria.

Ordination

2000 Ordination to Diaconate

     St. Mathias Major Seminary- Tindinyo, Kenya

28th July, 2001 Ordination to Priesthood, Sacred Heart Cathedral-Eldoret, Uasin Gishu County- Kenya

Appointments

2001-2002 Assistant Priest, Our Lady of Peace Parish-Nandi Hills,

        Nandi County-Kenya

2002-2003 Assistant Priest, Holy Family Parish-Mokwo,
Elkeiyo-Marakwet County-Kenya

2003-2004 Assistant Priest, St. Michael's Parish-Embobut
Elkeiyo-Marakwet County-Kenya

2004-2004 Assistant Priest, The Risen Christ Parish-Kapkemich,
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2005-2010 Parish Priest, The Risen Christ Parish-Kapkemich,
Nandi County-Kenya

2011-2013 Assistant Priest, St. Joseph`s Parish Leesdorf-Baden
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2013- Assistant Priest, St. Lawrence Parish- Breitensee-Vienna
Austria

Hobbies

Reading, Travelling, Music, Visiting Natural environments.