

AN ANALYSIS ON AUDIENCE RECEPTIVITY OF CHRISTIAN
TELEVISION PROGRAMS IN ARUSHA MUNICIPALITY, TANZANIA

BY: MWAKALINDILE. LUSEKELO E.

REG. NO. K 50/75624/2009

A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS
IN COMMUNICATION STUDIES OF THE SCHOOL OF JOURNALISM
AND MASS COMMUNICATION UNIVERSITY OF NAIROBI

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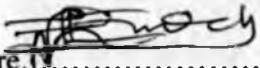


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NOVEMBER, 2012

DECLARATION

This is my original work, and has not been submitted for a similar degree in any other university.

Signature.....

Date.....November 14, 2012

Mwakalindile, Lusekelo E

K 50/75624/2009

This work has been submitted for examination with my approval as a University Supervisor.

Signature.....

Date.....14.11.12

Dr Hezron Mogambi

DEDICATION

This work is dedicated

to all who want to use

Television as a medium of communicating

the good news

ACKNOWLEDGEMENTS

I want to extend my sincere appreciation to the Seventh-day Adventist Church in Tanzania for giving me the privilege of ministering as a church pastor for 2 years and working with Tanzania Adventist Media Centre (TAMC) for 7 years as a producer and presenter of broadcast programs. I am also thankful for the scholarship they gave me to do a Postgraduate Diploma in Mass Communication at the University of Dar es salaam. These opportunities provided me with the theoretical and practical knowledge, which have contributed in writing this work.

I am obliged to thank my dear wife Ngusubila and my two children Mercy and Debora for allowing me to spend much time on this research; and for the moral support they gave me.

Mr Michael Kuyenga, Mr Elisha Lomay, Pastor Mishael Mutaki and Dr Eunice Mgeni have also been very helpful in different stages of the process of writing this document. Others are; Pastor and Dr Benjamin Moyo, Pastor Joshua Onyango. Mr Zablon Mgonja and Ms Lydia Kisakye, I recognize their contributions.

I am indebted to all professors who helped me as I was doing my coursework at the School of Journalism and Mass Communication. They played an important part in giving me a strong academic base from which I have been able to carry out this study.

My special gratitude is extended to Dr Hezron Mogambi for being my research supervisor. I have been richly supported by his professional advices and technical guidance. With a warm heart I appreciate him for the great understanding that he has shown me in the period I have been engaged in this work.

Above all I want to give praise and honor to the Almighty God who has made this research a reality. I want to thank Him for supplying me with good healthy, finances, intellectual ability and other resources for the completion of this work. **TO GOD BE THE GLORY!**

LIST OF ABBREVIATIONS

EACO	East African Communication Organization
EATV	East African Television
ITV	Independent Television
MCT	Media Council of Tanzania
MOAT	Media Association of Tanzania
RTD	Radio Tanzania Dar es salaam
SSPS	Statistical Package for the Social Sciences
TBC	Tanzania Broadcasting Corporation
TBS	Tanganyika Broadcasting Services
TCRA	Tanzania Communication Regulatory Authority
TUT	Taasisi ya Utangazaji Tanzania

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ABSTRACT

The main objective of this research was to make an analysis of factors influencing audience receptivity of Christian Television programs in Arusha Municipality, Tanzania. This study was anchored particularly in two theories; Uses and Gratifications and Agenda Setting. Descriptive survey is the type of research design that was used. The target population was comprised of Christian and Non-Christian television viewers of Christian Television programs in Arusha Municipality. The sample size was made up of 70 respondents out of which 41 were Christians and 29 were Muslims. Non-probability sampling and especially purposive sampling technique was used. Methods which were used in collecting data were interviews and questionnaires. Thematic analysis and the computer software by the name of SPSS have been used for data analysis.

In the research objective one, it was found that people of the same religious faith with the producers of Christian TV programs, people who are of higher education level and women have been found to be more receptive to Christian TV programs.

In the research objective two, findings reveal that viewers of Christian TV programs like presenters who possess academic training, senior leadership positions and high moral standards.

In the research objective three, data shows that audiences like to listen to a Christian TV program which has the presentation that has greater emphasis on the rewards of accepting the message from God than punishment for rejection, the message that concentrates in defending the truth as it is revealed in the Holy Scriptures than revealing the false teachings of other religious faiths, and the message that addresses both spiritual and physical needs.

In the research objective four, respondents pointed out that they like Television stations that adhere to ethical and professional standards especially of accuracy and objectivity.

In conclusion, this study makes plain the facts that a good number of audience members like watching a religious program which is consistent with their beliefs. Viewers are attracted to TV presenters who are competent in the subject matter and in the methods of communicating it.

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CHAPTER ONE: INTRODUCTION

1.1 INTRODUCTION

This study made an analysis of factors influencing audience receptivity of Christian television programs in Arusha municipality. The experience of the researcher for 2 years as a church pastor and 7 years as a producer and presenter in religious broadcasting, has led him to learn that Christian programs have less audience as compared to non-Christian broadcast programs. Also there are some studies which have been done which support this view (Mpehongwa, Mpogole & Rangi, 2010, pp. 22, 28).

1.2 BACKGROUND OF THE STUDY

1.2.1 AN OVERVIEW OF THE POLICY AND LEGAL FRAMEWORK OF BROADCASTING IN TANZANIA

Broadcasting is the distribution of sound waves and or visual images which transmit programs to the audience. The distribution can be through radio, television, internet and intranet or webcasting. The broadcasting sector is one of the social services in Tanzania. The sector provides public service which is one of the basic human rights mentioned in the constitution of the United Republic of Tanzania (1977), which in Article 18 (1) and (2) states:

1. Without prejudice to the laws of the land, every citizen has the right to freedom of opinion and expression, and to seek, receive, impart and disseminate information and ideas through any media, regardless of national frontiers and has also the right of freedom from interference;

2. Every citizen has the right to be informed at all times of various events in the country, and in the world at large, which are of importance to the lives and activities of the people and also of the issues of importance to the society.

To impart and receive information is also recognized globally as one of the basic human rights that any person should experience. Both the United Nations and the African Union contain chapters on the right to receive and impart information, which the United Republic of Tanzania has ratified. This human right, like other rights, is pegged on the responsibility of every citizen to be accountable to the welfare of other members of the public and other personal freedoms stipulated in the constitution (The Information and Broadcasting Policy, p.3)

Since the liberalization of the airwaves, the broadcasting industry in Tanzania has been regulated by Tanzania Broadcasting Services Act of 1993, followed by The Tanzania Communications Regulatory Act of 2003 and then The Tanzania Electronic Communications Act of 2011. In 1993 the government put in place media policy to provide guidance and in 2003 another policy was introduced, the Information and Broadcasting Policy.

1.2.2 REGULATORY AGENCIES OF BROADCASTING IN TANZANIA

The Tanzania Broadcasting Commission which was established by the government in 1993 to regulate the broadcasting industry was in 2003 combined with the Tanzania Communication Commission to form the Tanzania Communications Regulatory Authority (TCRA). This regulator, among other things, is involved in issuing broadcasting frequencies (The Tanzania Communications Regulatory Act, 2003, p.5)

The Media Council of Tanzania (MCT) is a voluntary, self regulatory body which was established by media professionals and stakeholders in June 1995. Its activities started officially in May 1997 after the Council was registered under the societies ordinance of 1994. Among its major responsibilities are to supervise journalists, editors, broadcasters and others who are involved in the media industry and to make sure they abide by high professional and ethical standards. This body also mediates upon complaints from members of the public and amongst the media outlets against the infringement of the code of ethics.

1.2.3 HISTORICAL ACCOUNT OF BROADCASTING IN TANZANIA

British colonial power introduced broadcasting service in the country in 1951 in the form of a radio station. Due to technical limitations, the first radio station christened Dar es salaam Broadcasting Station (DBS) was limited in its geographical coverage and was accessed by the residents of the city of Dar es salaam only. DBS got shortwave equipment in 1955, which empowered it to be heard beyond the city, and was named Tanganyika Broadcasting Services (TBS). One year later the station was named Tanganyika Broadcasting Corporation, TBC (Mpehongwa, Mpogole & Rangi, 2010, p.3).

After independence in 1961, TBC radio continued to be under the control of the government. This despite the fact that it was modeled after the British Broadcasting Corporation (BBC) and was not supposed to be under the government. However, the government continued to give financial resources and appointed its senior officials. In 1965, TBC radio was renamed Radio Tanzania Dar es salaam (RTD) and then it was nationalized (Mpehongwa, Mpogole, & Rangi, 2010, p.3)

The nationalization of the radio and the determination of the government to use it for development made it possible for it to receive great support. Moreover, the decision meant that the government used its financial resources in such a way that did not favor the establishment of television broadcasting in the country. Policy makers of the first government argued that it was not a wise move to put scant resources into establishing television broadcasting, an expensive endeavor that would mainly reach urban citizens (Mpehongwa, Mpogole & Rangi, 2010, p.3)

Throughout post-independence years especially after the Arusha Declaration in 1967, radio service was utilized as part of national building strategies. The government improved both the quality and geographical reach to the extent that by the 1980's about 85% of the country was well covered (Mpehongwa, Mpogole, & Rangi, 2010, p.4).

On the other hand, in Zanzibar, the revolutionary government did not object to the establishment of television, although they are part of the United Republic of Tanzania. This is due to the fact that broadcasting matters are not part of the union. Therefore, the Zanzibar government introduced a television station by the name of Television Zanzibar (TvZ) in 1972 and is credited to be the first color television in Sub-Saharan Africa (Mpehongwa, Mpogole & Rangi, 2010, p.4).

In Tanzania, broadcasting services were liberalized in 1993 with the enactment of the Broadcasting Services Act No. 6 of 1993. The liberalization signaled a new era in the broadcasting services where the industry experienced a growth of pluralism, diversity and competition.

The legislation made it possible for Radio Tanzania Dar es salaam (RTD) to be changed into a Public Broadcaster, although it is still funded by the government and its top officials are still appointed by the Head of State. In the same decade, the government changed its stand on television broadcasting and started preparation for starting a TV station which began functioning in 2000 and was named in Kiswahili as Television ya Taifa (translated as National Television). The Television was merged with Radio Tanzania Dar es salaam (RTD) to form one broadcasting institution known in Kiswahili as Taasisi ya Utangazaji Tanzania (TUT) which later was renamed Tanzania Broadcasting Corporation, TBC (Mpehongwa, Mpogole & Rangi, 2010, p. 4).

The legislation that ushered the liberalization of air waves gave permission to companies, religious institutions as well as individuals to establish and operate radio and television stations. The broadcasting services bill provided for three types of ownership. One being public broadcasting service, which is provided by statutory body and funded by the government. Another is commercial broadcasting service; that is privately owned and designed to earn the owners profit, and the third is community broadcasting service; a service which is for, by and about a community whose ownership and management is representative of the community and aims at a social development agenda.

1.2.4 TELEVISION BROADCASTING IN TANZANIA

Relatively speaking, television broadcasting in Tanzania is young, especially in Tanzania Mainland. For example, the first television station, by the name of Independent Television (ITV) was established in Dar es salaam in 1994. At that time, production and transmission of Christian TV programs were not introduced immediately instead they

came later. Therefore, Christian TV programming in Tanzania needs greater inputs so that it should stand on its own feet.

The audience of Tanzania's Television broadcasting is comprised of Christians, Muslims, Hindus, African traditional religious followers, people of other religious affiliations as well as atheists. Even among the Christians there are subgroups of different Christian denominations. Christian TV stations in Tanzania are owned by Christian subgroups. Thus religious TV stations in the country present their spiritual messages in a multi-faith society. This fact creates the need of having good policies and the discipline of adhering to professional standards and ethical principles in order to minimize chances of the country being threatened by religious conflicts.

By August 2011, Tanzania Communications Regulatory Authority (TCRA) had licensed 45 television stations on the Tanzania Mainland. (Tanzania Communications Regulatory Authority, 2011, pp. 1, 2). Among these, only a few have a geographical coverage which is big enough to reach the whole nation. There are a number of television stations in regional capitals which mostly rebroadcast national and international television programs with little or no local input. As far as the content is concerned, most of the radio and television focus their attention on Dar es salaam and its neighboring environment. The majority of the citizens, about 80% of 40 million Tanzanians, live in rural areas. The people in villages are not well served by the media. (Media Council of Tanzania, Media Research Papers, 2011, pp. 164-165).

To a large extent, television reaches mostly urban areas, and there are more radio sets than television sets in the country (Mrutu, 2003, pp. 1, 7). It is only 5% of the citizens

who are reached by television and this is partly caused by lack of electric power in many villages and the high cost of TV sets (Media Council of Tanzania, State of the Media Report, 2010, pp. 35-36).

Production and transmission of TV programs is a complex and challenging exercise; because it needs advanced technology, many studio equipments, higher professionalism, greater creativity, a large number of human resources and it is time consuming. As a result it requires big capital and its running costs are high as compared to radio. (On this basis it is important that a TV program reach a satisfactory number of people in the target audience so as to justify its existence). That is why most television news programs in Tanzania are recorded, unlike what is happening in big international TV channels like CNN, BBC, Sky News and Aljazeera. News items are collected from different areas of the country, are processed and then televised later. As such coverage of breaking news is very rare in Tanzania (Media Council of Tanzania, Basic Broadcasting, 2009, p. 30).

1.2.5 DIGITAL TELEVISION IN TANZANIA

The capital which is supposed to be invested in the new technology that is digital broadcasting is even higher and this will cause the raising of operational costs and affect the multiplex operators, content providers and consumers. For instance, the multiplex operators are supposed to invest heavily in order to put infrastructure in place. The USD 400,000 license fee is required by TCRA as well as USD 20,000 per frequency per site (region) annually (Media Council of Tanzania, State of the Media Report, 2009, pp. 48-49).

Unlike the analogue technology where a TV station can as well operate its own transmission facility, in the digital system all signal distribution functions are done by a multiplex operator, an entity that compiles, operates and markets content. Another equipment includes Set Top Box (STB), a device which will be required by all analogue Television viewers, to be used together with existing analogue receivers to enable them have access to the digital signals. Its price ranges from USD 70-150 (about Tshs. 91,000/- to 195, 000/- (Media Council of Tanzania, State of the Media Report, 2009, p.8).

Analogue technology is considered outdated, slow and incapable of facilitating state of the art broadcasting which accommodates convergences of communication service (Media Council of Tanzania, State of the Media Report, 2009, p.24). On the other hand, one of the advantages of the digital system is its ability to offer more channels; therefore it will solve the problem of the scarcity of spectrum. It is important to note that, in the digital era competition in the broadcasting sector will be high.

The Digital Audio Broadcasting (DAB) which refers to the transmission and reception of radio signals using the digital system is created for producing high quality sound, and accommodating special services like paging and data casting. While Digital TV produces high quality picture, delivers more channels and facilitates convergence of services, both the radio and television signal systems of broadcasting minimize the problem of interruption when airing programmes. The implication of the introduction of this new technology is the involvement of citizens in journalism and mass communication and the demand for more services of non-journalists in news dissemination. Strict enforcement of TCRA on content to have 60% local programmes will mean that more non-media

professionals will participate in program production (Media Council of Tanzania, State of the Media Report, 2009, p.50).

In 2009, TCRA made a selection of three companies to be awarded multiplex operator licenses, which was done through the open tender process. The companies which won are Tanzania Broadcasting Corporation (TBC) and Basic Transmission Ltd, whose shareholders are IPP Media, Sahara Communications and other members of the Media Association of Tanzania (MOAT). The third one is Agape Associates, with share holders, mainly religious organizations (Media Council of Tanzania, State of the Media Report, 2009, p.48).

The decision was made by International Telecommunications Union (ITU) in 2006, and the year 2015 was set as a deadline of migrating from analogue to digital broadcasting. It was noted that while the migration deadline was set at 2015, members of EACO (East African Communication Organization) fixed a deadline at 2012, with a purpose of motivating themselves to act promptly, so as to have a breathing space to make the necessary adjustments and fine tune the operation of the digital system to meet the ITU standards, come 2015 (Media Council of Tanzania, State of the Media Report, 2009, pp.46, 47).

In 2012, Tanzania started using the digital technology. Although the application of the digital system goes together with the former technology in order to allow analogue TV viewers to continue enjoying the service as the country is in the transition period (Media Council of Tanzania, State of the Media Report, 2010, p.25).

1.2.6 CHALLENGES FACING THE BROADCASTING SECTOR IN TANZANIA

In this country the electronic media is still young. Moreover, this nation is considered among the developing stage and that is why it is included among the third world countries. As such there are a number of problems which institutions of mass communication are going through in this country.

The broadcasting sector lacks well trained media workers. After liberalization of the media industry in 1993, there was mushrooming of many media houses, both electronic and print. But there were not enough qualified practitioners to work with all the newspapers, radio and television stations that were being formed. This led to the recruitment of people who were not well schooled (Media Council of Tanzania, 10 Years of Promoting Ethics and Accountability: Conciliation Cases 1997-2007, p.5). Due to the demand for trained media workers there came up a number of tertiary training institutions, which were uncoordinated, incoherent and lacked standardized curriculum (Media Council of Tanzania, Annual Report, 2010, p.19). These were offering certificate and diploma courses of three months to two years (Media Council of Tanzania, State of the Media Report, 2009, p.37).

These institutions have been experiencing lack of qualified tutors, (United Republic of Tanzania, The Information and Broadcasting Policy, 2003, p.4) as well as the limitation in the required number of tutors (Media Council of Tanzania, Self Regulate or Perish, 2010, p.33). Some of them have workloads elsewhere, and they just come in to attend a class, and leave the school grounds immediately after the classroom hour, with no time to meet students for individual consultations (Media Council of Tanzania, State of the

Media Report, 2009, p.39). Some of these institutions have produced half-cooked practitioners and consequently members of the public have been harmed by the media products).

Later on, higher education was introduced in the field of journalism and mass communication, but even this has some deficiencies. There are five universities which offer bachelor degrees. These are Tumaini University, Muslim University of Morogoro, Open University of Tanzania (OUT), University of Dar es salaam (UDSM), and Saint Augustine University of Tanzania (SAUT). Masters degree program started at SAUT in 2005 and at UDSM in 2011 and in 2009 SAUT introduced a PhD program.

These institutions of higher learning have some lecturers with master's degrees and even some who hold PhDs but lack practical experience in the media work. (Media Council of Tanzania, 10 Years of Promoting Media Ethics and Accountability, 2008, p.5). The training emphasizes more on theory and does not do enough on developing practical skills. The curriculum that is used does not meet the industry needs. There is little cooperation between the training institutions and the practitioners on the ground (Media Council of Tanzania, State of the Media Report, 2009, p.39). Moreover, most of the tertiary institutions are facing challenges in the availability of a strong and enough faculty, a satisfactory number of books and other learning facilities like broadcasting stations or production studios which students can use for their practical assignments (Media Council of Tanzania, State of the Media Report, 2007, p.9) This has resulted in students to leave these learning institutions with low standards which do not meet the required professional standards.

Another challenge is the low payments that most media workers get (White, 2011, p.6). In one way or the other, this affects the performance of their duties. For instance, some are tempted to look for other income generating activities and fail to invest enough time in their work and as a result their services are characterized by low standards. Others use this as an excuse for accepting bribes and consequently lower the integrity of the media professionals.

Inefficiency of some of the broadcasters in using English as a medium of communication is another challenge facing media practitioners in Tanzania. This includes even those who are graduates from colleges and universities (Media Council of Tanzania, State of the Media Report, 2009, pp. 37, 38). This has caused people from neighboring countries like Kenya, Zambia and Malawi to come and take over some jobs in the industry. The information and broadcasting policy requires that correct grammatical English and Kiswahili be used by the broadcasting stations (United Republic of Tanzania, The Information and Broadcasting Policy, 2003, p.3).

Majority of Television stations do not broadcast many programmes which are produced locally (United Republic of Tanzania, The Information and Broadcasting Policy, 2003, p.4). Instead they transmit TV programs which have been prepared from outside the country. To a certain extent this makes the viewers to lack information which meet their expectations, interests and needs.

A number of radio and television stations do not produce programs which match with the social values of the people of this country (United Republic of Tanzania. The Information

and Broadcasting Policy, 2003, p.4). This makes the audiences being given the content which does not match with the culture of the people.

Some of the media outlets lack their own editorial policies. These are manuals that give guidance about sentence length, punctuation, word usage and other related guidelines in a certain paper or broadcasting station (Media Council of Tanzania. Basic Broadcasting: A Manual for Tanzanian Journalists, 2009, pp. 25, 26). This is due to the fact that each media house is supposed to have some unique features that go hand in hand with its vision and mission statement.

There is also weakness in observing professional and ethical standards; especially, failure to respect individual privacy, to show social responsibility, lack of objectivity, and impartiality (Nuhu, 2010, p.27). These challenges contribute to lowering the quality of the output from media houses which includes Christian Television stations and create a need for something to be done to rescue the situation.

1.3 PROBLEM STATEMENT

Studies show that there is a small audience who receive Christian TV programs in many parts of Tanzania, Arusha municipality being one of them. A research entitled, "Audience and Penetration of Broadcasting Services in Tanzania," which was commissioned by Tanzania Communications Regulatory Authority (TCRA) in 2010, came up with a list of seven top programs which are mostly preferred. These are; News bulletin 32.7%, Entertainment 7.2%, Sports 3.7%, Special programs 1.7%, Educational programs 1.5%, Greetings 0.5%, and Newspaper headlines 0.1%. These findings show that religious programs are not in this list.

Among the seven television stations mostly preferred, a Christian broadcasting station was the last one. It was challenged by public and commercial television stations which were Tanzania Broadcasting Corporation (TBC) 25.0%, Independent Television (ITV) 11.3%, Star Television 5.3%, East African Television 2.5%, Channel Ten 0.8%, Capital Television 0.3% and Agape Television 0.2% (Mpehongwa, Mpogole & Rangi, 2010, p.22). Other Christian Television Stations are missing in this list.

Furthermore according to a study entitled "Tanzania All Media and Products Survey" which was done by Synovate (an organization that deals with media research), in 2011, Agape Television was found almost at the bottom. Among the 40 million Tanzanians about 24 millions are above 15 years of age. Among these TBC1 could reach 84%, ITV 73%, Star TV 66%, East Africa TV 35%, Channel Ten 32%, Agape TV 25%, Capital TV 13% and Clouds TV-10%.

Based on the same study, in the city of Dar es salaam the reach of Television is as follows: ITV 96%, TBC1 94%, East Africa TV 67%, Star TV 59%, Clouds TV 54%, Capital TV 49%, Channel Ten 43%, Mlimani TV 41%, Agape TV 36%, CVC TV 34%, DTV 28%. In this survey Trenet TV and Tumaini TV which are also Christian broadcasting stations located in the city of Dar es salaam, are not even found at the bottom of the list (Mpehongwa, Mpogole & Rangi, 2010, p. 29).

Failure to have big audiences which attracts many and big advertisers and program sponsors, means that the program producers and managements of Christian TV stations have challenging times in meeting their running costs.

This affects the number of people who are reached in their community of believers in order to nurture and affirm their faith. Research shows that media messages have the capacity of reinforcing in someone ideas that are consistent with their political (Lowery & DeFleur, 1995, p.84). social, cultural and even religious views.

In this situation Christian TV stations are crippled in realizing their goal of evangelizing many people. Studies in mass communication shows that mass media also have the potential of bringing conversions to their audience's attitudes and behaviors. Although in some cases the media cannot have great results in terms of the number of people converted (Lowery & DeFleur, 1995, p.84, 85), the change may be affected after a long time.

1.4 RATIONALE AND JUSTIFICATION OF THE STUDY

In Tanzania little has been done in the area of audience research. The few studies which have been done had commercial interest, and therefore they majored in urban areas where majority of people with good income live, a group which advertisers are interested in (Mpehongwa, Mpogole & Rangi, 2010, p.1).

The Media Council of Tanzania has a list of key areas on which research ought to be done, and audience research is mentioned as one of the areas that need urgent attention (Media Council of Tanzania, Agenda for Media Research in Tanzania, 2009, p.8). It is crucial that there should be a study in the area of Christian audience because religious broadcasting is growing in Tanzania. Right now the following are Christian TV stations in the country; Agape TV which is owned by World Agape Ministries in Tanzania,

Tumaini TV which is owned by the Roman Catholic Church and Trenet TV which is owned by Efatha Ministries.

Preparations are underway for an addition of Siloam Television Network, owned by Siloam Ministry International in Tanzania and Morning Star TV, owned by the Seventh-day Adventist Church in Tanzania. Moreover a public broadcaster, Tanzania Broadcasting Corporation (TBC1), and commercial broadcasters like Independent TV (ITV), Channel Ten, East Africa TV (EATV) and Star TV produce Christian programs and sell airtime to Christian program producers like churches and their gospel ministers such as Pastor Anthony Lusekelo, Evangelist Christopher Mwakasege and Bishop Zachariah Kakobe.

1.5 SIGNIFICANCE OF THE STUDY

This study conducted a needs assessment in order to know interests and expectations that the Christian audience has. It is hoped that this will increase audience gratification because people will be in a position of receiving TV programs which are appealing and useful to them.

This research will be instrumental to religious broadcasters in assisting them to improve in producing and presenting programs that will be attractive to the target audience. As a result it will play a certain part in increasing audience receptivity of Christian TV programs in the country.

This research will explore on the principles of communicating faith from both mass communication and Christian (biblical) principles. This will be useful to producers and presenters who have little or no training on media studies and theology.

The data collected in this research report will reveal secrets of increasing the quality of Christian TV programs and it is assumed that this will be for the benefit of both the viewers and the producers.

Media owners will benefit from this study because it is expected that the findings will be a tool that will help religious broadcasters to increase numbers of audiences in their Christian programs. The intent of this research is to help Christian TV programs attract more advertisers who will assist them in raising funds that will help them in reducing the burden of operational costs.

In the academic world, this work will be a contribution to the body of knowledge in the field of mass communication for instance in the area of audience segmentation especially as far as TV viewers of Christian programs is concerned. Moreover, this research will show what should be done and how should it be done in delivering Christian programs in a multi-faith society and reduce conflicts among the people with different religious beliefs.

1.6 SCOPE OF THE STUDY

The focus of this research is to carry out an analysis of factors affecting audience receptivity of Christian Television in Arusha municipality.

1.7 RESEARCH OBJECTIVES

- i. To describe audience characteristics that influence audience receptivity of Christian TV programs in Arusha municipality.

- ii. To identify characteristics of program presenters that influence audience receptivity of Christian TV programs in Arusha municipality.
- iii. To look for message characteristics that influence audience receptivity of Christian TV programs in Arusha municipality.
- iv. To find out media characteristics that influence audience receptivity of Christian TV programs in Arusha municipality.

1.8 RESEARCH QUESTIONS

1. What are the audience characteristics that influence audience receptivity of Christian TV programs in Arusha municipality?
2. What are the characteristics of program presenters that influence audience receptivity of Christian TV programs in Arusha municipality?
3. What are the message characteristics that influence audience receptivity of Christian programs in Arusha municipality?
4. What are the media characteristics that influence audience receptivity of Christian TV programs in Arusha municipality?

CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.1 THEORETICAL FRAMEWORKS

This study is anchored in two theories. These are; uses and gratifications theory and agenda setting theory. This section has a discussion of how these theories are providing solutions to the research problem as well as answers to the research questions.

2.1.1 USES AND GRATIFICATIONS THEORY

This model deals with the significant theoretical question as to why audiences intentionally seek out some types of media content while on the other hand ignoring others. It addresses the reasons that make receivers of messages from mass communicators to buy a certain kind of book or magazine, turn to a particular section of the newspaper, or scan the radio and television schedules to look for particular programs. These goal oriented forms of behavior shows openly that audiences are not passive, just waiting to feed on anything that is given. Instead they look for particular content from the channels of mass communication which they expect will provide them with certain fulfillments. That is to say, these are audiences aim at using the messages in some way to obtain satisfactions that they are looking for. This theory is based on psychological factors- personal structures of needs, interests, attitudes and values that influence the selections that the audiences make on the media content (Lowery & DeFleur, 1995, p.400).

Moreover, the coming of new media technologies has increased the influence that the audiences have over the media content that they are exposed to. In the beginning there

were few television networks, playing on one screen of a television set in the household, with no remote control. Now there are many media choices. Furthermore, with the presence of more channels, audiences have more control over what they consume from the media products. Receivers can use TiVo to skip through the advertisements, with the availability of digital technology they can watch programs they like and at the time they want. People can download podcasts and take programs they are interested in, and they can share their videos globally on YouTube. Mass communicators have to be in tune with the changes in the media industry, and be alert of the active audience and the part that they play in choosing what they receive and when (Rosenberry & Vicker, 2009, p. 126).

2.1.1.1 BACKGROUND INFORMATION OF USES AND GRATIFICATIONS THEORY

Although there are other researchers who played key roles in laying the foundation of this theory it is Elihu Katz, Jay G. Blumer and Michael Guveritch who did a significant work in researching and formalized the ideas into this theory in 1974 (West & Turner, 2010, pp. 392-393). This theory is an extension of needs and motivation theory that was developed by Abraham Maslow. This theorist said that human beings actively strive to satisfy a hierarchy of needs. Once people have achieved their goal on one level of the hierarchy, they move to the next (Figure 1). This picture of human beings as active seekers, working out to meet particular needs, matches with the arguments made by Katz, Blumer, and Gurevitch about the role of audience members in the mass communication process (West & Turner, 2010, p.394).

2.1.1.2 BASIC ASSUMPTIONS OF USES AND GRATIFICATIONS THEORY

This theory gives a framework for understanding when and how the individualized audiences become more or less active and the results of that increased or decreased participation. Many of the assumptions of uses and gratifications approach were developed by the original proponents that are Katz, Blumer and Guveritch in 1974. These founders proposed five basic assumptions of this theory.

The theory's first assumption suggests that an audience is active and goal oriented in its media use (West & Turner 2010, p. 397). Here audiences are seen to be actively utilizing messages from the media, instead of being passively acted upon by the media. Members of the audience are portrayed to be responsible for choosing media contents to fulfill their own needs (Littlejohn & Foss, 2008, p. 301).

Several ways of thinking about media and audiences came from research and writing in the uses and gratifications tradition; and here needs are put into these (five) categories (West & Turner, 2010, p. 398).

1. **Cognitive needs.** These are needs which are related to strengthening information, knowledge (learning) and understanding. Here the audiences expect to get something from the media that will help them to master their environment. For instance, watching local news to find out how to put on clothes according to the weather.
2. **Affective needs.** Needs related to strengthening emotional, pleasant or aesthetic experience such as watching movies. This is when a person has a desire of filling

time, relaxing or satisfying sexual needs. The pursuit of entertainment is common among the people and this can be gratified by channels of mass communication.

3. Personal integrative needs. These combine cognitive and affective needs, and are connected with enhancing credibility, confidence, stability and status. This also involves the desire of gaining self knowledge, finding models of behavior and reinforcing personal values. That is why there are some programs that people listen to in order to get advices that will help them in facing life challenges, or viewing some programs in order to get inspiration that empowers them to tackle difficult tasks. These needs are motivated by people's desire for self esteem.
4. Social integrative needs. These are needs that help people to enhance connections with family, friends and other people in the community. This also involves the desire to know the conditions of others, finding out how an individual can play their roles in the society and establishing base for social interaction. That is why soccer fans would like to watch games in groups rather than being alone.
5. Escapist needs. These involve desire for tension release, diversion or escaping from everyday problems, routines or other responsibilities.

Uses and gratifications' second assumption proposes that in the mass communication process much initiative in linking need gratification and media choice lies with the audience member. That is to say no one compels us to attend to a certain medium or a specific program. The implication here is that in the mass communication process the audiences have a great deal of autonomy (West & Turner, 2010, p. 398).

Theory's third assumption says that the media competes with other nonmedia sources for need satisfaction. This is to say that mass media and audience members do not exist in a vacuum. Both are parts of the large community, and the relationship between media and audiences is shaped by that community. For instance, a person may feel more comfortable spending time in conversations with the members of his/her family than being with the media, but may turn to the media with greater frequency when looking for news during the time of war (West & Turner, 2010, p. 399).

2.1.1.3 APPLICATION OF USES AND GRATIFICATIONS THEORY

Windahl (2009, p. 2005) says that this theory implies that communication practitioners ought to work with competence, empathy and quality, because audiences will not feed on anything that is given to them. It is also important for the workers in the fourth estate to deliver the content that meets the expectations, interests and needs of their consumers because this influences whether viewers will be receptive or not to Christian Television programs.

2.1.2 AGENDA SETTING THEORY

This explains an important influence of the media in terms of how audiences come to regard some events and situations they encounter through the media content as more important than others. According to this model, the media gatekeepers decide about the information to be given to the members of the public. This becomes the agenda of the media at that particular time. As this agenda is transmitted to the audiences, a great level of correspondence between the amount and kind of attention given to a certain issue by the media and the degree of importance assigned to that issue by the audiences. Thus, this

theory deals with the relationship between decisions about the treatment of an issue in the news from the print and broadcast media, and the beliefs about its significance on the part of the people in the particular community (Lowery & DeFleur, 1995, pp. 400, 401). This theory explains about the influence of the mass communicators on their audiences (Rosenberry & Vicker, 2009, p. 50).

2.1.2.1 BACKGROUND OF THE AGENDA SETTING THEORY

The research which particularly led to the formulation of this theory is known as the Chapel Hill Studies that took place in United States during the presidential election of 1968. Maxwell McCombs and Donald Shaw surveyed 100 undecided voters in Chapel Hill, North Carolina, about issues they thought to be important in the election. The researchers compared the results with the news stories that were reported by the print and the electronic media. They found the correlation between the issues voters considered significant and the issues that were covered in the news media. In 1972 they did the second study and then came up with the agenda setting theory (Rosenberry & Vicker, 2009, p. 50).

One of the original founders of the theory was Walter Lippman, a great American journalist.

Lippman took the view that the public responds not to actual events in the environment but “the pictures in our heads”, which he calls the pseudoenvironment. “For the real environment is altogether too big, too complex, and too fleeting for direct acquaintance. We are not equipped to deal with so much subtlety, so much variety, so many permutations and combinations. And

altogether we have to act in that environment; we have to reconstruct it on a simple model before we can manage with it." The media offers us that simple model by setting the agenda for us (Littlejohn & Foss, 2008, p. 293).

2.1.2.2 MAIN TENETS OF AGENDA SETTING THEORY

The media sets the agenda by the position and the length that they give to a story. For newspapers, the front-page headline story, a three-column story on an inside page, and the lead editorial are all counted as evidence on the prominence given to the story. For newsmagazines, the requirement is an opening story in the news section or any issue to which the editors have given a full column. A significant treatment in the news bulletin is determined by placement as one of the first three news items or any coverage which lasts over 45 seconds (Graffin, 1994, pp. 379, 380).

Another method that is used by the media to set an agenda in the public mind is through repeated news coverage. In other words the number of follow up stories which are being reproduced from the first one (Rosenberry & Vicker, 2009, p.150).

Agenda setting comes in due to the fact that media ought to be selective in reporting on current affairs. Media houses make decisions about what to inform the public and how to do it. Therefore to a certain extent what the audiences know is a product of gatekeeping that is done by media practitioners (Littlejohn & Foss, 2008, p. 293).

How does agenda setting function? There are two levels on which this theory works: priming and framing. Priming is done when the media pick up some issues, while leaving others (Rosenberry & Vicker, 2009, p. 151, 152). This involves making decisions on the information that is newsworthy.

Another thing that the media uses to influence an agenda in the eyes of the audiences is through framing. Framing is defined as the technique of organizing news content in order to give it a context and proposes what the issue or event is through the use of selection, exclusion, elaboration, emphasis. A news frame can be done the way a photographer frames a shot. The camera person can take only part of the scene, so that he or she determines what should be included in and what should be left. In the way, media professionals make a decision of what should be disseminated and what should not, and which details should receive a big emphasis (Rosenberry & Vicker, 2009, p. 152).

The idea of framing was taken by theorists in the agenda setting tradition as a way of explaining how the second level works. Media practitioners shape issues and events in such a manner that influences the way their receivers translate them. This occurs by a variety of textual features of the story, for example headlines, audio-visual components, the use of metaphors, and the manner that the story is represented (Littlejohn & Foss, 2008, p.294).

Although a good number of researchers say that the media can be influential in shaping the public agenda, there are others that show that the public agenda also shapes the media agenda. The leading argument in the cycles of mass communication scholars seems to be that the media can, but does not always have a powerful influence on the public agenda.

The power of the media depends on such factors as media credibility on particular issues at particular times, the extent of conflicting evidence as perceived by individual members of the public, the extent to which individuals share media values at certain times, and the public's need for guidance. Media will most often be powerful when conflicting evidence

is low, media credibility is high, the extent to which individuals share media values is high, and the audience has a high need for guidance (Littlejohn & Foss, 2008, p.294)

2.1.2.3 APPLICATION OF THE THEORY IN THIS RESEARCH

The ability of the media to select and present the content that is really newsworthy can play a significant role in influencing audience receptivity of TV programs. Therefore, the gatekeepers are not only supposed to be keen in choosing what to communicate to the mass but how that is done should be given great consideration in program production and presentation.

Gatekeepers play a significant role in the mass communication process since they are the ones who choose the specific type of information to disseminate. They also decide what to exclude, where to place emphasis, the kind of interpretation to attach to it. The same applies to presenters of Christian TV programs (who include television evangelists). The Scriptures are so broad but they select what to present and the meaning as well as the application to attach to a biblical text that can have relevance to the contemporary audience.

2.2 CONCEPTUAL FRAMEWORK

Elements of the communication process play a significant role in influencing audience reception of television programs. The elements are audiences, communicators, message and media.

The audience plays an important role because it is active and selective. It is involved in the decoding process. To a certain extent the audience influences what and how communicators present their messages based on their needs, interests and expectations.

Communicators also have a crucial part in affecting audience reception of what is being disseminated. In this case the program presenters are key players in television broadcasting. That is why there are qualities that are required for a Television broadcaster.

The message that is the content and the way it is organized and structured also is a determining factor of how it is treated by the consumers of media products.

The media or channels of mass communication have a central role in determining whether their programs will reach their target audiences or not. In other words, the media have a significant part to perform in the transmission of TV signals that carry programs to their destinations. Gatekeepers are important players in the communication process because they are the ones who choose what should be aired and what should not. By using their editorial policies they also decide how the messages should be produced.

These four elements, that is audience, communicators, message and media independently and in integration play a significant role in influencing their receivers to be attentive to their programs or not.

2.3 ASSUMPTIONS OF THE STUDY

- i. There is a relationship between the religious faiths of the presenter and that of the receiver and the outcome of whether the message will be received or not.

- ii. There is a connection between the degree of the truthfulness of the message and its reception by the audience.
- iii. The message that meets both spiritual and physical needs has a greater chance of being received by a larger number of the audience than the one which one sided.
- iv. The message from the Scriptures that is presented in such a way that it addresses both the original context and the current setting to make it relevant to the contemporary audience increases its chances of being received.
- v. The degree of expertise and trustworthiness of the program presenter determines the extent to which his or her message will be received by the audiences.
- vi. The manner of presentation of the message whether it is by using a friendly style or an attacking approach influences its reception by the audience members.
- vii. The editorial policy of the broadcasting station influences the reception of its programs by their audiences.

2.4 LIMITATIONS OF THE STUDY

The researcher had the limitation of financial resources for doing this study. That is why researcher did not have a sponsor who funded this study. Therefore being a self sponsored student this limited the size of the sample. To deal with this challenge the researcher tried to use wisely his monthly salaries and other incomes so as to have a reasonable number of respondents.

This researcher did this study while doing a full time job. That is to say the researcher did this study with a divided attention while engaged in this involving academic exercise. However the researcher tried his level best to use his weekends, public holidays and to manage his 24 hours wisely so as to create a good amount of time for this research

2.5 DEFINITION OF TERMS

RECEPTIVITY OR RECEPTION

This word refers to the audience being exposed to and paying attention to what is communicated. It involves comprehension (perception or interpretation) of the message. It does not involve the latter steps in the persuasion process which deals with retention, yielding and action. Therefore receiving a Christian TV program involves the act of tuning on a channel and then viewing content ors information from the Holy Bible.

CHRISTIAN

The word Christian comes from the name Christ. Christ or Jesus Christ is believed (by His followers) to be one of the three members of the One God, that is God the Father, God the Son or Jesus Christ and God the Holy Spirit. Jesus Christ came into this world to dwell with human beings who are His creatures and save them from the slavery of sin. Jesus Christ is also known to be a historical person who lived in Palestine almost 2000 years ago, because books of records give information about His existence on this Planet Earth. The account of His existence before and after coming into this world is also written in the Holy Bible.

The word Christian is also an adjective that refers to anything of Christ or anything which is connected with Christ. Therefore Christian TV program refers to a biblical content that is transmitted through an audio-visual channel. This is due to the fact that the Scriptures testify about Christ and His plan of salvation.

SECULAR

Secular is an adjective that refers to anything not having connection with religion. Therefore a secular television program is the non-religious content that is being transmitted by TV channel.

FACTORS THAT INFLUENCE AUDIENCE RECEPTIVITY

This section of the study is going to provide audience characteristics, characteristics of program presenters, message characteristics and media characteristics.

2.6 AUDIENCE CHARACTERISTICS

Mass communication scholars agree that audiences are heterogeneous, and therefore it is challenging to attract all members of the audiences. That is why there is this practice of the segmentation of the audiences (Windahl, Signitzer, & Olson, 2009, pp. 221, 222). That is also a reason of the existence of specialized channels and programs which aim at reaching certain types of audiences.

Some of the demographic characteristics which influence audience receptivity are age, educational level and religious affiliation. It is much better to be familiar with the audience someone is going to communicate to. Demographic analyses are used in information campaigns to identify significant attitudes, preferences, or concerns. They

can help the communicator to estimate interest in the topic and how much the listeners may already know about it. These findings together with an understanding of audience dynamics can be very helpful in making it possible for effective communication to take place (Osborn, 2004, p. 94).

2.6.1 AGE

The age of audience members play an important role in determining the viewership of religious programs (Windahl, Signitzen & Olson, 2009, p. 223). Age factor has been used to predict audience responses since the time of Aristotle, who recommended that young people are pleasure loving, optimistic, impulsive, trusting, idealistic, and easily persuaded. Older people, he argued are conservative, more skeptical, cynical and concerned of maintaining their status quo. Those people in the prime of life, Aristotle said, present a balance between youth and old age, being confident yet cautious, judging cases by the facts, and taking all things in moderation (Osborn, 2004, p. 95).

Modern communication studies support the relationship between age and persuability that Aristotle talked about. Maximum susceptibility to persuasion occurs during childhood and declines as people grow older. Most research also suggests that older people tend to be more set in their ways and less receptive to change (Osborn, 2004, p. 95).

Age can be an important factor in the selection of topics. For example to young people a speech or program on courtship may be meaningful, while to the older people, this could be insignificant. Age can also be important in terms of the language which is used, as well as the people, places, things, events or illustrations which are being referred to in the presentation (Osborn, 2004, p. 95).

2.6.2 EDUCATIONAL LEVEL

Another factor that differentiates audiences and may influence their receptivity to programs is the level of education that has been achieved (Windahl, Signitzer & Olson, 2009, p. 223). Under normal circumstances formal training exposes a person to many worldviews, makes them more inquisitive and analytical. Educated people have a thirst to learn even if it means receiving information from sources which are different to their beliefs. Therefore other things being equal under normal circumstances people with low education may be conservative and resistant to receive media products which contradict the faith they have.

A communicator can measure his or her listeners' knowledge of and interest in a topic from their academic attainments. The more educated the audience is, the more it can be assumed that they know about general topics and current affairs, and the broader their range of interests is apt to be. They are more curious, and enjoy listening to new ideas. If the presentation gives a fresh approach on an issue, they should be more attentive. Therefore, highly educated audiences tend to be more open minded. They are more receptive to topics that address changes than the less educated audiences (Osborn, 2004, pp. 97-98).

Educational differences can also affect the strategies that are used in the presentation. For instance, if there are several positions on an issue, it can be assumed that a highly educated audience will be aware of them. Therefore, the communicator can do better to acknowledge alternative viewpoints and explain why a certain position has been chosen. Although someone should always speak from responsible knowledge, knowing that

listeners are highly educated, places even more pressure on the communicator for careful preparation. A well educated audience will require that a presentation is packed with facts and illustrations that can stand up under close scrutiny. If the communicator is not well prepared, such an audience will question his/her credibility (Osborn, 2004, p. 98).

2.6.3 RELIGIOUS AFFILIATION

Faith of the viewer influences his/her decision about whether to listen to a certain television program or not (Windahl, Signitzer & Olson, 2009, p. 223). Information that audiences are exposed to are either consistent or inconsistent with what they already know. Consistent messages matches with audiences expectations based on experience, knowledge, logic or biases. Inconsistent messages are the opposite of the experience, knowledge, logic, or biases of the audiences. And people are more receptive to integrate and learn from consistent information than inconsistent one (Tan, 1985, pp. 200, 201).

That is to say a Christian would be more comfortable to watch a Christian TV program, than a person of another religion such as a Hindu, a Muslim or atheist. And the same applies to a Christian television program which is presented by Protestant denomination like the Lutheran church; may attract more viewers of that faith than those from another denomination.

The groups that audiences belong to reflect their values, attitudes and interests. Knowing their occupations, political references, social group memberships and religious backgrounds can provide useful information. This knowledge helps the communicator to design a presentation that fits the expectations and needs of people that are being

addressed. This makes the message more relevant and can be helpful in building identification between the audience and the communicator (Osborn, 2004, p. 98).

Knowing the religious affiliation of the audience can provide useful information because religious training often underlies many of our social and cultural attitudes and values. Members of fundamentalist religious groups are likely to have conservative social and political attitudes. In addition, a denomination may advocate specific beliefs that many of its members accept as a part of their religious heritage. These help communicators to exercise greater wisdom when they deal with sensitive areas as far as the religious convictions of their audiences is concerned (Osborn, 2004, p. 98).

To make the most of the opportunities of communicating to audiences of different groups or religions, the communicator must be able to avoid stereotyping and other pitfalls. Stereotypes are rigid sets of beliefs and expectations about people in a certain group. They reflect the sender's attitudes and biases toward the group. When stereotypes dominate thinking, people react more to them than to people within those groups. People often form stereotypes based on easily visible characteristics, such as gender, age or race. Stereotypes also may be related to ethnic identity, occupation, place of residence or religion (Osborn, 2004, p. 161).

Research has identified universal human values that transcend cultural and religious differences. These are love, truthfulness, fairness, freedom, unity, tolerance, responsibility, and respect for life. If communicators find a common ground by appealing to these values; in their presentations to audiences of different backgrounds, they can unite their audiences and attract their attention (Osborn, 2004, p. 105).

2.7 CHARACTERISTICS OF PROGRAM PRESENTERS

When a person stands before others to deliver a message, he or she is acting as a leader. Communicators may never have thought of themselves as leaders, but as they develop their speaking ability, at the same time they grow in their leadership potential. Both leading and communicating begin with the audience forming favorable impressions on the communication source, based on their perceptions on competence, integrity, likeableness and dynamism (Osborn, 2004, p. 32).

2.7.1 COMPETENCE

Competence or expertise depends on ability (talent), intelligence, training, professional attainment, and social status. Expertise is the degree of confidence that the audience has about the communicator's possession of the right and correct information. In other words an expert source is one who has valid and reliable knowledge on the issue. In most cases expertise is topic bound. Communication sources are not expected to be authorities in more than a few areas (Tan, 1985, p. 114).

A communicator can be perceived as competent by choosing topics that already they know something about and by doing more homework to qualify themselves. A sender of message can go an extra mile by quoting experts and authoritative sources that support their views (Osborn, 2004, p. 33).

When a communicator is citing authoritative people, he or she is borrowing other people's ethos to back up their own as they strengthen the points that they are making. However, it is very important to note that borrowed ethos enhances but does not replace

their own. Therefore the use of individual experiences related as stories can also help make the presentation seem authentic and bring it to life. Competence can further be enhanced if the message looks to be well prepared, scientifically organized, possesses good command in the language and is professionally delivered (Osborn, 2004, p. 33).

Audience members who are attracted by an expert source are rational, problem solving people. These are individuals who are attempting to adjust their attitudes as much as they can to the real world. If influenced by the communicator's expertise these individuals usually receive and internalize the new attitudes which become part of their existing value systems.

Learning theory predicts that expert communicators will be effective in winning the attention and in persuasion because the audience members have been rewarded in the past for accepting correct stands on issues and because they have learned that knowledgeable communicators are there to advocate correct stands (Tan, 1985, p. 114). For instance people are likely to have confidence in the advice given by a trained teacher because his or her advice has led students to pass in their examinations.

Functional theory says that the expert communicators are successful in winning the attention of audiences. These people would be receptive to the content they believe in. Since they see themselves as being rational, a communicator that is likely to be knowledgeable of the issue in question will be influential to them (Tan, 1985, p. 114).

2.7.2 INTEGRITY

A presenter with integrity seems ethical, honest, dependable and somebody who appears to be a trustworthy source. Listeners are more receptive when speakers are

straightforward and concerned about the effects of their messages. A communicator can enhance their integrity by presenting all sides of an issue and explaining why they have chosen their position. The source of information should demonstrate that he or she is willing to follow their own advice. In a presentation that calls for action it should be clear to listeners that the communicator is not asking them to do something that he or she is not willing to put into practice (Osborn, 2004, pp.33, 34). There is something powerful about a message that incorporates both words and actions; because consistency is effective in making a big impact (Webb, 2012, p.69).

Trustworthy source is the one in whom the audience believe that they are good and will not harm or deceive them. In other words trustworthiness is the degree to which a communicator is perceived as being motivated to disseminate information without bias, but by being objective. Also a trustworthy source is perceived by receivers to have no intention to manipulate, but to express the truth (Tan, 1985, p. 114).

Learning theory predicts that trustworthy sources are more likely to get the audience attention and even to be persuasive because of the past experiences with them. In the past, being deceived by biased communicators led to unpleasant feelings and experiences (Tan, 1985, p. 115).

While according to functional theory, trustworthy communicators are likely to be successful with communication receivers who seek value congruence. Trustworthy sources have a greater chance to give objective messages that can be verified in the real world. A credible source is the one who is believed to have expertise and is seen to be

trustworthy. Such communicators are very rare in the society. In most cases there are many who are knowledgeable but not trustworthy (Tan, 1985, p. 155).

2.7.3 LIKEABLENESS

People are attracted to sources that they like, that is those who are able to radiate goodness which inspire audience's attention. A smiling face, a direct eye contact can signal goodwill. Likeable communicators share their thoughts as well as their feelings. They enjoy laughter at appropriate situations. They are able to speak about their mistakes, which make them seem more human, appealing and confident (Osborn, 2004, p. 34).

Studies show that similarity and familiarity between the communicator and the audience lead to liking (Tan, 1985, p. 117). The more likeable communicators seem, the more audiences want to identify with them. Identification is the feeling of sharing or closeness that can be formed between senders and receivers of information. Identification occurs when audiences believe that the communicator is like them – that they share the same outlook in life or that they share similar backgrounds (Osborn, 2004, p. 34).

Audiences often identify with communicators who talk or dress the way they do. Audiences prefer presenters who use facial expression, gestures and language that are natural. Although a communicator should speak a little more formally than it is done in ordinary conversation. Similarly, a communicator should dress nicely but not extravagantly. Because audiences do not like speakers who distance themselves by using the language or putting on a dress that is too formal or too casual (Osborn, 2004, p. 35).

Reinforcement is another factor to liking other people. People like sources that reward them, and dislike those who give them punishment. Sources that provide rewards that are scarce are more likely to be liked than those who give rewards that are more common. The possibility of liking is also increased when the amount of reward is greater than the cost and effort that is put in. There are certain rewards that can be provided by communicators (Tan, 1985, pp. 117, 118).

When a human being feels anxious, afraid, lonely, or unsure, the sheer presence of others can be rewarding. That is why anxious people have this special desire to connect themselves with others, particularly those in similar circumstances, because they can receive comfort and reassurance from others. People often use others as a guide or source of information of their own feelings. They look at how others are reacting to the same situations and identify their own feelings accordingly. That is why people like communicators who are encouraging and who give them guidance on how to cope with their own challenges (Tan, 1985, p. 117). In other words people are attracted to people with positive information (Tan, 1985, p. 118).

Motivational psychology shows that people have a desire for esteem from others. People like others who like them or who can assist them to win the affection of others. Therefore people are attentive to communicators who like them or who can show them how to be liked by others (Tan, 1985, p. 118).

2.7.4 DYNAMISM

Dynamism is conveyed by qualities such as looking confident, decisive and enthusiastic. Audiences feel comfortable listening to a speaker who seems to be in control of the situation (Osborn, 2004, p. 36).

To look dynamic, a communicator should be decisive. The presentations may cover options which are available, but by the end the audience should know the stand of the communicator and his or her devotion to the position should be strong (Osborn, 2004, p. 37).

Finally, the communicator is considered to be dynamic when they show enthusiasm. The communicator's face, gestures and voice should reveal that they care about their subject and about their audience. Enthusiasm endorses the message and makes it more appealing (Osborn, 2004, p. 37). It is also important to note that enthusiasm should be displayed moderately and intelligently.

2.8 MESSAGE CHARACTERISTICS

The type of information that is communicated has a significant part to play in influencing as to whether the audience will pay attention to it or not. Some of the things that make the content attractive to the audience are its ability to satisfy audience's needs and the nature of its appeals.

2.8.1 NEEDS SATISFACTION

The potential of the message to meet people's needs is very instrumental in determining whether the audience will be receptive or not. Receivers want the content that addresses their interests, expectations and provide solutions to their problems (Lowery, 1995, p. 129). A communicator can do well to give background information and the theoretical base. But they should go another mile and show its relevance and usefulness by revealing its practical application that makes sense to the contemporary audience.

One of the ways of finding a message that can be meaningful to the target audience is by looking for a topic that will captivate both the communicator and the receivers' interests. Someone may start by listing his or her personal interests and then those of the listeners and finding points of convergence. A communicator can analyze places, people, events, activities, objects, goals, values, problems and concerns that seem to motivate discussions in that particular community. The two lists should be studied, and see the shared interests and then a decision should be made on the better topic possibilities (Osborn, 2004, pp. 122-124).

2.8.2 NATURE OF APPEALS

Communication scholars argue that the use of messages that arouse negative emotions, such as fear, guilt, anger and so forth, can attract attention of the audience. Effectiveness will be the result of arousing emotional tension and then removing it by providing suggestions of which when accepted can provide solutions to the problem. Therefore a

minimal amount of fear appeal can be effective in captivating the attention and even in persuading the audience (Lowery, 1995, p. 174, 175).

Messages with fear appeals generally involve a threat to the recipient for non-compliance with the proposals that are given in the message. In most cases low-fear messages possess arguments and data backing (Tan, 1985, p. 161).

However, although the use of strong negative appeals may be effective in captivating attention and a high degree of emotional tension, but they reduce the impact of the message by arousing some kind of interference. For instance when a communication source arouses intense feelings of anxiety, individuals will sometimes fail to give attention to what is being presented and miss the content that is being passed on them. Other audience members, when exposed to anxiety-producing content, may react to the unpleasant experience by becoming hostile and aggressive toward the source as well as avoiding or rejecting his or her message. In fact, high levels of these appeals can interfere with the person's attending to, comprehending or being persuaded by the message (Lowery, 1995, p. 176).

Furthermore, some studies have been done on the relative effectiveness of positive rational and emotional appeals. Rational appeals are those that argue for the truth (not against falsehood or not attacking opposition side) of a given belief by presenting logical and empirical evidence in support of the truth of that which is being advocated. The use of emotional appeals refers to the creation of appropriate feelings in the audience by appealing to their feelings or values, and by putting them in a pleasant mood while receiving the message. Also it is being argued that emotional appeals refer to the practice

of arguing for a given belief by pointing to the desirability or rewards that would follow from holding the belief. For instance this can be done by the use of humor, by feeding receivers a snack while they listen to the message. Communication science shows that these types of appeals have proved to be effective in attracting attention and in persuasion (Tan, 1985, p. 160).

Rational appeals in evangelism, for example would present evidence supporting a doctrine's claims of truthfulness based on the Holy Scriptures. Emotional appeals would emphasize the desirable consequences of accepting Jesus Christ as someone's Personal Savior – such as increased peace of mind and the gift of eternal life in the coming kingdom of God.

2.9 MEDIA CHARACTERISTICS

There are some standards which ought to be observed by the mass communicators for them to be able to make the programs receptive to their intended audiences.

2.9.1 CREDIBILITY

For the audience to be receptive to the information that is being presented, the credibility of the media house is crucial (Windahl, 2009, p. 82). The broadcasting station is supposed to be performing well so as to create a good image in the eyes of the public for it to be accepted. The programs that are being delivered by a certain Television must be able to meet the required standards so as to get the approval of the people.

Generally, in a good number of African countries public broadcasters are known to have programs which try to be culturally appropriate to their target audiences and have broad nationalistic interest at heart. But some of them have the reputation of being showing favoritism to the government.

Commercial broadcasters are said to have a good number of talented and trained presenters who are well remunerated. But some of them are known to be more profit-minded. That is why sometimes there are more advertisements which take more time than the one which is allocated and causes distractions to viewers when they are watching programs. Sometimes they even have advertisements which are unethical, for instance those that are advocating cigarette smoking or alcohol drinking.

Community media, of which religious broadcasting stations are grouped under them, are good at involving the audience in its programs, and in having contextualized approach that meets the needs and the social values of the audience in a particular community. But some of them have financial challenges which make them to have few and unqualified presenters, some of them just volunteer without payments, so in some cases even their quality do not meet the professional standards.

2.9.2 NEWS VALUES

Media professionals have the basic components which meets journalistic standards of what constitute an attractive story for the print media and a good program for the electronic media. People who are involved in the preparation of Christian Television programs ought to know these important elements and incorporate them in the production

of their programs. This will help them to win the interests of the media gatekeepers as well as the attention of the audience. The following are some of the significant new values worth of consideration.

2.9.2.1 TIMELINESS

Timeliness or immediacy is one of the most significant characteristics of news. In fact, news must be current (Wilcox, 2009, p. 92). A Christian program producer can make a message timely in three ways. One of the approaches to timeliness is by giving the message that relate to an event or situation that is already being extensively considered as current affairs by the news media (Wilcox, 2009, p.92). For example, the exercise of presidential election can be used to give a spiritual lesson.

Another approach to timely dissemination is to relate the message to another event that has national, regional or global recognition and interest (Wilcox, 2009, p. 93).

A third aspect of timeliness is delivering messages linked to events and holidays that are already on the public agenda (Wilcox, 2009, p. 93). For example, the first day of the year, the Easter holidays and the Labor Day.

2.9.2.2 PROMINENCE

People in the public eye attract more attention of the audience than obscure people. That is why a program gets attention when it involves a prominent person (Wilcox, 2009, p.94). Note that prominence is not restricted to people and groups; it is also extended to well known places and organizations. Large multinational companies can get the

attention of the media as well as the audience, because they involve so many resources and touch many lives (Wilcox, 2009, p. 96).

2.9.2.3 PROXIMITY

Closeness of the occurrence to the audience's home may be gauged either geographically- close by events, are more important than distant ones- or in terms of assured values, interest and expectations of the audience. Studies shows that messages most acceptable to media gatekeepers and the audience are those with a local angle (Wilcox, 2009, p. 96). This relates to the sense of identification the audience has with the topic. News which are connected with people who speak the same language, look the same, and share preoccupations receive more coverage than those concerned with people who speak different language, look different and have different preoccupations. Therefore whenever possible it is important to localize the information. Program producers should take time and effort to include the names of the local people. This often needs an additional research, but it is worth it since it is going to attract audience attention.

2.9.2.4 SIGNIFICANCE

Any message that deals with an event, issue or situation that can affect a substantial number of people is significant (Wilcox, 2009, p. 98). That is to say the greater the consequence and the larger the number of people for whom an event is important the greater the newsworthiness. Therefore it is good when the communicator shows the connection of the information that is being shared and its impact in order to attract the attention of the audience.

2.9.2.5 UNUSUALNESS

Anything out of the ordinary attracts media interest as well as public attention (Wilcox, 2009, p. 98). Something which is strange or unexpected has greater effect in influencing the audience than something of everyday occurrence. A classic illustration of this is dog-bites-man vs. man-bites-dog which is more bizarre. This drives communicators to look for content that is unique instead of doing business as usual.

2.9.2.6 HUMAN INTEREST

People like to talk and listen about other people, especially issues that are connected with entertainment. That is why the news media likes to communicate about the lives of famous people. The love lives and other private affairs of celebrities give content for the tabloids as well as the mainstream media (Wilcox, 2009, p. 99). Therefore it is effective when information is personalized. Communicators in religious cycles can make use of this psychological makeup of their audiences by using stories that carries object lessons.

2.9.2.7 CONFLICT

A story that communicates about opposition of people or forces resulting in dramatic effects captivates the attention of the audience. When two or more groups advocate different views on an issue of current interest, this creates news. Organization can excites media attention when they state a viewpoint that has either a local or global interest (Wilcox, 2009, p. 100), for instance the issue of homosexuality. With wisdom, caution

and moderation religious communicators can make use of critical issues in the society as a package for their messages.

2.9.2.8 NEWNESS

Media as well as the audience are interested with information about something new (Wilcox, 2009, p. 101). Even when media evangelists are communicating about old facts they should try their level best to give them a modern version that will make them relevant to the people of the twenty first century.

2.9.3 ETHICAL AND PROFESSIONAL STANDARDS

The media profession has got its own principles which guide it. For the broadcasting station to be appealing to the audience it ought to follow them. The following are some of the key ethical and professional standards that ought to be observed by program presenters.

2.9.3.1 ACCURACY

The media house ought to be known for its accurate information. Program presenters ought to do their best in delivering correct facts and statistics. Therefore sources of information should be wisely chosen. The use of the right and trustworthy sources makes the audience to have confidence in what is being communicated and motivates them to be receptive (Bisen, 2009, pp. 19, 20).

Another way of boosting the accuracy of the message is through the correct use of the language (Osborn, 2004, p.272). Mistakes in grammar can contribute in acting as a source of noise in the presentation and this can affect the reception of the information.

2.9.3.2 BALANCE AND FAIRNESS

Balance and fairness are other important characteristics of professional communication. The communicator is supposed to give both or all sides of the story, even if there is a certain side that offers views which are different from the ones that he or she holds. Moreover, a communicator should strive not to appear favoring or threatening one side or the other, instead they should try to be as objective as possible.

2.9.3.3 CONSIDERATION

Consideration is another important characteristic of making the information captivating to an audience. This can be done when I- attitude is minimized and the YOU-attitude is maximized (Bisen, 2009, p. 19). For instance do not say, "I want to express my heartfelt appreciation for the kindness that has been shown to me". Instead it should be stated, "Thank you for your kindness." Consideration is also shown by avoiding words which are gender bias (Bisen, 2009, p. 19). Do not call all human beings as in the masculine gender; instead say men and women or a neutral word like people could be used.

2.9.3.4 COURTESY

Being courteous by showing good taste and decency is another effective way of making an audience receptive to a message. This is done by sharing good news with the people.

Whenever it is appropriate gratitude and praise should be expressed for what others have accomplished; and the communicator should express gentleness by apologizing whenever he or she has committed wrong things. Words which may unnecessarily cause harm should be left and instead a communicator should make use of polite words which build relationships (Bisen, 2009, p. 19). Words which show discrimination based on race, nationality, ethnicity, political affiliation or religious backgrounds should be avoided.

Another way of being courteous to the audience is by minimizing the use of negative expressions and instead maximizing on the positive approach. If there is a need of giving bad news or criticizing, then the communicator should do it constructively, moderately and with as minimum harm as possible. For instance instead of saying, “You are a liar” you could say, “You did not speak the truth.”

2.9.3.5 COMPLETENESS

Another way of attracting the attention of the people is by giving them all the necessary information they need to have a wholistic understanding of the subject matter, instead of giving them half truths. All important facts should be presented by making sure that answers are provided to questions like; What, Why, When, Where, Who and How (Bisen, 2009, pp. 19-20). And where it is appropriate background should be given, which can help the audience to connect the present with the past, current situation with the original context.

2.9.3.6 CLARITY

In oral or written communication, when the message is clear this motivates the audience to be attentive. If the speaker fails to talk distinctly this can have negative effects.

Therefore for this purpose clear pronunciation is key in the dissemination of information.

To reduce the impact of this challenge; a communicator should attempt to work on lengthy, different and unusual words to improve his/her pronunciation (Bisen, 2009, p. 20).

The communicator should avoid the use of ambiguous words. Words which have more than one meaning should be avoided, unless more explanation will be provided to the audience (Bisen, 2009, p. 18).

The use of faulty punctuation marks while writing a script to be used in presenting a TV program can make the message unclear (Bisen, 2009, p. 18).

To be clear, the communicator should understand the information that they share with an audience, and then appropriate words should be sought that will pass on the message effectively (Osborn, 2004, p.268).

Another factor that affects the clarity of the message is the use of jargon, the technical language that is specific to a profession. Communicators who use jargon are used to technical language that they do not remember to translate the jargon into the language of the lay people so that they should be understood by the general audiences. Adapting a language so that non-specialists can understand is very useful (Osborn, 2004, p. 268).

Amplification, in which the communicator rephrases ideas in order to bring them to focus, in another way of achieving clarity in oral language. In effect, the communicator tells the audience, then expands and repeats what is being said by using different words, giving examples that compare and contrast the unfamiliar with the familiar; these are some of the specific ways of amplifying an idea (Osborn, 2004, p. 269).

2.9.3.7 SIMPLICITY

The communicator should use words which are easy to understand and try to avoid the use of difficult words (Bisen, 2009, p. 18) Familiar expressions which are used in ordinary, day to day conversations can make the audience more receptive. While writing the script for the TV program the use of long and complex sentences should be minimized. If the sentence seems to have many words, it may be better for it to be divided into two sentences (Bisen, 2009, p. 19)

A simple design makes it easy for the audience to follow, understand and remember the information. Simplicity in communication is important because the audience do not have the manuscripts to refer to if the message is not well presented. To achieve simplicity there should be a limitation of a number of the main points; because key ideas in the presentation are supposed to be developed adequately. It takes time to give supporting details, and illustrations and to make practical applications; therefore the fewer the points the better (Osborn, 2004, p. 183).

2.9.3.8 CONCRETENESS

Being concrete is the ability to communicate in such a way that the message becomes real, and existing in such a way that it can be seen and felt. It is passing information in manner that can be experienced by the sense organs. It is difficult to discuss any topic without using abstract expressions. However, if the language used is overly abstract, the audience may lose interest. This is due to the fact that abstract language is more ambiguous than concrete language; a presentation that is full of abstractions is not easy to understand. The more concrete the language is the more pictorial and precise the message is. Concrete words are attractive to the listeners and easy for them to store in the memories (Osborn, 2004, p. 272).

To be concrete the communicator should not only use general ideas, but should try to make information as specific as the subject allows. Therefore it is very vital that the message should be definite, vivid and plain for the audience to be more receptive (Bisen, 2004, p. 19).

2.9.3.9 CONCISENESS

Conciseness is the ability to briefly and clearly express what ought to be conveyed without the use of many and unnecessary words. In discussing about clarity it was mentioned that amplification is a good technique to be used. However, amplification should also be done precisely. The communicator should make his or her points quickly and efficiently.

Simplicity and directness help in making a presentation concise. The presenter should avoid using two words where one would achieve the goal. The use of the active voice rather than the passive voice can also assist in making the message short (Osborn, 2004, p. 273). Directness is also achieved by the communicator being selective in presenting only the information which is relevant.

To be concise the communicator should avoid unnecessary repetitions (Bisen, 2009, p. 19). Saying things over and over helps in making them well understood and easy to retain for future use. However, this should be done when it is appropriate, in order to avoid boredom and monotony.

2.9.3.10 ORDER

The message that meets the requirement of order follows a consistent pattern of development from the beginning to the end. It starts by mentioning the topic and the purpose, continues by developing ideas in the body, and ends by summarizing and reflecting on the meaning and the significance of what has been conveyed. To create an orderly presentation, the communicator should start by designing the body because that is where the main work of demonstrating and illustrating the message is taking place. Once the body has been well organized, then the introduction and the conclusion can be prepared in such a manner that suits the objective of the presentation (Osborn, 2004, p. 185).

Order also applies to the manner in which the main points are arranged in the body. If the communicator is presenting steps in a process, then these should be mentioned from the

first and then proceed in the order of occurrence. This is how our minds work, and it is called a logical order (Osborn, 2004, p. 185). A chronological or spatial order could also be applied where it is appropriate.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 RESEARCH DESIGN

This study has used descriptive survey design which is involved in making known state of affairs and reporting the findings. This leads to the formulation of knowledge and solutions to problems. Therefore it involves collection of data, its measurement, classification, analysis and interpretation. Descriptive survey is a method of gathering information by interviews and questionnaires being administered to respondents. In social sciences, this method is used when gathering people's attitudes, opinions and behaviors (Kombo & Tromp, 2006, p. 71).

3.2 TARGET POPULATION

The target population was the Christian and Non-Christian television viewers of Christian programs in Arusha municipality, particularly in the city centre.

3.3 SAMPLE SIZE AND SELECTION

Sample size comprised of 70 respondents. This study used non-probability sampling because the researcher was concerned with the representativeness of the concepts in their varying forms. The non-probability sampling is theoretically representing the study population by maximizing the scope or range of variation. This procedure is used to find out how a small group is useful for the aim of illustration or explanation (Kombo & Tromp, 2006, p. 81). Mugenda argues that most of the qualitative researches apply this method because they focus on in-depth information and not in making inferences or

generalizations (Mugenda, p. 50). This study used purposive sampling technique. The criterion has been used in the selection of 41 Christians and 29 Moslems.

3.4 METHODS OF DATA COLLECTION

This research has been involved in gathering information to serve or prove some facts (Kombo & Tromp, 2006, p. 99). The study made use of primary data, that is facts which were afresh and for the first time collected from the viewers of Christian Television programs of Arusha municipality. Since this research was involved in gathering facts about people's attitudes, beliefs and opinions. this study made use of qualitative tools. Moreover, because this is a descriptive research, data was collected by use of the following methods; interviews and questionnaires (Kothari, 2004, p. 85). This study made use of these methods of data collection so as to capitalize on the unique strengths of each method.

3.4.1 INTERVIEWS

Here the researcher administered oral questions to the informants. Specifically this study used personal interviews in which the investigator held face to face communication with the respondents (Kothari, 2004, p. 97). This study made use of semi structured interviews. This involved the use of a written list of questions, which allowed the researcher to add supplementary and probing questions which made it possible for the collection of in-depth information. This helped the collection of reliable answers since subjects were in a relaxed atmosphere. And since no rigidity was shown the respondents were in a condition which made them to participate effectively in giving the necessary

data. This method allowed the interviewer to be able to adjust to individual differences and situational characteristics (Kombo & Tromp, 2006, pp. 92, 93).

The researcher was writing the answers of the interviews and special emphasis was put on taking note of gestures and other signs of body language and then interpreting them according to the contexts. Note taking was done during the interviews instead of doing it after the interview in order to minimize chances of omission because of forgetfulness. The notes however, were rather taken briefly, quickly and tactfully in order to maintain rapport with the respondent and to reduce the possibility of the interview being long and boring (Mugenda, pp. 86, 87).

The interview guide was pre-tested under similar conditions of the actual sample. But people in the actual sample were not involved (Mugenda, p. 90).

By using the interview method it was easier to adjust the language to fit the intellectual ability and educational level of the respondent than it was in the questionnaire (Kothari, 2004, p. 99). Interviews were beneficial since they gave in-depth information which was not easily found in questionnaires. This method also yielded higher response rates since it is not easy for a respondent to reject being interviewed (Mugenda, p. 84).

3.4.2 QUESTIONNAIRES

The researcher prepared questions in written forms which were answered by the respondents on their own in the absence of the researcher (Kothari, 2004, p. 100). This

tool of data collection was adopted in this study; because it reduces the bias of the researcher since the subjects gave answers in their own words. The questionnaires gave respondents ample time to write down well-thought answers. Another advantage was that this instrument was useful in getting the inputs of respondents who cannot be easily administered by other methods (Nyandemo, p. 18). In order to ensure that the researcher maximizes the possibility of having the required number of questionnaires, questionnaires more than the required number were distributed, and there was personal follow-up because the researcher was living near to the area where the target population is.

Before distributing the questionnaires they were pre-tested in the field. This pilot study was done to a selected sample which was similar to the actual sample and the respondents in pre-tested sample were not used in the actual sample. The number of subjects in the pilot study was not large; it was between 1% and 10% of the sample size. In this pilot study respondents were given an opportunity of making their recommendations and these were used to improve this research instrument (Mugenda, pp. 78-79).

3.5 DATA ANALYSIS PLAN

This section makes known the strategy that was used by the researcher in critically examining the data which will be collected from a survey and then making references. At this stage, the person who is carrying this study was uncovering the foundational structures and extracting significant variables. It also involved scrutinizing the information gathered and making interpretation (Kombo & Tromp, p. 117).

There are several analytical techniques which are used in qualitative research, and this study used thematic analysis. According to Kombo and Tromp (2006, p.119) in thematic analysis, the researcher does the following:

- Goes through the data that has been gathered and identifies information that is connected with research objectives and questions.
- Makes a coding system on the basis of the samples of collected data.
- Classifies key themes or issues that have been covered.
- Rereads the text and pinpoints important questions and ideas.
- Indicates major themes or topics in the margins.
- Puts the codes materials under the key themes or issues that have been highlighted. All materials relevant to a certain theme are placed together.
- Coming up with a summary report which identifies key themes and the associations among them.
- Use direct quotations and graphics to present findings.
- Reports the intensity, which refers to the number of times some words or phrases or descriptions are used in the discussion. The frequency with which an idea or word or description appears, is used to show importance, attention or emphasis that is attached to it.

The researcher also made use of computer software which is called SPSS to do data analysis.

The findings are presented in Chapter 4. The discussion is in Chapter 4 and 5. The percentages and frequencies have formed the basis of discussions. Moreover ideas and attitudes have formed the basis of discussions and interpretations of the findings of this qualitative data.

CHAPTER FOUR: DATA ANALYSIS AND DISCUSSION

This chapter presents the data that has been gathered from the respondents in the field. Here the researcher goes into another step of making interpretations of the findings.

4.1 RESEARCH OBJECTIVE ONE

This study has revealed the audience characteristics of those who receive Christian Television programs in Arusha Municipality. Religious affiliation of the audience plays an important role in influencing their reception of spiritual programs. In this research there were 41 Christians and 29 Muslims. 18 Christians said they watch very many times, 17 Christians said they watch few times and 6 Christians said they don't watch. While as far as Muslims are concerned 4 respondents said they watch many times, 9 respondents watch few times and 16 respondents don't watch at all.

Even among the Christians viewers many of them tend to be more comfortable to listen to the programs that are produced by their denominational people than those which are prepared and presented by people of different faiths.

The educational level of the respondent also plays a key role in influencing the receptivity of Christian TV programs. Among the 29 Moslem respondents 13 were considered to have higher education since they had diploma and first degrees and above. Among them 9 respondents could sometimes tune in to Christian Television programs, while 4 could not tune in. On the other hand among the 16 Moslems who were

considered to have low education (with high school, secondary school and lower) only 4 respondents could view Christian TV programs and 12 respondents could not.

People with a religious affiliation which is different from the one which is possessed by a TV presenter argued that they were interested to learn from as many sources as possible so as to expose themselves to new and opposing views. They are also interested to have knowledge of what others believe and to know what other faiths say about their doctrines. Others say that they believe that by listening to others they could get some useful ideas.

Gender is another factor that influences viewing habits especially of Christian Television programs. In this study 36 were male respondents and among them 11 are viewing many times 21 respondents view few times or none. While among the 34 women involved in the study 20 view many times and 14 view few times or not at all.

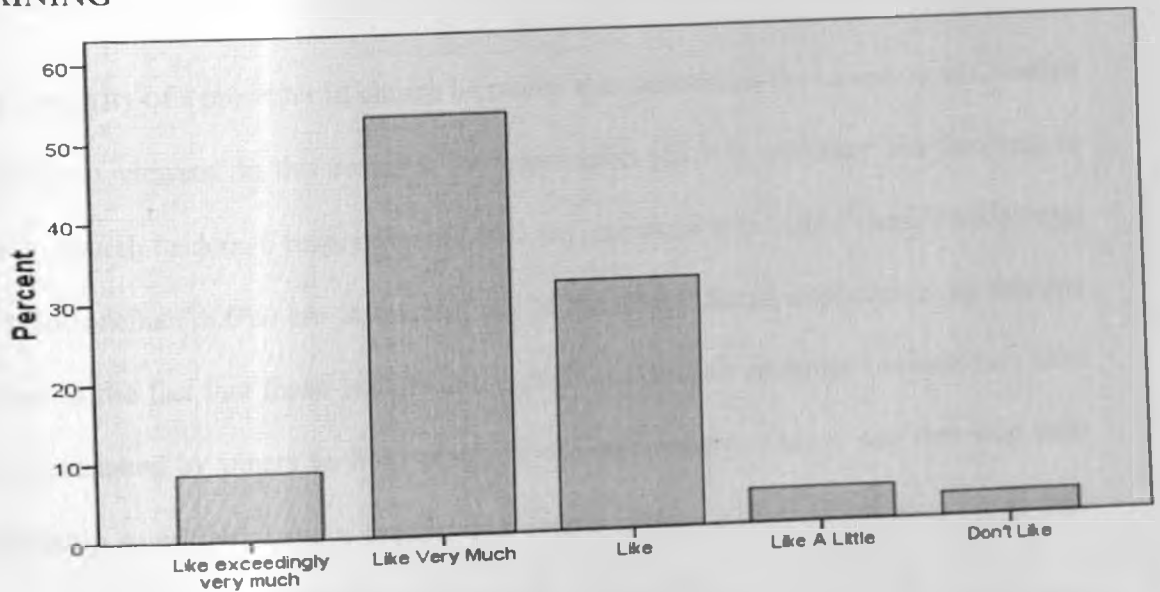
4.2 RESEARCH OBJECTIVE TWO

Characteristics of program presenters also play a key role in influencing audience receptivity. For instance the academic qualifications of the programs presenter have an important part in persuading viewers either to watch a Christian Television program or not. In this study 6 respondents who make up 8.6% said they like exceedingly very much presenters of Christian Television programs who have academic training of their work 37 respondents who make up 52.9 % said they like very much and 22 respondents who make up 31.4%, while 3 respondents (4.3%) said they like a little and 2 respondents (2.9%) said they don't like (see Table 01 and Figure 01).

TABLE 01: AUDIENCES' VIEWS ON PRESENTERS WITH ACADEMIC TRAINING

	Frequency	Percent
Like exceedingly very much	6	8.6
Like Very Much	37	52.9
Like	22	31.4
Like A Little	3	4.3
Do not Like	2	2.9
Total	70	100.0

FIGURE 01: AUDIENCES VIEWS ON PRESENTERS WITH ACADEMIC TRAINING



Additionally, 5 respondents (7.1%) would like listening to a spiritual message (bible talk) from a Christian Television program from any gifted lay evangelist and 36 respondents (51.4%) would like a talented evangelist with pastoral training while 24 respondents

(34.3%) would like any person who can communicate the message whether they are trained or not (see Table 02).

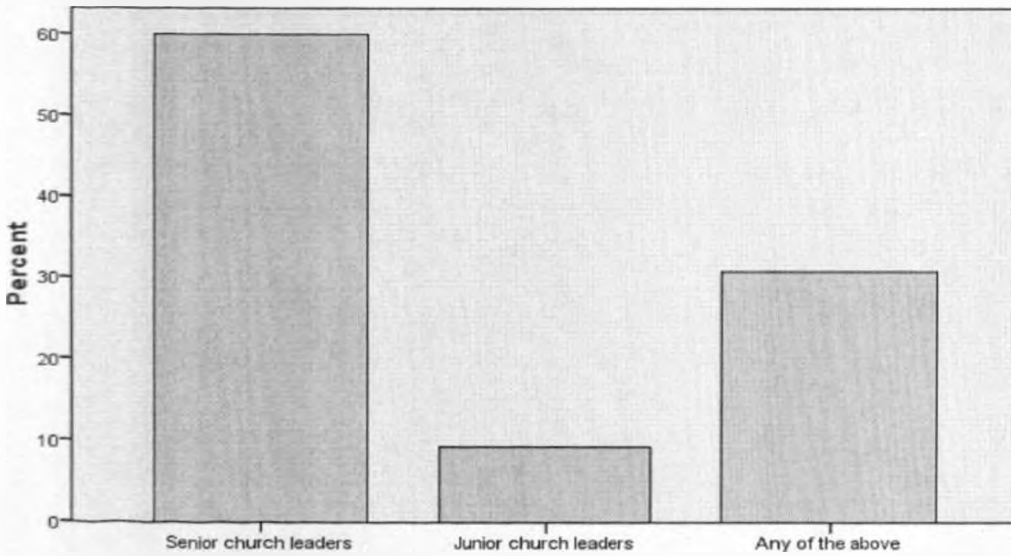
	Frequency	Percent
Any gifted lay evangelist	5	7.1
A talented evangelist with pastoral training	36	51.4
Any person who can communicate the message	24	34.3
Total	65	92.9
Missing	5	7.1
Total	70	100.0

The seniority of a presenter in church hierarchy also determines the reception of Christian Television viewers. In this research 39 respondents (55.7%) said they like listening to senior church leaders, 6 respondents (8.6%) are interested with junior church leaders and 20 respondents (28.6%) are in favor of any of the above. Some respondents say that this is due to the fact that those leaders in top positions deserve attention because they have been entrusted by others to hold positions of responsibility. Others say that with their leadership roles, they have a broader and deeper understanding of religious things than those who hold junior positions (see Table 03 and Figure 02).

TABLE 03: CHURCH LEADERS THAT AUDIENCES WOULD LIKE LISTENING TO

	Frequency	Percent
Senior church leaders	39	55.7
Junior church leaders	6	8.6
Any of the above	20	28.6
Total	65	92.9
Missing	5	7.1
Total	70	100.0

FIGURE 02: CHURCH LEADERS THAT AUDIENCES WOULD LIKE LISTENING TO

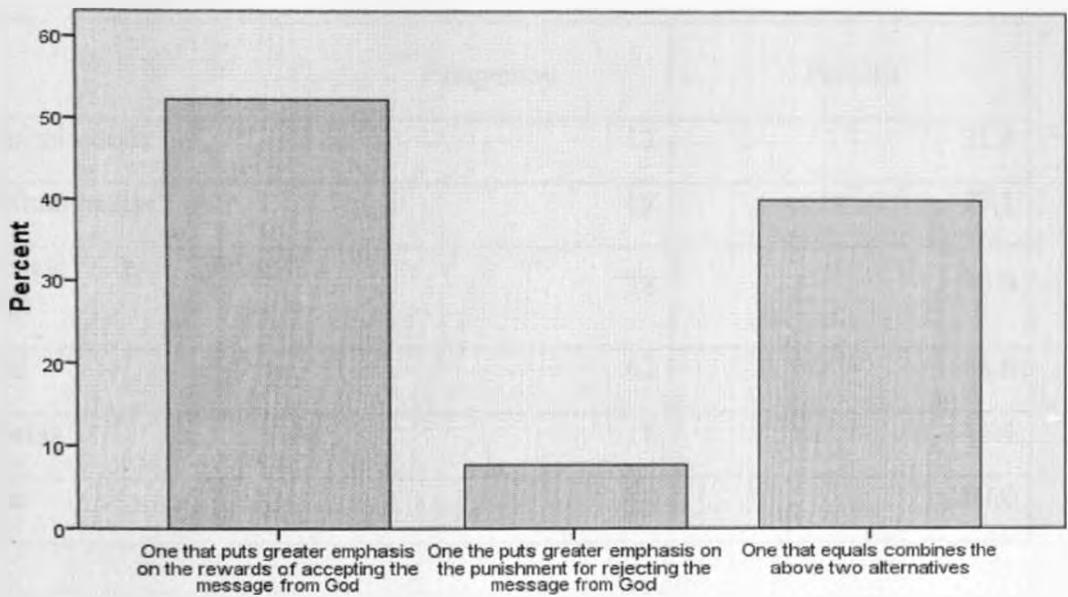


The moral standards of the Television preachers affect the attitudes of the Christian TV viewers. 28 respondents (40%) agree that they dislike them very much, 23 respondents

(32.9%). 8 respondents (11.4%) say that they dislike them but to a little extent, while only 6 respondents (8.6%) say that they don't dislike them (see Table 04 and Figure 03).

TABLE 04: AUDIENCES' VIEWS ON PREACHERS WITH LOW MORAL STANDARDS		
	Frequency	Percent
Yes. I dislike them very much	28	40.0
Yes. I dislike them	23	32.9
Yes. I dislike them a little	8	11.4
No. I do not dislike them	6	8.6
Total	65	92.9
Missing	5	7.1
Total	70	100.0

FIGURE 03: MESSAGE THAT AUDIENCES WOULD LIKE LISTENING TO



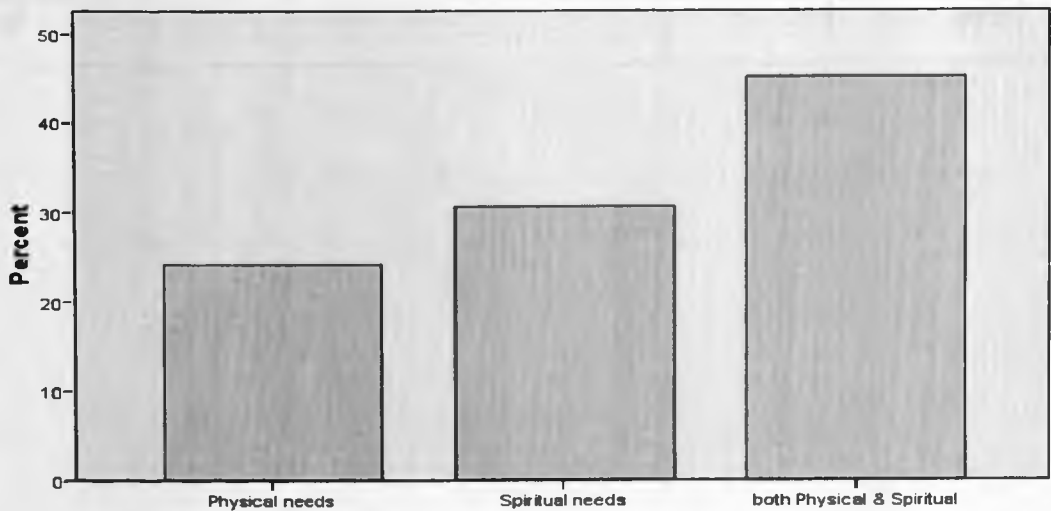
4.3 RESEARCH OBJECTIVE THREE

The ability of the Christian TV program to address the needs of the viewers is another factor that influences audience receptivity. 15 respondents (21.4%) would like a message that deals with their physical needs, 19 respondents (27.1%) would like a message that meets their spiritual needs, and 28 respondents (40.0%) would like a message that meets both the physical and spiritual needs (see Table 05 and Figure 04).

TABLE 05: TYPES OF NEEDS AUDIENCES WOULD LIKE TO BE DEALT WITH

	Frequency	Percent
Physical needs	15	21.4
Spiritual needs	19	27.1
Physical & Spiritual needs	28	40.0
Total	62	88.6
Missing	8	11.4
Total	70	100.0

FIGURE 04: TYPES OF NEEDS THAT AUDIENCES WOULD LIKE TO BE DEALT WITH

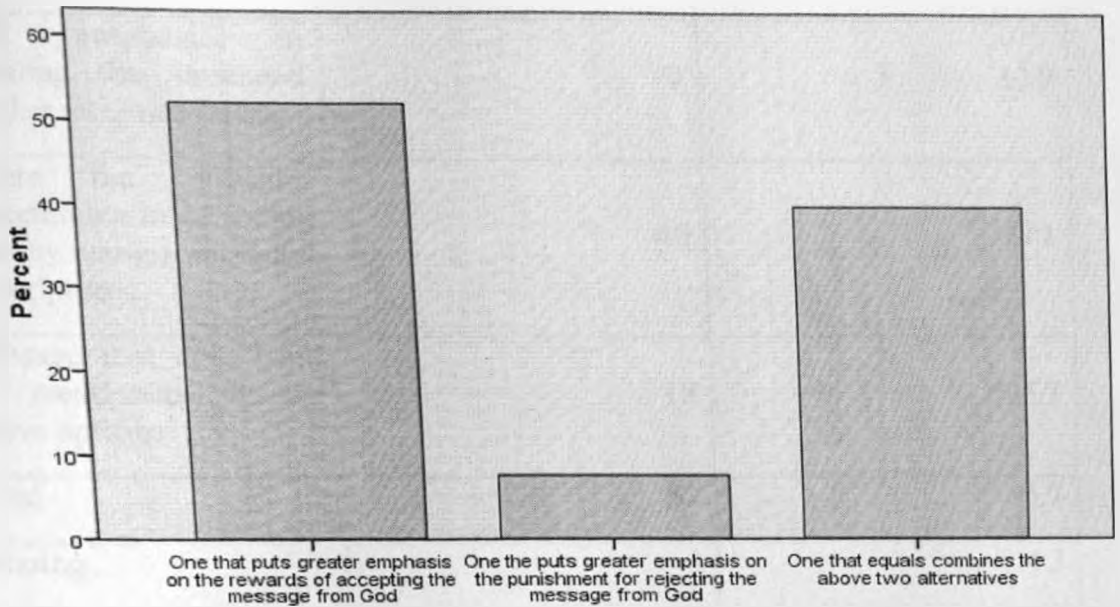


The nature of the message is another factor that influences audience receptivity of Christian Television programs. 34 respondents which is the 48.6% would like a message

that puts greater emphasis on the rewards of accepting God, 5 respondents (7.1%) would like a message that puts greater emphasis on the punishment for rejecting God and 26 respondents (37.1%) would like a message that equally combines the above two alternatives (see Table 06 and Figure 05).

TABLE 06: MESSAGE AUDIENCES WOULD LIKE TO LISTEN TO		
	Frequency	Percent
One that puts greater emphasis on the rewards of accepting the message from God	34	48.6
One that puts greater emphasis on the punishment for rejecting the message from God	5	7.1
One that equally combines the above two alternatives	26	37.1
Total	65	92.9
Missing	5	7.1
Total	70	100.0

FIGURE 05: TEACHING THAT AUDIENCES WOULD LIKE LISTENING TO



Moreover, 9 respondents (12.9%) would like a presentation that has less emphasis in revealing the falsehood of other religious faiths in order to show how wrong they are, 40 respondents which represents 57.1% are interested in a presentation in which the communicator concentrates in defending his or her faith by using the truth as it is found in the Holy Scriptures. And 18 respondents (25.7 %) would like a message which does both, as stated in the above options (see Table 07).

	Frequency	Percent
With emphasis in revealing the falsehood of other religious faiths	9	12.9
Where the presenter concentrates in defending faith by using truth found in Scriptures	40	57.1
Message that does both, as mentioned in the above options	18	25.7
Total	67	95.7
Missing	3	4.3
Total	70	100.0

4.4 RESEARCH OBJECTIVE FOUR

The characteristic of the media house is another factor that influences audience receptivity of Christian Television programs. 26 respondents have indicated to be concerned with the issue of credibility of media houses. They expressed dissatisfaction over the doubtful nature of some of the miracles that are displayed and the testimonies of people who confess to have received miracles from Television evangelists. They questioned the truthfulness of some of these wonderful acts.

Another issue of concern is the objectivity of the gatekeepers. 21 respondents have shown to be impressed with a Public Television Station which is known as TBC (Tanzania Broadcasting Corporation) in the way it is attempting to balance its programs. This Public

Broadcaster has diversified speakers, participants, and singers. TBC has the culture of involving participants from different parts of the country and from several religious backgrounds. This attracts audiences to watch their programs.

CHAPTER FIVE: SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

This research was designed to do an analysis of factors influencing audience receptivity of Christian Television programs in Arusha Municipality. This chapter provides brief information about the study with particular interest in showing that the research objectives were met. It explains the contributions of this work and ends with giving the way forward.

5.1 SUMMARY OF FINDINGS

Research objectives have been achieved. In the first objective it was found that a good number of audiences for Christian Television programs are people of the same religious affiliation with the program producers and the educated people of different religious backgrounds, and there are more women than men.

In the second objective the study revealed that people who watch Christian Television programs are attracted to presenters who have professional training and top leadership position in church circles.

In the third objective it was found that audiences are attracted to a message that addresses both their physical and spiritual needs, has greater emphasis on the rewards of accepting God rather than punishment for rejecting God, and concentrates in defending the faith of the presenter by using the truth that is found in the Holy Scriptures rather than revealing the false teachings of other faiths.

In the fourth objective, audiences are attracted to media houses (television stations) that exercise high standards of accuracy and objectivity.

5.2 CONCLUSIONS

This section carries the contributions of this study based on the research findings.

Some people who are not Christians have a hard time when it comes to the decision of listening to a Christian TV program. Individuals, who have a different religious faith from the one of the TV presenter, find it difficult to listen to the content that does not match with their beliefs. For instance, other factors being constant a Muslim may not be comfortable tuning to a Christian TV channel. And within the Christian religion, some members of a given denomination may not be willing to watch a program that has been prepared by another denomination.

Viewers are interested in watching religious programs that are consistent with their faith. This is due to the fact that consistent messages matches with people's expectations based on experience, knowledge, logic or biases. Receiving consistent information generally does not cause unpleasant intellectual and emotional experience to the audience.

Some educated audience members are open minded to the extent that they are ready to listen to Christian television programs even if they are prepared by people who are not of their faith. This is due to the fact that formal education exposes people to several viewpoints and makes them inquisitive. Academic training makes people thirsty of knowledge even if it comes from sources which are different from their faiths.

There are more women viewers of Christian television programs as compared to men. It is generally believed that there are more women who stay at home, where they can have an easy access to the TV, than men.

TV viewers like program presenters who have formal training in their work. Apart from getting broadcasters who are naturally talented, it is thought that formal education as well as in-service training contributes in improving one's performance in the studio.

Many people like to have Television presenters who have formal education in both broadcasting and theological studies. This is due to the fact that in order for effective communication to happen, presenters have to be knowledgeable on what to say and how to say it.

Senior church leaders command greater attention from Christian Television viewers than their junior counterparts. Some respondents say that they deserve more attention because they have been entrusted with position of responsibility; hence they stand a chance of being spokespersons of their religious institutions. Others say that with their leadership roles, they have a broader and deeper understanding than those who hold junior positions.

Many Christian TV viewers dislike preachers who have questionable moral standards. Audiences like listening from a source that is willing to demonstrate that they are ready to follow their own advice. They have less interest in a communicator who seems not to be able to put into practice what they are advocating.

People like a message which puts greater emphasis on the rewards of accepting God and less emphasis on the punishment of rejecting God. Audiences are more motivated when

they hear messages that carry glimpses of hope than being exposed to prophets of doom who give threats.

Viewers are interested with Christian television programs with a message that addresses both the spiritual and physical needs. It is true that the heart is to be touched with the Word of God, but the body also needs to be ministered to.

People don't like to view Christian television programs which seem to have some misleading information. For instance they are not happy when they are told or shown miracles that are questionable as to whether they are genuine or counterfeit. Audiences do not like being manipulated.

Audiences like a presentation that concentrates on defending the truth that is found in the Holy Scriptures instead of putting more emphasis on revealing the false teachings of other religious faiths. Audiences are more receptive to the use of polite language than the approach that majors in attacking people in the opposition.

The Public Broadcaster, which is Tanzania Broadcasting Corporation (TBC1), shows Christian Television programs which are attractive to many people of different religious backgrounds. This television station, which is funded by the government, is known for doing a good job of having programs which are having broad nationalistic interest at heart.

5.3 RECOMMENDATIONS

This part gives suggestions which shows the practical applications which have been taken from the results of this study.

Television evangelists and other producers of Christian Television programs should do their best to present their messages so attractively and creatively in order to influence some people who are not of their faith to listen to them. This can be done by delivering presentations that starts with areas in which both the sender and the receivers share common understanding. The way the messenger disseminates information should be so captivating, for instance by the use of the tone of voice which shows a caring attitude. The use of a friendly language can also help in winning the attention of people across different religious backgrounds.

More religious institutions should start their own television stations so as to be able to reach their own members. To maximize the potential of indoctrination, the clergy should have continuous program of nurturing their followers. Church leaders should have a variety of ways of communicating to their own believers. And the use of communication technology is one of the effective means of reaching the contemporary society.

Producers of Christian Television programs should produce programs which can captivate the attention of the elite class, even those who belong to a different faith. Backed up with thorough preparations, Christian TV producers should communicate messages so as to win the admiration of the educated folks. But these presentations should be free from technical jargon and the use of expressions which are difficult to understand.

Producers of Christian television programs should prepare programs that appeal to both men and women. Programs to be aired should meet the needs, interests and expectations of the two genders. It is also useful to have a good mixture of male and female voices in religious broadcasting.

Owners and managers of Christian TV stations should strive to have producers and presenters who have professional qualifications. There should be intentional efforts of recruiting gifted graduates from schools of journalism and or mass communication. Also in-service broadcasters who lack the academic training should be encouraged to go to college.

Some producers and presenters of Christian television programs who are trained in journalism or mass communication should strive to have specialized knowledge in theological studies to enable them communicate the content effectively and authoritatively. Some Television evangelists who have training in theology should complement their knowledge with media studies so as to acquire skills in communicating through channels of mass communication.

Senior church leaders should make the best use of their influence by using television as a means of communication. They can utilize special programs to share information on religious affairs to the believers and other members of the society.

Spiritual leaders who evangelize through the television should strive by God's help to live lives which are characterized by high standards of integrity. A Christian TV presenter should work hard to be perceived as ethical, honest and as somebody who

appears to be a trustworthy source. Communicators are to do their best to ensure that their messages are consistent with their behaviors.

In order to increase viewership and impact of Christian Television programs, media evangelists should capitalize more on the positive approach than putting more emphasis on the negative side. Television evangelists should spend more time and energy in inspiring people with blessings they can receive by being on the Lord's side than insisting so much on the curses they can experience by refusing God's appeal. By the way the gospel is good news of salvation.

Television evangelists should have a wholistic approach by communicating messages which meet a variety of needs of their audiences. People should be told about where they are going to spend eternity; on the other hand they ought to be informed on how faith in God can help them to meet the challenges and responsibilities of this temporal life. It is true that they are to be prepared for the future life in the New Earth and New Heaven, but also they ought to be made aware about how to survive in this present world.

Television evangelists should not look for cheap popularity or a greater number of followers by trying to appeal to people's emotions in a wrong way, by telling or displaying miracles which are not genuine. Even if this has direct or indirect financial returns; instead they should strive to be faithful in doing God's work and look for means of raising funds to meet the costs of running a TV station. They should give information which is true, trustworthy and rational. By strong faith in God this can be done.

Presenters of Christian Television programs should be more focused on providing the correct information instead of spending much time in exposing what they perceive to be

the wrong doctrines of those who hold different beliefs. They should evangelize in a diplomatic way that would help in building relationships between the communicators and audiences.

The Public Broadcaster, which is Tanzania Broadcasting Corporation (TBC), should continue and keep on improving in serving citizens of different religious backgrounds. Let them not be biased, but make themselves a platform for all faiths.

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APPENDIX I

SELF ADMINISTERED QUESTIONNAIRE

Dear respondent,

This questionnaire will help me in my research as a requirement in order to complete a Masters Degree in Communication Studies of the University of Nairobi. Kindly fill in by giving answers to the questions asked, because your contribution is very important. (Mind you that you are not needed to write your name). I want to thank you in advance for your response and cooperation.

Gender Male Female

Age

- | | |
|--|--|
| <input type="checkbox"/> Below 12 years | <input type="checkbox"/> Between 36-45 years |
| <input type="checkbox"/> Between 12-18 years | <input type="checkbox"/> Between 46-60 years |
| <input type="checkbox"/> Between 19-24 years | <input type="checkbox"/> Above 61 years |
| <input type="checkbox"/> Between 25-35 years | |

What is the level of your education?

- | | |
|---|---|
| <input type="checkbox"/> Standard Seven | <input type="checkbox"/> Advanced Diploma |
| <input type="checkbox"/> Form Four | <input type="checkbox"/> Bachelor Degree |
| <input type="checkbox"/> Form Six | <input type="checkbox"/> Masters Degree |
| <input type="checkbox"/> Certificate | <input type="checkbox"/> Doctoral Degree or above |
| <input type="checkbox"/> Diploma | |

What is your marital status?

- | | |
|----------------------------------|--|
| <input type="checkbox"/> Single | <input type="checkbox"/> Divorced |
| <input type="checkbox"/> Married | <input type="checkbox"/> Single parent |
| <input type="checkbox"/> Widowed | |

What is your occupation? (E.g. business person, farmer, teacher etc)

.....

What is your religious affiliation? (Christian, Muslim, Hindu, etc)

.....

What is the specific name of your faith? (E.g. Catholic, Anglican, Lutheran etc)

.....

1. Are there times when you view Christian TV programs which are produced in Tanzania?
 - a. Very many times
 - b. Many times
 - c. Sometimes
 - d. Few Times
 - e. None

Note: All questions deals only with programs that are produced in Tanzania, therefore they don't include foreign programs.

2. Do you like viewing Christian TV programs?
 - a. I like exceedingly very much
 - b. I like very much

- c. I like
 - d. I like a little
 - e. I do not like
3. Do you like presenters of Christian TV programs to have academic training of their work?
- a. I like exceedingly very much
 - b. I like very much
 - c. I like
 - d. I like a little
 - e. I do not like
4. Which church leaders would you like listening to as they communicate the message of God through a Christian TV program?
- a. Senior church leaders
 - b. Junior church leaders
 - c. Any of the above
5. Do you dislike preachers on Christian TV programs who seem to have low moral standards?
- a. Yes. I dislike them exceedingly very much
 - b. Yes. I dislike them very much
 - c. Yes. I dislike them
 - d. Yes. I dislike them
 - e. No. I do not dislike them
6. From whom would you like to listen a spiritual message (spiritual talk) in a Christian TV program?
- a. From any gifted lay evangelist

- b. From a talented evangelist who also have pastoral training (formal education in theological studies)
 - c. From any person who has the ability to communicate the message from God whether they trained or not
7. Do you like listening to a Christian TV program that deals with your needs?
- a. Physical needs (e.g. issues on health, education, information on current affairs, work, economy and relationships)
 - b. Spiritual needs (e.g. strengthening of faith in God)
 - c. Both physical and spiritual needs
8. Which message would you like to listen to from a Christian TV program
- a. One that put greater emphasis on the rewards of accepting the message from God and less emphasis on the punishment for rejecting message from God
 - b. One that put greater emphasis on the punishment for rejecting the message from God and less emphasis on the rewards of accepting message from God
 - c. One that equally combines the above alternatives
9. Which kind of message would you like viewing
- a. The message which has emphasis in attacking other religious faiths in order to show how false or wrong they are
 - b. The message in which the presenter concentrates in defending his/her faith by using the Scriptures
 - c. The message that does both, that is revealing other religious faiths and also defending the faith of the presenter by using the Scriptures
10. What are other things that puts you off (annoys you) from Christian TV program

.....

.....

11. What are other things that attracts you to watch a Christian TV program

.....
.....

12. What are other comments that you have on Christian TV programs which are produced in and by Tanzanians?

.....
.....

Thank you and I wish you the best in your life

NB: This questionnaire was accompanied with a covering letter that showed the purpose of the study and the commission to carry this research from the University of Nairobi.

APPENDIX II

SEMI STRUCTURED INTERVIEW GUIDE

The researcher will ask from the respondent permission to collect data and will present the letter from the University of Nairobi, School of Journalism and Mass Communication allowing him to conduct this study. This will be accompanied with my covering letter that will explain about the purpose of the study.

What is your age? Is it below 12 years, or between 12-18, 19-24, 25-35, 36-45, 46-60, or above 61?

Is it below 12 years

What is the level of your education?

Is it standard seven, form four, form six, certificate, diploma, advanced diploma, bachelor degree, masters degree, or doctoral degree and above?

What is your marital status?

Are you single, married, widowed, divorced, or a single parent?

What is your occupation? (E.g. farmer, businessperson, teacher etc)

What is your religious affiliation?

Are you a Christian, Moslem, Hindu, Believer in a traditional faith, an atheist or someone who belong to any other religious faith?

What is the name of your specific faith? (E.g. Catholic, Lutheran or Anglican)

1. Are there times when you view Christian TV programs which are produced in Tanzania?
 - (a) Very many times
 - (b) Many times
 - (c) Sometimes
 - (d) Few times
 - (e) None

Note: All questions deals only with programs which are produced in Tanzania, and therefore they do not include foreign programs.

2. Do you like viewing Christian TV programs?
 - (a) I like exceedingly very much
 - (b) I like very much
 - (c) I like
 - (d) I like a little
 - (e) I do not like
3. Do you like presenters of Christian TV programs to have academic training of their work?
 - (a) I like exceedingly very much
 - (b) I like very much
 - (c) I like
 - (d) I like a little
 - (e) I do not like
4. Which church leaders would you like listening to as they communicate the message of God through a Christian program?
 - (a) Senior church leaders
 - (b) Junior church leaders
 - (c) Any of the above
5. Do you dislike preachers on Christian TV programs who seem to have low moral standards?
 - (a) Yes. I dislike them exceedingly very much
 - (b) Yes. I dislike them
 - (c) Yes. I dislike them
 - (d) Yes. I dislike them a little
 - (e) No. I do not dislike them

6. From whom would you like to hear a spiritual talk (biblical message)?
 - (a) From any gifted lay evangelist
 - (b) From a talented evangelist who is also having pastoral training (formal education in theological studies)
 - (c) From any person who has the ability to communicate the message from God, whether they are trained or not
7. Do you like listening to a Christian TV program that addresses your needs?
 - (a) Physical needs (e.g. issues on health, education, information on current affairs, work, economy and relationships)
 - (b) Spiritual needs (e.g. strengthening of faith in God)
 - (c) Both physical and spiritual needs
8. Which message would you like to listen to from a Christian TV program
 - (a) One that puts greater emphasis on the rewards of accepting message from God and less emphasis on the punishment of rejecting message from God
 - (b) One that puts greater emphasis on the punishment of rejecting message from God and less emphasis on the rewards of accepting message from God
 - (c) One that combines equally the above two alternatives
9. Which kind of message would you like to be listening to
 - (a) A presentation which has emphasis in revealing the falsehood of other religious faiths in order to show how wrong they are
 - (b) A presentation in which the presenter concentrates in defending his/her faith by using the truth that is found in the Holy Scriptures
 - (c) A presentation that equally combines the above two options
10. What are other things that annoys you in Christian TV programs
11. What are other things that attracts you to watch a Christian TV program

12. What are the comments that you have on Christian TV programs which are produced in and by Tanzanians?

Thank you and I wish you all the best in your life