

UNIVERSITY OF NAIROBI

School of Journalism and Mass Communication

MA COMMUNICATION STUDIES

**THE TREATMENT OF BIBLE REFERENCES IN CHRISTIAN
COMMUNICATION: A CONTENT ANALYSIS OF FAMILY TELEVISION,
KENYA**

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EAST AFRICANA COLLECTION

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FOR THE AWARD OF A MASTER OF ARTS DEGREE IN
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DECLARATION

This Project is my original work and has not been presented for a degree award in any other university.

Signed... 

Date... 13/11/09

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The project has been submitted for examination with my approval as the supervisor on behalf of the School of Journalism and Mass Communication, University of Nairobi.

Signed... 

Date... 17/11/09

Wairimu Ambia

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ACRONYMS

BHTV	Biblia Husema TV.
CCK	Communications Commission of Kenya
EAU	East African University
FEBC	Far East Broadcasting Company
KARF	Kenya Audience Research Foundation
KBC	Kenya Broadcasting Corporation
KTN	Kenya Television Network
NTV	Nation Television
Sayare	Sauti Ya Rehema
TBN	Trinity Broadcasting Network
TWR	Trans World Radio
VOK	Voice of Kenya

DEFINATIONS OF TERMS

Bible Passage	Section of text in the Bible.
Bible Reference	Specific Bible verse, e.g. John 3:16.
Charismatic Church	Churches with instantaneous worship, emphasizing leadership by Holy Spirit.
Electronic Church	Preachers, studio congregations and audience of Christian electronic media.
Evangelical	Of or denoting a tradition within Protestant Christianity, emphasizing the authority of the Bible, personal conversion, and the doctrine of salvation by faith in the atonement (Concise Oxford English Dictionary).
Evangelism	The winning or revival of personal commitment to Christ (Concise Oxford English Dictionary).
Evangelist	A person who seeks to convert others to the Christian faith, especially by public preaching (Concise Oxford English Dictionary).
Mainline Church	Christian denomination churches as planted by white missionaries during the colonial era, usually with formal programmed worship services.
Sermon	The actual preaching in a Christian worship service.
Televangelism	Evangelism through religious programs on television (Britannica Concise Encyclopaedia).
Televangelist	An evangelical preacher who appears regularly on television (Concise Oxford English Dictionary).
TV Church	TV Preachers and media houses propagating Christian faith through TV and their audiences.

ABSTRACT

The research was a content analysis of sermons in Family TV. The specific objectives of the research were to establish the percentage of direct biblical references in the Family TV sermons and consistency of the preaching to the references given.

The research looked at the first quarter of year 2009. The sample of sermons to be studied was obtained through stratified random sampling (Claire S. et al. 1976). The programmes to be studied were recorded directly from the TV as they were received. Quantitative time measurement was done with an inbuilt computer TV tuner, digital timer and other scores were made by observation and inference. . Weekly Programme line ups of the station in the newspapers served as guides of the programmes coming on air.

Only 9% of the sermons were local. Equally, only one out of ten preachers was local. Thirty three percent the local sermons were preached by foreign preachers. The local TV preachers were predominantly family members, just as in the American Trinity Broadcasting Network (TBN) which seems to be a trend setter for the Kenyan TV church.

All the sermons had a length of between twenty and thirty minutes. This is the standard sermon length for churches who consider the congregation attention span to be in the range of 20 to 30 minutes (Rev George Wanjau, 2008). Other churches consider other things when setting the length of the sermon, like the leading of the Holy Spirit (Pastor Keith Underhill, 2009; John Jim, 2008; Robin, 2008).

The preachers were predominantly male and John Hagee preached more often than any other preacher. Joyce Mayer was the most frequent female preacher. All the preachers were charismatic, with no preacher from the mainline churches like Anglican, Presbyterian or Catholic. So, the agenda setters and behaviour cultivators in the TV church in Kenya today are the charismatic churches.

Time spent on direct Bible reading ranged from zero percent to 17% of the whole sermon duration. Twenty percent of the sermons had no bible reading. However, all

the sermons were consistent with the Bible readings or quotations given. In 20% of the sermons, the preachers tried to fit the bible quotation into the sermon rather than have the bible passage lead the sermon. It is generally felt that such discrepancies may lead to regarding the Bible with less seriousness as a sacred text in Christian television communication.

There was no systematic way of presenting the bible references and bible passages. Some references were given orally only while others were given both orally and visually by projection. Equally, some of the bible passages were just read, quoted or paraphrased, while others were given both orally and visually by projection. The station has no established systematic way of presenting the references and Bible passages through multimedia to get the various media to supplement each other.

Some preachers had ingenious ways of getting the congregation to read the bible along with them like, waiting for the congregation to get to the references – this was done in 20% of the sermons, asking the congregation to read aloud along with them – this was done in 20% of the sermons. This ingenuity should be encouraged so as to cultivate a bible reading culture in the audience.

As opposed to the popularist belief that most of the themes in the charismatic church today are on prosperity (Saturday Nation, 11th Oct., 2008) only 40% of the sermons had prosperity themes. The remaining 60% had themes on other different and diverse issues which were all spiritual such as, 'Christian battles' and 'the sword of the spirit'.

CHAPTER I

1.0 INTRODUCTION – MEDIA AND RELIGION

Media and religion have from time immemorial been familiar bed fellows. Religion has often times been the first beneficiary of innovations in the media. The bible was the first book to be commuted to print as we know it today by Johann Gutenberg in 1455, in Germany (Melvin L. DeFleur et al, 1989). Equally, the first voice transmission trial by radio on Christmas Eve, 1906, was with a religious message. A Canadian Engineer sent a signal internationally that contained a religious service with readings from the gospel of Luke (Michael Serazio, 2006). But in spite of this head start, religion has often times been relegated to the periphery of popular media culture and even ridiculed by media.

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Ben Hughes (2007) observes, *“Religion in the media can go one of two ways: either towards madness or towards ridicule ... and there’s nothing anyone likes more than to criticize religion... In the US, films criticizing religion earned huge amounts of money, like ‘The Da Vinci Code’ ... Stories about abusive priests, rich churches or fallen religious heroes are more likely to make headlines than miracles, religious people who have moved away from a life of crime or the fact that its religions who are often involved in charitable work, outreaches to poor communities and initiatives like soup kitchens.”*

In Kenya, it was not until the liberalization of the airwaves in the 1990s that we saw religious broadcasting houses established. The first religious TV channel in Kenya was started in 1999, thirty five years after the first TV broadcast in the country.

However, William Martin (1988) says that despite the embarrassingly troubled times religious broadcasters have experienced, mass mediated religion is clearly here to stay.

Peter G. Horsfield (1984) tells how Americans came to appreciate the presence and power of religious broadcasting. *“The modern evangelical movement in America burst into the public stage in the national election year of 1976 ... It was the candidacy and election of a self proclaimed ‘born-again’ Southern evangelical as the American*

president which brought the phenomenon to widespread public attention... This awakening led to an immediate interest in its most visible manifestation, evangelical TV. The public was surprised at the advanced technological competence of the evangelical broadcasters, the extent of their large organizations and the size of their budgets... Newsweek called it 'the most significant and over looked religious phenomenon of 1970s' "

William Martin (1988) explains that mass mediated religion performs a symbolic function of great importance in America. He says that it has been a major means of serving notice to the nation that evangelical Christians are a force to reckon with, socially, politically, and theologically.

As He left his disciples, Jesus gave them the great commission, *"Therefore go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things, whatever I commanded you ..."* (Matthew 28:19,20). This was a tall order for the disciples most of whom were fishermen. Their mode of transport was the row boat. Word of mouth, biologically and manually amplified and hand written scrolls were the novel mass media of the day. The Missionaries to Africa in the 19th century had some taste of this. They had to walk upcountry from the coast, or at best be ferried by porters on makeshift stretchers. (William B. Anderson, 1977)

On the converse, today's evangelists reach us in our sitting rooms from the comfort of their mega television studios, in America. This is something John Ludwig Krapf and John Rebmann, pioneer missionaries to East Africa in mid 1840s, would really love were they to make a visit in time, to this second millennium. One can even attend an electronic church service on the internet today (ASCM Conference, 2006).

Maybe this is why Barry C. Siedell, in 1971 said, *"In radio and TV is God given potential for this generation to complete the task assigned the church nearly 2000 years ago"* (Barry C. Siedell, 1971). And he is backed by Rev Abe G. Thiessen in the same year, saying, *"The church of Jesus Christ is confronted with a gigantic task which seems all*

out of proportion to its committed resources ... Yet Christ has not rescinded the commission He gave to His Church to go into all the world and preach the gospel to every creature, Mk 16:15. For this reason, God has placed at the disposal of the committed few the powerful tools of radio and TV to multiply the effective witness of the church" (Thiessen, A. G., 1971).

1.10 BACKGROUND OF RELIGIOUS BROADCASTING

The first religious radio broadcast took place almost simultaneously with the emergence of broadcasting itself. The first commercially owned radio station to offer a schedule of programming to the general public, received its license in October, 1920. It was in Pittsburgh, Pennsylvania and was known by the call letters KDKA (Microsoft Encarta Premium, 2006). On Jan 2, 1921, KDKA broadcast a Sunday evening service from Calvary Presbyterian Chapel in Pittsburgh. Richard Quebedeaux (1982) says that the event marked the birth of a movement which he calls *'the electronic church'*. He defines electronic church as *"the conglomerate of TV and radio evangelists, networks, satellites, viewers, listeners, which together form a new religious movement, transmitted and shaped entirely by the mass media"*. William Bluem (1969) calls the electronic church, *'the church on air'*.

Religious radio brought popular religion home from Church and revival tent in a realistic and passionate way that printed media could not match (Richard Quebedeaux, 1982). But TV could be more real. TV restores face to face feeling in broadcast communication. This makes it a more popular medium for the transmission of religion than radio. Quebedeaux (1982) says that TV broadcasting is the most important carrier of the religion of mass culture and may itself be said to be a kind of 'universal' religion. He asserts that only religion has matched TV as a cultural force that transmits identical messages to every group and class and calls TV a 'universal new religion'.

Television, commercially available since the late 1930s, has become a common household communication device in homes and institutions, particularly in the first world (Television, <http://en.wikipedia.org>). In the US, TV began to captivate the whole

nation in 1950, even though less than 10% of all households had a TV set. By 1955, almost all areas of US had TV stations and 65% of the country's households owned a set. By 1960, TV was nationwide, nine out of ten homes had sets. Today, it is the rare home that does not have two or three sets (Richard Quebedeaux, 1982).

In Kenya, at least 3.2 million homes have television sets (Daily Nation, March 19, 2008). With an average family size of seven (World Fact Book, March 2008) 3.2million households in Kenya would translate to 22.4 million Kenyans, who have access to TV. This is 56% of the population, considering an estimated total population of 40 million (World Fact Book, March 2008).

TV is a powerful communication medium. It combines picture, motion, colour and sound, to become very captivating. With the Satellite, TV broadcasts can reach far and wide in real time. One can watch a live sermon in the US in his/her sitting room here in Kenya.

The use of TV for religious broadcast is as old as television itself. In the 1940s and 50s, the US populace received religious TV broadcasts which were made free of charge, on sustaining time for organized religious groups. Three major faith groups dominated this era of religious TV broadcasting; Roman Catholics, represented by The National Council of Catholic men, Protestants represented by The Federal Council of Churches of Christ and Jews represented by The Jewish Seminary of America (Peter G. Horsfield, 1984).

The smaller independent Christian groups invaded the air waves through audience sponsored air time, on commercial TV in the 1960s and 70s. Horsfield (1984) tells us that it was these independent, audience supported evangelists who earned the nickname of '*electronic church*'. As they grew, these independent groups began to purchase and establish their own TV stations and to develop their own programming networks. This led to a marked decrease of sustaining time programs and increase in independently syndicated evangelical organizations' programs.

1.11 KENYAN PERSPECTIVE

Kenya is one of the countries with very fast religious growth (World Fact Book, March 2008). This religious growth was very evident in the 1990s when almost every cinema hall in Nairobi was converted into a church. During this period, there was a street preacher at almost every street corner in the City of Nairobi over lunch hour, attracting large crowds. Uhuru Park in the heart of Nairobi was a bee hive of activity over the weekends with Christian rallies and crusades. The rallies and crusades attracted thousands of people from all over the country. The late 1980s and the 1990s was a period of unprecedented low economic performance in Kenya and political heavy handedness. The rapid religious growth then could have been in line with Marx's theory of religion being 'opium of the poor'.

The mass media were not left out in fostering this growth and up came televangelists such as Pastor Alfred Lai of Jesus Cerebration Centre (JCC) Mombasa, Pastor Denis White of Nairobi Pentecostal Church (NPC) Valley Road and Apostle Harry Dass.

Radio religious broadcasts have been there for quite some time. Kijabe's, African Inland Church (AIC) Bibilia Husema, radio broadcasts were quite stable in the 1970s. They were broadcast via the Voice of Kenya (VOK) Radio Broadcasting Service. Today, there are a number of religious radio houses in Kenya such as; Radio Iqra, for Islamic broadcasts, Radio Waumini, for Catholic religious broadcasts, Bibilia Husema, from AIC, Kijabe, Hope FM from NPC, Radio 316, of Trinity Broadcasting Network (TBN) Family Media and Jesus is Lord Radio in Nakuru (Communications Commission of Kenya (CCK) 2009). In addition to these, almost every secular radio house in Kenya, e.g. Kenya Broadcasting Corporation (KBC) Radio, Radio Citizen, Home Boyz, Inooro, devote some time to religious broadcasts, especially Christian.

Prior to the liberalization of air waves in Kenya in the 1990s, the government owned Voice of Kenya (VOK) was the only TV station. Broadcasting of religious programmes on VOK television was regarded as a common good, like development, agricultural and educational programs. They were broadcast free of charge like the religious programs

in the US were broadcast using sustaining time. Those were the years that we had religious programs like Joy Bringers and Sing and Shine on VOK television. Today after commercialization of KBC, religious organizations have to pay for the airing of their programs on KBC television. But there is also the added advantage of the liberalization of airwaves and these organizations have a number of TV stations to choose from. There are also purely religious TV stations like Family TV, Sauti Ya Rehema TV – Sayare TV, Biblia Husema TV - BH TV and Hope Channel by Seventh Day Adventist's East African University – EAU (CCK, 2009).

1.12 FAMILY TV

The oldest and major religious TV station in Kenya, the Family TV, is a Christian broadcasting media house, owned by TBN Family Media. TBN is an American Christian broadcasting house, founded by Paul and Jan Crouch. It has paired with Kenyan Future Tech Electronics to form, TBN Family Media. The media house also has a radio station, Radio 316 - formerly Family FM, broadcasting Christian religious programmes. Most of the programmes on Family TV are foreign, coming from TBN in America. Sauti Ya Rehema (Sayare) TV, carrying GOD TV from United Kingdom, since last year, there is a new Christian media house in Eldoret, Hope Channel which is only in Kitui and Kisii.

Established in 1999, Family Media sees its mission as *“providing quality, wholesome, inspirational and positive entertainment”*. It gives its core values as, *“integrity, love and concern for families, positive and wholesomeness, inspiration and creativity”* (TBN Family Media Ltd 2006)

Family TV broadcasts in Nairobi on channel 9, Eldoret on channel 44, and Nakuru and Mombasa on channel 46. It is viewed in most parts of Central, Eastern, and the Rift valley province (TBN Family Media Ltd 2006). Media monitoring by the Steadman Group in July, August and September 2008, showed Family TV as

having majority of its viewers in Nairobi (Kenya Audience Research Foundation (KARF) 2008)

Family Media has a huge vision to cover Africa with Christian content programming from Africa. It meets its monthly budget of between six and seven million from audience sponsorship and a few advertisers. Audience sponsorship is through sale of membership, at one thousand Kenya shillings a month, though smaller donations are not locked out (TBN Family Media Ltd, 2007).

In the beginning, Family Media rented space to hoist its antennae and transmitters on KBC's and Nation Media Group's masts in Limuru. However, in year 2006, seven years after its inception, Family Media erected its own masts in Limuru as well (TBN Family Media, 2007).

Family TV has brought the electronic church to Kenya with its present day evangelicalism. This it does as it plays host to the trend-setters, the TBN television church evangelists and the Kenyan charismatic preachers who mimic them.

1.20 OBJECTIVE OF THE STUDY

1.21 GENERAL OBJECTIVE

The objective of this research was to do a content analysis of Family TV.

1.22 SPECIFIC OBJECTIVES

The specific objectives of this research were to:

1. establish the percentage of direct bible references in the Family TV sermons;

2. establish the consistency of the preaching to the bible references given in the Family TV sermons.

1.23 JUSTIFICATION OF THE STUDY

Today it is not unusual to hear 'Christian' teachings which are outside the Bible, or parallel to it, or opposed to it or in addition to it. This is how the present day cults and what earlier Churches called heresy came about. Recently in Kenya we had the case of the House of Yahweh religious cult. They had been taught and believed that the world was coming to an end on 12th September 2006. They went to hide in caves with gas masks to protect themselves (Daily Nation 13th Sept 2006). This happened in spite of the fact that the Bible says, *"But of that day and hour no one knows, no, not the angels in Heaven, nor the Son, but the Father"* (Mark 13:32).

There is also the teaching that all one needs to do to get material blessings and healing from God is to give generously to the pastor, branded 'planting a seed' (Saturday Nation 11th October 2008). This teaching goes on in spite of the Bible teaching that we are to work hard for our livelihoods (Genesis 3:19).

These are just two of the many examples that portray ignorance of biblical truth in the congregations. The role of the media is to educate, inform and entertain. Religious media houses therefore have the duty to inform and educate their audiences on their faiths. Going by this then, any Christian media house should carry the responsibility to inform and educate its audience on biblical content. This would protect the audience from becoming prey to those who would wish to make a kill out of them. Content analysis of religious media houses would assist in assessing whether they are meeting the aforesaid obligation to their audiences.

It is one thing for a preacher to stand and say things to people, even a crowd in Uhuru Park and quite another to say the same on television. The television has a wide reach. The recording can be replayed in latter days and years to people in other places and generations. So its effect is not only here and now, but very far off in time and space.

The television has added features of vision above the 'sound only' technology, such as radio. These features - pictures colour and motion, make television captivating, commanding the senses of sight and sound. It is through these features that the television is able to cultivate behaviour in its audience (Gerbner et al, 1979). Media is also known to set agenda and mould audiences' lives (McCombs and Shaw, 1972). The cultivation and agenda setting of media as far as religion is concerned, becomes very significant in the face of religious media houses. This is because as opposed to the once in a while broadcasting by the secular media houses, the religious media houses ensure the audience is submerged in the religious broadcasts, twenty four hours a day, seven days a week. With the powerful media we have today, this would have detrimental effect on the audience, especially the heavy broadcast media consumers, if the wrong religious media content is fed. It is therefore important to access the religious content that our audiences are being fed by the media houses. Such information would assist the religious leaders of the various faiths to determine whether the content is within their doctrines.

1.24 SIGNIFICANCE OF THE STUDY

The guardians of the various religious faiths have the responsibility to guard their flocks from wrong or adulterated doctrines and ensure and promote the teaching of the correct doctrine. This becomes even more paramount when mass media is being used to propagate the faith, because of the power of the media to influence people (Denis McQuail, 2005) set agenda (McCombs and Shaw, 1972) and cultivate behaviour (Gerbner et al, 1979). Media research would give the religious gurus an objective picture of just what is happening.

Content analysis of the messages will tell something over and above what the originators intended to say. It will also tell the society and the culture in which the messages are produced and the media houses that produce and publish them (Denis McQuail, 1987). From content analysis, one can make inferences on the messages and their sources and publishers (Berelson 1952).

This research will therefore tell the Christian religious leaders something over and above what the speakers on Family TV intend to say. It will also tell something about family TV as an institution. From the findings of the content analysis, the religious leaders can make inferences on the Christian content being fed to the audience of Family TV. They can also make inferences on Family TV as a propagator of Christian faith. From these inferences, the custodians of the Christian faith in Kenya can make informed and objective conclusions and decisions, on mass mediated Christianity in Kenya.

CHAPTER II

LITERATURE REVIEW AND THEORETICAL FRAME WORK

2.0 LITERATURE REVIEW ON USE OF MASS MEDIA IN EVANGELISM

2.01 PRINT MEDIA EVANGELISM

The print mass medium was the first mass medium to be used in evangelism. God used it, "...tablets of stone, written by the finger of God" (Exodus 31:18). God instructed his messengers to use it, "Write the things which you have seen" (Rev 1:19).

In the history of the mass media, the print media came first. The first book to be commuted to print as we know it today was the Bible by Johann Gutenberg in 1455 in Germany. (Melvin L. DeFleur et al, 1989)

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The missionary to the African continent from Europe therefore came armed with the 'written' Bible, 'The Written Word', as some call it. There was therefore the necessity for the converts to learn to read so as to get the most from the source, the Bible. This saw the birth of Kusoma (Reading) evangelism, which started in the Buganda Kingdom of Uganda, in early 1890s. Kusoma evangelism then spread to the rest of East Africa, including Kenya. (William B. Anderson, 1977)

Lawrence Babb and Susan Wadley (1995) argue that the "*new communications media have profoundly altered the circulation of symbols, including religious symbols, in South Asian societies*". They say that, "*whereas, prior to print, religious symbols tended to remain within very localized groups, their wider availability allowed them not only to spread geographically but also to transcend social boundaries*". This "*social mobility*" they say, "*has disembedded religious traditions from particular locations and from particular groups and castes and spread religious observances in new ways, throughout India*"

Until the last few decades, popular religion in the US could be best understood by reading 'inspirational best sellers'. The inspirational best seller remains a very important vehicle for the transmission of popular religion, but it has been surpassed by TV (Richard Quebedeaux 1982).

Treatises and collections of sermons and tracts were already being published in the 17th century. Fundamental apocalyptic writing first entered the popular religious book market in a big way in 1970, with Hal Lindsey's 'The Late Great Planet'. The book was the New York Times nonfiction bestseller of the decade, selling over 10 million copies. It made the idea of 'evangelical publishing' a lucrative possibility (Quebedeaux 1982).

Spiritual biographies and autobiographies of popular celebrities made their way into the world of popular religious publishing in the late 1960s and mid 70s. Almost every who is who in the world of televangelism has a bi or an autobiography, beginning with David Wilkerson's 'The Cross and The Switchblade' in 1964 (Quebedeaux 1982).

Today's bestselling books, often lead to the **guest** appearances of their authors on TV stage of the electronic church, for advertisement (Family TV, 2008)

Christian magazines feature in advancement of popular religion. Here in Kenya we have had quite a number, including yesteryear's Target and Beyond and today's Revival Springs. International Christian magazines also find their way into the Kenyan market, like Billy Graham's Decision.

The church press in Kenya dates back to the mid 1900s. Christian publications played an important role during the struggle for independence, and in political reforms thereafter in Kenya.

2.02 BROADCAST MEDIA EVANGELISM

Few topics in the study of religion have received as much attention during the past few decades as religious broadcasting. The drive came from recognition during the mid 1970s that evangelical Christianity was a vital and growing component of American

religion. Part of its vitality and growth seemed traceable to its extensive use of radio, TV and other modern methods of communication (William Martin 1988). Until the 20th century, it had been technologically impossible for the Church to reach every person in the world with the Gospel. Today it is possible (Barry C. Siedell, 1971) and for this reason, Tom Bisset (1971) observes, *"The simple fact that media for mass communication are available to evangelical Christians is sobering, since Christian responsibility and accountability are proportionate to opportunity and capability"*.

Religion is now available on TV in every region of the US and increasingly the world (Stewart M. Hoover, 1988). Stewart was just echoing what had been on the lips of many observers. There were subjective and impressionistic views expressed on religious TV organizations, personalities, audience and effects. Religious broadcasters were caricatured, the sizes of audiences exaggerated and alarm sounded over religious broadcasting social and political role.

Research in this field has however now corrected many of the subjective generalizations and exaggerations. There is now a clearer understanding of how religious broadcasters raise their money, how much and what they do with it. It is now known that the religious broadcast audience is large but not as was once claimed and we know much about its demographic characteristics and its theological and political views. We know that most of viewers are church members and that religious broadcasts constitute an addition to their participation in local congregations rather than a substitute for it (William Martin, 1988; KARF, 2008; Michael Chege Karanja, 2006)

Hoover (1988) continues to observe that mass mediated religion can be a force for demagoguery and an instrument to turn people from serious engagement to simplistic solutions. However, he adds that it can also strengthen and deepen the faith of viewers by providing them with instruction, exhortation, inspiration, hope, encouragement, entertainment, example and opportunity for service.

The Crux of evangelism is to teach so that the recipients will understand the message and be able to make a knowledgeable decision for or against Jesus Christ. The new

members are to be taught so that they can carry on the task of witnessing in their communities. Broadcast evangelism does this by:

- sowing the seed of the gospel, that is, making the first contact with people who are totally ignorant of the Christian message;
- repeating the message until the audience is thoroughly acquainted with the claims of Jesus Christ;
- call for a decision on the part of the listener;
- teaching the new converts, firmly rooting them in sound doctrine ;
- not being subject to geographical or political barriers as the missionaries and evangelists (Barry C. Siedell, 1971)

Paul Freed, founder of Transworld Radio (TWR) the largest religious radio broadcaster, was concerned as a young man that, he could only reach a few people with the gospel of Jesus Christ as they sat about the fire in the village. *"And the question started to shape in my mind, what about all the others who have never had a chance?"* says Freed. Freed had an overpowering burden for the Spanish people and radio remained foremost in his consideration of an answer for the Spanish millions. Freed was advised Tangier would be the best place for broadcasting into Spain and Europe. Tangier on the North Coast of Africa was an international City separated from Spain by only 26 miles of water. On Jan 11, 1952, TWR got its official start under the name INTERNATIONAL EVANGELISM in Tangier in Morocco. Broadcasting out of Tangier continued through December 31st 1959. From Morocco, Freed could reach most of Europe with his radio broadcasts (Barry C. Siedell, 1971). This was a case of Africa evangelizing Europe through radio broadcast.

Far East Broadcasting Company (FEBC) founded by Robert Brown, John C. Broger and William J. Roberts in 1948, was an example of radio broadcast transcending political

cum religious barriers. Located in Manila Philippines, the radio station would beam powerful signals to China, broadcasting several hours of Chinese language religious programmes (Barry C. Siedell, 1971). *"A considerable proportion of the resources of international religious broadcasters has been expended in developing transnational radio signals which can reach those peoples of the earth whose governments do not permit religious broadcasting, or in the case of Islamic nations, prohibit Christian broadcasting"* (Michael Serazio, 2006). In the second half of the twentieth century, religious broadcasters represented the largest single category of global radio users. They beamed more hours every week and in more languages, than any other international genre. *"Nowadays, thanks to distribution platforms opening up and twenty years of steady growth, a global network like TBN is able to provide broad beams and spot beams to every nook and cranny of the planet"* (Michael Serazio, 2006)

Another area in which the media has scored in evangelism is Hollywood and sports' fields. *"Once not very long ago, Hollywood entertainers might have been embarrassed about being born again Christians, orthodox Jews, etc. Visible religious profession might have hurt their career - but no longer. Very simply, popular religion actually helps believing stars and would be stars achieve the success they desire today and then keep it. The religion of mass culture is common in Hollywood and professional sports' stars. The religion of mass culture is transmitted by mass media,"* (Quebedeaux 1982)

But content remains a thorny and subjective issue in broadcast media. There is pressure from commercial media houses for religious broadcasters who have to buy air time on them. Also there is the desire to win large audiences to contribute to the running of the religious media houses for those who have them. Those who have to buy air time have also to appeal to the audiences for support to *'keep the programmes on air'* (Family TV 2008). Commercial media houses would not like any content that would discourage their audiences or raise any controversy. This is because they would like a big audience to sell to the advertisers and would not like any controversies that may cost them in any way, for example in legal tussles or credibility. Thus they demand certain content qualities. Horsfield (1984) says that the message is reduced to blend

with the TV's own intentions. McQuail (1987) says the messages have a stylized, patterned, even manufactured character. So in this line, Networks sought to make all religious programming emphasize broad religious truths, rather than individual or denominational tenets, at the dawn of religious broadcasting. This demand is the one that gave birth to religious media houses.

Theologian Martin Marty (1961) suggested that the communication of Christian faith under such conditions is difficult because, *'the essence of Christianity lies in its particular beliefs and affirmations not just in its general ones'*. He observed that to ask a Christian communicator to reduce his message to *"broad truths"* is to remove the essence of the Christian faith. Evangelical broadcaster Ben Armstrong similarly attacked the programs produced under such conditions calling them *"bland discussions about good deeds rather than the mandates of the gospel"* (Siedell, 1971). These feelings led to the withdrawal by a number of denominations from network programming and consequent establishment of own religious media houses. The new religious media houses were usually supported by donations from audiences (Siedell, 1971).

In pursuit of large audiences, religious broadcasters use all manner of appeals. This is where subjectivity comes in, as the evangelists try to unravel the mystery of just what, appeals to the audiences of the day. It is in such subjectivity that Pat Robertson of 700 Club interjects, *"In watching religious TV, the viewers do not want their lives complicated further by theological subtleties. They want to be encouraged and assured"* (Quebedeaux, 1982)

One of the things that study of content is able to tell us is the culture in which the messages are produced (McQuail 1987, Berelson 1952). Quentin Schultze (1991) claims that, when U.S. televangelism reaches international audiences, it is more likely that *"people are converted more to American culture than to Christianity."* He says that *"American Religious programs create an image of America for the rest of the world and this can sometimes be an impediment to conversion goals."* On this view, Michael Serazio (2006) adds, *"The most important reason why we seem unable to penetrate*

other cultures is that our theology of the cross and our understanding of Jesus are tightly wrapped in our American cultural application of Christianity."

Robert Godfrey (1993) talks of *'televangelism and the personality cult (tendency of Americans to form Cults of personality) lure of drama (the American love for simple, emotional, and moralistic stories) and the modern American faith in technology'*. He exhorts that, *'God expects humankind to have more faith in him than in the technologies used by his messengers'*. Equally, *'God expects man to worship him, not his messengers'*.

One does not need to do more than just listen to an introduction of an evangelist on a TBN telecast to appreciate the American worship for personality. The host will talk of 'a mighty man of God' and the great things he has done and not what God has done through the man (Family TV 2008). As for lure of drama, Quentin J. Schultze (1991) says that as the congregation becomes an audience, the worship service is presented as entertainment.

But the swaddling in American culture does not mean that there are no truths of the gospel grasped by the audience. It is Bishop Desmond M. B. Tutu (1977) who said, *"I have like many from the Third World, criticized missionaries of the past for making us ashamed of being ourselves because they have so often tried to "circumcise" us into Europeans before allowing us to become Christians. Yes, but these people from overseas brought us something too wonderful for words, ever if they brought it wrapped in Western swaddling clothes"*

Another phenomenon of the electronic church today is that it has become a family affair. The mega electronic churches for example; Pat Robertson's Christian Broadcasting Network, Robert Schuler's Crystal Cathedral Hour of Power, Paul Crouch's Trinity Broadcasting Network and even Billy Graham's Billy Graham Evangelistic Association, are family businesses, now moving to the second generation. Pat Robertson's son Gordon is already in the process of taking over from his elderly father and so are Robert Schuler's and Billy Graham's sons. William F. Fore (1990) observes, *"Their*

organizations are incorporated, of course, but usually the Board of Directors is a closely knit family affair, with the evangelist, his wife, their sons or daughters as the members". This has set an agenda for the Kenyan electronic church and also cultivated the behaviour, whereby the list of televangelists is dominated by family members like, Bishop Muiru and Reverend Lucy Muiru of Kuna Nuru Gizani and Reverend Allan Kiuna and Reverend Cathy Kiuna of Jubilee Christian Church (Family TV 2008).

Christian Religious broadcast through radio has been a feature of broadcasting in Kenya since the mid 1900s. Bibilia Husema, an AIC radio programme was one of the pioneers of Christian broadcast programmes in Kenya. However, its programmes were aired by KBC. It was not until 1990s that air waves were liberated in Kenya and various church organizations began owning broadcasting media houses. These include the Catholic Church's Radio Waumini, NPC's Hope FM, AIC's Bibilia Husema, Islamic Iqra and TBN Family Media's Radio 316.

TV broadcast in Kenya began in 1964. Christian religious broadcast on TV was until Family TV came in 1999, an occasional program here and there, as the churches were able to pay for the broadcasts, or as it 'met the needs of the public', according to power brokers of the day.

According to the World Fact Book (2008) Kenya is 78% Christian and a Christian TV station was therefore overdue when Family TV came in 1999. The station owned by TBN Family Media broadcasts in English and covers Nairobi, Mombasa, Kisumu, Nakuru and Eldoret and their environments. Thus it is in essence an urban TV station. However, the station has a full menu of sermons, praise and worship, prayers, social Christian teachings such as family doctor and children's Christian teachings. It is truly a TV Church.

The sermons are however usually foreign, from TBN. There are however few local sermons, but mainly from charismatic Ministers like Bishop Margret Wanjiru of Jesus is Alive Ministries, Bishop Mark Kariuki and Apostle Martin Ssuna. There is virtually nothing from the mainstream churches like Catholic, Anglican or Presbyterian churches.

But the birth of televangelism in the world was far much earlier than in Kenya. Broadcast evangelism dates back to the first voice transmission by radio on Christmas Eve, 1906. A Canadian Engineer sent a signal internationally that contained a religious service with readings from the gospel of Luke (Michael Serazio, 2006). Two decades later, Guglielmo Marconi, considered the father of radio technology, helped inaugurate Vatican Radio, This was the first global religious broadcasting network tasked with linking the Papacy to Catholics worldwide (Michael Serazio, 2008). Upon television's proliferation in the 1940s, another Catholic broadcast star, Bishop Fulton Sheen, rose to the forefront of popular culture (Michael Serazio, 2008).

Critical to the future growth of religious broadcasts in America was a 1960 Federal Communications Commission ruling that decreed networks could sell airtime to eager evangelicals and still receive a 'public interest credit' (Michael Serazio, 2006).

Serazio is telling us that it is the evangelicals, in whose class the charismatic movement in Kenya belongs, who have played a major role in the proliferation of modern day televangelism.

Dom Stasi (2004) says that he witnessed the genesis of modern televangelism in America in mid 1970s, *"I was present, I know now, at American Televangelism's Big Bang, or if you prefer, it's Genesis. Big league Fundamentalist Christian TV Evangelism was born at that table that day. It was the mid-Seventies. Satellite delivered televangelism was born on that day back in 1975. I watched it hatch. Suddenly it was everywhere"*

Some scholars like (Dom Stasi, 2004) credited the many crises in America in the 1960s, and 1970s; the Vietnam War, the Watergate scandal, threat to the family unit and other associated social ills, for the growth of televangelism in the mid 1970s.

2.1 THEORETICAL FRAMEWORK

The research presupposes that television content has power to influence people.

At the dawn of mass mediated communication in the late 1800s and early 1900s, the mass media were thought to be all powerful. This was the era of Bullet Theory. The Payne Fund Studies in 1928 and The Wars of the World broadcast by Mercury Theatre on October 30, 1938 supported this view. However, Paul Lazarsfeld research in 1940, on the effect of mass media political propaganda on voters, commonly referred to as 'The People's Choice' and the experiment with the American soldiers exposed to the movie series 'Why we fight', to motivate them to fight, pointed to a different direction. The media did not produce the effects they were expected to produce. They did not influence the people to vote differently than they had initially decided to and the movies did not motivate the soldiers to fight. This was the birth of 'The Limited Effect Media Theory' (DeFleur, 1995).

But the coming of the television in the 1950s and 1960s with more power of attraction than its predecessors the film, the print press and the radio, got communication researchers questioning the limited effect theory. Lang and Lang (1981) wrote, "*The evidence available by the end of 1950s, even when balanced against the negative findings, gives no justification for an overall 'media impotence' verdict.*" The scholars claimed that part of the reason why researchers had come to a conclusion of limited effect, was concentration on a limited range of effects. They said that concentration on short term effects and individual rather than institutional effects, led to the conclusion of limited effect. One of the researchers Noelle-Neumann (1973) coined the slogan, '*return to the concept of powerful media*'.

Looking at long term effects, and focusing on institutions rather than individuals, the researchers came up with; the ' sleeper effect' in relation to the American soldiers experiment on "Why we fight", the Agenda setting theory of McCombs and Shaw in 1973 and George Gerbner's cultivation theory of 1973 (George Gerbner, 1973). So it was the television's power to influence that got the researchers rethinking on the effect

of the media. In fact, George Gerbner's work on cultivation theory was entirely on television audience (McQuail 2005). So we are not wrong in presupposing that TV influences the audience. The study looked at content in relation to cultivation and agenda setting theories.

2.11 CULTIVATION THEORY

The 1960s and 1970s in the US were characterized by violence and there was a national concern. As a result, there was increased interest in the study of televised violence. George Gerbner conducted a content analysis to find out how much of several kinds of violence were shown on TV. The research concluded that there were a lot. The research was extended into 1970s and 1980s (DeFleur, 1989). The research findings indicated that mediated reality can influence people's beliefs and thereby conduct. They called this influence mainstreaming. In terms of television, they called it cultivation. They said that television's content cultivates people's beliefs (DeFleur, 1989). Concise Oxford Thesaurus (1995) defines cultivation as the process of acquiring or developing a quality or skill. Thus in the cultivation theory we are saying that people acquire and develop skills from television content.

Cultivation theory is a construction theory. It helps to show how we gain knowledge and how that knowledge serves to guide our conduct, that is, construct our lives. By applying this theory to the televangelism audience, we would expect them to conduct themselves in accordance to the televangelism content. We would expect them to construct their lives with the building blocks, picked from televangelism content.

The main themes in televangelism today are supernatural healing and financial and material increase, accelerated by sacrificial giving. The sacrificial giving is commonly referred to as '*sowing a seed*'. These themes are referred to as '*health and wealth gospel*' or '*prosperity theology*' (Arthur Versluis, 2001). Going by the cultivation theory, this kind of theology could lead to an increase in dependency on supernatural healing, especially for difficult to treat diseases such as HIV/Aids, diabetes and hypertension. Poverty and high cost of professional medical care as the case is in Kenya would

exacerbate the situation (Daily Nation, Wed 19th Nov, 2008). This scenario could consequently lead to a proliferation of a breed of false faith-healers of the likes of Evangelist Nduta, offering 'healing prayers' at a fee (Sunday Nation, 21st May, 2006). This would continue to escalate poverty as people are fleeced of their earnings and undermine the gains we have made in the field of health, as people neglect professional medical advice.

The prosperity theology could also lead to exploitation of poor followers by unscrupulous pastors for self enrichment. Saturday Nation of 11th Oct., 2008, carried a first page main headline, "*How preachers fleece their poor flock*" and a bullet subhead on the same page "*Pastors distort gospel for cash*". The story began, "*beginning a church is the latest way to make easy money ...*" (Saturday Nation, 11th Oct., 2008).

Elsewhere in the world, Hortense observes, "*televangelism is the operative neologism here, in which case religion has become as overwhelming and profitable an enterprise as any organization belonging to the technological/service sectors*" (Hortense J. Spillers 2007). Almost every sermon ends with an appeal for donations, and /or for purchase of a book, compact discs (CDs) and digital video discs (DVDs). This is in addition to several uninterrupted hours of fundraisers (Family TV, 2008). Members of the audience are urged to plant a seed into the televangelist's kitty to induce God's healing and financial and material blessings. Following the cultivation theory, this theology would lead to ignorant, excessive giving by the audience, to the televangelists and other pastors. This may lead to increased poverty of the audience and excessive riches of the pastors as observed above. It may also lead to procrastination as people hope to get money and property miraculously without doing any work, just because they have 'sown a seed'. This is in contrast to the Bible's teaching in Genesis, that we are to work hard to earn our livelihood, "*In the sweat of your face you shall eat bread until you return to the ground*" (Genesis 3:19).

The method of preaching can also be cultivated in the preachers in the audiences, who would start copying the televangelists. If the televangelists' preaching is in accordance with the bible, the audience preachers would be expected to preach in the same way

according to the cultivation theory. If the preaching is not in line with the bible, then we would expect the preachers in the audience to cultivate the same kind of preaching. Robert Godfrey (1993) is one worried televangelism scholar, he asserts, "*One of the great tragedies of our time is that so many local churches are choosing to try to copy the electronic church. Many local churches are seeking to be attractive by emulating some of the easy, individualistic, and interesting features of the electronic church.*"

The Bible is the Christian manual and all Christian teaching and preaching have to be in line with it and supported by it and supports it. Loraine Boettner (1932) says that Scriptures are the highest court of appeal in all matters of controversy between Christians and that they are the common authority of Christendom. Our Lord said we are to 'make disciples'. That is, we are to lead people into life-long commitment to learn from and follow the Lord Jesus Christ (Godfrey, 1993). The Great Commission specifies that making disciples involves "*teaching them to observe all things, whatever I commanded you*" (Matthew 28:20). "*Our Lord wants us to be carefully and deeply instructed and he wants us to seek to be obedient in all things*" (Godfrey, 1993).

This then calls for bible grounded sermons. We looked at the sermons as to their biblical content and assumed that the more the biblical content the more biblical the sermon was. Consistency of the sermon to the biblical references was also assessed. Consistency was considered as an indicator of biblical leaning of a sermon.

2.12 AGENDA SETTING THEORY

McCombs and Shaw in their research in the late 1960s found that there was a high level of correspondence between the amount of attention given to a particular issue in the press and the level of importance assigned to that issue by the audience (DeFleur, 1989). They said that this did not mean that the press was successful in swaying their audiences to adopt a particular point of view, but that "*it was successful in bringing people to regard some issues as more important than others.*" They said that in this scenario, "*the agenda of the press did become the agenda of the people*" (DeFleur, 1989; McCombs and Shaw, 1973).

In televangelism, the television medium, going by the agenda setting theory, sets agenda for the audience. It tells the viewers which issues and people to regard as important. The importance of an issue, person or event could be gauged by among others, whether it has been allocated time in the TV broadcast, what is not being aired being regarded as not very important (Lowery and DeFleur 1995). So, televangelism audience will regard evangelists, churches, sermons, topics and even style of evangelism portrayed on television, as more important than those not carried on air. Importance of issues, people and things carried on TV will also be gauged by frequency of their appearance and time of the day that they appear. Those appearing more often and at prime time being considered more important. Thus, personalities, churches and topics appearing more often and at prime time will be considered more important than others, as per the agenda setting theory. Content appearing on TV will also be considered more important than that not appearing. Content appearing more frequently and at prime time, will be considered more important than that appearing less frequently, or during off peak hours. Content analysis of religious TV houses' broadcasts can therefore help determine the issues, people, events and content that their audiences consider important.

A Christian TV station should foster Christianity according to the bible. If it has high bible content, the audience will according to the agenda setting theory, consider the bible important, in their Christian lives. If on the contrary there is little biblical content, the audience will not consider the bible important in their lives. This will apply both to the pastors and members of various congregations in the audience. Pastors in the audience will thus either be stimulated to regard bible content as important, or unimportant in their preaching, creating a dung beetle effect in whichever practice.

An analysis of the bible content of a Christian TV media station would therefore help indicate whether, its audience will consider biblical content and consequently the bible as important, in their Christian lives.

CHAPTER III

METHODOLOGY

3.0 RESEARCH METHOD

The research method used in this research is content analysis.

3.1 DEFINITION

Bernard Berelson (1952) defined content analysis as a research technique for the objective, systematic and quantitative description of the manifest content of communication.

Ole Holsti (1960) defined content analysis as *"any technique for making inferences by objectively and systematically identifying specified characteristics of messages."*

Stone, Dunphy, Smith & Ogilvie (1996) say that *"Content analysis is any research technique for making inferences by systematically and objectively identifying specified characteristics within text"*

Neuendorf (2002) summarizes content analysis as the primary message-centred methodology.

These definitions are in addition to many more and what they all agree is that, content analysis is a research methodology that aims at making inferences about a communication, based on the communication's content. This definition was taken as the working definition for this research.

3.2 USES OF CONTENT ANALYSIS

The importance of content analysis lies in its ability to tell us something over and above

what its originators intended to say. Denis McQuail (1987). Berelson (1952) gives three composite uses of content analysis:

1. making inferences on characteristics of communication content;
2. making inferences on the producers or causes of content;
3. making inferences on the audiences and consequences of content.

Denis McQuail (1987) supports this when he says adds "*study of content can also tell us about the society or culture in which the content is produced and the media organization that produces and/or publishes it and its way of working*".

In this research, content analysis was used to make inferences on:

- characteristics of the communication content;
- the media house publishing it;
- consequences of the content.

3.3 CONTENT ANALYSIS PROCEDURE

3.31 SAMPLING

The first step in content analysis is sampling. Newbold et al (2002) says that sampling for media content analysis comprises three steps:

1. selection of media forms or universe of the content , i.e. newspapers, magazines, radio, TV, film etc. and genre i.e. news, current affairs, drama, soap opera, documentary, sermons and so on (Google, 2008);
2. selection of issues or dates i.e. the period;

3. Sampling of relevant content from within those media.

In this research, sampling was done as shown below.

- **Universe of the content**

In this research, the media form or universe of content was the television.

- **Sampling of the TV station**

There being many television stations in Kenya, the second step was sampling. The sampling in this research was done purposefully targeting Christian television stations. The oldest and Christian television station with a national reach in Kenya, Family TV (Family TV 2009, KARF, 2009) was purposefully selected. It was considered as the electronic church with the main Christian influence in the country.

- **Choice of genre**

The genre on TV to be studied is then chosen. The genre that represents the characteristics being looked for best is chosen. For example, if we are interested in what happened at a particular place, we would look at news and not movies. The research was looking at biblical content in Family TV. The genre on a Christian station that is expected to have bible quotations is the sermons. The genre we looked at in this research was the sermons on Family TV.

- **Determining the period to be studied**

The research has to determine a period of study since a study cannot be timeless. The period depends on distribution of the genres being studied, volume of genre being studied and availability of data, time and other resources. This research looked at the first quarter of the year 2009, that is the period January, February and March, year 2009. This period was purposefully chosen because earlier recordings from the media house were not forthcoming and the researcher had to do own recordings from live TV broadcasts. So, the 12 weeks

in this period were the accessible population (Mugenda et al, 2003). For descriptive research (Mugenda et al 2003 and Gay 1983) say that 10% of the accessible population should form the sample size. Ten percent of twelve weeks is 1.2 weeks. This was rounded to two weeks. The two weeks were sampled through simple random sampling method, using a table of random numbers.

- **Sampling the sermons to be studied**

Stratified Random Sampling Technique was used in sampling the sermons. This ensured inclusion of sermons that might not have been included due to their infrequency, for example the local sermons, were we to do a simple random sampling (Claire et al, 1976). There were two strata, local and foreign sermons depending on where the sermon was preached, if live or recorded.

- **Sample size**

This being a descriptive research, ten percent of the accessible population, that is, the days and the sermons in the chosen two weeks, which were also the target populations (Mugenda and Mugenda, 2003) formed the sample size (Gay 1983). Ten percent of the days in the chosen two weeks were 1.4days, which were rounded to two days. The two days were sampled through simple random sampling using a table of random numbers.

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3.32 CODING

Jim Macnamara (2006) says that Content analysis should involve examination of multiple variables. This means that it should be a multivariate analysis, not a simplistic rating of a single variable. He argues that rating of a single variable tells us little about the likely meaning and effects of a text.

If we are to use multiple variables, then it requires us to be able to tell distinctively between one variable and the other. This is achieved through categorization and coding.

Denis McQuail (1987) defines categories as “mutually exclusive, sets of media output, recognizable at a common sense level, varying only in degree of specification, from whole media e.g. all TV or all newspapers, to content types e.g. news, advertisements, fiction, to types within types e.g. personal advertisements”.

In media content analysis, a priori design is operationalised in a coding system (Jim Macnamara, 2006). Once the researcher decides on the categories, each is given a form of identity, usually referred to as a code and a coding list is drawn.

3.33 CODING LIST

- **Coding of sermons**

In this research, the sermons were categorized into two, local and foreign, depending on where they were preached if live or recorded. Local sermons were coded 1 and foreign sermons 2.

Table 1 **CODE SHEET 1**

SERMON CATEGORY

SERMON CATEGORY	CODE
Local	1
Foreign	2

- **Coding of Preachers**

In this study, the preachers were categorized broadly into two by their nationality, Kenyans and non Kenyans. Kenyan preachers were coded 1 and non Kenyan preachers were coded 2. Within these categories there were sub categories into charismatic and main line denominations. Preachers from main line

denominations were coded 3 and charismatic preachers were coded 4. The gender of the preacher was also considered and male preachers were coded 5 and female preachers were coded 6.

Table 2

CODE SHEET 2

PREACHERS' CATEGORY

PREACHER ATTRIBUTE	KENYAN	NON - KENYAN	MAIN LINE	CHARISMATIC	MALE	FEMALE
CODE	1	2	3	4	5	6

Table 3

▪ **Score sheet for preachers**

SERMON NO.	NAME OF PREACHER	GENDER	DENOMINATION	NATIONALITY

▪ **Coding of preamble**

The programs on Family TV usually have preambles. Two main preambles have been noted:

- 'this program is on air because of your generous contribution';

- 'the views in this program do not represent the views of TBN/Family Media' (Family TV, 2008).

The coding for preamble was done as shown below.

Table 4

CODE SHEET 3

CODING FOR PREAMBLES

PREAMBLE	CODE
NON	0
ON AIR BECAUSE OF YOUR GENEROUS CONTRIBUTION	1
CONTENT DOES NOT REPRESENT VIEWS OF TBN/FAMILY MEDIA	2
OTHER	3

Table 5

SCORE SHEET 3

SCORE SHEET FOR PREAMBLE

SERMON NO.	PREAMBLE	REMARKS
1		
2		
3		
4		
5		

▪ **Coding of closing remarks**

Most sermons end with a request to the congregation to take some action. Below are some of the actions the congregations are asked to take.

- TV congregation asked to stand or move to the front for prayers for various needs also called alter calls.
- TV audience asked join the TV preacher for prayer – this was considered as alter calls.
- Purchase books , CDs, DVDs and other items.
- Send cash.
- Contact the preacher.

The closing remarks were coded as shown below.

Table 6

CODE SHEET 4

CODING FOR CLOSING REMARKS

REMARK	CODE	SPECIFIC REMARKS
NO REMARK	0	
ALTER CALLS	1	
PURCHASE	2	
SEND CASH	3	
OTHER	4	

Table 7

SCORE SHEET 4

SCORE SHEET FOR CLOSING REMARKS

SERMON NO.	CLOSING REMARKS	REMARKS
1		
2		
3		
4		
5		

- **Coding of Themes**

Two categories of themes were considered, Prosperity gospel which was coded 1 and others which were coded 2. There was a remarks column for the researcher to indicate the theme of the sermon. This was a qualitative assessment by the researcher.

Table 8

CODING SHEET 5

CODING FOR THEMES

THEME	CODE	REMARKS (SPECIFIC THEME BY RESEARCHER)
PROSPERITY	1	
OTHERS	2	

Table 9

SCORE SHEET 5

SCORE SHEET FOR THEMES

SERMON NO.	CODE	THEME GIVEN BY PREACHER	REMARKS (SPECIFIC THEME BY RESEARCHER – QUALITATIVE)

▪ Coding of Sermon content

The sermon content was categorized into two major categories, biblical verses which were coded 1 and other content which was coded 2.

Table 10

CODE SHEET 6

CODING FOR SERMON CONTENT

CONTENT	CODE
BIBLE VERSES	1
OTHER	2

▪ Coding of bible verses

Where bible verses were given, scores were made as to whether:

- the reference in the bible was given orally;

- the reference was projected;
- the verses were read out;
- the verses were projected.

These variables were coded as given below.

- **Coding of bible references**

Table 11

CODE SHEET 7

CODING FOR BIBLE REFERENCES

BIBLE REFERENCES ATTRIBUTE	CODING
NOT GIVEN	0
GIVEN ORALLY ONLY	1
PROJECTED ONLY	2
PROJECTED AND GIVEN ORALLY	3

Table 12

SCORE SHEET 6

SCORE SHEET FOR BIBLE REFERENCES

SERMON NO.	GIVING OF REFERENCES	REFERENCES GIVEN
1		
2		
3		
4		
5		

- **Coding of reading and projection of the bible passages**

Table 13

CODE SHEET 8

CODING OF READING AND PROJECTION OF BIBLE PASSAGES

BIBLE PASSAGES READING	CODING
PASSAGE NEITHER READ ORALLY NOR PROJECTED OR QUOTED	0
PASSAGE READ ORALLY ONLY	1
PASSAGE PROJECTED ONLY	2
PASSAGE PROJECTED AND READ ORALLY	3
PASSAGE QUOTED ONLY OR PARAPHRASED – NOT READ FROM BIBLE NOR PROJECTED	4

Table 14

SCORE SHEET 7

SCORE SHEET FOR BIBLE PASSAGE READING

SERMON NO.	READING OF BIBLE PASSAGE	BIBLE PASSAGES READ/PROJECTED	LONGEST TIME SPENT READING/PROJECTING
1			
2			
3			
4			
5			

- **Coding of consistency of preaching with the bible references**

Assessment of consistency of preaching with the bible references was qualitative by the researcher. There were two categories, consistent and non consistent.

Table 15

CODE SHEET 9

CODING OF CONSISTENCY OF PREACHING TO BIBLE REFERENCES

CONSISTENCY OF PREACHING TO BIBLE REFERENCES	CODING
NOT CONSISTENT	0
CONSISTENT	1

Table 16

SCORE SHEET 8

CONSISTENCY OF PREACHING TO BIBLE REFERENCES

SERMON NO.	CONSISTENCY	REMARKS
1		
2		
3		
4		
5		

3.4 QUANTITATIVE MEASUREMENTS

The quantitative measurements taken were:

- length of the whole sermon;
- amount of time spent on reading out the bible verses;
- length of time a bible passage was projected.

Where the passage was both read out orally and projected, the period spent reading was used to compare with the entire sermon duration and other content if the two durations were different. If the passage was just projected and not read, the duration it was projected was scored as nil if the preacher said other things apart from what was

projected, or scored as the actual time it was projected, if the speaker kept quiet to allow the audience time to read. This is because the speaker unlike the text is obtrusive and would therefore command more attention than the projected silent non-obtrusive bible passage.

If the time that the passage was projected was longer than the time it was read and the speaker was quiet for the extra time of projection, allowing the audience to read, then the actual time of projection was considered for calculation.

- **Score sheet for time measurement**

Table 17

SCORE SHEET 9

COMPARISON OF DURATIONS OF SERMON, BIBLE READING AND PROJECTION

SERMON NO.	DURATION IN MINUTES	PERCENTAGE TIME	REMARKS
SERMON			
BIBLE READING			
OTHER CONTENT			
BIBLE PASSAGE PROJECTION			

Coding of reading of projected text

Table 18

CODE SHEET 10

CODING OF READING OF PROJECTED TEXT

READING	CODE	TIME USED FOR CALCULATION
NOT READ AND SPEAKER SAYS OTHER THINGS	0	Nil
NOT READ AND SPEAKER KEEPS QUIET FOR AUDIENCE TO READ	1	Actual time of projection
SPEAKER READS AS TEXT IS PROJECTED	2	Actual time of reading /projection
PROJECTS FOR LONGER TIME THAN READING & SPEAKER IS QUIET FOR THE EXTRA DURATION	3	Actual time of projection
PROJECTS FOR LONGER TIME THAN READING & SPEAKER SAYS OTHER THINGS FOR THE EXTRA DURATION	4	Actual time of reading considered for calculation

Table 19

SCORE SHEET 10

SCORING OF READING OF PROJECTED BIBLE PASSAGE

SERMON NO.	READING	TIME
1		
2		
3		
4		
5		

3.5 DATA COLLECTION

3.50 SAMPLING OF THE WEEKS TO BE STUDIED THROUGH SIMPLE RANDOM SAMPLING

WEEK 01	5Jan -11 Jan 2009
WEEK 02	12 Jan -18 Jan 2009
WEEK 03	19 Jan - 25 Jan 2009
WEEK 04	26 Jan – 1 Feb 2009
WEEK 05	2 Feb-8 Feb 2009
WEEK 06	9 Feb-15 Feb 2009
WEEK 07	16 Feb - 22 Feb 2009
WEEK 08	23 Feb – 1 March 2009
WEEK 09	2 March – 8 March 2009
WEEK 10	9 March –15 March 2009
WEEK 11	16 March – 22 March 2009
WEEK 12	23 March – 29 March 2009

Using a table of random numbers, week 06 (9 Feb-15 Feb 2009) and week 07 (16 Feb-22 Feb 2009) were chosen.

3.51 SAMPLING THE DAYS TO BE STUDIED USING SIMPLE RANDOM SAMPLING

DAY 01	9 Feb 2009
DAY 02	10 Feb 2009
DAY 03	11Feb 2009
DAY 04	12 Feb 2009
DAY 05	13 Feb 2009
DAY 06	14 Feb 2009
DAY 07	15 Feb 2009
DAY 08	16 Feb 2009
DAY 09	17 Feb 2009
DAY 10	18 Feb 2009
DAY 11	19 Feb 2009
DAY 12	20 Feb 2009
DAY 13	21 Feb 2009
DAY 14	22 Feb 2009

Using a table of random numbers day 03 (11Feb 2009) and day 08 (16Feb 2009) were chosen.

3.52 CENSUS OF LOCAL SERMONS STRATUM ON WEDNESDAY 11TH FEB 2009

There was only one local sermon on Wednesday 11th February 2009

NO.	TIME	PROGRAMME/PREACHER
01.	07.00PM – 07.30PM	Bishop Dr. Myong-Ho Cheong of Manmin Holiness Church, Embakasi, Nairobi.

3.53 SAMPLING LOCAL SERMONS STRATUM ON WEDNESDAY 11TH FEB 2009

There being only one local sermon on Wednesday 11, February, 2009, it stood 100% chances of being selected. So, for this day, the sermon by Bishop Myong-Ho Cheong of Manmin Holiness Church, Embakasi, Nairobi, was selected for study.

3.54 CENSUS OF FOREIGN SERMONS STRATUM ON 11TH FEB

NO.	TIME	PROGRAMME/PREACHER
01.	05.00AM- 05.30AM	John Hagee – Cornerstone Church, San Antonio, Texas
02.	12.00PM- 12.30PM	Benny Hinn
03.	01.30PM - 02.00PM	Dag Heward-Mills from Light House Church, Ghana
04.	02.00PM – 02.30PM	Paul Young
05.	02.30PM – 03.00PM	Jentezin Franklin - Facing Life Head on
06.	06.00PM- 06.30PM	John Hagee Today
07.	06.30PM- 07.00PM	T. D. Jakes

- 08. 08.30PM- 09.00PM Deborah Dukes
- 09. 10.30PM – 11.00PM Creflo Dollar

3.55 SAMPLING OF FOREIGN SERMONS STRATUM ON WED 11TH FEB 2009

Using simple random sampling, foreign sermon number 09 of 10.30PM – 11.00PM by Creflo Dollar was sampled for Wednesday 11th February 2009.

3.56 CENSUS OF LOCAL SERMONS STRATA ON MONDAY 16TH FEB 2009

NO.	TIME	PROGRAMME/PREACHER
01.	02.30PM – 3.00PM	Rev Allan Kiuna
02.	08.30PM - 9.00PM	Cathy Kiuna

3.57 SAMPLING OF LOCAL SERMONS STRATUM ON MONDAY 16TH FEB 2009

Using a table of random numbers, local sermon number 01, of 02.30PM – 03.00PM by Rev Allan Kiuna of Jubilee Christian Church, was sampled for Monday 16th February 2009.

3.58 CENSUS OF FOREIGN SERMONS ON MON 16TH FEBRUARY 2009

NO.	TIME	PROGRAMME/PREACHER
01.	12.00AM – 01.00AM	John Hagee Ministries
02.	04.00AM – 01.33AM	Pst Rod Parsley
03.	01.33AM – 02.02AM	Gregory Dickown
04.	02.04AM – 02.32AM	TD Jakes - Potters Touch

05	02.34AM – 03.02AM	Joyce Meyer
06	03.05AM – 03.32AM	Michael Youssef PHD
07.	03.34AM – 04.01AM	Jack haylord
08.	04.02AM – 04.30AM	Joel Osteen
09.	04.33AM – 05.02AM	Elder Vanessa G. Long
10.	05.02AM – 05.30PM	Kenneth Copeland
11.	05.32AM – 06.02AM	Creflo Dollar
12.	08.34AM - 08.55AM	Benny Hinn
13.	09.32AM – 10.00AM	Bayless Conley
14.	10.03AM – 10.18AM	Ranndy Morrison
15.	12.00PM – 12.30PM	Benny Hinn
16.	01.00PM – 01.30PM	TD Jakes
17.	01.30PM – 02.00PM	Randy Morrison
18.	06.00PM – 06.30PM	John Hagee
19.	09.00PM – 09.30PM	Joyce Mayer
20.	10.30PM – 11.00PM	Creflo Dollar

3.59 SAMPLING OF FOREIGN SERMONS ON MONDAY 16FEB 2009

Using a table of random numbers, sermon 08 of 04.02AM – 04.30AM, Monday 16th March 09 by Joel Osteen and Sermon 12 of 0.8.34AM - 08.55AM, Monday 16th March, 2009 by Benny Hinn, were sampled for the foreign sermons category.

CHAPTER IV

DATA ANALYSIS AND PRESENTATION OF FINDINGS

The sermons to be studied were recorded as they were received by television audiences, using a computer TV tuner, with a built in timer. All the sermons on the two days under study, Wednesday, February 11, 2009 and Monday, February 16, 2009, were recorded over the twenty four hour periods. The sermons sampled were then subjected to the analysis.

The analysis of the sermons involved viewing of each of the sermons critically and taking time measurements. There was a first over view viewing to get a general feeling of the sermon. This was followed by a second viewing in which, observations that did not require measurements were made. Then a third viewing in which, various time measurements were made. All time measurements were done using the computer TV tuner timer. In addition, there were frequent reviews to clarify any issues that needed clarification. The data was analysed using Statistical Package for Social Sciences-SPSS.

Both the general and the specific objectives of the research were met. The general objective was to do a content analysis of the Family TV and this was achieved. The specific objectives were, to establish the percentage of direct biblical references in the Family TV sermons and consistency of the preaching to the references. These were also achieved.

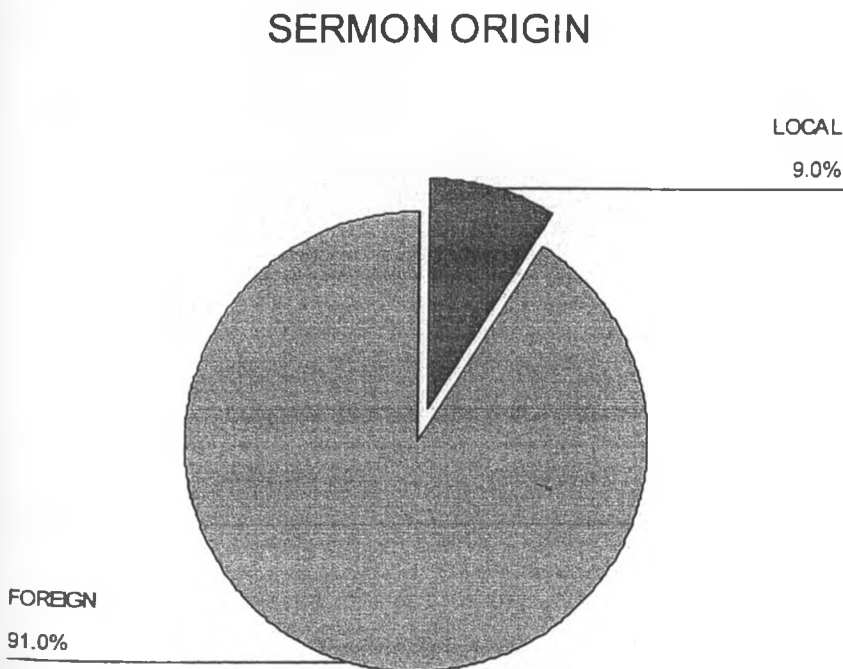
The research found that all the sermons had bible references and that there was bible passage reading in 80% of the sermons. All the preaching around bible references was found to be consistent with the references. Only 40% of the sermons had prosperity themes. Sixty percent of the sermons had other themes, all spiritual. The research looked into the sermons in relation to cultivation and agenda setting theories. These findings indicate that the behaviour that the sermons would cultivate and the agenda that they would set would be spiritual and biblical.

4.10 SERMONS

4.11 ORIGIN OF SERMONS

The research looked at the origin of the sermons. This is important in assessing the origin of the agenda they would set and behaviour that they would cultivate. The sermons were classified as either local or foreign depending on where they were preached. All sermons preached in Kenya were classified local, while those preached outside Kenya were classified foreign. Out of the thirty two sermons preached on the two days under study, only three, that is 9%, were preached in Kenya. Twenty nine sermons were foreign. Thus, over 90% of the sermons on Family TV are foreign. This is important in agenda setting and behaviour cultivation. It implies that over 90% of agenda setting and behaviour cultivation arenas in Family TV sermons are foreign.

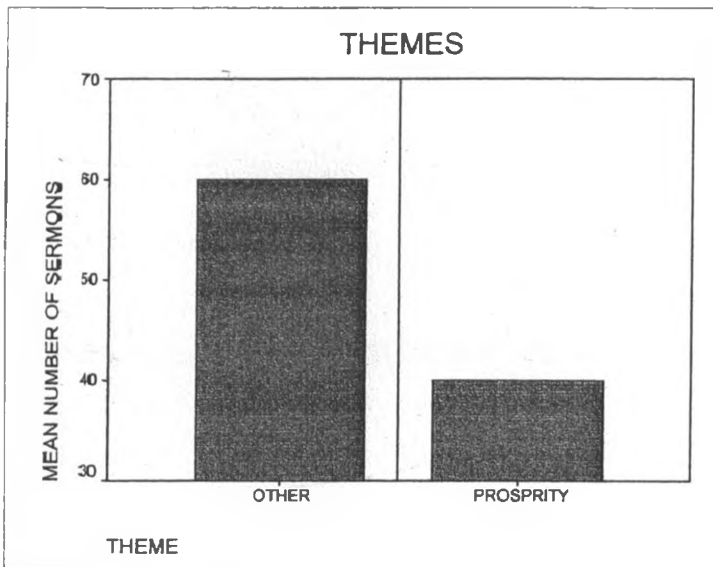
Figure 1: Sermon origin



4.12 SERMON THEMES

Due to the current concern on prosperity gospel (Saturday Nation, October 11, 2008) the themes of the sermons were assessed and classified into 'prosperity' and 'other'. Only 40% of the themes were on prosperity. Sixty percent of the themes were on other issues and predominantly spiritual. So, only 40% of the content on Family TV sermons would be setting agenda and cultivating behaviour on prosperity. Sixty percent of the content would be setting agenda and cultivating behaviour based on spiritual matters.

Figure 2: Sermon themes

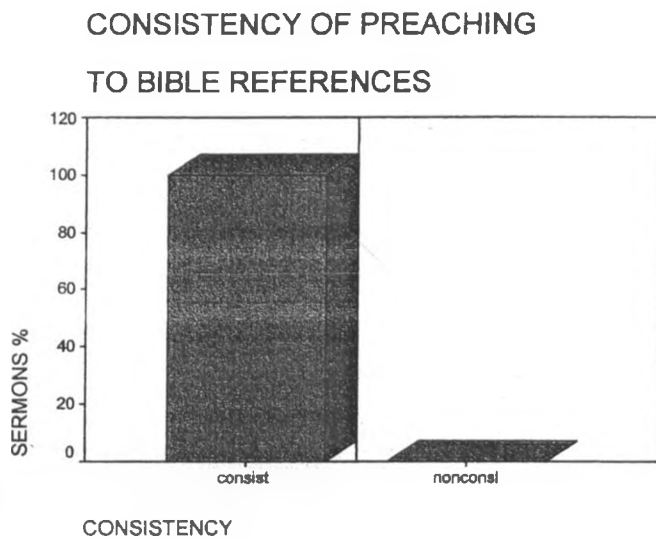


4.13 CONSISTENCY OF PREACHING TO BIBLE REFERENCES GIVEN

One of the specific objectives of the research was to determine the consistency of the preaching to the bible references given. This would take care of cases where a preacher would read a bible verse and go ahead to preach outside the verse. Such behaviour would hoodwink the audience that the preaching is biblical. All the preaching was found to be consistent with the bible references given. This scenario would set an

agenda and cultivate behaviour of consistency of preaching to bible reference, in the TV audience. Thus according to the research, Family TV sermons are setting agenda and cultivating behaviour of consistency of preaching to bible references given.

Figure 3: Consistency of preaching to bible references

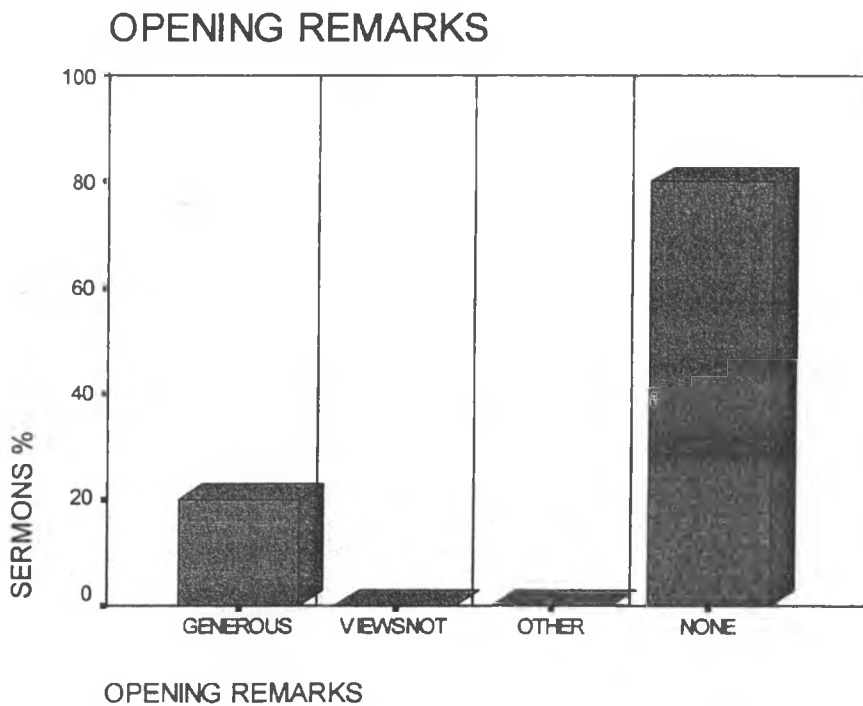


4.14 OPENING REMARKS BY THE STATION

It was customary in year 2008 for Family TV to have an introductory remark on almost all local programmes, *“The views in the program you are about to watch are not the views of TBN Family Media”* (Family TV 2008). Most of the foreign programmes had the introductory remarks, *“The program you are about to watch is on air because of your generous contribution”* (Family TV 2008). This left one wondering why the difference. Didn't the station use any of the donations from Kenyans to promote their own pastors? Why can't the station have the moral dignity to do away with programs whose content it is not comfortable with? Maybe someone raised these questions loud enough for TBN Family Media to hear. Come the research period in year 2009, there was no program with the negative introductory remark. There was no introductory remark from the station on any of the local sermons.

Twenty percent of the sermons had the opening remarks from the station, "... on air because of your generous contribution". These sermons with this introduction were all foreign. The Station has therefore stopped setting an agenda and cultivating behaviour of insensitivity to local sermons and pastors. If we have to nurture our local talent, we have to be sensitive to their technological and professional limitations.

Figure 4: Opening Remarks



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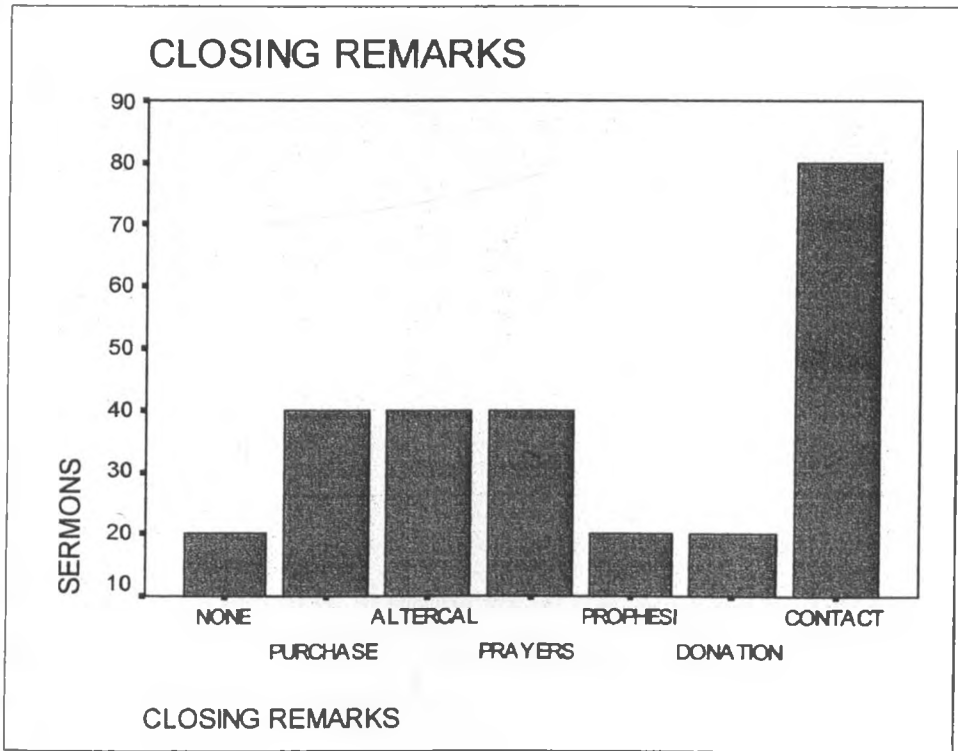
4.15 CLOSING REMARKS

It is at the end of the sermons that preachers usually make appeals for donations and request congregations to buy their products such as books, music, anointing oil, etc. They claim the sale of the products is for the purposes of raising funds for their TV ministries (Family TV 2008). It is also at this time that they invite members of the congregation to their future meetings, give contacts, make alter calls, pray for healing and other congregational needs and give prophecies.

Twenty percent of the sermons had no closing remarks. Forty percent asked the audience to buy books. Forty percent made alter calls. In alter calls, people are called to take Jesus Christ as their personal saviour. Twenty percent had prophecies for TV audience. Twenty percent asked for donations. Forty percent prayed for audience's needs. Eighty percent asked for future contact with the audience. They gave E-mail addresses, telephone contacts, physical addresses and made invitations to future meetings.

The main emphasis in the closing remarks was therefore to get more people into the congregations. This was followed by asking for donations. If we put together the marketing of the products at 40% and the actual asking for donation at 20%, the figure rises to 60%. So the main agendas being set in the closing remarks and behaviours being cultivated are expansionism and prosperity.

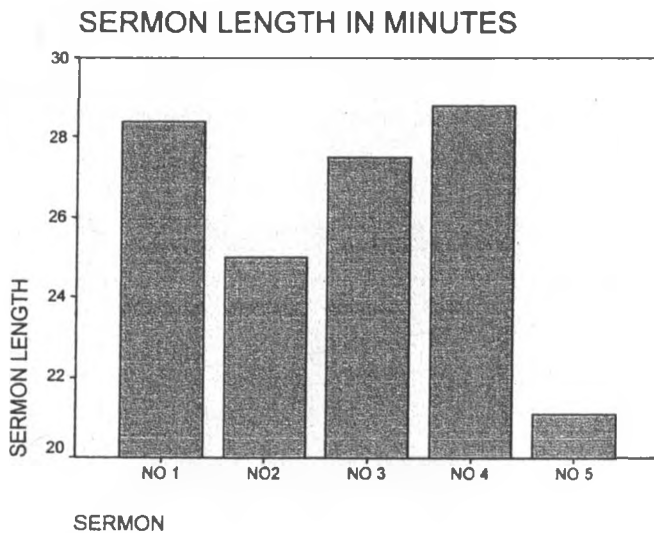
Figure 5: Closing Remarks



4.16 LENGTH OF THE SERMON

The length of the entire sermon, the introduction, the preaching and the closing remarks was measured. All the sermons had a duration in the range of twenty to thirty minutes each. The shortest sermon was 21minutes 05seconds and the longest 28minutes 50 seconds. This duration is within the limits advocated by those who insist on a sermon length being within the attention span of an adult human being. They give this attention span at twenty to thirty minutes (Rev. Dr George G. Wanjau, 2008). The agenda being set and behaviour being cultivated here is therefore of a programmed sermon length within this set listening span.

Figure 6: Sermon length



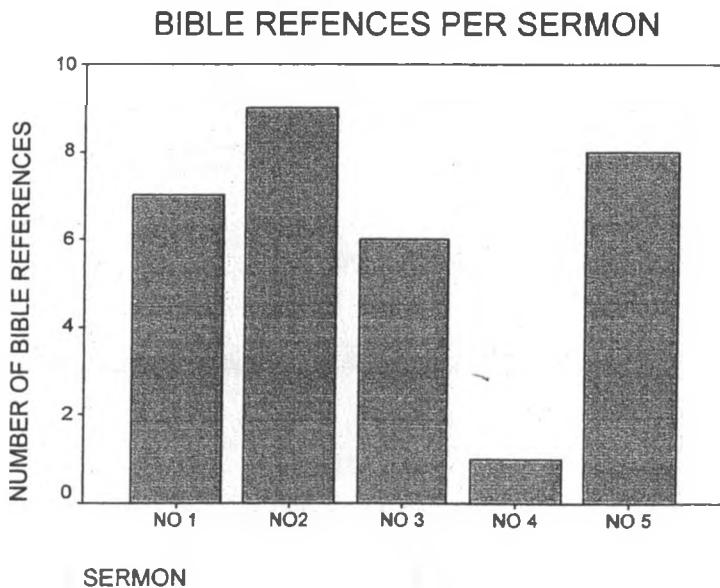
4.20 BIBLE CONTENT

One of the specific objectives of the research was to measure the bible content in the sermons. The biblical content is found in bible references. The term bible reference here is used to refer to a specific bible verse.

4.21 BIBLE REFERENCES

To measure biblical content of sermons, the sermons were scanned for bible references. The number of verses per sermon was determined. All the sermons were found to have bible references. The number of bible references per sermon ranged from one to nine. The research was looking at the sermons on the agenda setting and cultivation theories premises. From the results, we would then say that the sermons are setting agenda and cultivating behaviour of having bible references in sermons. Having bible references in sermons is a step towards having biblical sermons. The only missing link would be consistency of the preaching to the references. The reserach also looked at consistency of preaching to the references and the results are given above under, 'consistency of preaching to bible references'. All preaching was found to be consistant with the bible references given in each case. So the giving of eferences was a step towards achieving this.

Figure 7: Bible refernces per sermon



4.22 GIVING OF REFERENCES

The research assessed how the bible references were given. It found that they were given either orally, visually by projection or both orally and visually. In 20% of the sermons, they were given both orally and visually – audiovisual. In 60% of the sermons they were given orally only- audio. In 20% of the sermons, some of the references were given orally only - audio and others were given orally and projected - audiovisual. In 20% of the sermons, some references were given orally and others were not given. Here the agenda being set and behaviour being cultivated are of haphazardness in presentation of bible references. The station should device a consistent manner of presenting bible references. Use of multimedia in presentation of the references would enhance communication.

In 20% of the sermons, the references were not given. This sets an agenda and cultivates behaviour of not giving bible references in sermons. All references should be given so that the audience can verify for themselves what the preacher reads or quotes. There is no way of telling if the preacher is reading or quoting from the bible if he or she does not give the audience, the specific verse in the bible being read or quoted.

Figure 8: Giving of references

GIVING OF REFERENCES			
AUDIO	AUDIOVISUAL	AUDIO & AUDIOVISUAL	NOT GIVEN & AUDIO
60%	20%	20%	20%

4.23 HANDLING OF BIBLE PASSAGES

The research looked at how the bible passages in the various bible references were handled. A bible passage here is used to mean a section of text in the Bible.

It was found that the passages were either, just read out orally, read out orally and projected, quoted, or paraphrased. There was no Bible passage that was not either read, projected, quoted, or paraphrased.

In 20% of the sermons, the bible passages were read out orally only. In 20% of the sermons, the bible passages were quoted or paraphrased only. In 20% of the sermons, some of the bible passages were read out orally only and others were quoted or paraphrased only. In forty percent of the sermons, some of the bible passages were both read out orally and projected and the others were quoted or paraphrased only. There was no bible passage that was only projected without being verbalised. The agenda being set here and behaviour being cultivated, are of a jumbled way of handling bible passages. The station should have a consistent way of handling bible passages. This will be more friendly to the audience. Use of multimedia like reading out orally and projection would enhance communication as the different media complement each other.

In 20% of the sermons, the bible passages were read in both English and Kiswahili. This is a positive agenda as it ensures taking care of people who are not comfortable with one of the languages but are comfortable with the other. In 20% of the sermons, the preachers asked the TV audience to read the passages out loudly along with them. This would help keep the audience awake and focused on the bible passages under study.

Figure 9: Bible passage handling

BIBLE PASSAGE HANDLING			
QUOTE/ PARAPHRASE	AUDIOVISUAL & QUOTE/ PARAPHRASE	AUDIO & QUOTE/PARAPHRASE	AUDIO
20%	40%	20%	20%

4.24 BIBLE READING TIME

One of the specific objectives of the research was to measure the time spent in bible reading in the sermons. The longest time recorded for bible passages' reading in a sermon was five minutes. The shortest was zero minutes – the sermon did not have any bible reading, only a one verse quotation and even then not in full. The others, 60% , had bible reading time ranging between 0.5minutes to two minutes. The agenda being set here and behaviour being cultivated are predominantly of having bible readings in sermons. As for the time taken on bible reading, the agenda being set and behaviour being cultivated are predominantly of short reading periods of between half a minute and two minutes.

Figure 10: Bible reading time in sermons

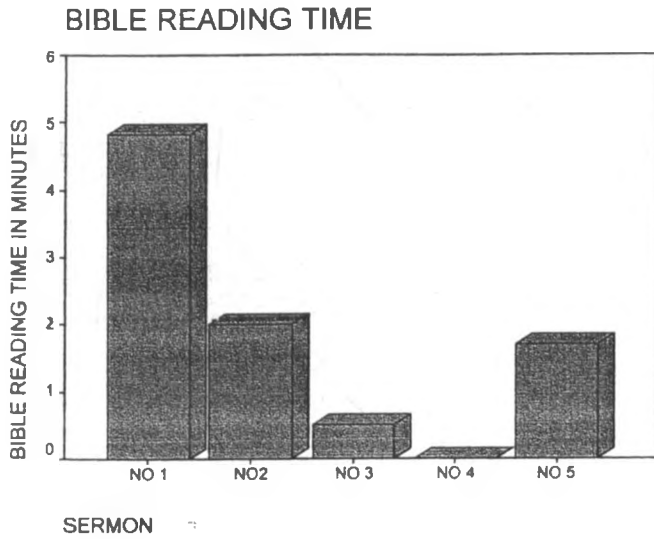
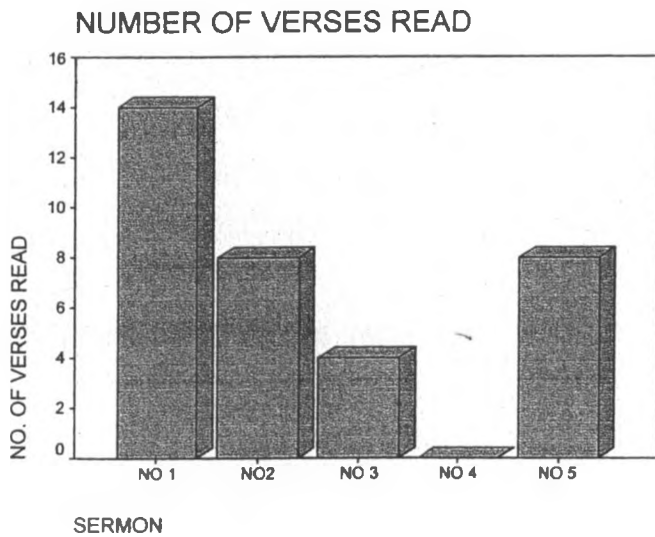


Figure 11: Number of bible verses read in a sermon



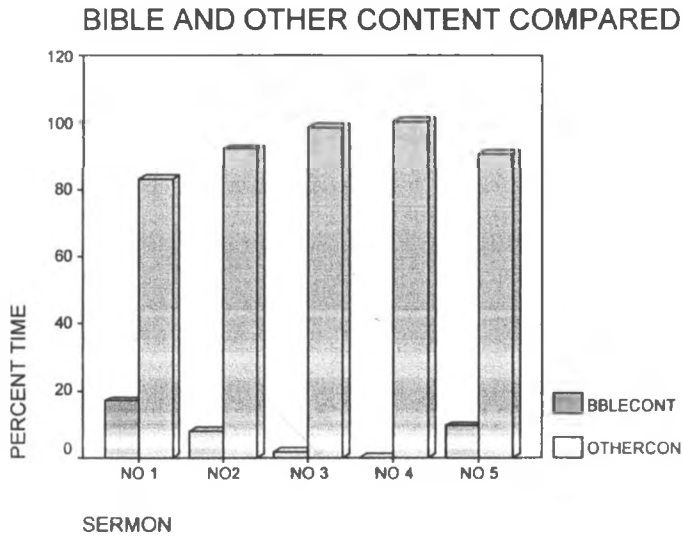
4.25 TIME SPENT ON BIBLE READING IN COMPARISON TO SERMON LENGTH

The time spent reading the bible was compared to the whole sermon length. Bible reading duration compared to whole sermon duration ranged from zero percent to 17%. Twenty percent of the sermons had no bible reading. The bible passages in those sermons were quoted or paraphrased only. Twenty percent of the sermons spent 17% of the time on bible reading. Twenty percent of the sermons spent 8% of the time in bible reading. Another 20% spent 9.5% of the time in bible reading. The remaining 20% of the sermons spent 1.8% of the time in bible reading.

So, 80% of the sermons spent less than 10% of the time in bible reading. This would set an agenda and cultivate a behaviour of predominantly short bible reading time, of less than 10% of the sermon length.

The 20% sermons without bible passage reading cause a lot of concern, especially because the bible references in them were not quoted in full. The preachers of those sermons seemed unsure of exactly where in the bible their quotes were. They were even caught saying, "it says somewhere in the bible..." (Family TV, 2009). In spite of the fact that those preachers were quite eloquent, it is worrying that Family TV could allow such sermons on air. The action is setting an agenda and cultivating behaviour in other media houses of airing such sermons that do not have specific bible references. Family TV by this action is also setting an agenda and cultivating behavior in preachers in the audience, of preaching sermons that do not have specific bible references. It is telling members of various congregations in the audience that, sermons that do not have specific bible references are important and that they should expose themselves to them.

Figure 12: Comparison of bible reading time and other content in sermons



4.30 PREACHERS

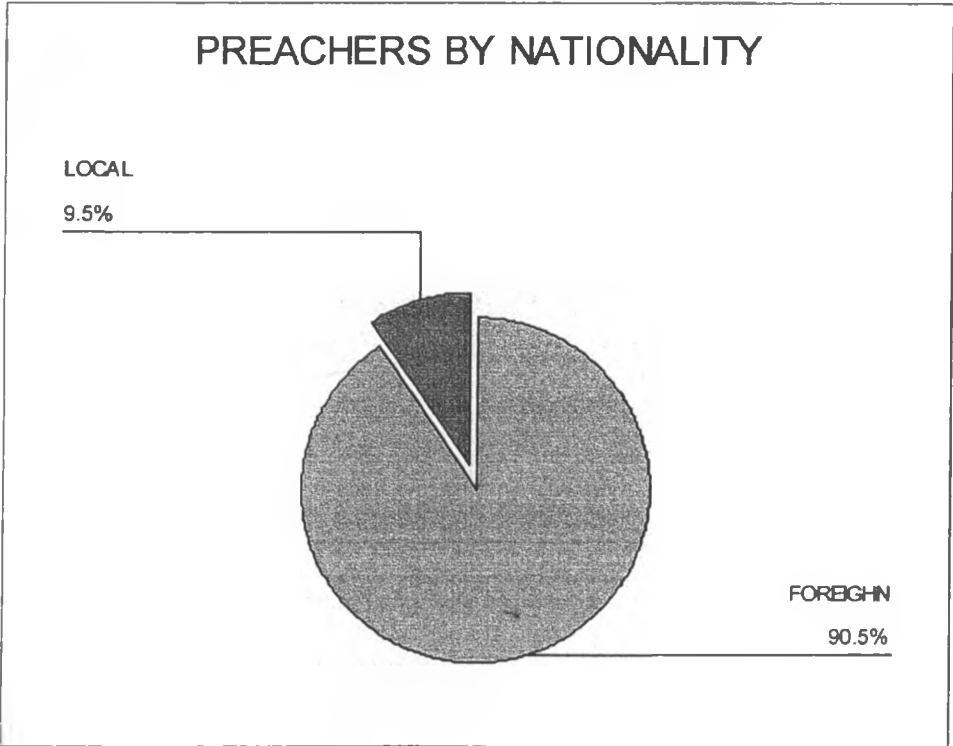
The research was looking at Family TV sermons in connection to agenda setting and cultivation theories. Preachers' attributes are important in determining what agenda their sermons will set and what behaviour they will cultivate. The research looked at nationality, gender, denomination and preaching frequency of the various preachers on Family TV.

4.31 NATIONALITY

Out of the twenty one preachers on the two days under study, only two, Rev. Allan Kiuna and Pastor Cathy Kiuna of Jubilee Christian Church Nairobi, were Kenyan. The preacher of the third local sermon, Bishop Dr Myong-Ho Cheong, was foreign. Bishop Dr Myong-Ho Cheong is Korean. Family TV is therefore setting an agenda and cultivating behaviour of having predominantly foreign preachers on television. The foreign preachers would in turn set agendas and cultivate behaviours guided by their

backgrounds and cultures. So it would be safe to say that Family TV sermons are setting foreign agendas and cultivating foreign behaviour. There is really nothing wrong with this if the agendas being set and behaviours are beneficial to Kenyans. Through borrowing of technology and professional and socio-cultural developments from the developed world, the developing world has been able to better its lot. The missionaries who brought Christianity to Africa were from Europe. But in the same vein, we have borrowed social behaviours and cultures that are to our detriment like, sexual permissiveness and drug abuse. So, propagation of foreign culture and religion has to be with caution.

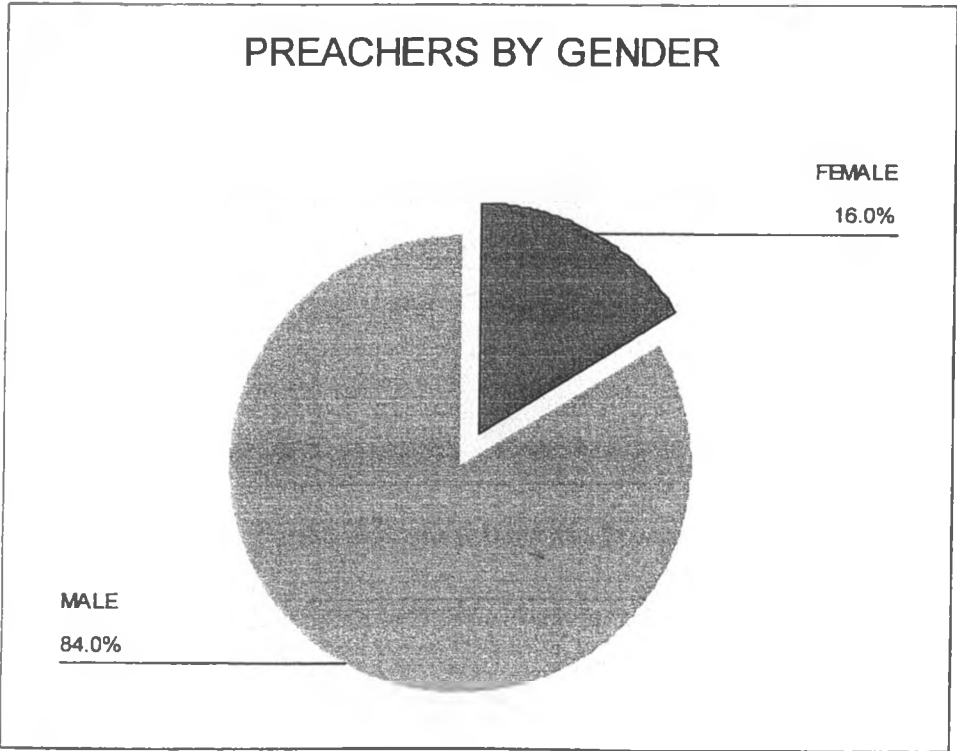
Figure 13: Preacher's nationality



4.32 GENDER

There were only four female preachers, Joyce Mayer, Cathy Kiuna, Vanessa G. Long and Deborah Dukes, out of a total of 21 preachers on the days studied. Out of the thirty two sermons preached on the two days sampled, only five, that is 15.6%, were preached by women. This explains why none of the women preachers chanced to be sampled. The scenario sets an agenda and cultivates behaviour of predominantly male television preachers. Kenyans may have no problem with this scenario since we are a predominantly patriarchal society, even in church. However, we are today promoting gender equality and in this vein, the television church should strive to be seen to be working in the same direction with the rest of the world.

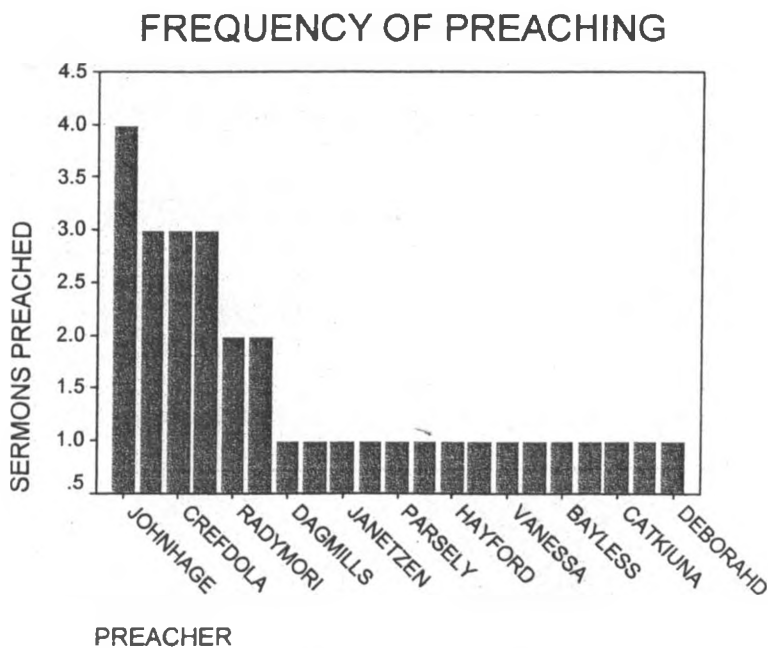
Figure 14: Preacher's by gender



4.33 FREQUENCY OF PREACHING

John Hagee had most of the sermons followed by Benny Hinn, Creflo Dollar and TD Jakes at par with three sermons each. Joyce Mayer and Randy Morrison had two sermons each. The other fifteen pastors had one sermon each. All local pastors had one sermon each. Here, Family TV would be setting an agenda for other media houses to air foreign preachers frequently and local preachers sparingly and cultivating the same behaviour. The station is also telling the audience by this behaviour that the foreign preachers, who are being aired more frequently, are more important than the local preachers. Yes, it is not all foreign preachers who are aired frequently, in fact, 12 of them had one sermon each, like the local preachers, but there was no single local preacher with more than one sermon. The station sets John Hagee as the most important televangelist.

Figure 15: Frequency of preaching

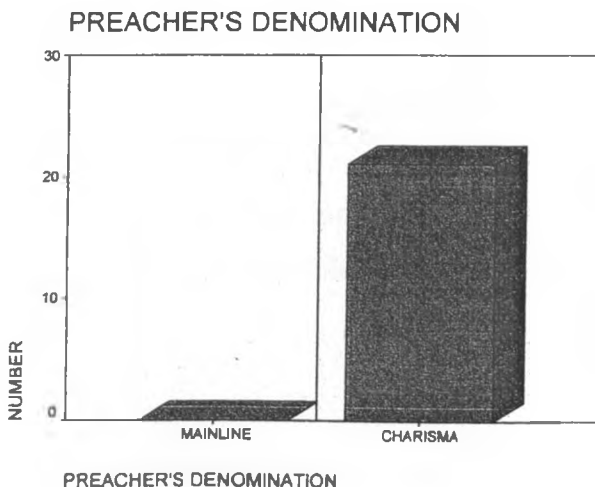


4.34 PREACHER'S DENOMINATION

The research looked at the denominations of the preachers on Family TV. All the preachers who preached in the period under study were charismatic. This means that the agenda being set and behaviour being cultivated by the Family TV sermons are charismatic. The term charismatic church in this research is used to refer to churches with instantaneous worship, emphasizing guidance by the Holy Spirit.

Much as the mainline churches like Anglican Church of Kenya, Catholic Church, Presbyterian Church of East Africa, are older, they have not exploited the advantage of televangelism. Literature shows that most of the television church audience are church goers and feed on televangelism for self edification (Michael Chege Karanja, 2006; William Martin 1988). So, their participation in the TV church does not deprive the physical church of its members, but instead adds to their spiritual nourishment. Stewart M. Hoover (1988) says that most of the members of the TV church audience who are not church goers are either incapacitated, or could not readily go out to church, regardless of whether the electronic church programs were on air. To such audience, transmission of sermons by TV would be an act of charity and the mainline churches should participate in this charity, as part of their Christian duty to mankind.

Figure 16: Preacher's denomination



CHAPTER V

SUMMARY CONCLUSIONS AND RECOMMENDATIONS

5.0 SUMMARY AND DISCUSSIONS ON RESEARCH FINDINGS

The general objective of the research was to do a content analysis of Family TV and it was achieved. The research did a content analysis of Family TV sermons in the first quarter of year 2009.

The specific objectives of the study were to:

1. Establish the percentage of direct bible references in Family TV sermons;
2. Establish the consistency of the preaching to the bible references given in the Family TV sermon.

These specific objectives were also achieved. The research took direct measurements of time spent on bible reading in each sermon and calculated it as a percentage of the whole sermon length. The research also assessed the consistency of preaching around each given bible reference. The time spent on bible reading compared to the whole sermon length ranged from 0% to 17%. All preaching around a given bible verse was found to be consistent with the bible verse.

The research looked into the content of Family TV under the premises of agenda setting and cultivation theories. The assumption made was that the more bible content there is in a sermon, the more bible based the sermon is. Below are summaries and discussions of research findings on the various attributes of the sermons that the research looked at.

5.01 ORIGIN OF SERMONS

The research assessed the origin of the sermons on Family TV in the period January to March, 2009. Only 9% of the sermons during this period were preached in Kenya. Ninety one percent of the sermons were preached outside Kenya. This means that over 90% of the content in Family TV sermons is foreign. The agenda that such sermons would set and the behaviour they would cultivate are therefore not home grown. But as Bishop Tutu said, the swaddling of the gospel in foreign clothes does not mean that it is ineffective in evangelising the audience (Bishop Desmond Tutu, 1977).

5.02 SERMON THEMES

It is difficult to hear positive things about the church in the media today. But the media are awash with the negative things that the church does. We hear of physical fights, paedophiles and money for prayers in the church (NTV, 2009; Daily Nation 2006). Stories on teachings on tithing, planting a seed and other forms of giving are hyped. The media says that the easiest way to get rich quickly in Kenya is to start a church (Daily Nation, 2008). This necessitated the research to look at the themes in the Family TV sermons. The research looked at two categories of themes, prosperity gospel, and other themes lumped together.

Contrary to the impression given by the media that the church is primarily teaching on prosperity in order to entice the congregants to give sacrificially (Saturday Nation, October 11, 2008) only 40% of the sermons had themes on prosperity. Sixty percent of the sermons had other themes which were quite spiritual like 'spiritual battles' and 'the sword of the spirit'. So, the sermons on Family TV are not primarily setting agenda and cultivating behaviour on prosperity, but mainly on spiritual matters. This is important for the audiences' spiritual growth and edification.

5.03 CONSISTENCY OF PREACHING TO BIBLE REFERENCES GIVEN

The research looked at consistency of preaching around bible references given as one of its specific objectives. All the preaching around a given bible reference was found to be consistent with the bible reference. This sets agenda and cultivates behaviour of consistency of preaching to bible references given. If the preaching is consistent with the bible references given, then we can say that the sermon is biblical. So from this finding, we can say that sermons on Family TV in the period under study were bible based.

5.04 OPENING REMARKS BY THE STATION

Unlike in the past when almost every local sermon had the introduction from Family TV, 'the views in this program do not represent the views of TBN Family Media' (Family TV, 2008) local sermons had no introduction from Family TV. Twenty five percent of the sermons had the introduction, 'the program is on air because of your generous contribution'. The sermons with this introduction were all foreign. The removal of the negative introduction on local sermons is a positive move in fostering of local sermons. The introduction gives the audience the rating of a program by the media house. A negative introduction shows a poor rating. Media houses should only air the best programs to the best of their knowledge, irrespective of the amount of money they are paid for airing them. This is in line with the role of the media as a people's watchdog.

5.05 CLOSING REMARKS

The closing session in a sermon is important because it is in this session that the audience is asked to put what they have just been taught into action. It is at this time that they are asked to sow seeds, participate in prayers for various needs, purchase an item that the preacher has advertised in the sermon, or attend a future meeting.

The research found that the main agenda in the closing remarks was expansionism. Eighty percent of the sermons asked for future contact with the audience via telephone,

e-mail, post office box, watching TV programs and physical attendance to future meetings. Forty percent of the sermons asked the audience to support their ministries by buying books authored by their preachers. The TV audience is a readily available captive market for preachers' ware, ranging from books and sermons on CDs and DVDs through music to anointing oils. Not really that this is bad in itself because it makes the audience aware of the availability of such materials if they are interested and able to purchase. But the station has to guard against preachers turning the bulk of the sermon into an advertisement arena. Twenty percent of the sermons asked for monetary donations. The audience was asked to send cash directly. So, the second agenda in order of frequency in the closing remarks was asking for financial help through purchase of books and sending cash directly. This is a prosperity agenda.

In 40% of the sermons the preachers prayed for the sick in their closing remarks. In another forty percent the preachers made alter calls to the studio and TV audiences. In alter calls; people are called to take Jesus Christ as their personal saviour. In 20% of the sermons, the preachers gave prophesies for the TV audience.

5.06 LENGTH OF THE SERMON

All the sermons had a duration of between twenty and thirty minutes. Sermon length is a very subjective issue; with some preachers claiming that it is directed by the Holy Spirit (Pastor Keith Underhill, 2009; John Jim, 2008; Robin, 2008) others that it depends on the topic (David Padfield,2009) and yet others that it should be pegged on the established listening span of a human adult at between twenty and thirty minutes (Rev Dr George Wanjau, 2008). Family TV seems to have applied this last criterion of pegging a sermon length on the attention span of 20 to 30 minutes in establishing its sermons' lengths.

5.070 BIBLE CONTENT IN SERMONS

One of the specific objectives of the research was to determine the percentage of bible content in sermons. The Bible content is found in bible references. The research

therefore had to record all the bible references in a sermon and calculate their cumulative length in terms of the duration of time taken to read the passages out. It is not all bible passages in the references that were read out. Some were quoted and others paraphrased, so the research needed to assess how each bible passages was handled.

5.071 BIBLE REFERENCES

All the sermons were found to have bible references. The number of bible references per sermon ranged from one to nine. The research went ahead to assess how the references were given as this would determine whether the audience get the reference right. The research recorded a haphazard way of giving references in Family TV sermons. Some references were given orally only, others were given orally and projected while others were not given at all- the preachers just quoted verses without giving the audience their specific location in the bible. Not giving the audience the specific references in the bible denies them the opportunity to counter check the preacher. This lack of accountability by preachers can tempt them to mislead the audience. Family TV should guard the audience against such an eventuality as a watchdog of the people.

5.072 HANDLING OF BIBLE PASSAGES IN BIBLE REFERENCES

The research looked at how the bible passages in various bible references were handled. The research found that there was an inconsistency in handling of bible passages in Family TV sermons. Some passages were read out orally only, others were quoted or paraphrased only, while others were projected and read out orally. Bible passages are very crucial parts of sermons and Family TV should have an organized way of presenting them. Use of multimedia like projection and reading out would enhance the communication ability of the bible passage. In 20% of the sermons, the passages were read out in both English and Kiswahili. In these particular sermons, the preaching was also in both English and Kiswahili. This took care of the members of the

audience that may have been uncomfortable with either language and is a positive agenda and behaviour in Kenyan media.

In 20% of the sermons, the preachers had ingenious ways of getting the studio audience to read along with them. The preachers waited for the congregation to get to the passages in their bibles – they did not start reading until the congregations had indicated that they had got the passages. The preachers then asked the congregations to read the passages out loud along with him. Such behaviours should be encouraged to get members of the audience to appreciate bible reading.

5.073 BIBLE READING TIME

The time taken in reading bible passages in a sermon ranged from none to five minutes. Twenty percent of the sermons did not have bible readings, only quotations and even then not in full. These are the sermons that did not also give the bible references for their quotes. This is an unfortunate scenario and Family TV should not be setting such kind of an agenda or exposing its audience to such kind of behaviour. Televangelists should be top of the notch preachers with knowledge and understanding of the bible that match their status.

The longest time recorded for bible passages' reading in a sermon was five minutes. This was recorded in 20% of the sermons. All the other sermons, that is, 60% of the sermons, had bible reading time ranging from half a minute to two minutes.

One of the specific objectives of the research was to establish the percentage of direct bible references in the Family TV sermons. Bible reading time compared to whole sermon duration ranged from 0% to 17%. In 20% of the sermons there was no bible reading. Twenty percent of the sermons spent 17% of their time in bible reading. The remaining sixty percent of the sermons spent between 1.8% and 9.5% of their time in bible reading. Eighty percent of the sermons therefore spent less than 10% of their time in bible reading.

5.08 PREACHERS

The research found that only 9.5% of the preachers on Family TV during the period under study were Kenyans. Over 90% of the preachers were foreign. This implies that over 90% of the agenda setters and behaviour cultivators in Family TV sermons are non Kenyans.

Only 16% of the preachers were women. Eighty four percent of the preachers were men, setting an agenda of predominantly male preachers. John Hagee was the most frequent preacher preaching 12.5% of the sermons in the period under study. He was followed by Benny Hinn, Creflo Dollar and TD Jakes at par with 9.4% of the sermons each. Joyce Mayer was the most frequent female preacher preaching 6.25% of the sermons. All the other ladies and local preachers had 3% of the sermons each. All the preachers on Family TV in the period under study were charismatic. There was no preacher from the mainline churches like the Anglican Church, Presbyterian Church or the Catholic Church preaching on Family TV in the period under study. Preachers from these mainline churches did not also feature in other TV stations in Nairobi during this period as did the charismatic preachers. So the absence of mainline churches' preachers in Family TV sermons is not a characteristic unique to Family TV. It is a feature characteristic of the mainline churches – they seem to shun the media.

5.1 IMPORTANCE OF THE STUDY

The research found that the Family TV church is a charismatic church. All the preachers in the period of the research were charismatic. There was no preacher from the mainline churches during this period. Mainline churches also did not participate in the other TV stations as the charismatic preachers did during this period. So, lack of participation of the mainline churches on Family TV does not seem a choice of the station, but confirms a TV phobia on the part of the mainline churches.

The Family TV church except for its audience is a predominantly American church, with 90% of its sermons in the research period coming from TBN in America. Most of the

preachers on Family TV during the research period were also Americans preaching the TBN sermons.

The Family TV church is mainly patriarchal, with 84% of the preachers in the study period being men. However, this feature is also reflective of the Kenyan church whose leadership is dominated by men, for example the Catholic church with Cardinal John Njue, the Anglican church with Archbishop Eliud Wabukala and the Redeemed Gospel Church with Bishop Arthur Kitonga and the list is endless.

Family TV church does not predominantly preach on prosperity contrary to the media reports on today's church (Daily Nation, 2008). Only 40% of the sermons were found to be on prosperity. Sixty percent of the sermons were found to be on other issues, all spiritual such as 'the sword of the spirit' and 'spiritual battles'. However, in their closing remarks, the preachers mainly asked for donations in form of cash and purchase of books. The preachers said the donations were for keeping the programs on air. There is no crime in this since the cost of producing and airing the programs has to be met in one way or the other. The electronic church as we know it today has been fostered by audiences' donations. The evangelicals who did not qualify sustaining time and those churches that did not want to have their bible content diluted began their programs on the benevolence of their audiences (Siedell, 1971). So, the church has to look for funds in one way or other and asking for donations in the closing remarks rather than in the sermon, is a positive agenda.

All the sermons on Family TV during the research period had bible references. However, Family TV has a haphazard way of presenting the bible references. Some of the references were given orally only while others were given both orally and projected. The station should have a consistent way of presenting the references, preferably by use of multimedia so that the various media can complement each other. There was consistency of preaching to bible references given in all the sermons. This is a positive agenda and behaviour.

Family TV had bible readings in majority of its sermons in the period of the study. There were bible readings in 80% of the sermons. However there was inconsistency in handling the bible readings. Some bible passages were read out orally only while others were read out orally and projected. The station should devise a consistent way of presenting the bible readings, preferably using multimedia so that the various media can complement each other.

One of the specific objectives of the study was to establish the percentage of time spent on bible reading in the sermons. The research assumption was that the more the bible content in a sermon the more biblical the sermon is. Majority of the sermons had short bible reading durations of between 1.8% and 9.5%. Twenty percent of the sermons did not have any bible reading, only quotations and even then not in full. This is a bad precedent and Family TV should strive to have the bible passages read out along with the congregations. This would help the audience to learn to take their bibles seriously and also ascertain that the bible really says what the preacher is saying. In twenty percent of the sermons the preachers encouraged the audience to open their bibles and read along with them. This is a positive agenda and behaviour.

5.2 CONCLUSIONS

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The study found that all sermons on Family TV in the research period had bible references and all the preaching around bible references was consistent to the references given. This implies that sermons on Family TV are biblical to this extent. Eighty percent of the sermons had the bible passages read out implying that majority of Family TV sermons have bible readings. Most of the sermons had short bible reading durations ranging from 1.8% to 9.5% of the total sermon duration, implying that Family TV is setting an agenda of short bible reading durations. The presentation of references and bible passages was haphazard, suggesting that the station has no set method for these presentations. Some of the presentations were made verbally while others were made both verbally and visually by projection. The projected text was in all manner of fonts and font styles, becoming a noise rather than an aid to communication.

Family TV as an electronic church in Kenya is foreign to a large extent, having 90% of its sermons and preachers from TBN in America. It is also elitist, with all of its sermons preached in English. There was translation into Kiswahili in only 20% of the sermons. This may partly explain why most of its viewers are in Nairobi (KARF, 2008). Translation of some of the sermons from TBN into Kiswahili may benefit some Kenyans who are cut off by the language barrier. Family TV church is also charismatic, with all of its preachers being charismatic. It is also largely male led, with 84% of its preachers in the period of the study being male.

Most of the sermons on Family TV are not on prosperity contrary to what the media has tried to make us to believe about the church today (Daily Nation, 2008). Only 40% of the sermons were found to be on prosperity. The rest of the sermons were on other topics and purely spiritual such as 'spiritual battles' and the sword of the spirit'.

5.3 RECOMMENDATIONS

There are a number of recommendations arising from the research findings.

1. Gauged from the 100% consistency of preaching to the bible references given, the preaching on Family TV sermons is biblical and Family TV should continue bringing the electronic TV to Kenyans.
2. Family TV to air only sermons with specific and clear bible references and passages
3. Family TV to devise a consistent multimedia method of presenting its bible references and bible readings in sermons.
4. Family TV to ensure all its preachers are conversant with the bible.
5. Family TV to encourage bible reading in all its sermons so that the audience can countercheck the authenticity of the 'bible references'.

6. Family TV to enlarge its catchment in Kenya by preaching some of its sermons in Kiswahili and translating its English sermons into Kiswahili. Sermons in Kiswahili can also be translated into English to benefit those who do not understand Kiswahili.
7. Family TV to encourage the mainline churches to participate in the electronic church. This may require a targeted campaign to educate them on how the electronic church works and its benefits.
8. More research be carried out in this area to determine factors that affect biblical soundness of a sermon.

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APPENDIX 1

FAMILY TV PROGRAMME LINE UP FOR WEEK 9TH- 15TH FEBRUARY 2009

SUNDAY
11.00 *Robert Schuler*
11.30 *My Family*
12.00 *TV*
12.30 *Cartoon*
1.00 *Doctor to Doctor*
1.30 *Cartoon*
2.00 *24/7 (on USA and 250 Alternative Health (on demand))*
2.30 *My Family*
3.00 *WWD*
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Source: Sunday Nation February 8th 2009

APPENDIX 3

Table of randomly selected five digit numbers

19105	04371	58563	80574	54551
93818	05919	56223	72646	71647
44222	84638	65639	15219	78730
11208	75277	58645	99705	55484
17457	05055	80564	10902	68667
87288	06586	46494	63062	04261
10486	48767	76682	33559	08527
19634	36736	73764	02790	40163
37677	06954	43432	42673	93490
34212	78832	14545	43997	02403
13162	87563	47242	10617	86022
84194	28165	75582	95883	38841
67928	06935	98595	88506	84539
73000	85492	76707	20200	91609
49519	79289	88009	34115	09964
35492	69697	89805	07418	01989
40393	87912	72284	31104	16462
61915	37233	88488	49743	28781
98365	71328	59490	29504	36046
67990	17606	39473	38029	06374
83682	56233	23433	81888	79266
06488	44750	22365	74706	44807
76360	49632	66890	02632	23965
93603	68570	49340	32053	40737
99426	01487	54433	52860	02366
79068	71351	46923	02846	90754
08102	89812	84313	14423	39897
83056	74601	06441	69375	33986
40357	08974	4079	25962	82790
37486	09789	55369	51425	70584
42645	59668	33225	38946	93437
84376	90706	29030	22514	71768
33671	27069	28424	89276	60826
68975	00929	96956	90635	70206
18213	84222	59340	54009	90269
14813	98389	15894	79885	30100
27046	75134	49159	71327	76224
17148	57022	79508	17715	06339

Source: Mugenda and Mugenda, 2003, *Research Methods*, Nairobi, Kenya