

**THE ROLE OF RELIGIOUS BROADCASTING IN EVANGELIZING IN KENYA: A
CASE STUDY OF RADIO WAUMINI 88.5FM**

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DECLARATION

THIS PROJECT IS MY ORIGINAL WORK AND HAS NOT BEEN PRESENTED
FOR A DEGREE IN ANY OTHER UNIVERSITY

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DEDICATION

This work is dedicated

To

my parents.

ACKNOWLEDGEMENTS

During my studies for a Masters Degree in Communication Studies, (September 2003 - December 2005), I needed and got help from many quarters and I wish to acknowledge the help given with a heartfelt *Thank you*.

Gratitude to my parents. Their encouragement in my ambitions in academics is overwhelming. The support they gave and continue to give me, is amazing.

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I full appreciate the academic guidance and advice that my Project Supervisor, Mr. Maluki gave me. Thank you very much.

LIST OF ABBREVIATIONS AND ACRONYMS

CBN	Christian Broadcasting Network
CBS	Columbia Broadcasting System
EBN	European Broadcasting Network.
EC	Electronic Church.
ELWA	Liberian based Christian radio station.
EWTN	Eternal Word Television Network.
FEBC	Far East Broadcasting Company.
FCC	Federal Communications Commission.
FM	Frequency Modulation
HCJB	Evangelical radio station in Ecuador.
KDKA	Pittsburgh radio station.
KFUO	Keep Forward Upward Onward, the first Christian owned radio station.
NBC	National Broadcasting Company
NCC	National Council of Churches USA
RTL	Radio Television Luxembourg
TBN	Trinity Broadcasting Network
TWA	Tran World Radio

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ABSTRACT

This study sought to access the role of religious broadcasting in Kenya, a case study of Radio Waumini 88.5 FM. It is a Catholic radio station that broadcasts from Nairobi. It was launched on July 6th, 2003 as an instrument of evangelization and promotion of all initiatives and activities of the Catholic Church in Kenya.

The study was prompted by the fact that previous mass media research in Kenya has mainly focused on audience trends and popularity of radio stations. Audience study remains relatively unexplored. Hence, the need to study audience station preference to Radio Waumini in relation to their uses and gratifications.

The specific objectives of the study were to establish the demographics of the station's audience in relation to their uses and gratification and to establish whether the station plays a spiritual role in the lives of the audience, as stated in its mission statement.

The study is a survey in which questionnaires were administered to a sample of 20 respondents, selected at random from 2 Catholic Churches within Nairobi.

The information that was collected was analyzed using the SPSS statistical data analysis method.

One major finding of the study was that most respondents were female and below 25 years. The majority were Catholics, who attended church regularly and were members of various church groups. The majority listened to the radio station at home.

The second major finding was respondents tuned to Radio Waumini for news, information on social issues and entertainment. 60% of the respondents reported that the religious programs strengthened their spirituality. The respondents also listened to Christian music on other Christian FM stations.

The study concluded that religious broadcasting does play a role in the audience's lives. Radio Waumini has been embraced by some members of the Catholic fraternity and is filling the spiritual gap in their lives. Many respondents reported that the station reinforced and strengthened their beliefs, though not satisfactorily. Radio Waumini has thus succeeded in upholding its mission statement.

The main recommendation is that Radio Waumini needs to enhance its role as an evangelizing tool. Many respondents were not fully satisfied with their programs. Hence, a review of Radio Waumini programming is recommended. The respondents suggested better selection of music, more non-Catholic music, more interactive programmes and more business news. Topics that Radio Waumini is not covering satisfactorily, include, women and youth issues, Bible teachings, catechism and issues on the disabled.

This research was exploratory; hence more study needs to be done on the subject itself. A comparative study of Radio Waumini, (Catholic radio station) and a non Catholic radio station would add more knowledge to the subject. At the moment, Radio Waumini is the only Catholic Radio station. The rest are non catholic, with one being a Muslim radio station.

CHAPTER ONE

INTRODUCTION

Religious broadcasting is broadcasting of television and radio by religious organizations, usually with a religious message¹. In the United States, Christian organizations are by far the most widespread compared with other organizations of religions, with over 1,600 radio stations across the country. This genre of programming has been part of the American landscape since the first religious service was transmitted over radio KDKA from Pittsburg, Calvary Episcopal Church in 1921. This was the first broadcast of a church service. The first Christian radio station was set up in Washington DC on 22nd December 1921. Christian broadcasters in the U.S. are organized through the National Religious Broadcasters organization. Some Christian broadcasters in the U.S. include: 3ABN², CBN³ and TBN⁴.

It was Marconi the “father of radio” who introduced the Holy Father to the world in the inauguration of the first Global Christian network.

Marconi, provided technical assistance in setting up the Vatican Radio, an instrument created for the purpose of communicating with Catholics around the globe. The task was completed in 1931. Later many Christian broadcasting stations were set up. Robert Bowman, who establishes the Far East Broadcasting Company in Manila in 1948 and Paul Fredd, who founded Transworld Radio in Morocco in 1954 were very successful religious broadcasting entrepreneurs. Bowman’s objective was to reach Chinese with the ‘Gospel Message’.

¹ Wikipedia Encyclopedia may be found at <http://en.wikipedia.org/wiki/>

² Three Angels Broadcasting Network (3ABN) is a nonprofit organization with the vision to 'Mend Broken People' through the powerful messages of God's Word. It may be found at <http://www.3abn.org/>

³ Christian Broadcasting Network (CBN) Not only was CBN the first Christian television station in America . It may be found at <http://www.cbn.com/about/>

⁴ Trinity Broadcasting Network (TBN) is the world's largest religious network and America's most watched faith channel. It may be found at <http://www.tbn.org/>

FEBC⁵ operates internationally. In 1956, two years after its launch date, Tran World Radio was broadcasting in 20 languages and reaching 40 Nations.

With the liberalization of the airwaves in the early 90's, Kenya has experienced a rapid growth in the radio industry. In addition to Kenya Broadcasting Corporation, the National Radio Station that operated de facto for many years, over 16 FM⁶ stations are operational, within Nairobi⁷. Out of these, five are religious radio stations. IQRA FM (Muslim Radio Station). Hope FM, Family FM and Waumini Radio, Biblia Husema Studio are all Christian Radio Stations. The rest are commercial radio stations.

Iqra FM is owned by the Supreme Council of Kenya Muslims (Supkem). It went on air in July 2000 and has frequencies to broadcast in Nairobi, Mombasa, Garissa and Marsabit and has numerous programmes laden with Islamic content. Apart from using Arabic and Somali languages, it also broadcasts news in English and Kiswahili. The news is clearly tinged with Islamic perception of issues⁸.

93.3 Hope FM is a Nairobi based Christian FM station launched in 2003. Their station's desire is that many will come to know God as the source of all hope and that Christians would live for, and serve God in every aspect of their lives⁹.

⁵ Far East Broadcasting Company (FEBC) radio network broadcasts programming in 150 languages, to a potential listening audience of more than 2.5 billion people. It may be found at <http://www.febc.org/home.html>

⁶ Frequency Modulation (FM). FM radio is a broadcast technology invented by Edwin Howard Armstrong that uses frequency modulation to provide high – fidelity sound over broadcast radio. FM radio is distributed primarily through broadcast reception of FM radio signals.

⁷ <http://www.cck.gov.ke>

⁸ <http://www.kenyanews.com/Archives/guide.html>

⁹ <http://www.biblevoice.org/sect7/subsect2/page1/>.

Family FM is a Christian Broadcast station that was launched in 1999 comprising Family FM and Family TV. Family Media Mission is to provide quality, wholesome, inspirational and positive entertainment. Thus the values of integrity, love and concern for families, positive and wholesomeness, inspiration and creativity are promoted by Family Media.

TBN Family Media transmits from Limuru on the following frequencies:

103.9 Family FM Radio and Channel 9 Family TV- Nairobi

102.1 Family FM - Nakuru and its Environs

97.9 Family FM and channel 46 Family TV in Mombasa

Ch. 46 Family TV- Nakuru and its Environs ¹⁰

Biblia Husema Broadcasting which is run by African Inland Church, begun FM Christian broadcasting in Nairobi in 1999. The license permits FM and TV Broadcasting in Nairobi, Kitui, Machakos Tindiret, Eldoret, Kakamega, Kisii, Kitale, Kulal, Voi, Mombasa and Nakuru. The goal is to offer Christian broadcasting to all parts of Kenya as the Lord opens the way. Biblia Husema is a radio broadcasting ministry; Heraldng Christ Jesus Blessings, a mission organization involved in mass media ministries; Jesus Is Lord Ministry, a radio broadcasting ministry in Nakuru; Sauti Ya Rehema, a broadcasting ministry in Eldoret; and Trans World Radio, a mission organization involved in mass media ministries.

Christian radio has thus become a popular mode of broadcasting. It focuses on transmitting programming with a Christian message. Many such broadcasters play popular music of Christian influence, though many programs have talk or news programmes covering associated topics that usually have a political or social angle.

¹⁰ <http://www.familykenya.com>

Some Christian radio stations are commercial in nature, and select music in a manner intended to increase profitability of advertisers, thereby increasing the value of the station's advertising, and the station's profits. Other Christian radio stations are supported by listeners, or by Christian organizations or institutions. Many Christian radio stations have a mission to encourage their listeners in their faith through encouraging music and teaching, and through supporting ministry events within their listening area. Religions and churches are using radio to advance their convictions. The growth and development of religious broadcasting indicates its significance to audiences.

This paper will take the case study of Radio Waumini, a Christian radio station in Kenya.

1.1. Background Information of Radio Waumini 88.5 FM

Out of the five religious stations in Nairobi, Radio Waumini stands out as the only Radio station that plays secular music. The American Heritage Dictionary defines “secular” as worldly rather than spiritual; not specifically relating to religion or to a religious body. Christian music as opposed to secular or "worldly" music highlights the relationship between the Christian faith and music. Most if not all Christian denominations share the view that music should be selectively chosen for worship services, mass, communion and personal listening¹¹. “Tabasamu” and “Reggae Voyage” are musical programmes on Radio Waumini that play Rock music and secular reggae respectively. This may reflect negatively on the station’s image and its role as an evangelizing tool.

Profile

The radio station was launched on July 6th, 2003. It broadcasts from Nairobi on FM 88.5, in English and Kiswahili from studios along Thika road.

Radio Waumini 88.5 FM is a Catholic Radio at the service of the Gospel. It is an instrument of evangelization and promotion of all initiatives and activities of the Catholic Church in Kenya. At the same time Radio Waumini is for all, because it wants to celebrate the rich diversity of contemporary Kenya, affirming all that is life-giving and striving to promote justice, peace, solidarity, tolerance, reconciliation and understanding amongst all people.

¹¹ Terry B. Ewell (1997). What is Christian in Music? <http://www.leaderu.com/aip/docs/ewell>.

Organization structure

Radio Waumini, is run by Waumini Communications LTD a company wholly owned by the Kenya Episcopal Conference and mandated by the Catholic Bishops to manage different mass media in Kenya. Waumini Communications runs Radio Waumini. A Board of Directors consisting of members appointed by the Kenya Episcopal Conference and including the Managing Director of Waumini Communications oversees the running of the society. The Board meets twice a year (and more frequently, if the need arises) to evaluate the performance, review policies and modify them when necessary. Waumini Communications owns Radio Waumini Logo and business name. A Finance Committee, appointed by the Kenya Episcopal Conference, assists Waumini Communications to run the commercial aspects.

An Editorial Board consisting of people appointed by the Board of Directors and comprising representatives of Catholic non-government organizations and media professionals meets regularly to evaluate Waumini Communications.

Waumini Communications was formed in order to professionally manage the means of communication owned by the Church in Kenya. Using highly professional styles and formats that reach a wide range of people, particularly the youth. It wants to assist the users to understand and apply the Social Teaching of the Church to their situations so that they can improve their own lives and those of their families, communities, and country. Within this context, radio ministry is all-inclusive, working to increase understanding and unity amongst all Kenyan people and to bring about social justice.

Radio Waumini's Mission Statement

As a Catholic Radio station Radio Waumini upholds the faith and teaching of the Christian faith at the same time striving to celebrate the rich diversity of contemporary Kenya, affirming all that is life giving, and striving to promote justice, peace and solidarity.

Aims and purpose of Radio Waumini

The overall purpose of Radio Waumini is to promote peace, justice, and understanding for the integral development of Kenyan society. It is committed to achieving the following goals:

1. To disseminate through the electronic mass media, programmes of social justice information that look at contemporary problems and issues, with the view of offering solutions, alternatives, and a deeper understanding from a social justice perspective. Subject areas could include single parenthood, HIV/AIDS, the environment, the economy, the arts and education.
2. To inform the public of current events through news and current affairs programmes.
3. To offer news and features coming from the parishes, Catholic organizations, faith groups of different convictions, NGOs, and in general all genuine representatives of the civil society.
4. To encourage production of art (painting, video, music) that is uplifting and inspirational.
5. To offer special programs and activities for youth, with subjects and styles that they can relate to.
6. To provide training to all bona fide groups and associations (including dioceses, parishes, Catholic communities) wanting to express themselves in the mass media arena.

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Statement of Principles

Radio Waumini is subject to the principles, rules, and regulations of the Kenyan law. The station affirms the God-given dignity of all humankind, and celebrates the richness and diversity of contemporary Kenya, with all that which is life giving. It seeks to build bridges with peoples of other denominations and faiths, recognizing our common heritage as children of God. It places a special emphasis on the “option of the poor” people who have been deprived materially, the outcast, the marginalized, the vulnerable and those who are discriminated against. Thus they strive to be an agent of social change and aim to make a positive difference in the lives of people and our country. Eventually striving to promote peace, justice, understanding, and reconciliation amongst all peoples.

Radio Waumini maintains the highest standards of integrity, ethics, best practices, honesty, confidentiality, and other aspects of professionalism both within its staff and when dealing with anyone from the wider community. It does not discriminate on the basis of religion, race, ethnicity, creed or nationality. It is committed to long-term sustainability. While income generation is vital to the continuation of the operations, it should never become the reason for the existence. Profits should be used to improve activities and programs, to extend the network and to improve the welfare of the staff.

Coverage

Radio Waumini transmits within a total radius of 150km of the area surrounding Nairobi. The frequency transmits in Nairobi area and parts of Murang'a, Thika, Machakos, Makeni, Kajiado, Nyeri, Isinya and Oldonyo Sabuk.

1.2 Statement of the Problem

Religious programming in Kenya is growing rapidly. Radio stations have almost quadrupled over the past 25 years and the number of religious television shows has increased fourfold in just one decade – 1980s alone¹². The churches that first used radio for religious broadcasting saw it as a way to extend what took place in the church to people who could not or would not attend. The media was thus used and is still used as an evangelizing tool. Christian radio stations focus on transmitting programming with Christian messages. Christian music is also played. Many Christian denominations have embraced broadcasting as a key method for spreading their messages. Many have recorded content such as sermons and lectures, and have moved into distributing content on their websites. Thus, there has been growth in listenership of religious content. There is therefore need to carry out a study to determine the role of religious broadcasting in evangelizing using the case of Radio Waumini. As a Catholic Radio station Radio Waumini “upholds the faith and teaching of the Christian faith”. There is also a need to explore audience station preference to Radio Waumini in relation to their uses and gratifications: what people do with the media. The audience is not passive, and it provides a way to understand the functions of not only the media in general but the audience too.

¹² Ferguson, T.W., & Lee, J. (1997, January). Spiritual reality. *Forbes*, 1, pp.70-76.

1.3 Research Questions

The study seeks to address the following research questions:

1. Who is the audience listening to Radio Waumini? This question seeks to determine who is attracted to the station.
2. Why do the audience tune in? It is important to understand the motivations of the radio listener, in order to understand the gratifications sought through radio usage.
3. Is there a relationship between seeking reinforcement for personal motives and radio usage?
4. Is there a relationship between radio listening and seeking companionship with others who are spiritual minded? A religious talk show provides a platform for people discuss issues that they have read, seen or heard ¹³.

1.4 Study Objectives

1. To investigate who is listening to Radio Waumini and other religious radio stations
2. To investigate the respondents FM radio preferences
3. To investigate the various preferences of Radio Waumini listeners.
4. Determine whether Radio Waumini plays a spiritual role in the respondent's lives.

1.5 Justification of study

Previous media research in Kenya has focused on audience trends and popularity of the radio stations. Steadman Associates, a leading marketing firm has conducted many of these researches.

¹³ Dominick, J. R. (1996). The dynamics of mass communication. (5th ed.). New York: McGraw-Hill Co.

According to the latest 2005 rating by Gallup associate, Steadman and Associates, KISS 100 radio station has the highest audience reach in Nairobi (66%) and across Kenya, with audiences 33% higher than Nation Radio (50%), which ranked second. Radio Waumini ranked 14th with 14% of audience reach¹⁴.

In another survey carried out by the same firm in 2001, results showed that 96.4 Nation FM radio had the highest penetration among FM stations in Nairobi.

It scored 53%, followed by KISS FM, with 52% and Metro FM scored 50%. In age group category, Metro FM led, with a significant margin among the 15-17 years olds, KISS Fm led in the 18-34 category. It was closely followed by Nation FM. According to a 2004 survey conducted by Kenya All Media Products Survey Kenya (KAMPs), Radio Waumini is the most popular faith based radio station.

While these studies have provided useful information in describing audience trends, audience study remains relatively unexplored. It is against this background that this research seeks to understand the audience uses and gratifications of Radio Waumini.

1.6 Hypotheses

1. Radio Waumini programming has reinforced religious beliefs in the audience.
2. The secular music played by Radio Waumini is a hindrance to its evangelization mission.
3. Radio Waumini programmes attract more Catholic listeners.

¹⁴ <http://www.kissfm.co.ke/corporate/radio.html>

1.7 Theoretical Framework

The uses and gratifications perspective is a valid theory with which to study religious broadcasting in Kenya. Its focus is on what people do with the media, rather than on what the media do to people. The audience is not passive, and it provides a way to understand the functions of not only the media in general but the audience too.

The uses and gratifications approach began with the study of the functions of radio programming. Herzog¹⁵ used the term gratification when she described the specific types of satisfaction reported by audience members for daytime radio programs. The research on radio series provided insight into why audiences intentionally seek out some kind of media content and completely ignore others. This kind of goal oriented behavior indicates that audiences do not simply wait passively to receive whatever the media provide them with¹⁶. In other words, media receivers want to use the information in some way or to obtain satisfactions that they anticipate.

According to Katz & Foulkes¹⁷ the uses and gratifications "approach proceeds from the assumption that the social and psychological attributes of individuals and groups shape their use of the mass media rather than vice versa.

This is the approach that asks the question, *not* 'What do the media do to people?' but rather 'What do people do with the media?'.¹⁸ This is an important distinction, a distinction which has guided much mass communication research since it was first put forth by Katz.

¹⁵ Herzog, Herza. (1944). What do we really know about daytime serial listeners? In Paul Lazarsfeld & Frank N. Stanton (Ed), *Radio Research 1942-1943*, 3-33. New York: Duel, Sloan, and Pearce.

¹⁶ Lowery, Shearon A. and Melvin L. DeFleur (1995), "Research as a Basis for Understanding Mass Communication," in *Milestones in Mass Communication Research*, Shearon A. Lowery and Melvin L. DeFleur, eds., Longman Publishers USA, 1-19.

¹⁷ Katz, E., and Foulkes, D. (1962). On the Use of the Mass Media as "escape": clarification of a concept. *Public Opinion Quarterly*, 26, 377-388.

Numerous scholars have echoed and sometimes elaborated upon Katz' "what people do with the media" theme. McQuail wrote that uses and gratifications "derives from a conviction that what is central for mass communication is not message-making or sending and not even the messages themselves, but the choice, reception and manner of response of the audience"¹⁹. Rubin wrote, "some basic tenets of uses and gratifications include the overriding belief that individuals differentially select and use communication vehicles to gratify or satisfy felt needs.

Media and communication channel use is motivated behavior that performs certain functions for the individual users. People, not the media, are most influential in the relationship"²⁰.

Katz, Blumler & Gurevitch described a model of the uses and gratifications approach as being concerned with (1) the social and psychological origins of (2) needs, which generate (3) expectations of (4) the mass media or other sources, which lead to (5) differential patterns of media exposure (or engagement in other activities), resulting in (6) need gratifications and (7) other consequences, perhaps mostly unintended ones²¹.

They stated that researchers may use any one of the seven components as starting points."...however varied [researchers'] individual points of departure, they all strive toward an

¹⁸ Ibid p.378

¹⁹ McQuail, D. (1984). With the benefit of hindsight: Reflections on uses and gratifications research. *Critical Studies in Mass Communication*, 1:2, pp. 177-193.

²⁰ Rubin, A. (1986). Uses, gratifications, and media effects research. In J. Bryant & D. Zillman, (Eds.), *Perspectives on media effects* (pp. 281-302). Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers.

²¹ Katz, E., Blumler, J. G., & Gurevitch, M. (1974). Utilization of mass communication by the individual. In J.G Blumler and E. Katz, (Eds.), *The uses of mass communication* (pp. 19-31). Newbury Park: Sage.

assessment of media consumption in audience-related terms, rather than in technological, aesthetic, ideological, or other more or less 'elitist' terms"²².

Katz, Gurevitch & Haas created a five-part typology of audience needs, which may be related to functions: cognitive, affective, personal integrative, social integrative, and escapist²³.

Rubin's more complex nine-category typology incorporates these viewing motivations: program content, entertainment, relaxation, pass time/habit, information, escape, arousal, companionship, and social interaction²⁴.

These assumptions provide a framework for understanding the co-relation between the media and the audience. In addition, it provides an insight as to how the audience is active and the consequences of their involvement in the media as a whole. The uses and gratifications theory, is therefore appropriate in the study of religious broadcasting.

1.8 Scope and limitations of the study

The scope of the study is limited to Radio Waumini. The Station covers Nairobi and its environs, with a signal to Machakos, Thika, Kiambu, Ngong, and Muranga and beyond. The radio station may not be representative of all the Christian radio stations in Kenya. It is also not a National radio station, and hence leaves out other audiences who may have interest in the station's programming.

²² Ibid

²³ Katz, E., Gurevitch, M., & Haas, H. (1973). On the use of mass media for important things. *American Sociological Review*, 38, 164-181.

²⁴ Rubin, Alan M. 1981. An Examination of Television Viewing Motivations. *Communication Research* 8(2): 141-165

1.9 Research Methodology

1.9.1 The Research Site

The research will be carried out at various places where the listeners of Radio Waumini can be identified. The first place will be church venue.

Research will be carried out at the following Catholic Church

- The Holy Family Basilica Catholic Church, located at the City Centre
- St. Paul's Chapel, locate at City Centre

1.9.2 Research Design

The study is exploratory in nature and is delving on religious broadcasting, an area of study that has not been widely explored in Kenya. This study is probably the first of its kind, dwelling on the radio audiences and their uses and gratifications.

1.9.3 Target population

This study seeks to determine the role of Radio Waumini as a religious and evangelizing radio station and in doing so get an insight from the audience. It is assumed that Catholics are utilizing Radio Waumini, since it is a Catholic Radio Station. According to a 2004 KAMPS survey, Nairobi has a total population of 3,590,000, out of which 1,100,000 is Catholic.

1.9.4 Sample

A total of 20 respondents will be reached for this study; 10 from each church. The sample is highly representative of the Catholic fraternity in Nairobi. All age brackets and gender will be represented.

1.9.5 Sampling method

Sampling will be random. The respondents will be sought from a convenient place; the church.

1.9.6 Data Collection Instruments

- Questionnaire

Data will be collected primarily through self-administered questionnaires. It's assumed that the sample population is highly literate. The questions will be both open and closed ended, depending on the data sought. This will yield both quantitative and qualitative data.

- Interviews

Interviews will allow me to get information from the respondents. They are also used to find people for in depth interviews if the researcher wishes to follow up on what the informant said in the survey

CHAPTER TWO

LITERATURE REVIEW

Religious programs have been a fixture of television from its earliest years. The pattern was established in radio, where certain sectarian organizations both national and local received free air time (called "sustaining time") for productions intended to elucidate consensual "broad truths" about religion. Programs produced by the National Council of Churches, the United States Catholic Conference, the New York Board of Rabbis, and the Southern Baptist Convention, received such airplay without competition until the 1970s when an entirely new type of religious television developed²⁵.

These newer programs, which came to be called Televangelism, first emerged nationally after changes in federal policy began to allow use of domestic satellite transmission for the creation of alternative "networks." A number of new and existing television "ministries" capitalized on the situation. These were largely outside the religious mainstream, representing independent, non-denominational, conservative Fundamentalist or Pentecostal organizations. Among the earliest programs were Rex Humbard's *Cathedral of Tomorrow*, Oral Roberts and You, Pat Robertson's *700 Club*, and Jim and Tammy Bakker's *PTL Club*. Today, televangelism is a force on television and in the world of religion.

²⁵ Hoover, Stewart M. *Mass Media Religion: The Social Sources of the Electronic Church*. Beverly Hills, California: Sage, 1988.

2.1 Previous research

According to Hoover and Wagner, past work on relations between religion and the public media has tended to focus on instrumental understandings of media and their utility to various religious bodies and religious sensibilities²⁶. They also note that much of the research available dealing with religion and broadcasting focuses on the history of the development of televangelism.

Ellens classifies various approaches to religious broadcasting with reference to their sources in the major denominations of the religious culture²⁷. His history suggests that religious use of broadcasting can be typified as a movement from a purely 'oratorical' model in the early 1920s to a 'public service' model in later years.

This transformation resulted from policy decisions by the Federation Communications Commission to privilege religion as an aspect of broadcast public service responsibility, and by the industry to accept this as part of their mandate under the Communications Act of 1934. Ellens also describes how mainstream religious bodies accommodated themselves to this situation.

Jennings presents a deeper reading of the policy history of religious use of the airwaves: "The predominant concern of the Protestant churches during the period of this study was in the procurement of access and employment of these facilities for their private needs"²⁸ he notes.

²⁶ Hoover, S. M., & Wagner, D. K. (1997). History and policy in American broadcast treatment of religion. *Media, Culture & Society*, 19(1), 7-27.

²⁷ Ellens, J. Harold. *Models of Religious Broadcasting*. Grand Rapids, Michigan: Eerdmans, 1974.

²⁸ Jennings, Ralph (1969) 'Policies and Practices of Selected National Religious Bodies as Related to Broadcasting in the Public Interest', PhD Dissertation, New York University.

Jennings' work provides a detailed history of these negotiations, but from the perspective of the mainline or establishment groups, who were in a position to benefit from the situation as it evolved. The system which emerged, that of 'public service' broadcasting time provided free (on what was called a 'sustaining' basis) to those faith groups who cooperated with commercial broadcasters, created a 'two-tiered' system of religious broadcasting in America.

On one tier, were these mainstream groups. On the other, were those groups, primarily evangelical and fundamentalist Christian churches and para-church organizations, which were 'left out' of the sustaining-time system.

In various works, Hadden has addressed the consequences of this structuration²⁹. Hadden observes that those groups left out of the sustaining-time system would later come to dominate religious broadcasting in the era of televangelism.

Frankl concurs, suggesting that the entrepreneurial spirit engendered by the necessity of financing expensive broadcasts outside the public service rubric served the televangelists well when economic and structural changes began to privilege independent, 'commercialized' religion³⁰. Armstrong's apologia³¹ for televangelism strikes the same theme.

²⁹ Hadden, Jeffrey K. and Anson Shupe (1988) *Televangelism: Power and Politics on God's Frontier*. New York: Henry Holt.

³⁰ Frankl, Razelle (1987) *Televangelism: The Marketing of Popular Religion*. Carbondale and Edwardsville, IL: South Illinois University Press.

³¹ Armstrong, Ben. *The Electric Church*. Nashville, Tennessee: Thomas Nelson, 1979.

Horsfield provides a comprehensive analysis of policy and practice in religious broadcasting, evaluating both the evangelical televangelist and the mainline-sustaining approaches³². He notes that, by the early 1980s, the balance of power had shifted in favour of televangelism as the amount of air time allocated by the broadcast industry to sustaining time religion was beginning to wane.

Hoover concurs with this judgement, identifying the extent to which the prominent religious broadcasters achieved increased political and social status and profile during the 1980s.

³² Horsfield, Peter G. (1984) *Religious Television: The American Experience*. New York and London: Longman.

2.1.1 The Emergence of the Electronic Church

The term "Electronic Church" (EC)³³ is a modernization of the term "Electric Church", invented by the early prophet of the Electronic Church, Ben Armstrong, in the 1970's and widely publicized through his book: "The Electric Church". The definition of the term varies as widely as the people who use it, and the organizations involved in it, but two criteria can be used for a definition:

- a) The use of modern technology for the communication of programmes with a religious content
- b) The funding of these programmes by money generated by the programmes themselves, which means they generate enough income to cover, directly or indirectly; for example by fund-raising appeals, subsidies by interested parties and advertising costs.

Whilst the first criterion describes religious broadcasting in its widest sense, the second criterion draws a line between religious broadcasting per se, and the Electronic Church.

The EC thus includes the prime time tele-evangelist star appealing on his own television show for support, but excludes programmes produced by secular TV networks as part of their general service.

³³ Credit for the coining of the term "electric church" to describe this phenomenon has been claimed by Ben Armstrong. The term came to him on a plane flight to Chicago. Impressed by the lights of the city as the plane circled overhead, Armstrong saw them as an image of the "millions of religious broadcasting listeners and viewers" whom he identified as "the members of a great and new manifestation of the church created by God for this age -- the electric church."

2.1.2 History of EC

The history of the EC is very closely connected with, and in many cases is identical with the history of religious broadcasting in the USA. This history began in January 1921 with the broadcasting of evening prayer from Calvary Episcopal Church, Pittsburg, on station KDKA. In 1922 the Omaha Gospel tabernacle tried out the new medium, which resulted in the first non-denominational service broadcast and the first conversion experience via radio waves on record. The preacher R.R. Brown, went on to broadcast regular "Radio Chapel Services", and built up a regular weekly audience of half a million listeners.

The first Christian owned radio station KFUC³⁴ of St. Louis, Missouri (1924) was only a step forward in the development of religious broadcasting. The early days of the EC were marked by three major developments:

a) New licensing standards: In 1927 the FCC³⁵ was set up and imposed stringent technical standards based on " public interest, convenience and necessity". Over 60 stations were licensed and they were operated by religious groups.

b) Polarisation: The ecumenical age brought conflict between the "liberals" and "fundamentalist" groups. The liberals were organized into the main-stream Federal Council of Churches of Christ in America founded in 1908, now the National Council of Churches USA. The N.C.C³⁶. encouraged the development of co-operative broadcasting, an unacceptable concept for predominantly non-mainstream fundamentalist churches, who, deep down, saw only themselves as licensed by God to save lost sheep and issue valid entry tickets to heaven.

The fundamentalist churches organized themselves later into the "National Organization of Evangelicals" (founded 1942), and the National Religious Broadcasters.

³⁴ Keep Forward, Upward, Onward (KFUC)

³⁵ Federal Communications Commission (FCC)

³⁶ The National Council of Churches (NCC)

c) The "sweetheart deal"³⁷. The division was deepened by the developments which led to the so-called "sweetheart deal". NBC³⁸ was joined by CBS³⁹ as the national network in 1927, and both networks, from the start, sold airtime to every religious broadcaster who was able to pay the fees, an opportunity often taken by the most radical and desperate. This resulted in a string of controversies over network religious programmes.

The 1940s and 1950s showed a parallel development of religious network broadcasting on a national level and the increase of bought time by the EC on a local level, and also the introduction of the new medium, television, until in 1960 the "Big Bang" of de-regulation occurred.

The 1940s and 1950s were therefore, the "golden age" for the EC and its evangelists, such as Billy Graham with "Hour of Decision" from 1951 onwards, Rex Humbard from 1952 and Oral Roberts from 1954. The 1960s, 70s, and 80s saw the expansion of EC. It made full use of the deregulation, new technological possibilities, satellites, computers and credit cards, and by generally meeting a social demand. Whereas in 1959, 53% of religious broadcasting was on "bought" time, by 1977 this had risen to 92%. The membership of the National Religious Broadcasters rose from 104 members in 1968 to 900 in 1980. They produce approximately 70% of all religious broadcasting in the USA and cover more than 80% of all USA television ministries⁴⁰.

³⁷ Armstrong, Ben. *The Electric Church*. Nashville, Tennessee: Thomas Nelson, 1979.

³⁸ National Broadcasting Company (NBC)

³⁹ Christian Broadcasting (CBS)

⁴⁰ Klaus – Dieter Stoll. *Pay Now Pray Later*: 1993

Klaus Dieter lists the following radio and television ministries and religious networks as the most significant from the 1960s to the early 1980s:

1.) The Christian Broadcasting Network, based in Virginia Beach. The CBN grew from the vision of one man, Pat Robertson, who in 1960 bought a UHF station in Portsmouth, Virginia. While many religious broadcasters relied on sermons to convey their message, Robertson developed a talk show approach on his new station, in which interviews, music, teaching, prayer and healing were all provided in a smoothly produced program format. CBN's first telethon to raise funds in 1963 was named *The 700 Club* because Robertson asked for 700 people to pledge \$10 a month to support the new station and keep it on the air. This became the name of Pat Robertson's religious talk show; he became host for the show. The show is still running more than thirty years later.

The significance of CBN is that it provides incontrovertible evidence that a generous section of the American television public continue to want to watch religious television and contribute millions of dollars every year to support such broadcasting ventures.

2.) Trinity Broadcasting Network. TBN is the world's largest religious network that broadcasts on both radio and television. TBN offers 24 hours of commercial-free inspirational programming that appeal to people in a wide variety of Protestant, Catholic and Messianic Jewish denominations. Much of the radio programming mirrors the Trinity Broadcasting Network television schedule.

3.) Jimmy Swaggert, based at the World Ministry Centre, Baton Rouge, Louisiana. The Jimmy Swaggert Ministry runs the SonLife Radio Network, a vast radio network of over 70 radio stations nationwide covering over 5,000 towns, cities, and villages in the U.S. and around the world via the Worldwide Web.

4.) Jerry Falwell ministry; Within weeks of founding his new church started Thomas Road Baptist Church in 1956, Falwell began the Old-Time Gospel Hour, a daily local radio ministry and a weekly local television ministry. Nearly five decades later, this Old-Time Gospel Hour is now seen and heard in every American home and on every continent except Antarctica.⁴¹

6.) Oral Roberts, based in Tulsa, Oklahoma, with the Oral Roberts ministry. In 1949, he began a series of radio programs. By 1950, he was traveling the country with an 18,000-seat tent simultaneous broadcast on 63 stations.

Within two years, his radio and television programs were being broadcast on 400 stations in the United States, Canada, Alaska and Hawaii and by short-wave to listeners around the world.⁴²

7.) Eternal Word Television Network founded in 1981 by Mother Angelica, in Birmingham, Alabama. EWTN Global Catholic Network broadcasts, radio and television airs family and religious programming from a Catholic point of view in English and Spanish.

2.1.3 Electronic Church and Evangelization

Over the years, radio networks have dealt with religion as part of the radio news package. The longest-lived of these, *The World of Religion* on the CBS Radio network is still in production at KMOX in St Louis, and is still carried over the CBS owned and operated radio stations several times a week⁴³.

⁴¹ In 1956, Jerry Falwell is the founded Thomas Road Baptist Church in his hometown of Lynchburg, Virginia. More at <http://www.liberty.edu/index.cfm?PID=6921>

⁴² Oral Roberts set up the Oral Roberts Ministry. More at http://portal1.oru.edu:7777/pls/portal/ORMCCMGR.DYN_ORM_HOME_2.show

⁴³ (Lloyd, 1993).

UPI⁴⁴ Radio Network has employed a religion editor for ten years, according to published accounts, and provides a religion newsfeed for stations which wish to purchase this specialized service. Other radio wire services also offer specialized religion packages⁴⁵.

Some local radio stations in major markets have devoted attention to religion. WINS⁴⁶ in New York, for instance, has for many years included regular religion commentaries in their weekend news cycles⁴⁷.

There is the long and significant tradition of independent quasi-commercial religious broadcasting, beginning with the fundamentalist 'radio preachers' of the 1920s and stretching to the programs known as 'televangelism' today. There is nearly as long a tradition of 'sustaining-time' religious programming presented on a 'public service' basis by commercial broadcasters, usually in cooperation with one or more of the major faith groups in ecumenical alliance.

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Exponents of the EC espouse the Evangelical expression of the Christian Faith. The Evangelical movement consists of thousands of disparate groups, with sometimes conflicting creeds, which can, however, be roughly divided into the "fundamentalists" and the "spirit-filled" Charismatics and Pentecostals. They are united by a similar belief in the Apocalyptic.

They consequently both emphasise Mt 28;19: 'Go therefore and make disciples of al nations baptizing them in the name of the Father and of the Son and of the Holy Spirit'⁴⁸.

⁴⁴ UPI

⁴⁵ (Govier, 1994).

⁴⁶ WINS

⁴⁷ (Lloyd, 1993).

2.1.4 The Electronic Church and Politics

Andrew Quicke points out that during the eighties the growth of religious television and the resurgence of the New Religious Right in American politics, went hand in hand. Historian James Heinz in his book *The Struggle to Redefine America* suggests that Conservative evangelicalism won support because "it tapped into symbols that turn out to be powerfully resonant in the lives of many people." Pat Robertson, CBN founder launched a bid for the Republican nomination for President in 1986, but was defeated by George Bush.

The 1960s de-regulations were repayments and recognition that the EC was "in the public interest", but the full potential of the EC only became clear afterwards. The 1960s were turbulent and traumatic years for the USA with a crumbling American Protestant empire as well as disastrous colonial wars. In the 1970s the Empire fought back, equipped with a new apocalyptic idea, the "Dominion theology" which expressed moral demands better than the older "dispensationalism", barely effective in the Cold War, and with improved technology.

Klaus continues to say that the combined forces of tele-evangelists and right wing pressure groups (for example Moral Majority) claimed victory with the election of a fundamentalist preacher (Jimmy Carter) and a warrior against the evil empire (Ronald Reagan) as presidents of the USA. The EC base their unquestioning support of US foreign policy on their apocalyptic view, even seeing themselves as an active part of it, or consenting to being used by the Central Intelligence Agency. CBN pledged "more than a billion dollars" to help General Rios Montt in Guatemala to build "model villages" and to support the fight against the rebels. This is an example of direct EC involvement in politics.

⁴⁸ Klaus – Dieter Stoll. *Pay Now Pray Later*: 1993

2.1.5 The Electronic Church in Africa and around the world

The radio and television signals of the EC now reach approximately 90% of the world's population potentially. In 1987, 282 broadcasting organizations were listed by NRB as operating outside the USA in religious radio and television.⁴⁹

In 1936 the founders of Pan American Broadcasting began pioneering work in providing easy and affordable radio broadcasting opportunities, both in the United States and abroad, to the Christian community. Ministries began to realize the power of radio as a vehicle to reach worldwide audiences, to share the Gospel and to save souls. They founded of Radio Africa Network in 1980. Their efforts throughout the 1990's to the present have focused on establishing relationships with over 200 Christian radio stations worldwide. Pan American Broadcasting established Beacon of Hope in North Africa, and Radio 4 in Gulu, Uganda.

As stated earlier, Biblia Husema Broadcasting was the pioneer in religious broadcasting in Nairobi. It begun FM Christian broadcasting in Nairobi in 1999 and is run by the African Inland Church. Family FM followed. Also a Christian Broadcast station, it was launched in 1999 and comprises Family FM and Family TV. 93.3 Hope FM, a Nairobi based Christian FM station was launched in 2003. Radio Wumini 88.5 was launched on July 6th, 2003. Iqra FM is owned by the Supreme Council of Kenya Muslims (Supkem). It went on air in July 2000.

Trans World Radio Association originally based in Tangier, Morocco, has its headquarters now in Monaco. TWA⁵⁰ has stations in the Antilles, Cyprus, Switzerland, Sri Lanka and Guatemala.

⁴⁹ Klaus – Dieter Stoll. *Pay Now Pray Later*: 1993

⁵⁰ Trans World Radio (TWA)

The ELWA⁵¹ broadcasting organization was founded in 1954 and operates from Monrovia, Liberia in more than 50 African languages.

Station HCJB⁵² Ecuador is one of the first Evangelical radio stations founded by US Evangelicals in the 1930's and broadcasts now worldwide in 15 languages.

The Far East Broadcasting Company was founded in 1945 and started broadcasting in 1948 from Manila in the Philippines. FEBC⁵³ now has 28 stations around the world and uses old Voice of America equipment to broadcast to Central and South America. FEBC can reach a third of the world's population with 300 programme hours per day in 106 languages. The founder of FEBC is John Broger, who supervised communications operations and development in the Pentagon until 1977. FEBC's headquarters are situated in La Mirada, California, and it has a reputation for partly funding its operations by aggressive direct mailing campaigns.

Trinity Broadcasting Network owns stations in Belize, El Salvador, Italy, Switzerland and the Caribbean. It operated the first independent religious station in Africa and a South African network. TBN⁵⁴ operates Channel 24 in the South African black "homeland" state Ciskei. TBN broadcasts 50 hours per week from Channel 24 and receives given airtime from the South Africa government. 90% of TBN Africa programmes are produced in America and it claims a 50% black audience. TBN provides the national Swaziland Network television with programmes and a second channel on the Bophuthatswana commercial network.

⁵¹ ELWA

⁵² HCJB

⁵³ Far East Broadcasting Company (FEBC)

⁵⁴ Trinity Broadcasting Network (TBN)

2.2 The Present and Future of the Electronic Church

In the middle of the 1980's, the EC fell into a time of change⁵⁵. The pillars of the EC began to crumble as financial, political and theological difficulties occurred. The political power of the EC is based on the ability to influence and mobilise the masses. The EC always claimed to be a mass movement, not just a moral majority.

The EC was hard hit when research showed that:⁵⁶

- a) The audience of the EC was far smaller than was claimed. The EC claimed a weekly audience of over 100 million people whilst realistic figures were between 5 -20 millions;
- b) Political pressure groups like the moral majority also had far fewer followers than was claimed. Falwell claimed 2 - 3 million members, including 720,000 pastors, but research shows a total of 482,000 members.
- c) Exit polls and other polls showed that the activities of the EC had little or no effect, or even a negative effect for political candidates supported by the EC. The candidature of Pat Robertson for president in 1986, showed how grossly the EC overreached itself and that their function was to serve the rulers and not to rule.

These figures destroy the myth of the large and powerful EC. Buying airtime and having to raise the money for it means that the EC is subject to "market forces" in the same way as any other venture of the capitalist system. An increasing number of ministries tried to get their share of the EC in a time when the numbers of viewers and the income they could contribute stagnated or even declined.

⁵⁵ Klaus – Dieter Stoll. *Pay Now Pray Later*: 1993

⁵⁶ *Ibid*

There is however no way back in the EC, because of its concepts of "Those whom God loves can only meet with success" and "world dominion or bust". This allows only for bigger, more spectacular and increasingly expensive broadcast productions.

Klaus points out that these changes and shortcomings also point the way forward to the future of the EC. New markets have to be cultivated, especially in the rich, developed areas of the world. One such area is Western Europe. The EC has already arrived there. The most remarkable example is the European Broadcasting Network of Pastor Hans Bratlund, a former student of the Oral Roberts University, Tulsa, who is based in Oslo, Norway. Since the early 1980's he has been preparing to be on the air when the state monopolies on television are demolished, as is happening in the UK, and powerful satellites give him the possibility of reaching all Europe. The present political changes in Eastern Europe mean that sooner or later, the EC can operate in the whole of Europe, a potential market of 770 million, three times bigger than the USA and Canada together.

One additional factor works in favour of the EC in Europe. Satellite and cable television in Europe has established itself by now but many broadcasting organizations experience a very harsh market and are desperate to find customers to buy airtime from them. The EC is the ideal customer in this market.

Nairobi now has five religious broadcasting stations. More are likely to be set up. Mainline fears about the growth of religious broadcasting are only exacerbated by Ben Armstrong's assessment in *Christian Century* of electronic church viewer supporters: "They are really joining

the electronic church. It's like joining the local church. They are loyal to it and support it with their gifts." ⁵⁷

⁵⁷ Armstrong, Ben. *The Electric Church*. Nashville, Tennessee: Thomas Nelson, 1979.

CHAPTER THREE

DATA PRESENTATION AND ANALYSIS

This chapter presents the key finding of the study based on the research objectives.

Q1. Who is the audience listening to Radio Waumini and are they listening to other radio stations?

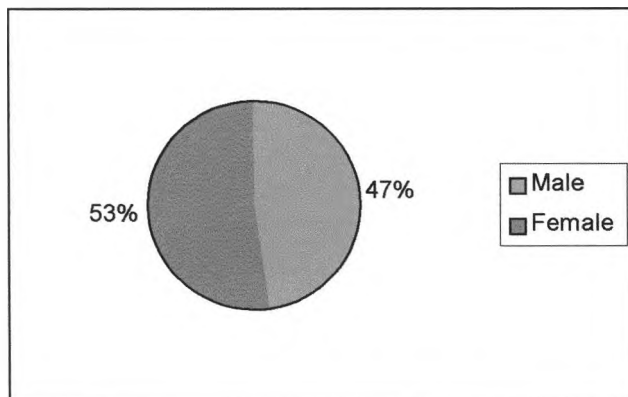
This question sought demographics of the respondents, which indicate that majority of them (53%) were below 25 years. The age bracket 26-35 was the next modal class. Each of the age brackets contributed 5% of the respondents. See results below.

Table 1.01: Age distribution of the respondents.

Age group	Frequency
< 25	10
26-35	6
35-45	2
46-55	1
> 55	1

In terms of gender the females constituted 47% of the respondents. 53% of the respondents indicated they were not employed, while 42% were employed. Summary results below.

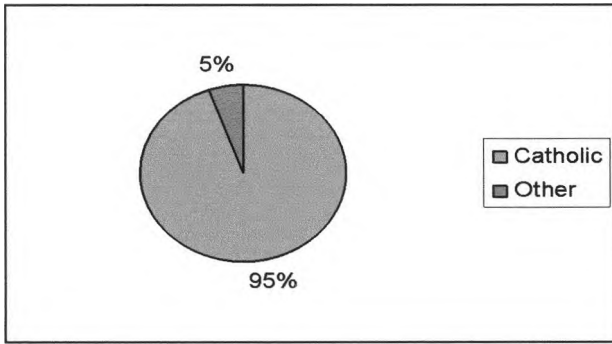
Table 1.02: Gender



Similarly, over 95% of the respondents profess Catholicism. Summary results below.

Table 1.03: Religion

	Frequency
Catholic	19
Other	1

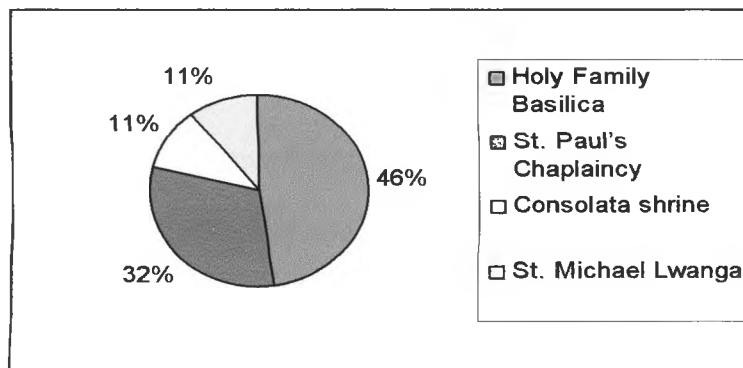


Only 21% of the respondents attend church service on weekdays. Of the remaining 64% attend church on Sundays. The most frequented church is the Holy Family Basilica followed by St. Paul's Chaplaincy as shown in figures 1.06 and 1.07, below.

Table 1.04: A pie Chart showing church attendance

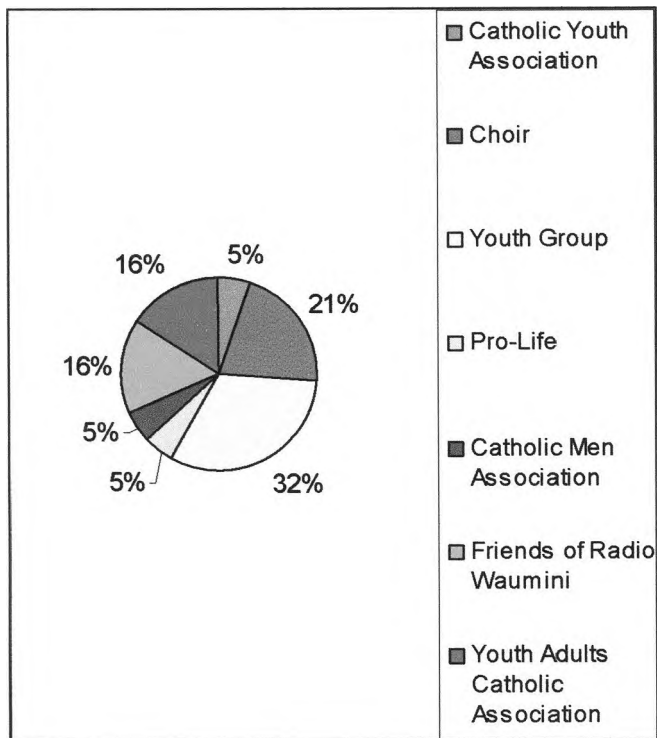
Attendance	No. of respondents
Weekends only	5
Saturday only	3
Sunday only	12

Table 1.05: Churches attended by respondents



In terms of membership of church organizations most of the members indicated they belong to church youth groups. Membership to other church organizations (choir, catholic youth association, catholic men association, friends of St. Paul et al) is shown in Figure 1.06, below.

Table 1.06: A pie-chart showing the percentage distribution of membership to other church organizations.



Secondly, the study sought to investigate the level of exposure to other radio broadcasting stations among the respondents. Respondents were asked to rate their frequency levels on a scale of (1) Very Frequently (2) Occasionally (3) Never. The list consisted of ten FM radio stations. The findings indicate that Capital FM and BBC are listened to very frequently (42% of the respondents). Radio Waumini and Kiss FM were next with 37% of respondents tuning to their stations. Nation FM and Classic Fm have 31% and 26% respectively as shown in Table 1.07, below.

The findings particularly indicate that over 75% of the respondents tune to Radio Waumini either frequently or occasionally. Table 1.08 shows the reasons why the respondents listen to other FM radio stations.

Table 1.07: The respondents FM Radio preferences

	Very frequent	Occasionally	Never	total
Radio Waumini	3	17	0	20
Kiss FM	3	12	5	20
Nation FM	2	15	3	20
Citizen Radio	1	14	5	20
Capital FM	5	14	1	20
BBC	5	14	1	20
Classic Fm	3	13	4	20
Y FM	1	9	10	20
Hope FM	2	12	6	20
Family FM	0	14	6	20

Table 1.08: The reasons for tuning to other stations

Reason	No. of respondents
Music	9
Informative reasons	2
News	5
Creative presenters	2
Religious and secular issues	6
Objectivity and fairness	2

Q2 Why do the audience tune in to Radio Waumini?

It is important to understand the motivations of the radio listener, in order to understand the gratifications sought through radio usage. The findings indicate over 47% went for music, 31% for religions and secular matters, 26% for news while objectivity and fairness, informative programmes and creative presentation was indicated by 11% of the respondents.

The study also investigated the listenership of Radio Waumini and the preferences of respondents. The findings indicate a wide listenership (89%) to the station with most respondents indicating they listen at home. Respondents did not listen to Radio Waumini around the clock.

Those who were employed did not listen to Radio Waumini while at work, probably because they did not have control over the radio, or that their colleagues preferred a different radio station. The listeners also tune regularly with at least 10% of them tuning once every week. Over 31% indicated they listen during weekdays. The respondents indicate they tune in on Sundays, regularly (26%) and that at least 16% listen to the station everyday and ever Saturday. See Tables 2.01, 2.02, 2.03. The preferred listening time was indicated as mid-afternoon, evening and morning, in that order.

Table 2.01: Where the respondents listen to Radio Waumini

Where	No. of respondents
At home	15
Car	2
Work	1
Other	1

Table 2.02: How often the respondents listen to Radio Waumini

How often?	No. of respondents
Once a week	2
Weekdays	6
Saturday s	3
Sunday s	5
Everyday	3

Table 2.03: What hours the respondents listen to Radio Waumini

When	No. of respondents
Morning	4
Mid-morning	2
Mid-afternoon	9
Evening/night	4

The research also investigated why respondents listen to Radio Waumini. Items were classified into 3 clusters: news/information, entertainment/music and religious/faith. Music was further broken down into Christian and non Christian music. The findings indicate that most respondents go for the music. The other reasons as ranked by the respondents are summarized in Figure 2.04 below.

Figure 2.04: A graph showing reasons for listening to Radio Waumini as ranked by respondents.

Reason	No. of respondents
News/Information	
News	5
Information on social issues	4
Religious issues	9
Information/faith matters	11
Entertainment	11
Music	
Secular music	5
Inspirational/Christian music	14
Faith/reinforcement of beliefs	
Positive and uplifting messages	5
For sacred verses and texts	3
I'm a spiritual person	8
Agrees with my faith	10
Reinforces and strengths my belief	12
Association with those sharing same faith	11
Attempting to explore my faith	6
Desire religious/spiritual conversion	8

The findings further indicate differences in the information sought by those tuning to Radio Waumini for various programs. The differences in preferences among listeners of the radio programmes are summarized in the tables below. Very few listeners listened to Radio Waumini for news and information on social issues.

Table 2.05 News/information sought by Waumini Listeners

News	Very Frequently	Occasionally	Never	Total
1. Vatican News	0	19	1	20
2. Local News	1	17	2	20
3. Community News	2	14	4	20
4. Church round up	1	12	7	20
5. EWTN	1	8	11	20
6. Week in Kenya	0	13	7	20
7. News from Africa	1	12	7	20
8. African Features	1	11	8	20

Table 2.06: Preferences on information relating to social issues

The Programme	Very Frequently	Occasionally	Never	Total
1. Waumini Doctor	1	16	3	20
2. Community development	1	17	2	20
3. Social Encounter	2	14	4	20
4. Family Today	1	12	7	20
5. Education for life	1	9	10	20
6. Kioo cha Jamii	0	13	7	20
7. News from Africa	1	12	7	20
8. Sauti kutoka Gheto	1	11	8	20

Many respondents listened to religious/ faith programs. 25% of the respondents listened to “The Rosary”. Table 2.07 shows the details.

Table 2.07: Listeners preferences on religions and faith matters

The Programme	Very Frequently	Occasionally	Never	Total
1. Rosary	5	11	4	20
2. Morning Devotion	3	11	6	20
3. Angelus	2	12	7	20
4. The Bible as it is	4	12	4	20
5. Sala za Jioni	3	12	5	20
6. Holy Mass	1	17	2	20
7. Know your faith	3	12	5	20
8. Holy cross ministry	0	14	6	20
9. Spiritual moment	1	13	6	20
10. Spiritual journal	2	12	6	20

The researcher categorized music programs into secular and Christian. Many respondents listened to rock music, very frequently. Very few respondents listened to the classical musical program.

Table 2.08: Listeners preferences on secular music/Non-Christian Music

The Programme	Very Frequently	Occasionally	Never	Total
1. Tabasamu	5	10	5	20
2. Reggae Voyage	3	13	4	20
3. Classic Music	1	4	15	20

“Tumshangilie Bwana” was the most listened to Christian program Choral music was also popular.

Details are shown below on Table 2.09.”Rise and shine” was the most frequently listened to entertainment program. See table 2.10.

Table 2.09: Preferences of Christian music among listeners of Radio Waumini

The Programme	Very Frequently	Occasionally	Never	Total
Tafrija za heri njema	1	13	6	20
Shouts of praise	1	17	2	20
Tumshangilie Bwana	7	8	5	20
Choral music	6	10	6	20
Sunday special lunch	1	12	7	20

Table 2.10: The various entertainment preferences among listeners of Radio Waumini

The programme	Very Frequently	Occasionally	Never	Total
1. Waumini soul food	2	2	2	20
2. Kids hour	1	2	7	20
3. Youth groove	1	5	6	20
4. Birthday shouts	0	3	10	20
5. Mwanzo mpya	0	2	11	20
6. Saturday Breakfast	2	1	11	20
7. The Breeze	1	1	9	20
8. Rise and shine	4	1	6	20
9. Salaam za Waumini	0	3	8	20

Q3. Reinforcement of beliefs/Faith factor

This question investigated whether Radio Waumini plays a spiritual role in the respondent's lives. Other than music, respondents also tuned in to Radio Waumini to listen to programs that dwelt with religion and faith matters. More than half of the respondents reported that "It reinforces and strengthens my spiritual beliefs." "The Rosary" and the "Bible as it is" scored highly.

Others sought companionship with others who were spiritually minded. These respondents reported that "Association with those sharing same faith" was one of the reasons why they listened to Radio Waumini.

CHAPTER 4

CONCLUSIONS AND RECOMMENDATIONS

This study concludes by presenting the following conclusions and recommendations to Radio Waumini, with the hope that the recommendations will guide Radio station with the aim for gratifying its listeners fully.

According to Dominick, several researchers have classified the various uses and gratifications into a fourfold category system: "cognition, diversion, social utility, and withdrawal" Cognition is the act of coming to know something. When a person uses a mass medium to obtain information about something then he or she is using the medium in a cognitive way. Dominick noted that: " at the individual level, researchers have noted that there are two different types of cognitive functions that are performed. One has to do with using the media to keep up with information on current events, while the other has to do with using the media to learn about things in general or things that relate to a person's general curiosity".

In this study, respondents gave the following reasons for listening to Radio Waumini (a)music (b)news (c) information on social issues. These reasons constitute the current-events type of cognitive gratifications.

Psychologists have also identified a set of social integrative needs, including the need to strengthen contact with family, friends, and others in the society.

Abelman's examination of religious television usage found viewers who used religious television as a source of information, and those who watched television as a source of entertainment or out of habit⁵⁸. Abelman also observed that the entertainment-motivated user was more concerned with the medium than the program content.

However, for users who were motivated by information, the content was important and satisfied user religious needs. Abelman also noted that information type gratifications are more closely associated with certain religious programs and the result is an increase in overall viewing of these religious programs by information seekers.

Indeed certain religious radio programs on Radio Waumini, scored highly with listeners. When asked to rate how often they listened to a list of religious programs, 25% reported that they listened to the Rosary” very frequently. 20% listened to “The Bible as it is” very frequently. Only 15% of the respondents listened to “Morning Devotion” and “Sala za Jioni, very frequently. Very few respondents listened to “The Mass” and “The Angelus”.

Sixty percent of the respondents reported that Radio Waumini strengthened their spirituality. Nonetheless, when asked “how satisfied are you with program on Radio Waumini?”, fifteen percent were “very satisfied”, while sixty percent were “satisfied”. Hence, many listeners are not fully satisfied with the programs and therefore spirituality issue needs to be addressed.

⁵⁸ Abelman, R. (1988). Motivations for viewing the 700 Club, *Journalism Quarterly*,

The demographics sought revealed that Radio Waumini audience is largely under 25, female and Catholic. While many reported that they listened to religious programs, entertainment was the main reason for tuning in to the radio station. The youth have embraced broadcasting media. Perhaps the radio Waumini should cultivate loyalty in the youth, by having more productions that will shape and influence their spirituality and at the same time keep them listening. The mass media do have effects on their audiences. The hypodermic needle theorists hold that an intended message is directly received and wholly accepted by the receiver. The model emerged from the Marxist Frankfurt School of intellectuals in the 1930s to explain the rise of Nazism in Germany. A result of the magic bullet or hypodermic needle model was the 1938 broadcast of *The War of the Worlds* and the subsequent reaction of its mass American audience. The live broadcast reportedly frightened many listeners into believing that an actual Martian invasion was in progress.

On the hand, adults do not seem keen on the Radio Waumini programs. The station should aim to address the needs of all its segmented audiences.

In as far programming is concerned, the researcher asked the respondents to mention their favourite program on Radio Waumini. "Tumshangilie Bwana" was the favourite of them all (35% of the respondents). The "Rosary" and "Soul Food" followed. The study further showed that "uplifting messages" was the main reason for tuning into "favourite program". Thus for Radio Waumini to sustain their audience, more programs with uplifting messages would be a positive move.

The mission statement of radio Waumini states that” as a Catholic Radio station, Radio Waumini upholds the faith and teaching of the Christian faith. The findings of this study indicate that Radio Waumini does reinforce and strengthen the spiritual beliefs of the audience. Radio Waumini has thus succeeded in upholding its mission statement.

The finding also indicates the existence of a Para social relationship among the audience. Respondents reported that they “sought companionship with others who were spiritually minded” They liked associating with those they shared the same faith with. As communication researcher Reginald Murphy noted, radio keeps people company in their cars.

People who might otherwise be deprived of social relationships find companionship in media content and media personalities. In fact, some viewers might go so far as to develop feelings of kinship and friendship with mediated religious figures. Users of religious media might react to televangelists, for example, as if they were actual friends. This phenomenon is called a para-social relationship, and there is some evidence that it actually does occur.

The study indicates that respondents who listened to Radio Waumini also tuned in to other FM stations frequently. The main reason given by 50% of the respondents was, “they play nice Christian Music”. Radio Waumini has five music programs that feature Christian music, but this does not seem to fully gratify the listeners. They are seeking more music elsewhere. More Christian music programs may be the solution.

Still on music, 55% of the respondents did not find fault with playing secular music on Radio Waumini. However, there were several respondents who felt very strongly about the issue. They argued that Radio Waumini is a Christian broadcasting station and it should therefore play Christian music exclusively. The question was “should Christian radio stations play secular/non Christian music? Four respondents, reported “no,no,no.....”.

With the development of Information and Communication Technologies, it deemed necessary for the researcher to enquire for the respondents whether they would visit Radio Waumini’s web site. To date, Radio Waumini does not have a web site.75% reported that they would visit. Some of the even suggests web casting. They expected the web site to contain a comprehensive profile of Radio Waumini, program line ups, information on spirituality and Christian literature.

The audience felt there was potential for improvement. Several respondents felt the need for a television station. The radio station would be following in TBN Family Media Group. The group is a Christian dynamic multi-media broadcasting station comprising Family FM Radio and Family TV. They started off with a radio station, and later opened a television station. They are based in Nairobi and they broadcast in almost all provinces in Kenya.

In May 2005, the British Broadcasting Corporation reviewed its output after studies found a drop in the number of religious shows, which in turn affected the overall viewing and listening figures. The study revealed that the quantity and impartiality of its religious programmes needed to be addressed. It’s through research that assessments based on valid findings can be made.

Radio Waumini has not been involved in any kind of research to establish its relevance as a Christian Radio station. Feedback from the audience would help them improve on their programming.

Finally, the researcher asked the respondents to give their recommendations to Radio Waumini. They suggested better selection of music, more non-Catholic music, more interactive programmes and more business news. Topics that Radio Waumini is not covering satisfactorily, include, women and youth issues, Bible teachings, catechism and issues on the disabled.

Thus the findings of this study indicate that religious broadcasting does play a religious role in the audiences' lives. Radio Waumini has been embraced strongly by some members of the Catholic Fraternity and is filling the spiritual gap in their lives. This is particularly true for those who listen to the religious programs and feel spiritually strengthened there after. The findings indicate the instrumental role that religious broadcasting is playing in evangelization.

Ben Armstrong, Executive Director, National Religious Broadcasters in America, summarizes the significant role of religious broadcasting as follows, "Starting in the predawn hours of each Sunday morning, the largest religious gathering in America takes place, drawing almost 130 million people to their radio and television sets. What happens is both exciting and miraculous. It involves a new approach to the problem as old as the Bible: how to introduce struggling, helpless individuals to a loving God who wants them to meet Him and be born again. This amazing event takes place every week, all week, from early Sunday morning through the final midnight stroke on Saturday night.

Making this possible is the awesome technology of broadcasting, which many consider to be one of the major miracles of modern times; and making it meaningful is the overwhelming love of a God who cares passionately about each one of the world's four billion people.

I believe that God has raised up this powerful technology expressly to reach every man, woman, boy, and girl on earth with the even more powerful message of the gospel"⁵⁹. The numbers of religious radio listeners in Kenya is likely to grow as the number of religious radio stations increases. The fact that Religious radio stations in Kenya have a mission to encourage their listeners in their faith through encouraging music and teachings, is a positive effect in the society. Christian radio stations in particular uphold Christian principles, unlike many commercial broadcasting stations that have abdicated their social responsibility role in the society. In the process, they have contributed to the moral decadence of the society in general. Religious broadcasting houses, strive to make society a better place.

Suggestions for further Research

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This research was exploratory; hence more study needs to be done on the subject itself. A comparative study of Radio Waumini, (Catholic radio station) and a non Catholic radio station would add more knowledge to the subject. At the moment, Radio Waumini is the only Catholic Radio station. The rest are non catholic, with one being a Muslim radio station.

⁵⁹ Epigraph: Ben Armstrong, *The Electric Church* (Nashville, TN: Thomas Nelson, 1979), p. 7. Peter V.

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APPENDIX 1: QUESTIONNAIRE

THE ROLE OF RELIGIOUS BROADCASTING IN KENYA: A CASE STUDY RADIO

WAUMINI 88.5FM

Please spare a few minutes to fill out the questionnaire below and return to the undersigned at your convenience. The purpose of this questionnaire is to establish the role of religious broadcasting in Kenya: a case study of Radio Waumini 88.5 FM. This project is a partial requirement for the award of Masters of Arts Degree in Communication Studies at the School of Journalism, University of Nairobi.

A. BIOGRAPHICAL DATA

1a. Age bracket Below 25 25-35 36-45 46-55 Over 55

b. Gender Male Female

c. Employment Status Employed Not Employed

d. Denomination Catholic Other

e. Were you born Catholic

Did you convert to a Catholic?

Other

f. Please name the church of which you are a registered and or an active member

.....

g. How often do you go to church?

Once in a year Twice a year Once a month Once a week

Weekdays only Weekends only Saturday only Sunday only

h. Are you an active member of any church Group/Organization? Yes No

i. Please name the church group/organization?

.....

B. UTILIZATION OF RADIO

2a. How frequently do you listen to the following radio stations, on the scale of

(1) Very Frequently (2) Occasionally (3) Never

Radio Waumini Kiss FM Nation FM Citizen Radio Capital Fm
BBC Classic Fm YFM Hope Fm Family FM

Other.....

b. Why do you listen to the radio station you ranked 1?

.....
.....
.....
.....

C. UTILIZATION OF RADIO WAUMINI

3. Do you listen to Radio Waumini? Yes No

4. How regularly do you listen to Radio Waumini

Once in a month Once a week Twice a week Weekdays only
Weekends only Saturday only Sunday only Other.....

5. Where do you listen to the radio station?

At work at home in the car Other

6. What hours do you listen to Radio Waumini

Morning 5am-10am Mid morning 10am-12noon Afternoon 12noon-2pm
Mid afternoon 2pm-4pm Evening 4pm-7pm 7pm-10pm 10pm-12pm
Late evening 12pm- 5am

7a. Why do you listen to Radio Waumini? Tick all that apply

For news For information on social issues Entertainment Religious
information/Faith matters Secular music Inspirational/Christian music
Positive and uplifting messages
For sacred verses and texts Entertainment
I'm a spiritual person
It agrees with my faith
It reinforces and strengthens my spiritual beliefs
I like associating with others who share my faith
I'm attempting to explore my faith
I desire spiritual/religious conversion
Other

b. How often do you listen to Radio Waumini programs? Rate them on the scale of (1) Very

Frequently (2) Occasionally (3) Never

News: Vatican news local news community news Church Round Up
EWTN Week in Kenya News From Africa African Features
Information on social issues: Waumini doctor Community Development Social
Encounter
Family Today Education for Life Kioo cha jamii

Sauti Kutoka Gheto

Religious and Faith matters/Prayer: Rosary Morning devotion Angelus

The Bible as it is Sala za jioni Holy Mass Know your Faith Holy

Cross Ministry Spiritual Moment Spiritual Journal

Secular/Non Christian music: Tabasamu Reggae Voyage Classical Music

Inspirational/Christian music: Tafrija za heri njema Shouts of praise

Tumshangilie Bwana Choral Music Sunday Special Lunch

Positive and uplifting messages :Waumini soul food

Entertainment: Kids hour Youth Grove Birthday shouts Mwanzo

Mpya

Saturday Breakfast The Breeze Rise and Shine Salaams za Waumini

Other

8. What topics/subjects would you want to be covered more?

- a.
- b.
- c.

9a. Which is your favourite program on Radio Waumini?

.....

b. Why is it your favourite?.....

.....

.....

.....

.....

.....

.....

10. How spiritually satisfied are you with the programs on radio Waumini?

Satisfied Very satisfied not satisfied Very dissatisfied Neutral

11. Has Radio Waumini reinforced or strengthened your spiritual beliefs? Yes No

12. Would you visit Radio Waumini's website? Yes No

13. What would you expect to see/read from the web site?
.....
.....
.....
.....

14. What other Christian radio stations do you listen to?

Hope FM Biblia Husema Family Fm

None Other

15. Why?.....
.....
.....
.....
.....

16. Should Christian radio stations play secular/non Christian music? Yes No

17. Make any other comments/suggestions on the role of Radio Waumini in evangelization

Thank you very much for your time