

AN ASSESSMENT OF THE PERCEIVED NEEDS,
INTERESTS AND VALUES OF THE YOUNG
ADULTS OF CHENNAI, INDIA AS A FIRST STEP
TOWARDS DEVELOPING A CHRISTIAN
RADIO PROGRAM

A Thesis
Presented to the Faculty of
Asia-Pacific Nazarene Theological Seminary

In Partial Fulfillment
of the Course for the Degree
of Master of Arts in Christian Communication

By
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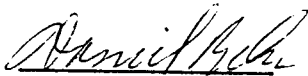
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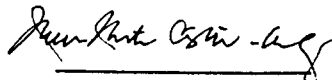
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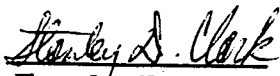
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6. Abstract

6.1. Summary

This study attempted to discover the perceived needs, interests and values of the young adults of Chennai, India as a first step towards developing a professionally designed Christian radio program specifically for this target audience. Hence, the study attempted to answer this problem, “What are the perceived needs and interests of the young adults of Chennai, India, in order to develop a Christian radio program for them?”

6.2. Methodology

Since the problem necessitated an audience survey, a questionnaire was used to collect the needed information. Out of 500 questionnaires distributed in various places in the metropolis of Chennai, India, 323 were returned and analyzed using the Statistics Program for Social Sciences (SPSS) computer software while the graphs and charts were done on Microsoft Excel and exported into Microsoft Word. The results of the survey shown on these graphs and charts were then instrumental in either proving or disproving the hypotheses.

6.3. Findings, Conclusions, Recommendations, and Implications

The survey shows that the majority of the target audience falls between the ages of 18 and 25 years and there are almost an equal number of both males and females. They are well educated, as most of them have finished at least high school level studies but a large section of the respondents are not currently employed. A vast sum of the respondents belongs to Hinduism although other major religions are also represented. The survey shows that the taste of the respondents in terms of music, food, drink, reading materials, and media preferences are extremely diverse and contemporary in nature. The respondents' sense of values is nonetheless based on Indian social and cultural systems and norms albeit with a few exceptions. It is also evident from the survey that there is a definite preference for the FM band on the radio. Based on the results of the survey it is recommended that all sections of the target audience be taken into consideration while formatting the script of the Christian radio program as their

needs and interests are varied and many sections of the society – religious, economic, political and cultural backgrounds – are represented. The program should be aired on FM and preferably in the evening or at night as most of the respondents tune in to radio at these times. There should also be a good tangible method of feedback to evaluate the program.

CHAPTER ONE

THE PROBLEM AND ITS SETTING

Introduction

Since the dawn of time, human beings' inherent nature to communicate themselves to and with others has gone from a necessity to a craving to an uncontrollable obsession that has given birth to the digital age. The invention of the wireless telegraph in the late 19th century revolutionized the medium of communication drastically. Limited communication exploded into mass communication and mass media. The media was one of the primary beneficiaries of these electronic inventions. Print media that dominated till then had to give way to even quicker electronic communication technology. In less than a hundred years, communication methods have gone from simple radio waves to teleconferencing, videophones and live visual and audio coverage that provide immediate and instant news, information and entertainment. Considering the rate at which electronic communication is progressing, it is surprising that one of the oldest forms of electronic communication still survives and still favoured by many – the radio. One of the reasons for this may simply be that the masses cannot keep up pace with the rapid advance of technology. It is not that modern communication systems are ineffective, but perhaps the secret lies in the medium of radio itself – its accessibility, simplicity, and its personal touch.

Radio does not only affect many elements of everyday life but also exerts a "direct influence on the individual listener and on listeners collectively."¹ Considering the amount of time a person is exposed to media, this influence must be considerable as the listeners themselves are (consciously or unconsciously) willing to be influenced by what they hear. However, this influence has taken a negative twist, as the media has become a force that shapes and controls people's thought and action into an un-Christian manner. It dictates ideas, lifestyles and values of the people, and the youth are especially vulnerable to this kind of propaganda. Contrary to Christ's teaching moral values and ethical standards seem to be plummeting, and young people are searching for something to identify themselves with, and it is inevitably the media that they turn to. Therefore, the researcher feels the importance of a Christian approach to tackle problems and answer questions pertaining to the youth.

This study is concerned with the city of Chennai in south India and it is appropriate to understand the context of the study. Popularly regarded as "The Gateway to the South", Chennai is the fourth largest city in India and the capital of Tamil Nadu state. With a vast population of almost six million people, Chennai is a city that is growing, expanding and changing vigorously. According to the Economic Survey, Statistical Outline of India, Chennai has a growth percentage of 26.4% and a literacy rate of 81%². Amongst urban English-speaking Indians, the radio is not as popular as the visual medium. This is partly because the radio broadcasts are not designed primarily for them. Although there are some programs aimed at this community, they are very few but

¹ Robert E. Summers and Harrison B. Summers, *Broadcasting and the Public* (Belmont: Wadsworth Publishing Co., Inc., 1966), 6.

² Economic Survey, Statistical Outline of India (posted on September 19, 2001); available from <http://www.indiaonline.com/fmcg/demo/po01.html>

these programs do have an audience. In the metropolitan city of Chennai, a FM metro channel caters to the young adults with a three-hour music program every evening. After being conditioned to high quality programs available on the television, a poorly produced radio broadcast is a sure turn-off. However, radio remains the most useful medium with a wide reach in communication because of the very nature of the traveling radio waves that carry the electronic signals. All India Radio (AIR – a national service planned, developed and operated by the Ministry of Information and Broadcasting under the Government of India) has a network of 207 broadcasting centers covering 90% of the area serving 98.81% of the people in the largest democracy of the world.² These statistics clearly show that the medium of radio has a definite edge over television and other communication medium. Radio's edge over other media is also impressive. Its portable nature allows for unlimited reach depending on the chosen frequency. Radio is accessible to all levels of economic classes as its comparatively inexpensive. Due to its portable nature, radio sets are played in cars and other transport and many of the population own walkmans that have built in radios. These are often used in the long and tedious daily commute to and from work, schools and colleges. People keep abreast of local and world news, listen to live commentary of cricket matches, and relax to some soothing music.

If radio is such a big part of a person's life, the researcher asks the question – is radio being taken full advantage of in Christian communication in reaching every category of the population (and in this case, the young adult population of Chennai)? The results of this study would be a personal benefit as it is the researcher's self-imposed challenge of launching a Christian radio broadcast for the young adults of Chennai.

² All India Radio Online (accessed on August 20, 2001); available from <http://www.air.kode.net/about.html> ; Internet.

Young people are out to assert their identity in his/her own way, is it not appropriate to offer them a positive Christian influence in the media?

This study deals specifically with the young adults (18-30 years old) in the city of Chennai, India. Since there is no Christian radio broadcast aimed primarily at this target group, there is a clear need for a professionally produced program catering to this particular unit. In order to achieve this goal, it is important to understand the needs and interests of the audience. Jeff Gregory, Audio Engineer and Producer at the Asia Pacific Media Ministries, Manila, supports this statement saying, "The more you know about your target audience, the more effective you will be with your production." An audience survey was conducted as a first step towards launching a Christian radio broadcast for the young adults of Chennai. This survey identified the perceived interests, values and needs of the target group, which then contributed towards charting out the content of a program and also in designing a sample program at the end of the study.

Theoretical Framework

This study is based on the model of communication laid out by Missiologist David J. Hesselgrave.³ There is a source or a sender, the encoder, the message, the channel through which the message is passed, the decoder, and the respondent or the receiver. In this study, the "source" is the person who talks on the radio; the "encoder" or the encoding nature is verbally communication of the message; the "message" is the Christian content of the program; the "channel" is the medium of Radio; the "decoder"

³ David J. Hesselgrave, *Communicating Christ Cross-Culturally*, 2nd ed. (Grand Rapids: Zondervan Publishing House, 1991), 51.

refers to the means by which the audience hears the message, implying the physical presence of a radio equipment; and the “respondent” is the person who listens to the radio broadcast. There is also the inevitable “noise” that is present in every communication process. This “noise” refers to either the physical and technical disturbances during the receiving or sending of the message, or the emotional noise that is present within the target audience – who may be emotionally and/or mentally unprepared to receive the information that is being broadcast. This entire process takes place within the whole framework of a specific “context”. And the context here refers to the cultural and social setting of the young adults of Chennai, India. The whole process of communication will not be complete if there is no monitoring or evaluation of the sent message. “Feedback” is the response of the audience to the broadcast program to the broadcaster. This feedback is achieved through voluntary mails or telephone conversations by the listener to the broadcaster. Or the broadcaster may conduct audience surveys that assess and evaluate the program. These will reflect if an understanding between the “sender” and the “receiver” was created or not. Hesselgrave’s model of The Process of Communication may be seen in Figure 1.

Based on this model, the researcher finds two Biblical examples. The first is from Mathew 4:18-20 where Jesus calls Simon Peter and his brother Andrew to drop their nets and follow him. When he called the fishermen Simon Peter and Andrew, Jesus said, “Come follow me and I will make you fishers of men.”

The next is Jesus’ encounter with the Samaritan woman that is recorded in John 4:1-42. To the Samaritan woman Jesus said, “If you knew the gift of God and who it is

that asks you for a drink, you would have asked him and he would have given you living water." In essence, Jesus was inviting her to know the only true God and to follow him.

Jesus' conversations with these two groups of people may be seen graphically in Figure 2.

THE PROCESS OF COMMUNICATION

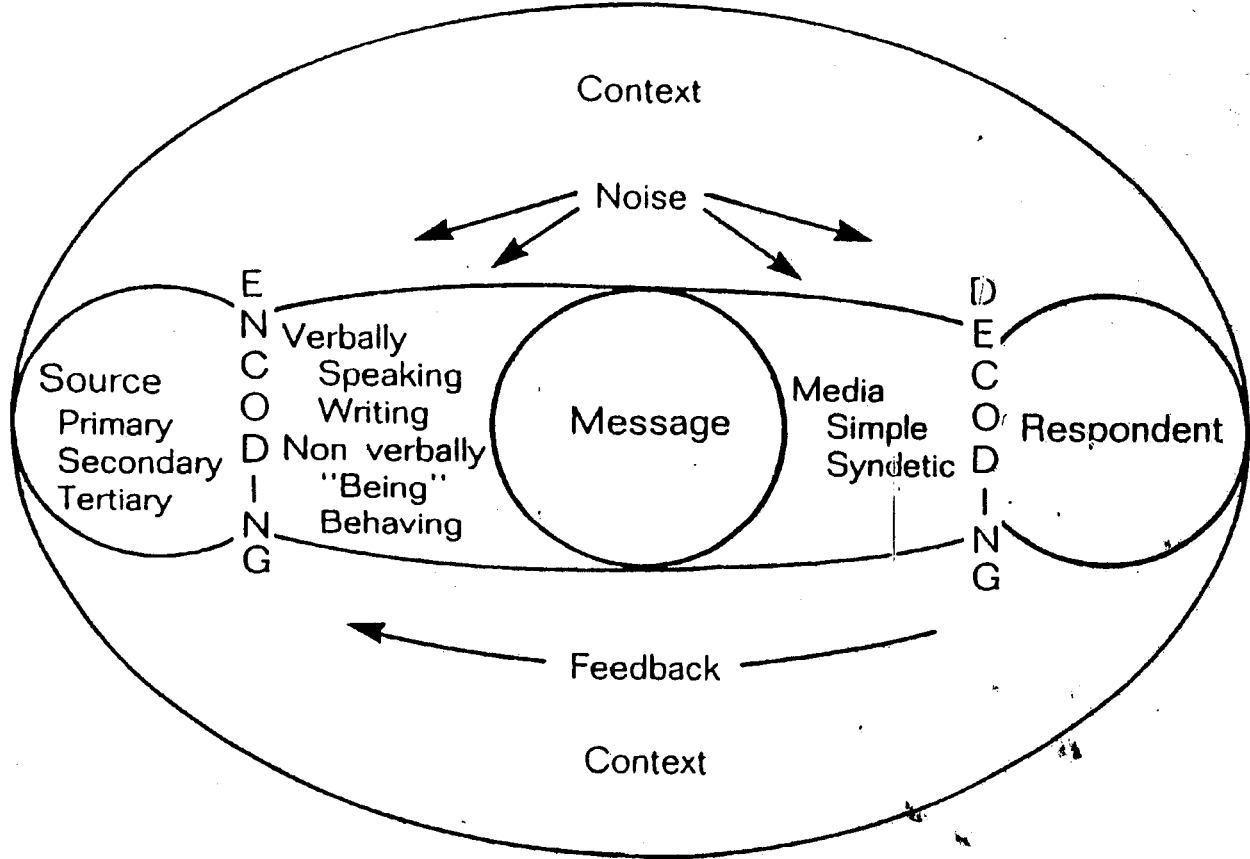


Figure 1

The sender in both these instances was Jesus. The message was similar (if not identical) in meaning - "follow me." Jesus got the same response from both the

situations. However, the way he communicated to these very different sets of people was distinctly different, but pertinent to them.

In these two examples, it is evident that Jesus was able to communicate with each of them within their contexts very effectively. In this strategy he is receptor-oriented as his messages comes with great impact that deal specifically with the issues that concern them.² The metaphors he used were elements that they could definitely identify with – food and water – and they are the basic necessities of life. Jesus also crossed cultural and social norms that were barriers to effective communication and thereby eliminating any sort of “noise” that would hinder effective communication. Jesus, a Jew, demonstrated this by asking a Samaritan woman for a drink of water (Jews and Samaritans were not in good terms with each other). Finally, Jesus received the same response from both sets of people – both responded to his invitation. In the case of the fishermen, they immediately left their nets and followed him (literally); and the Samaritan woman recognized Jesus’ divine nature and in turn was responsible for the lives of many other Samaritans who also believed in Jesus.

What would have happened if Jesus had told the Samaritan woman, “Follow me and I’ll make you a fisher of men”? What would have been the result if Jesus had told Simon and Andrew, “Follow me and I’ll give you living water”? Apart from having quite negative connotations, these people would simply not have responded in the way that they did. This then, implies that Jesus perceived their individual felt needs and formed his communication strategy according to that.

² Charles H. Kraft, *Communication Theory For Christian Witness*, Revised ed. (Maryknoll: Orbis Books, 1991), 23.

The theological basis of communication charted out by Missiologist Eugene Nida is useful in establishing a theory to work with. He gives two approaches – “common ground” and “point of contact.” Christian communication using the “common ground” position means to minimize differences and maximize similarities between the target audience and the sender in order to ease the transitions of the message. However, Nida feels that the “point of contact” approach would be better wherein the “parallelisms are emphasized in order to provide one with an intelligible basis for communication, without involving any initial field of agreement.”³ Charles Kraft provides a slightly different perspective, albeit similar in meaning, to this “point of contact,” in his book *Communication Theory for Christian Witness*.⁴ Since communication is all about creating an understanding, if the message does not fall within the “frame of reference” of the receptor, there is no guarantee that they will even be able to interpret it. Therefore, reaching young adults through the medium of radio in the style and format that they desire, and hence establishing a point of contact, is the basis of this study.

Conceptual framework

³ Eugene A. Nida, *Message and Mission: The Communication of the Christian Faith* (Pasadena: William Carey Library, 1960), 18.

⁴ Charles H. Kraft, *Communication Theory For Christian Witness*, Revised ed. (Maryknoll: Orbis Books, 1991), 145.

Having this Theoretical plan in mind, the concept of this study may be described in three stages: a) surveying the audience, assessing the needs, values and interests of the target group, b) planning the content of the radio program based on the response from the survey, and c) the producing a sample program. Figure 3 shows the three stages of the conceptual framework.

Statement of the Problem

The Research Problem

What are the perceived needs, interests and values of the young adults of Chennai, India, in order to develop a Christian radio program for them?

Sub-Problems

Since it is an audience survey, this study attempts to answer the following questions:

1. What is the profile of the respondents in terms of
 - 1.1 age
 - 1.2 gender
 - 1.3 educational attainment
 - 1.4 occupation
2. What are the social interests of the respondents in terms of
 - 2.1 music
 - 2.2 food
 - 2.3 drink
 - 2.4 reading materials
 - 2.5 television program
 - 2.6 radio program
 - 2.7 movies
 - 2.8 actors

- 2.9 politics
- 3. What are the values of the respondents in terms of
 - 3.1 dating
 - 3.2 premarital sex
 - 3.3 relationship with parents
 - 3.4 religion
 - 3.5 alcohol consumption
 - 3.6 smoking habits
 - 3.7 career choices
 - 3.8 global issues
- 4. What are the respondents' radio listening habits in terms of
 - 4.1 Time of the day they listen to radio
 - 4.2 Radio frequency that they prefer
 - 4.3 Location where they listen to radio

Assumptions

1. The main assumption was that the young adults of Chennai are in need of a Christian radio program. This was due to the researcher's personal concern.
2. The target audience's interests should be taken into account in producing a relevant radio program.

3. The researcher saw the Christian radio program as a medium to inject a Christian approach to life without sounding extremely “religious” and in turn losing the “point of contact.”

4. The language used in the research tool – questionnaire – was English. The researcher assumed that the prospective respondents would be able to understand English to an extent that they can answer the questions.

5. The target audience has a relatively stable life in the city of Chennai. This implies that they could be considered as “city people.”

6. The Western trends, thought and fashion have been injected through the media and have been a considerable influence on the target audience.

7. It is important to produce a radio program with a sincere professional touch.

Hypotheses

Null Hypothesis

The results of an audience survey will not inform the researcher of the perceived needs, interests and values of the target audience in order to determine the appropriate components of a Christian radio broadcast to the young adults of Chennai, India.

Sub-Hypotheses

1. Since the questionnaire would be distributed to persons of various ages, occupation, religions and of both sexes, there will be no significant variations in the responses among these groups.

- 1.1 the respondents will not fall between the age bracket of 18 to 30 years old
 - 1.2 male and female respondents will not be equally distributed
 - 1.3 the respondents will not be well educated – i.e. they would not have completed at least high school level education
 - 1.4 the respondents will not be in the labour force of some organization, nor self employed.
2. The social interests will not be progressive especially in keeping in line with those portrayed in the secular media specially in areas such as clothes, habits and outlook on life.
- 2.1 the respondents will not be interested in contemporary music that dominate the music charts
 - 2.2 the respondents will not be interested in foods from different parts of the world as well as the recipes in India
 - 2.3 the respondents will not be interested in drinks from different parts of the world as well as the latest drinks in India
 - 2.4 the respondents do not read contemporary novelists, information and entertainment magazines, and newspapers
 - 2.5 the respondents will not watch English soap operas, movies, music programs, informational programs, and sports programs on television
 - 2.6 the respondents do not listen to music, sports commentaries and news on the radio
 - 2.7 the respondents do not watch action and comedy movies

- 2.8 the respondents do not favour action and comedy heroes and heroines
 - 2.9 the respondents do not take keen interest in national politics
3. With regard to values and morals, a changing pattern of thought is not recognizable – from an Indian conservative society to a more contemporary ideology.
- 3.1 the respondents do not practice dating
 - 3.2 the respondents do not agree to premarital sex
 - 3.3 the respondents will want to exercise their own freedom and hence distance themselves from parents and family responsibilities and therefore do not have a close relationship with their parents
 - 3.4 religious life will not be among the top in the respondents' priority list
 - 3.5 alcohol consumption is not just a social activity performed regularly
 - 3.6 smoking is not just another social activity practiced regularly
 - 3.7 the respondents do not prefer professional careers that promise a big pay cheque
 - 3.8 the respondents do not have definite and precise personal views on most global issues
4. The respondents' radio listening habits will not show a similar pattern – the most preferred time of day will not be late afternoons and evenings; the most popular frequency will not be Frequency Modulation (FM); and the place where they

listen to the radio will not be in cars and other means of transport and also not their place of residence.

4.1 the most preferred time of day will not be evenings and at night

4.2 the most popular frequency will be Frequency Modulation (FM)

4.3 the place where they listen to the radio will not be in cars and other means of transport and also their place of residence

Significance of the Study

No Christian radio broadcast has been professionally designed specifically for young adults in the city of Chennai and therefore this is the researcher's concern. As a resident of the city of Chennai for a few years and being an integral part of the college student community, and as a Christian, the researcher's experiences have led him to think of a project that would serve the community of young people in that city. At present, there is a good audience for the music broadcasts on the FM band. These broadcasts, aimed primarily at college students and young adults, are aired for an hour at midday and for three hours in the evening. The timings, especially in the evenings, are scheduled so as to accommodate the listeners who may be driving back from work or college or simply at home after a busy day. The contents of these broadcasts are of course secular Popular and Rock music with a lot of talk and perhaps gossip thrown in. This is the kind of atmosphere that the young adults are exposed to.

One of the main broadcasting organizations is All India Radio (AIR) that has 207 broadcasting centers covering 90% of the area of India and serving 98.81% of the

population of the nation. Not one of these centers is dedicated to Christian broadcasts. Neither does AIR's statement of objectives show any inclination to Christian values and life.⁵

Various Christian radio producers and scriptwriters may also use the results of this study to refocus their attention to the audience's interests and needs and thereby reformat and restructure their broadcasts.

Scope and Delimitation of the study

Although 500 questionnaires were distributed and 323 answered questionnaires were returned, this investigation, however, does not lead to the immediate implementation of the results by producing and airing a radio program, but will be a useful tool in the near future. The study also does not take into consideration the effects of the proposed radio program on the listeners but rather a mere identification of their interests and needs in preparing a sort of program that they are looking for. The medium of communication in gathering data was English. This was simply to use a common language to communicate with the subjects as there are many different language groups represented. This may limit the subject's comprehension and expression of the questions and in turn affect the researcher's analysis. However, the language in the research tool was as simple and straightforward as possible, avoiding any ambiguity. The questionnaire also did not aim to gather information about the length of the intended radio program as

⁵ All India Radio Online (accessed on August 20, 2001); available from <http://www.air.kode.net/about.html> ; Internet.

this depends on the Producers of the program who have to consider their budget and other logistical matters.

Definition of terms

The terms used in this study are defined below so that the reader might understand the context better.

AM Amplitude Modulation radio frequency.

Audience/target audience. This refers to the “young adults” defined below.

Broadcast. Although broadly referred even to the visual media, in this research report, it refers only to radio broadcasts unless otherwise specified.

Chennai. It is the locale of this study. This city is the capital of Tamil Nadu, a southern state of India.

“City people” People who have lived in the city long enough to be familiar with the busy commercial lifestyle and goals of the city. Their objectives, needs and goals are distinctively different from those that live in rural areas.

FM – Frequency Modulation is a radio frequency that plays mostly music on air due to the clarity of the radio waves.

MW Medium Wave radio frequency.

Perceived interests, wants, values and needs These are the researcher’s perception or idea of the target audience’s interests, wants, values and needs that have been portrayed on the survey questionnaire.

SW Short Wave radio frequency.

Young adults. This refers to people whose age is anywhere between 18 years to 30 years. This would include first year under-graduate college students to working professionals.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

Although finding literature in the Philippines that is related specifically to the area of study in India was a challenging task, the researcher made optimum use of the World Wide Web for related material and recent updates of the topic under investigation. The researcher searched for related literature and other materials at the University of The Philippines library at Diliman campus but found none. The researcher visited the library at the Indian Embassy and still was not successful in acquiring supporting material to this study. However, there were a few studies and works in the collection of the Asia Pacific Nazarene Theological Seminary library. The researcher also contacted a few experts and professionals in the field of radio broadcast who shared some valuable information and hence became a primary source for this study.

Literature published outside India

When radio emerged as a public medium in the early 1920s, preachers were fascinated but cautious. They were skeptical in using radio as they doubted its effectiveness. But by 1927 more than sixty religious groups had obtained licenses to operate radio stations. This surge in Christian broadcasts came to a stop soon due to technical difficulties. However with NBC and CBS in the United States of America,

preachers could buy airtime on these networks, and were relieved of the burden of owning and operating a station. Men such as Walter Maier of *The Lutheran Hour* and Charles Fuller of *Old Fashioned Revival Hour* built national network audiences in the millions.¹ Christian broadcasting however lost sight of its primary objective as radio stations were mainly set up for commercial gains and lost vision of communicating the Gospel. These stations would sell airtime to preachers and the preachers bought time as they could rely on a dependable radio outlet. Radio also survived the increasing popularity of gospel television. Ward talks of how Christian media, in mid-twentieth century, had "the potential to bind evangelicals into a cohesive social movement, a force for restoring a moral, social and political climate in which the Christian message could prosper."²

With increased media of communication, how does radio still survive? Hesselgrave lists a few advantages: it is the most widely used medium, it "encounters less resistance than most media" and is easy to listen to; and is much less expensive than television or other electronic devices. He also expresses that radio may possibly result in greater retention, at least in uneducated people.³ If this holds true, then a radio broadcast for the "educated" masses of Chennai, would be a great reinforcing medium of communication. Hesselgrave also talks about reformatting and restructuring existing radio programs so that the points of contact with the audience are not lost. Therefore, with a careful study and the implementations of the results of this study, changes in the

¹ Mark Ward Sr., *Air Of Salvation: The Story Of Christian Broadcasting* (Grand Rapids: Baker Books, 1994), 204.

² Mark Ward Sr., *Air Of Salvation*, 207.

³ David J. Hesselgrave, *Communicating Christ Cross-Culturally* (Michigan: Zondervan Publishing Co., Inc., 1996), 561.

format can be executed that would include sermons, drama, documentary, storytelling, and music.

Advertisers have taken advantage of radio as a good medium for utilizing the power of suggestion in order to move the people to buy their product. "Unfortunately, Christian broadcasters have seldom been so creative", says Charles Kraft in his book *Communication Theory for Christian Witness*.⁴ He goes on to further substantiate his point saying that in areas where people have other options of what to listen to, an ordinary Christian broadcast only attracts those who already agree with the message being presented and those who do not, simply switch over to another radio frequency. However, Christian broadcasting's primary aim is to win people to new positions, that is, to Christ, something that Kraft says Christian broadcasting has been less effective.

Kraft also identifies a good reason to use radio in Christian communication. Since the medium of radio is non-personal (though not impersonal), it engages the listener's imagination to a greater extent than other media. He gives an example of a situation where repeatedly listening to the same voice, the listener's imagination can attribute a very attractive personality to that voice – much more than listening in person to a lecture. "This fact can result in very high impact and influence if the messages are relevant", writes Kraft.⁵ Pinky M. Aseron, Station Manager of 88.3 City Lite, a Jazz radio station in Metro Manila, agrees with Kraft, "The nature of radio communication is not a spoon-fed method but rather forces the listeners to use their imagination to interpret the audio signals into a plausible meaning." Kraft gives a condition in the latter part of his sentence that is so vital to the process of communication. However creative the program is, if the

⁴ Charles H. Kraft, *Communication Theory For Christian Witness*, Revised ed. (Maryknoll: Orbis Books, 1991), p. 122.

messages are not relevant to the target audience, that broadcast is absolutely futile. This is a principle (principle of relevance) that is crucial to attain impactful communication. And that is precisely why this study aims to understand the target audience prior to developing a radio program primarily intended for the young adults of Chennai.

To further bolster this point, it is crucial to understand that the receptors inevitably have needs that the sender must identify before dispatching the message. Jesus hardly ever started with Scripture in his encounters with people instead He dealt with their concerns and felt needs. Kraft talks of “surface-level needs” and “deep-level needs”.⁶ While the former refers to the basic needs of life such as food, shelter, money and others, the latter deals with emotional needs. As a communicator, it is important to deal with those perceived needs that the receptor allows to be discussed and after developing trust at that level, the receptor will open up and let the communicator deal with his/her emotional needs. The survey was one of the ways that the researcher aimed to break into those surface level needs.

Gordon Fee and Douglas Stuart in their book *How To Read The Bible For All Its Worth* describe the kind of God who chose to communicate himself with the human race through every available kind of communication. There are narrative history, genealogies, chronicles, laws and poetry of all kinds, proverbs, prophetic oracles, riddles, drama, biographical sketches, parables, letters, sermons and apocalypses.⁷ Applying this concept to this present age, it is only fair to grab every opportunity and medium to spread the good news of Jesus Christ that gives new life. Kraft presents this point brilliantly when he

⁵ Charles H. Kraft, 122.

⁶ Charles H. Kraft, 68-69.

⁷ Gordon D. Fee and Douglas Stuart, *How To Read The Bible For All Its Worth* (Manila: OMF Literature Inc., 1993), 19.

talks about the personal touch of the gospel and of its behavioral changing nature, and therefore "it behooves us to employ those vehicles and contexts that most adequately convey it as personal and life transforming."⁸

Usha Vyasulu Reddi in her essay *Communication Theory: An Indian Perspective*,⁹ strongly urges that there should be an Indian perspective in research. This contextualization is essential in drawing up the questionnaire so that the research can be as accurate as possible.

Literature published in India

Viggo Sogaard emphasizes that all Christian communication "must find its mandate and spiritual foundation in Scriptures"¹⁰ and a focus on making disciples of Christ of all nations. Losing sight of such a perception means that God will not get the glory and honor that He deserves. Sogaard also indicates a person-centered approach to radio broadcast that focuses on the needs of the audience. Identifying the needs of the target audience is important in order to formulate a program. For this reason, this research involves a survey of the target audience to identify their needs, so that a Christian program that each person is able to relate to could be launched.

⁸ Charles H. Kraft, *Communication Theory For Christian Witness* (Maryknoll: Orbis Books, 1991), 41.

⁹ Usha Vyasulu Reddi, "Communication Theory: An Indian Perspective", *Communication Theory: The Asian Perspective*, ed. Wimal Dissanayake (Singapore: The Asian Mass Communication Research and Information Center, 1988), 69-77.

¹⁰ Viggo Sogaard, *Media in Church and Mission: Communicating The Gospel* (Bangalore: Theological Book Trust, 1998), 137.

Studies conducted outside India

An evaluation of an existing radio program was conducted by Lillian Dela peret Jatayna in Manila, Philippines that involved an audience survey.¹¹ Jatayna sought to find out the perceived needs and interests of the target audience of the Christian radio program Perfect Rhythm. She conducted an audience survey and her findings proved that Perfect Rhythm was effective in meeting the needs of the target audience and the content and format of the program was geared towards their preferences. Her findings also contributed to improving the programming aspects and broadcast strategy of perfect Rhythm.

Although Jatayna was not intending to launch a radio program, her interest and aim was still similar to this study. This study seeks to collect information about the perceived needs and interests of the target audience so that the content and the format of a Christian radio program can be determined. Jatayna's data collection method – questionnaire – was also be imitated in this investigation.

Studies conducted in India

Regarding previous studies on radio broadcast programs conducted in Chennai, the researcher was able to find none in the libraries of Asia Pacific Nazarene Theological Seminary, the Asian Center of the University of the Philippines, and the library at the Indian Embassy, Manila. However, there is one study conducted in Hyderabad that is featured in a special issue of a UNESCO publication of reports and papers on Mass

¹¹ Lillian Dela Peret Jatayana, *An Evaluation Of The Radio Program Perfect Rhythm's Target Audience In Baguio City In Relation To Their Perceived Needs And Interests* (M.A. Thesis, Asia Pacific Nazarene Theological Seminary, Manila, Philippines, 1999).

Communication.¹² Geographically, Hyderabad belongs to the four states of South India, of which Chennai is also a part. Therefore, the findings of the study done in Hyderabad may not be too abstract with relation to Chennai albeit the latter requires such a study of its own. Although the study is a couple of decades old, the results show that 79% of the respondents owned radio receiving sets. And “according to some of them, radio was the best medium of communication as illiterates could also benefit from this medium...Listening to radio, talking with family members and neighbors and going to movies were the main leisure time activities.”¹³ The reader may now be able to appreciate the cultural and social setting and the importance of using radio as a means of communicating the gospel for the 21st century.

Santosh Gnanakan too conducted an audience survey in order to launch a Christian magazine in Bangalore, India.¹⁴ Although this study was done in Manila, Philippines, the locale is India. Gnanakan too dealt with the perceived needs, interests and values of the target audience in order to determine the content and style of a Christian magazine. Although his target group was slightly younger to this study the difference in age groups however, is negligible. The researcher’s investigation is very similar to that of Gnanakan’s interests and therefore, many of the problems are shared by both studies.

According to the World Fact Book, there are 116 million radio users in India and only 63 million using television sets.¹⁵ Although these figures refer to India as a whole

¹² “Report on the study in India”, in *Communication in the Community: An International Study on the Role of the Mass Media in Seven Countries* (Paris: UNESCO, 1981), 45-48.

¹³ “Report on the study in India”, in *Communication in the Community*, 48.

¹⁴ Santosh Gnanakan, *An Audience Survey of High School and Pre University Students In Bangalore, India As A First Step Towards Magazine Production* (M.A. Thesis, Asia Pacific Nazarene Theological Seminary, Manila, Philippines, March 1996).

¹⁵ The World Fact Book 2002 (posted on December 09, 2002) available at <http://www.cia.gov/cia/publications/factbook/geos/in.html>

country, it is worth noting the reach of radio in India as compared to television sets and therefore may be applied to the city of Chennai as well.

CHAPTER THREE

RESEARCH DESIGN AND PROCEDURE

This chapter aims to deal with the strategies used in executing the research. These include the research method used, the research instrument, the subjects of the study, data gathering procedure, the research locale and the statistical treatment of data.

Method of Research

The researcher used the Descriptive method of research that is best suited for an audience survey analysis. This helped chart out the common perceived needs, interests, wants and values of young adults in Chennai so that the components of the intended radio program could be framed accordingly.

Research Instrument

The research instrument used was a questionnaire that was devised upon the researcher's perceived needs and interests of the target audience. This questionnaire contained demographic information – age, sex, educational attainment, and occupation. It also included the target audience's views on communication networks and the media, and the kind of program they prefer and would want to listen to on radio. Information such as

these was considered, in order of the highest preference and score, when laying out a format for a Christian radio broadcast. This type of questionnaire ensured that every listener might be able to find something in the program that he/she can relate to.

Subjects of the study

The main purpose of this study was to identify the perceived needs and interests of the target audience. Therefore, the majority of the subjects of this study were males and females who were between the ages of 18 years and 30 years. The subjects were a random sampling of young adults numbering 323 respondents that is 64.6 % of the total number of questionnaires that were distributed.

Data-Gathering Procedure

Since the researcher was physically separated from the locale of the study, a single copy of the questionnaire was sent to Chennai via electronic mail and the researcher's representatives downloaded the questionnaire and made 500 copies of it before distributing them.

Prior to sending out the questionnaire, the researcher conducted a pre-test with several young adults in Metro Manila having similar characteristics as the target audience. Apart from some students who responded from the Asia Pacific Nazarene Theological Seminary, the Radio Producer from the Fairbanks Media Center, Mrs Jatayna, and Dr. Stanley Clark, Professor of Statistics, Media and Christian Education of

the Asia Pacific Nazarene Theological Seminary, also evaluated the questionnaire and provided valuable comments. The need for some changes emerged after the pre-test. The instruction on Question 5 regarding music was specified and limited to just three choices. Instead of giving three top favourite authors, the researcher reduced it to just one. The list of top three actors and actresses were combined into one question instead of separating the choices for actors and the choices for actresses. Two of the choices provided on the question of most preferred radio frequency (Question 30) were spelled out. However, since no questions were raised regarding the meanings of the other acronyms, the researcher assumed that the acronyms were common knowledge and therefore decided to remove the expanded versions of the other choices. This was largely to save space in order to accommodate all the questions on one single page and thereby influencing the respondent psychologically to answer the questionnaire more willingly considering its brevity.

The researcher's representatives carried out the data collection by following precise instructions that the researcher provided so that a fair sample was made available. Five hundred (500) questionnaires were distributed to an equal number of males and females and collected immediately as far as possible. In circumstances where the questionnaires were not available to be returned immediately, the number of distributed questionnaires did not equal the number of respondents. However, overall, a good number of responses were received (323) and mailed to the researcher by courier.

Research Localé

The researcher was keen on getting an equal number of respondents from both the sexes as far as possible so that the results will be more reliable. The researcher chose a few colleges where there is a mixed community of students, where most of the classes of the social hierarchy in South India are represented. As per the Indian government rule, every college needs to have certain seats reserved for certain classes of the society. Therefore, the colleges that the researcher chose definitely had a selection of students from various areas of society. The questionnaire was handed out in such colleges as the Madras Christian College, Women's Christian College, Loyola College, SRM Engineering College and Meenakshi Women's College.

The target audience is not only college students. Therefore, to collect data from those who may be involved in a job or any other occupation, the researcher's representatives visited some social places in the city where there was a large gathering of young adults. Some of these places were shopping malls, bowling and billiard bars, dance clubs, and coffee pubs.

It was a random sample as the researcher's representatives were instructed to use their discretion in collecting a random sample from several representations of the society so that a balanced sample could be made available.

Treatment of Data

Once the raw data (answered questionnaires) was in the possession of the researcher, it was fed into a computer and tabulated. Averages and correlation between various variables were obtained, presented in pie charts and graphs. This data was then analyzed for identifiable trends in the lives of the respondents that may lead to the composition of the program. The results were cross tabulated using the Statistics Program for Social Sciences (SPSS) computer program.

Recommendations were made to produce a Christian radio program specifically for this target group in Chennai when the results of the survey were tabulated and analyzed.

CHAPTER FOUR

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

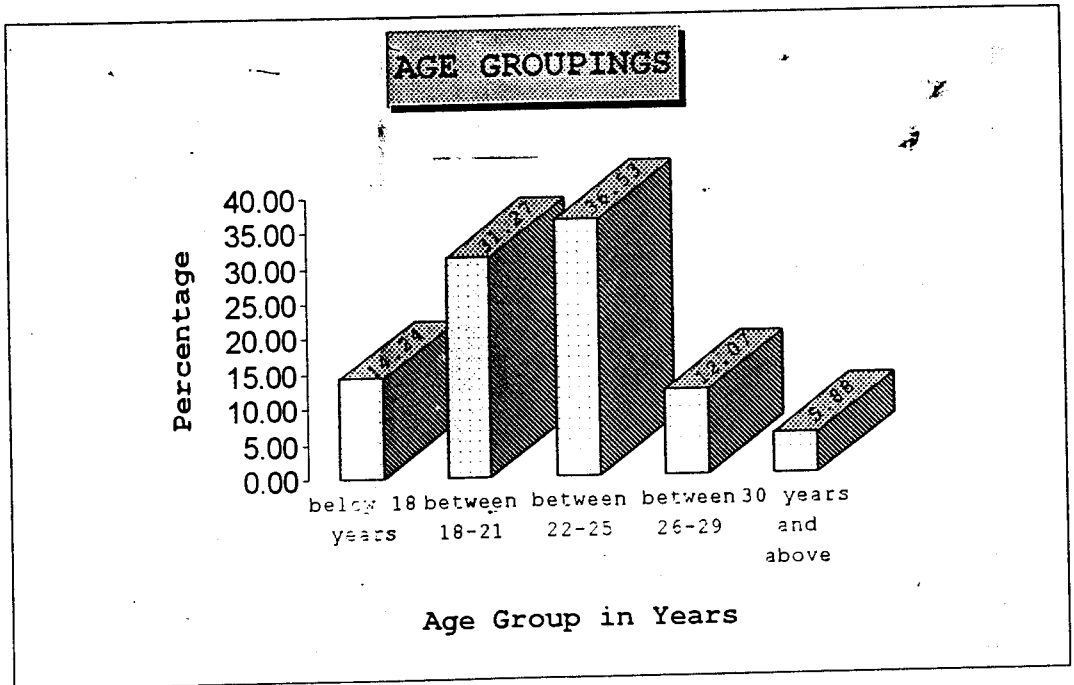
The data presented in this chapter illustrates an analysis of the young adults in the city of Chennai, India, as a first step towards developing a Christian radio program for them. This chapter includes demographic information, social interests, media exposure, values, and radio in the lives of the target audience.

The graphs and the pie charts provide useful information about the target audience and increase the depth of understanding of them. Certain variables were cross-tabulated using the Statistics Program for Social Sciences (SPSS) computer software in order to find significant relationships between certain variables. However, these graphic illustrations do not intend to analyze the "why" of their behaviour patterns, but simply to know the target audience's lifestyle. Therefore, this is not an attempt to understand the psychological aspects of the target audience.

1. What is the profile of the respondents in terms of

1.1 Age

Figure 4



The ages of the respondents form a plausible curve on the graph. While 14.24% of them are below 18 years, 12.07% between 25 and 29 years, another 5.88% are 30 years and above. The bulk of the respondents fall between the ages of 18-21 (31.27%) and 22-25 (36.53%).

1.2 Gender

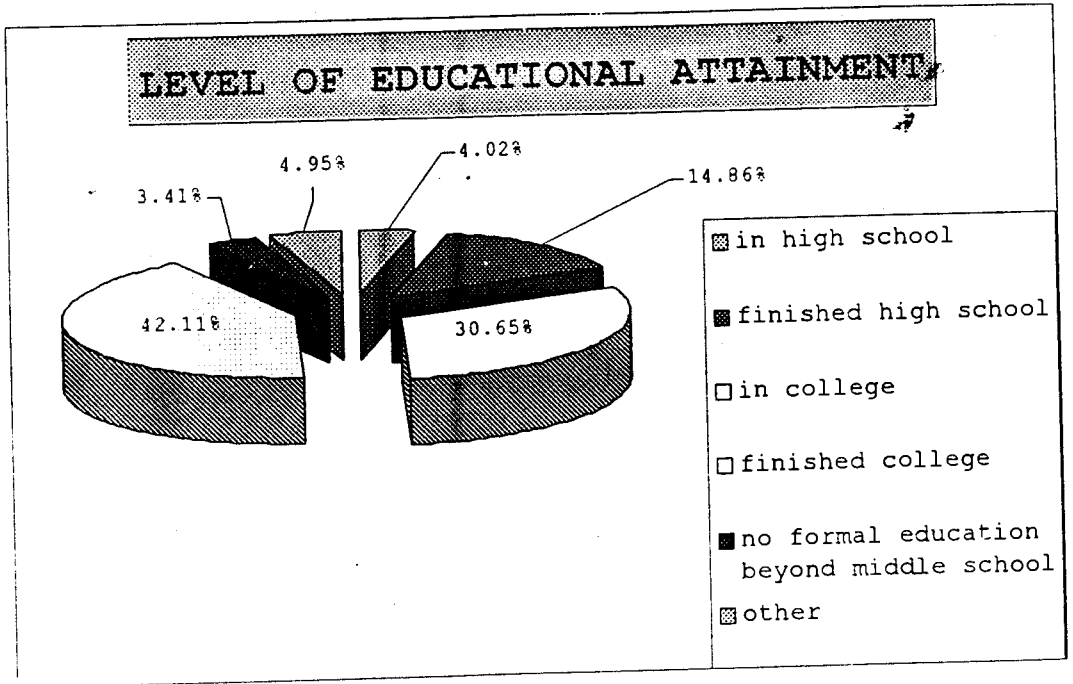
Figure 5



Females constitute a 51.70% of the respondents population with the males at 48.30%. There is a fairly equal distribution of the genders of the study.

1.3 Educational attainment

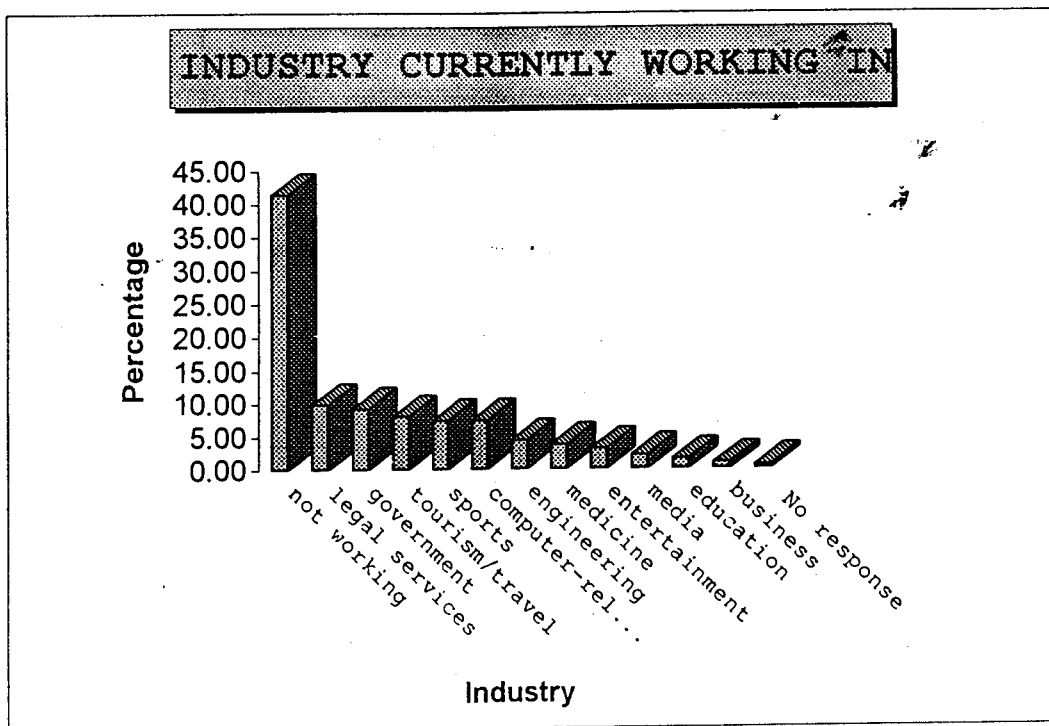
Figure 6



A majority of the respondents are either in college (30.65%) or have finished college studies (42.11). However, 14.86% have received high school level education, while 4.02% are still in high school. Only 3.41% of the respondents have had no formal education beyond middle school and another 4.95% of them have received other forms of education.

1.4 Occupation

Figure 7

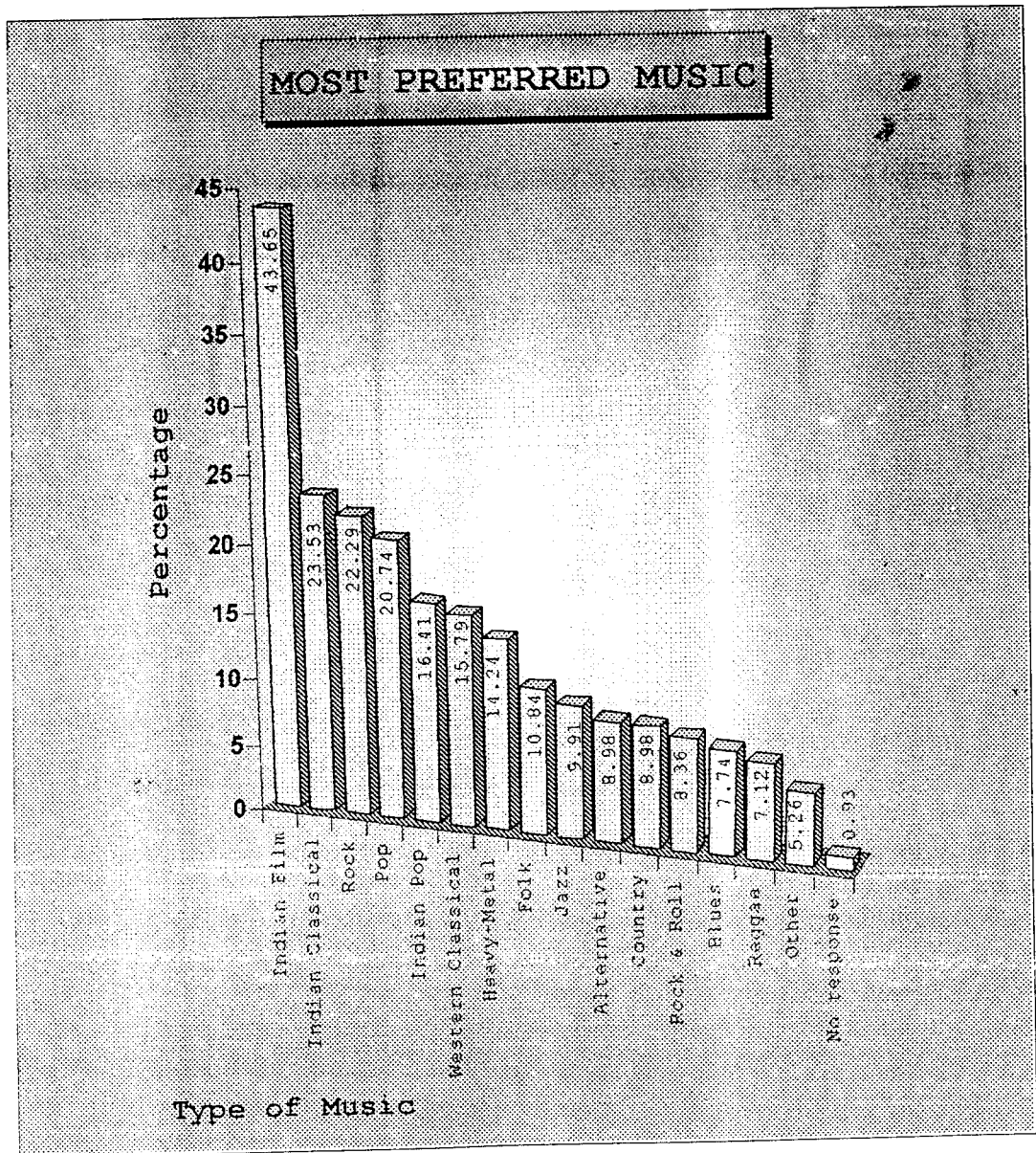


41.49% of the respondents are not holding jobs at present. However, 9.91% are in legal services; 9.29% are in some sort of a government job; 8.05% are in tourism and travel industry; 7.43% are in sports; another 7.43% are in computer-related professions; 4.33% are in engineering; 3.72% are practicing medicine; 3.10% are in the entertainment industry; 2.17% are in the media; 1.55% are in education; 0.93% are in business; and 0.62% did not respond to this question.

2. What are the social interests of the respondents in terms of

2.1 Music

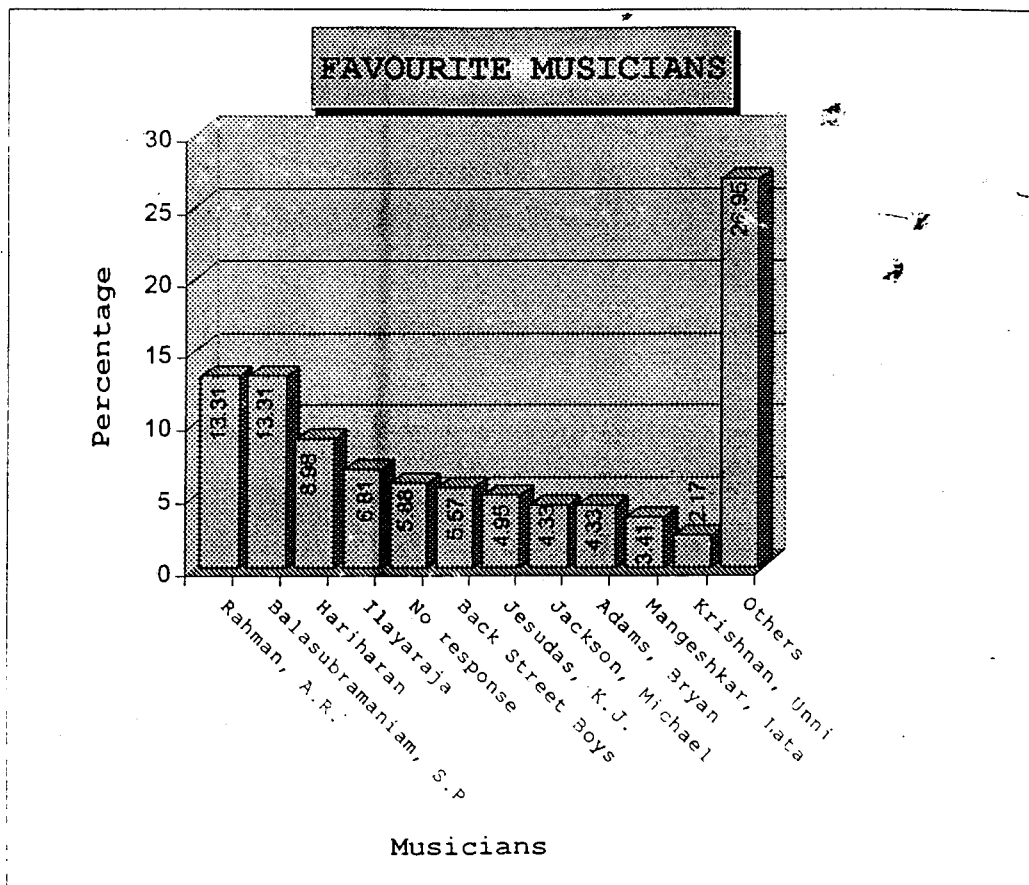
Figure 8



0.93% of the respondents preferred to opt out of answering this question. However, the most popular type of music of the respondents is Indian Film music, which stands at 43.65%, followed by Indian Classical music at 23.53%. The broad category of

Rock music takes 22.29% of the responses while Pop music gets 20.74%. Indian Pop stands at 16.41% and Western Classical is not far behind with 15.79%. Heavy Metal weighs in at a decent 14.24% as Folk music rests at 10.84%. 9.91% of the respondents still have a taste for Jazz, and Alternative and Country music both share the platform with an 8.98%. Rock & Roll rolls in at 8.36% and Blues at 7.74%. 7.12% of the respondents like Reggae and 5.26% like other types of music not mentioned in the choices given on the questionnaire.

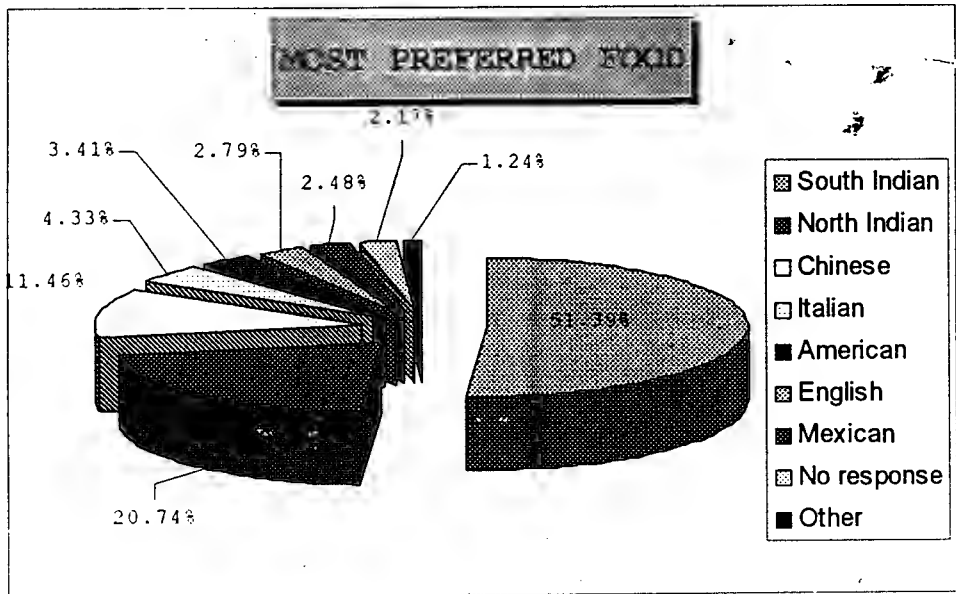
Figure 9



There were more than 250 different music artists mentioned in the survey. The respondents give A.R.Rahman and S.P. Balasubramaniam equal credit as both the Indian composers stand at 13.31%. Hariharan is at 8.98% followed by Ilayaraja at 6.81%. Back Street Boys take 5.57% of the slice and K.J. Jesudas receives 4.95%. Michael Jackson and Bryan Adams are placed next with 4.33%. Lata Mangeshkar finds 3.41% closely followed by Unni Krishnan with 2.17%. Other musicians mentioned by the respondents all add up to a considerable 26.95%. 5.88% of the respondents chose not to answer this particular question.

2.2 Food

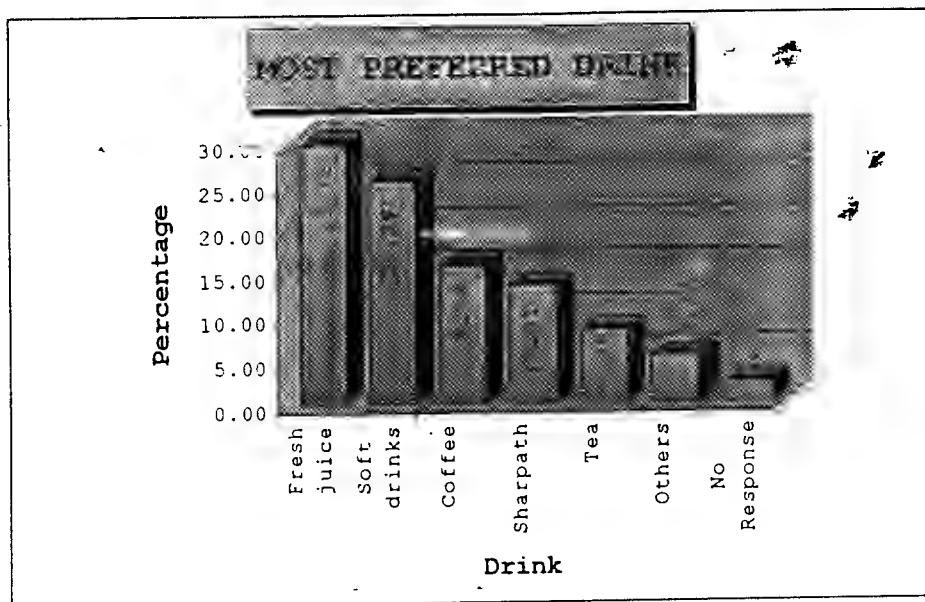
Figure 10



More than half the respondents, 51.39%, prefer South Indian food. 20.74% like North Indian food. A good 11.46% have a taste for Chinese food and Italian delicacies get a rating of only 4.33%. American cuisines get 3.41% and English food gets 2.79%. While 2.17% of the respondents chose not to answer this question, 1.24% preferred other types of food not provided in the options on the questionnaire.

2.3 Drink

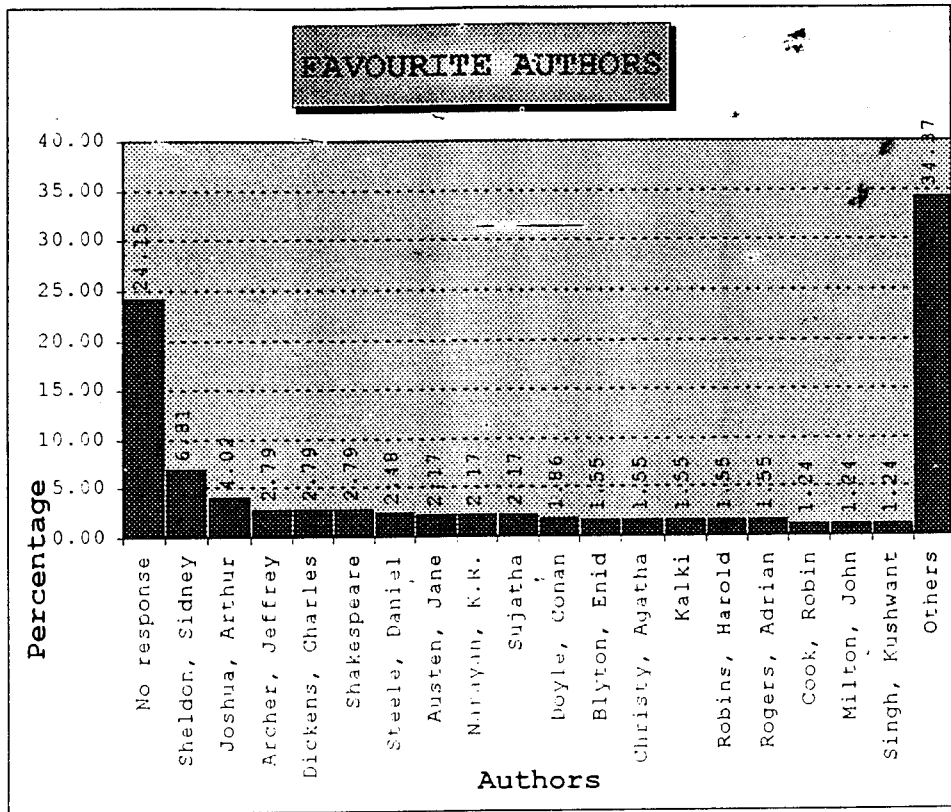
Figure 11



2.17% did not respond to this question and 5.26% of the respondents preferred other drinks that were not specified on the questionnaire. 8.36% prefer to drink tea and 13.31% like to settle for the native Sharpath. 15.79% like Coffee, 25.39% prefer various kinds of soft drinks and 29.72% express an inclination towards Fresh juices.

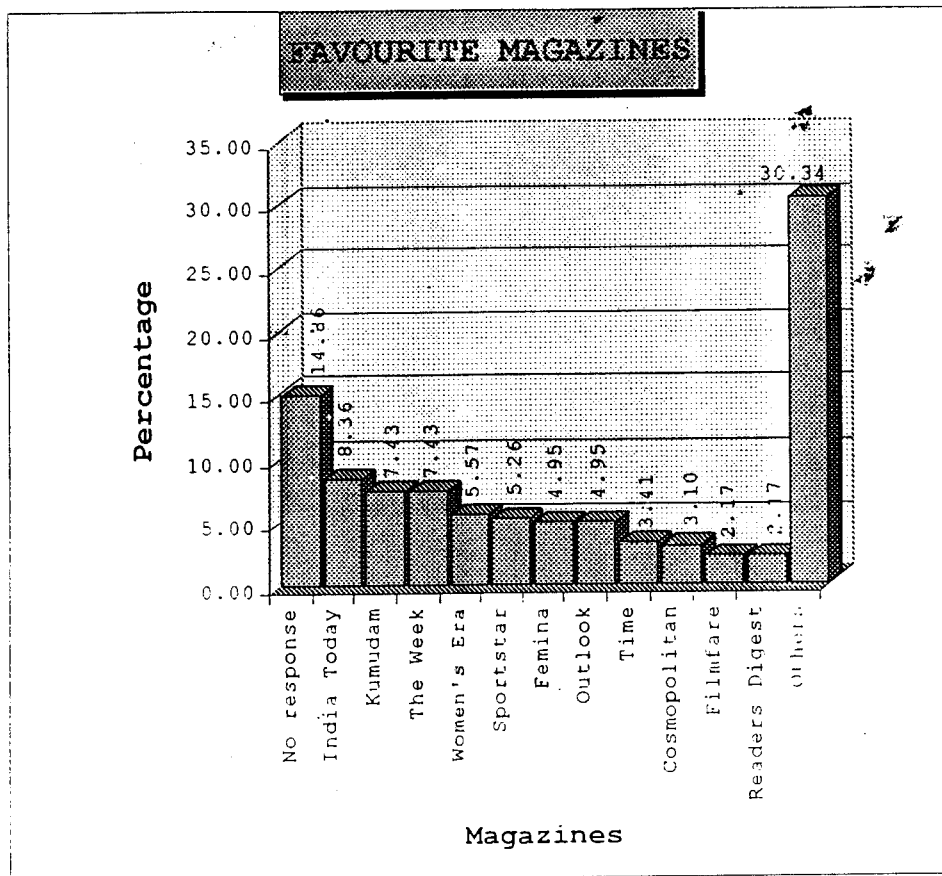
2.4 Reading materials

Figure 12



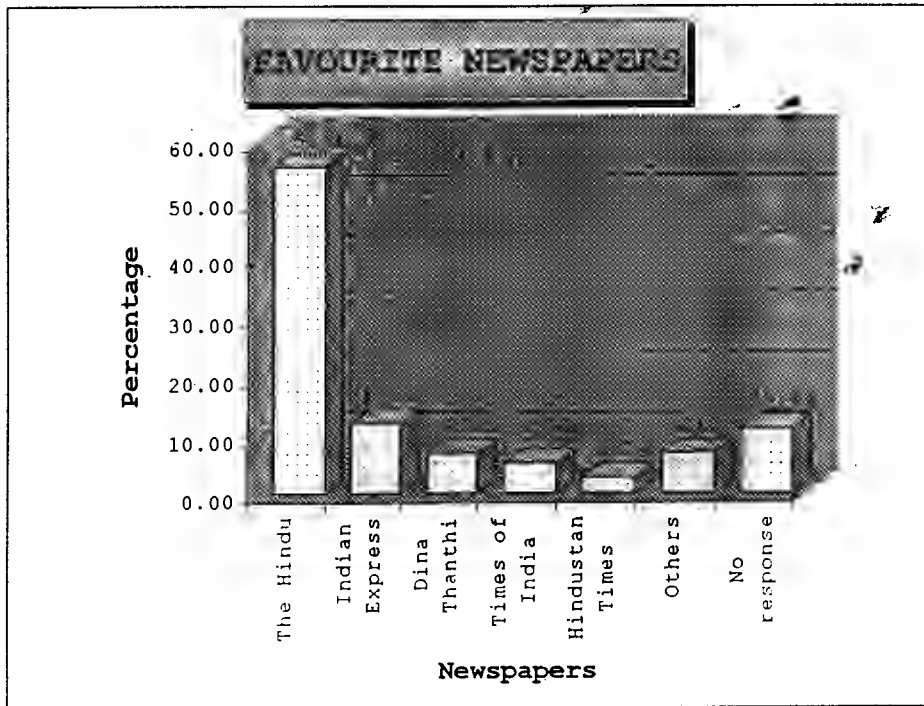
There were 98 different authors mentioned in the questionnaires and those with less than 1% of frequency were tallied together into a massive 34.37% of "Others" category. 24.15% chose not to respond to this question. Sidney Sheldon gets 6.81% and Arthur Joshua 4.02%. Jeffrey Archer, Charles Dickens and Shakespeare share the honors with 2.79%. Daniel Steele has 2.48%. Jane Austen, K.R. Narayan and Sujatha each take 2.17%. Conan Doyle stands at 1.86%. Enid Blyton, Agatha Christy, Kalki, Harold Robins and Adrian Rogers each have 1.55%. Robin Cook, John Milton and Kushwant Singh stay at 1.24%.

Figure 13



The respondents named 65 different magazines out of which 30.34% magazines had less than 2% of the total count and 14.86% did not answer this question regarding their reading materials. Nevertheless, India Today heads the list with 8.36% followed by Kumudam and The Week at 7.43%. The magazine Women's Era gets 5.57% and Sportstar is not far behind with 5.26%. Femina and Outlook get an equal 4.95%, and while Time stands at 3.41%, Cosmopolitan is sitting pretty at 3.10%. Film Fare and Reader's Digest share equal standings with 2.17% each.

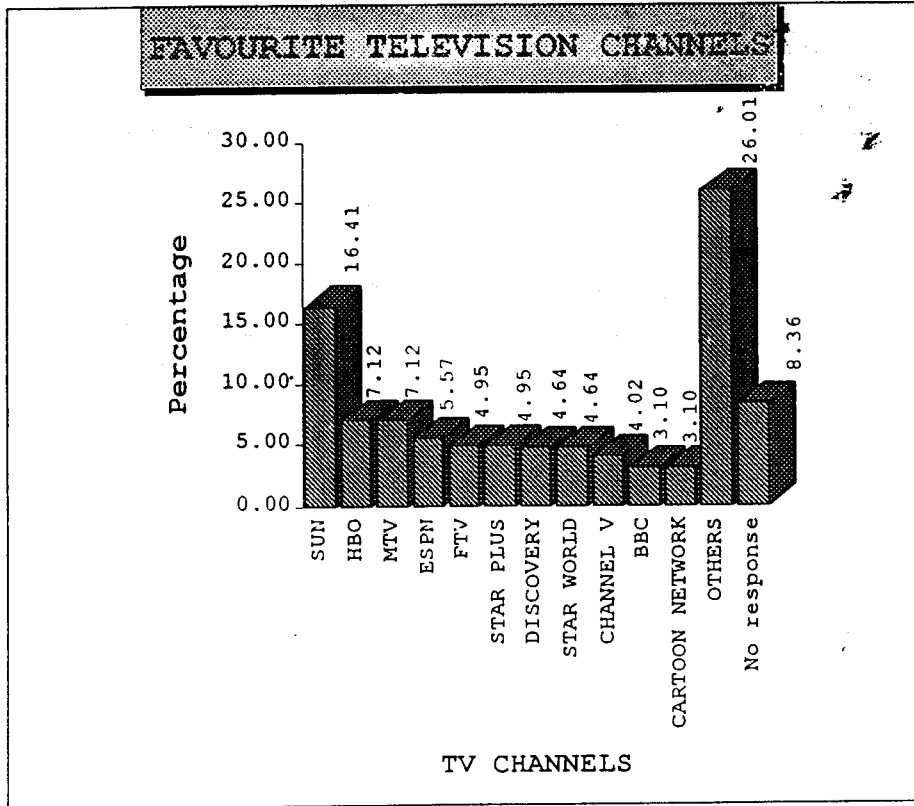
Figure 14



Since the respondents named 16 different Newspapers, newspapers with less than 2% of frequency were grouped together to form 6.81% of the total count. 10.84% opted out of responding to this particular question. 2.79% of the respondents prefer Hindustan Times and 5.26% would rather read Times of India. 6.81% read Dina Thanthi and a large bulk of the respondents prefers The New Indian Express, however, a whopping 55.42% of the respondents prefer to read The Hindu.

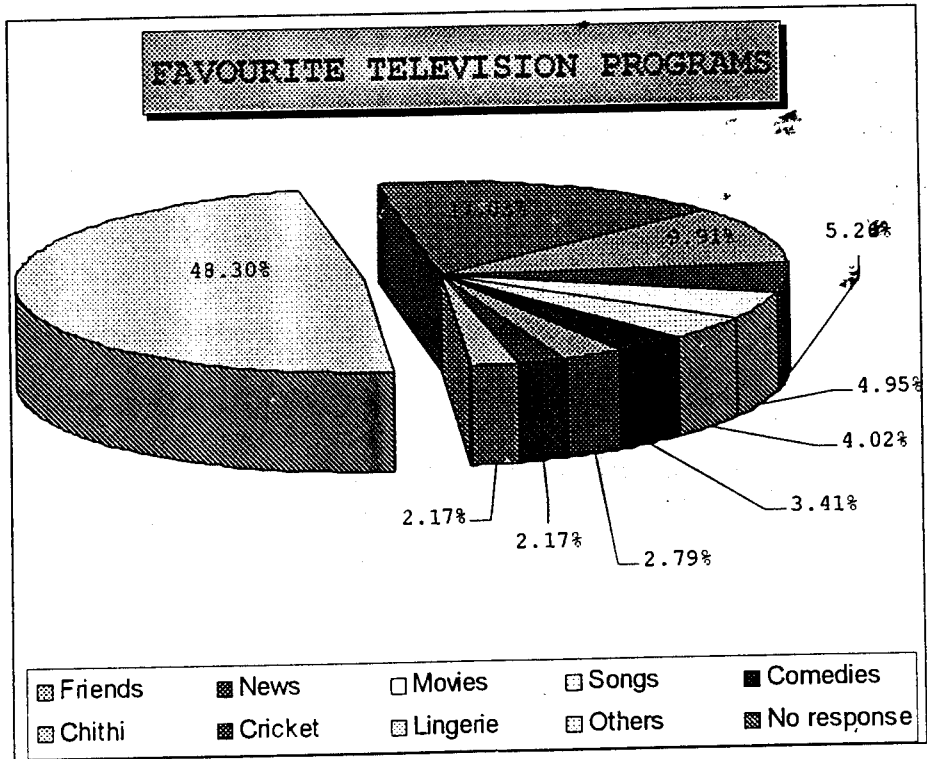
2.5 Television program

Figure 15



Since there were 39 different Television channels named, those with less than 3% of frequency have been grouped into one category – Others – that forms 26.01% of the total count. 8.36% did not answer this question. SUN TV gets the top spot with 16.41% followed by HBO and MTV with 7.12% each. ESPN sports a decent 5.57% while FTV and STAR PLUS stand with a fashionable 4.95%. The DISCOVERY channel and STAR WORLD both have 4.64% each followed closely by CHANNEL V with 4.02%. BBC and CARTOON NETWORK also share a spot with 3.10%.

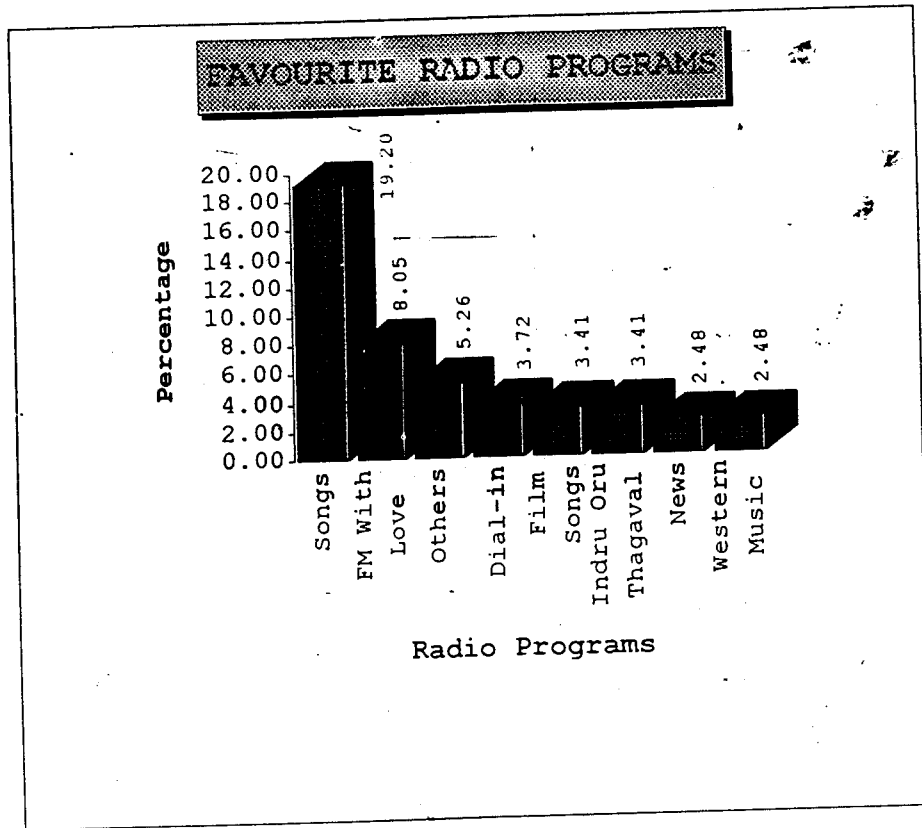
Figure 16



The researcher got 109 different names of television programs although 17.03% did not respond to this question. The television comedy Friends heads the list with 9.91% and News programs take 5.26%. Movies get 4.95% and Songs or music receive a soothing 4.02%. The Tamil program, Chithi gets 2.79% while Cricket broadcasts and Lingerie stay at an equal 2.17% each. Programs with less than 2% of frequency were grouped together to form nearly half the responses with 48.30%.

2.6 Radio program

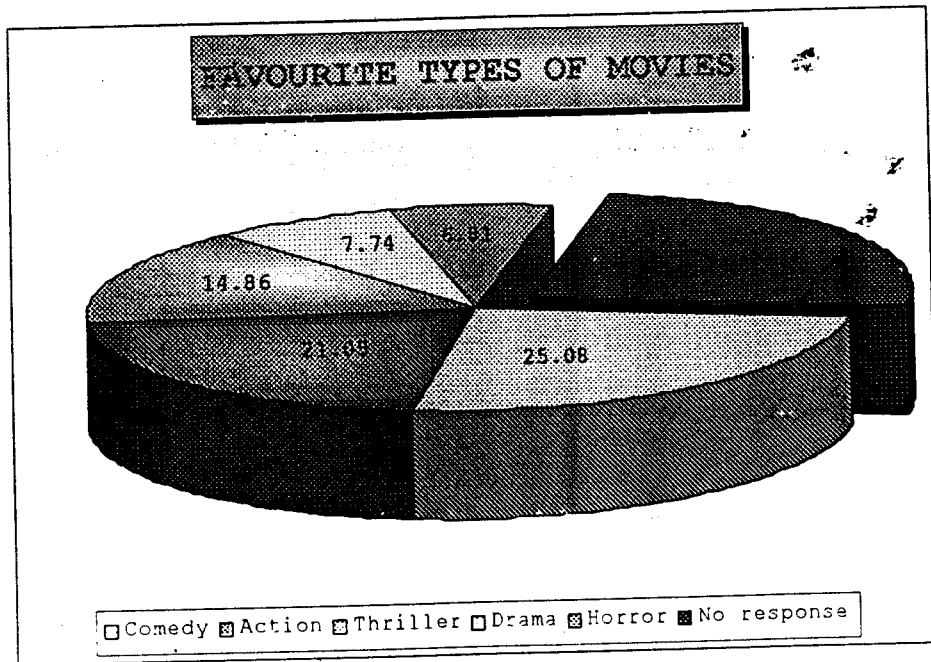
Figure 17



Over half the respondents – 52.01% - did not answer this question regarding their favourite radio program. However, the respondents named 28 different radio programs. The majority of the respondents simply replied with “Songs” that compose of 19.20%. 8.05% got more specific by giving the name of their favourite radio program FM With Love. Dial-in shows take 3.72%, and Film Songs and Indru Oru Thagaval both stand equal at 3.41%. News programs and Western Music have 2.48% each. Programs with less than 2% frequency were grouped together to form 5.26% of the total responses.

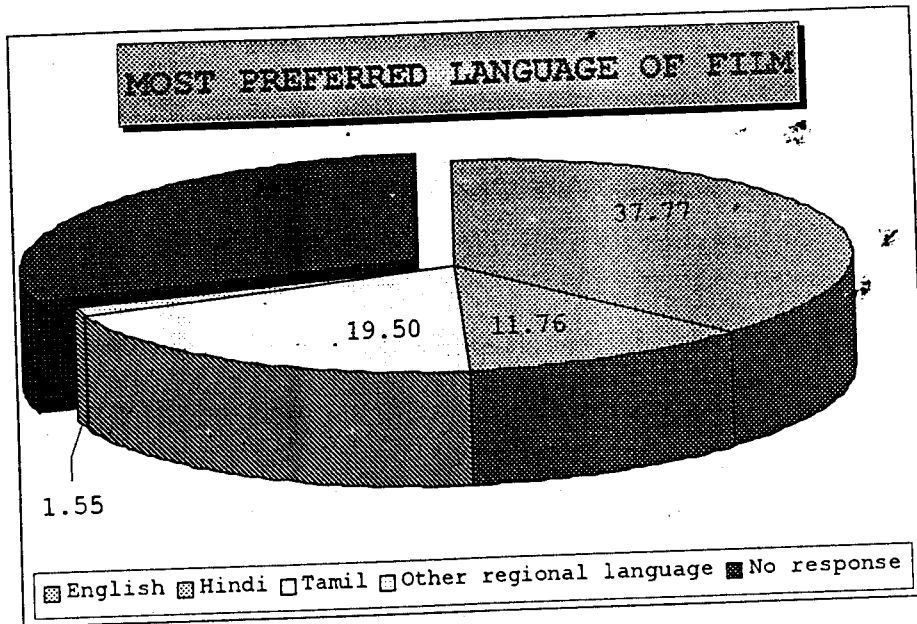
2.7 Movies

Figure 18



A quarter of the respondents prefer the Comedy genre of movies as it heads the list of the types of movies with 25.08%. Action movies are not far behind with 21.05%. Thriller gets 14.86%, Drama receives 7.74%, and Horror movies trail at 6.81%. 24.46% of the respondents chose not to answer this question.

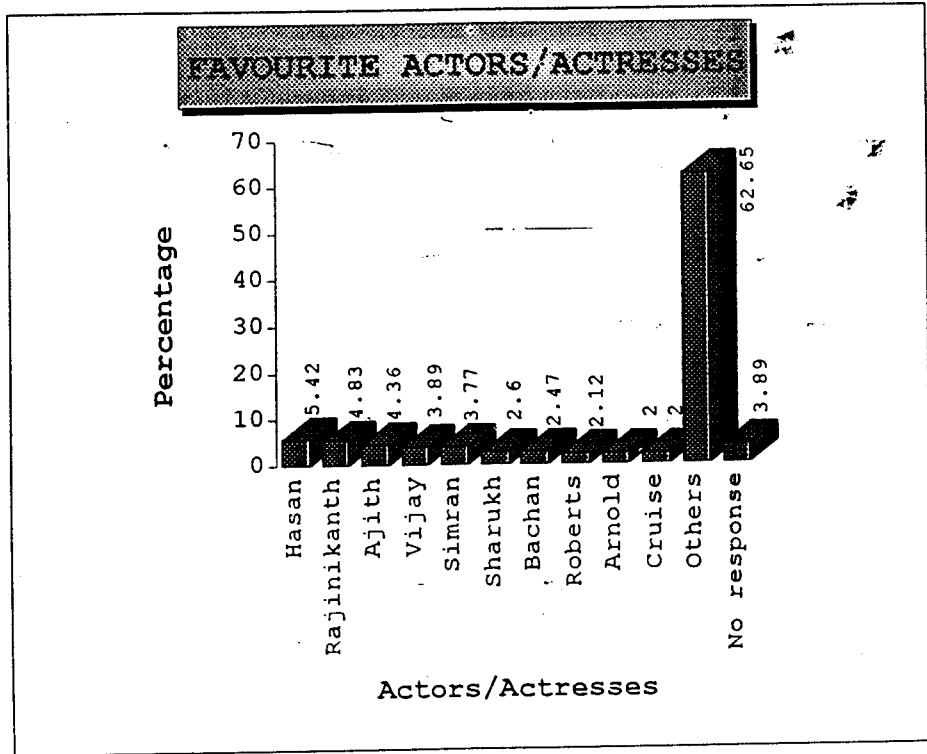
Figure 19



29.41% of the respondents did not answer this part of the question. Nevertheless, 37.77% prefer English movies. 11.76% favor Hindi movies and 19.50% are fond of Tamil movies. A meager 1.55% of the respondents prefer other regional language movies.

2.8 Actors/actresses

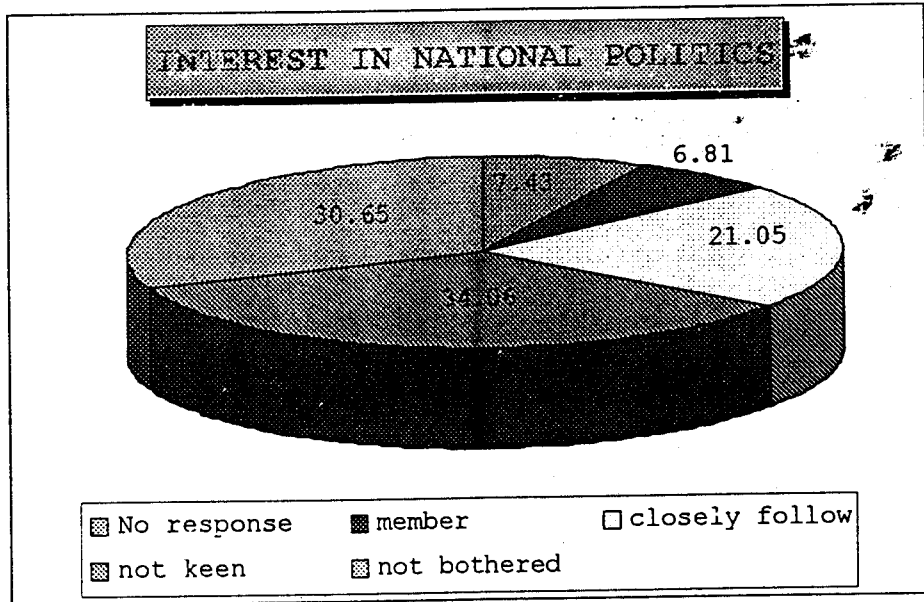
Figure 20



Since there were 200 different actors and actresses mentioned, names with less than 2% frequency were bracketed together that formed 62.65% of the "Others" category. Only 3.89% of the respondents chose not to answer this question. Leading the list of favourite actors and actresses is the Tamil actor Kamal Hasan with 5.42% followed by Rajinikanth with 4.83%. Ajith gets 4.36% and Vijay 3.89%. Simran is next on the list but very close with 3.77% and Sharukh Khan is sitting pretty at 2.60%. While Amitabh Bachan is at 2.47%, Julia Roberts sneaks in with a 2.12%. Arnold Schwarzenegger and Tom Cruise share an equal 2% each.

2.9 Politics

Figure 21

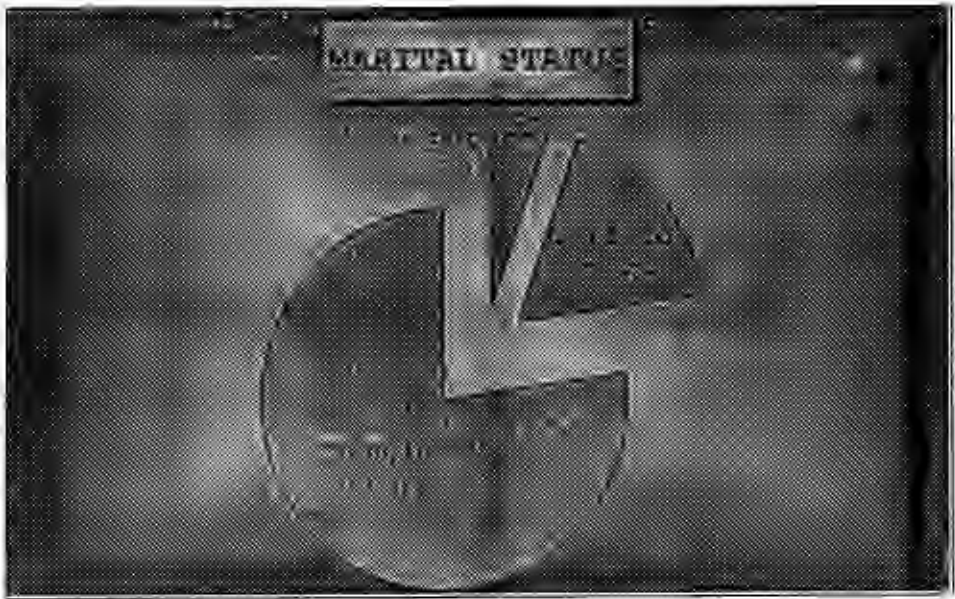


7.43% of the respondents opted out of answering this question. 6.81% are members of a political party. 21.05% closely follow the national political situation while 34.06% of the respondents are concerned about the state of affairs of the national political arena but not keen on it. A solid 30.65% of the respondents are not bothered about the goings on at the national political scene.

3. What are the values of the respondents in terms of

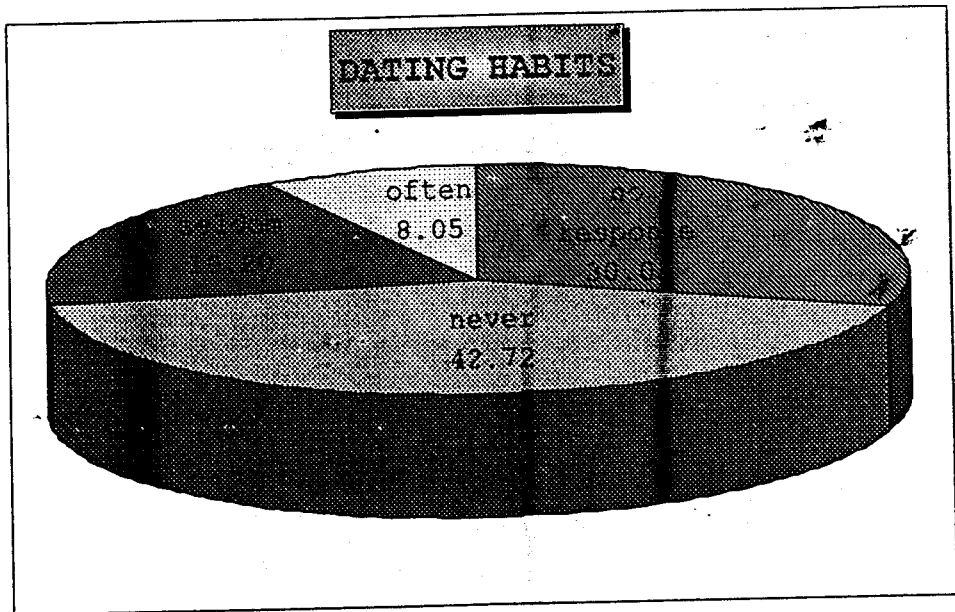
3.1 Dating

Figure 22



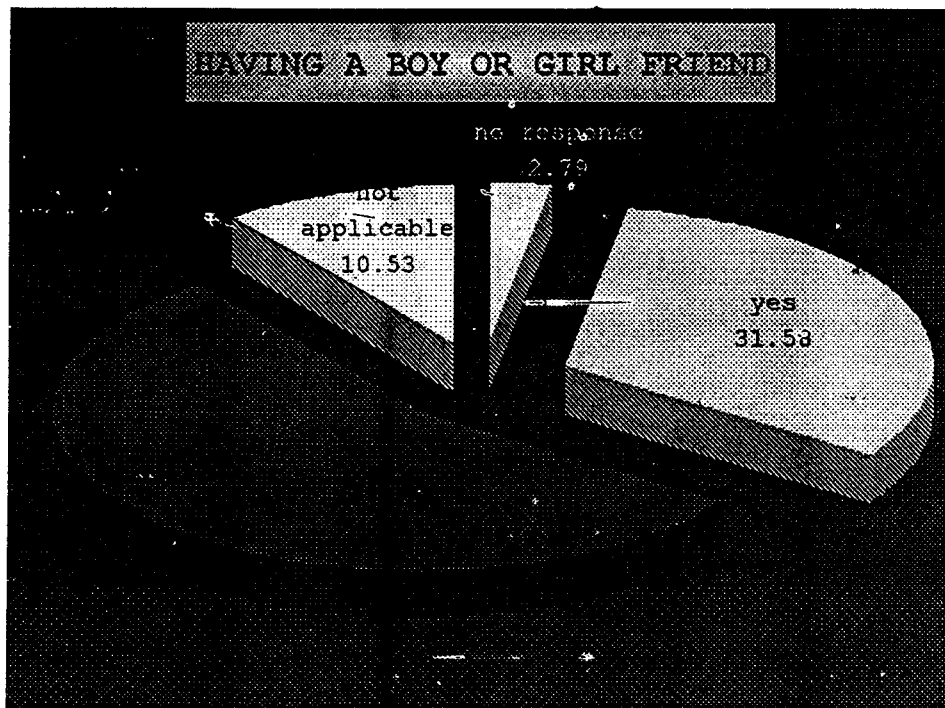
There was no reply from 5.26% of the respondents. However, 17.65% of them are married, while 77.09% are single.

Figure 23



30.03% of the respondents decided not to attempt this question. While 42.72% said they never go out on dates, 8.05% expressed that they often date, and 19.20% of the respondents seldom date.

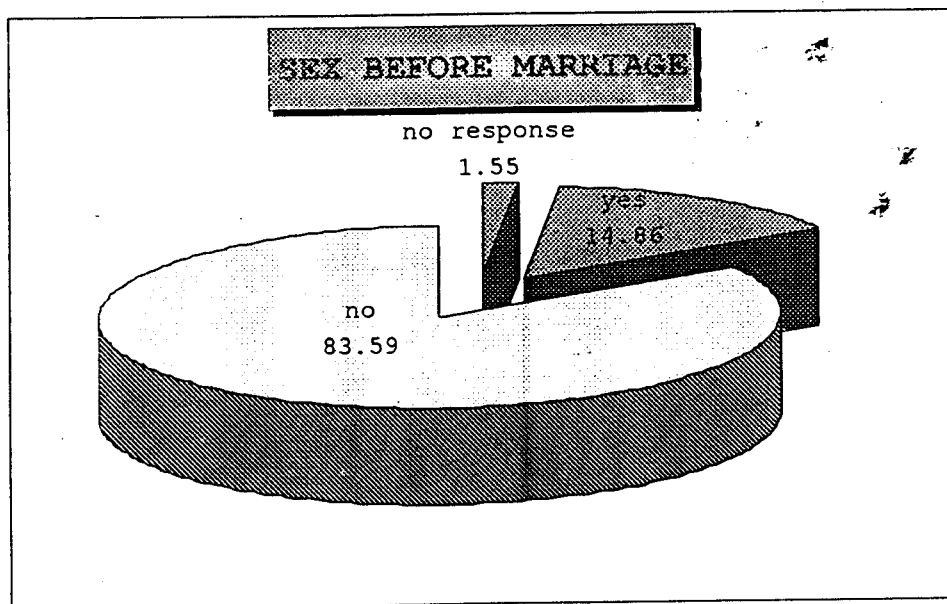
Figure 24



There was no response from 2.79% of the surveyed group and this question was not applicable to 10.53% of them. While 31.58% claimed to have a boyfriend or a girlfriend, 55.11% had a huge resounding "No" for an answer.

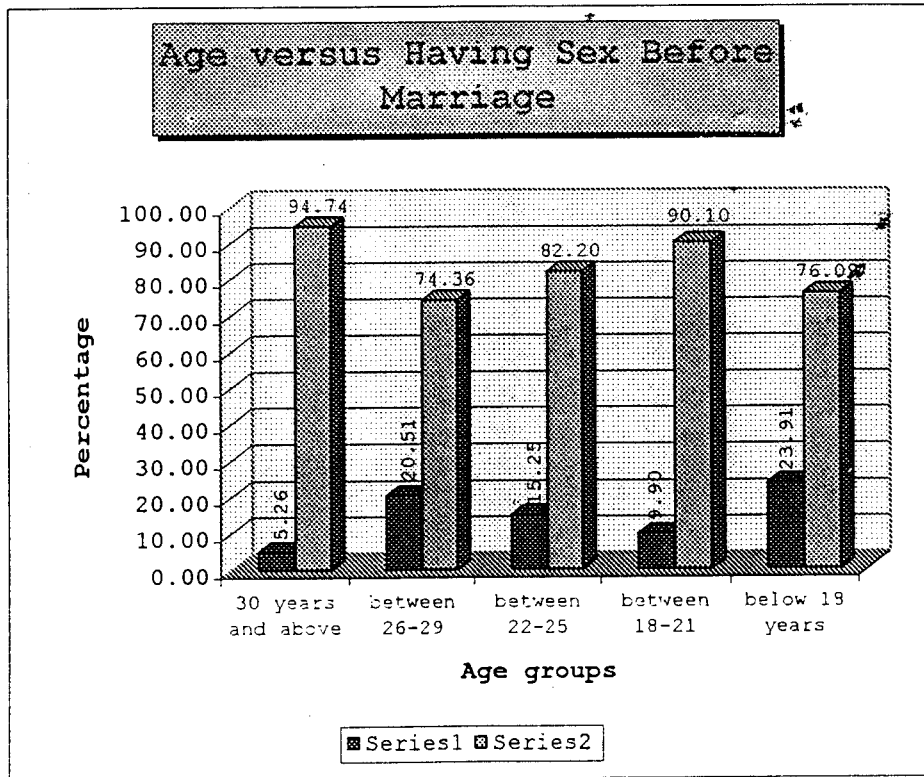
3.2 Premarital sex

Figure 25



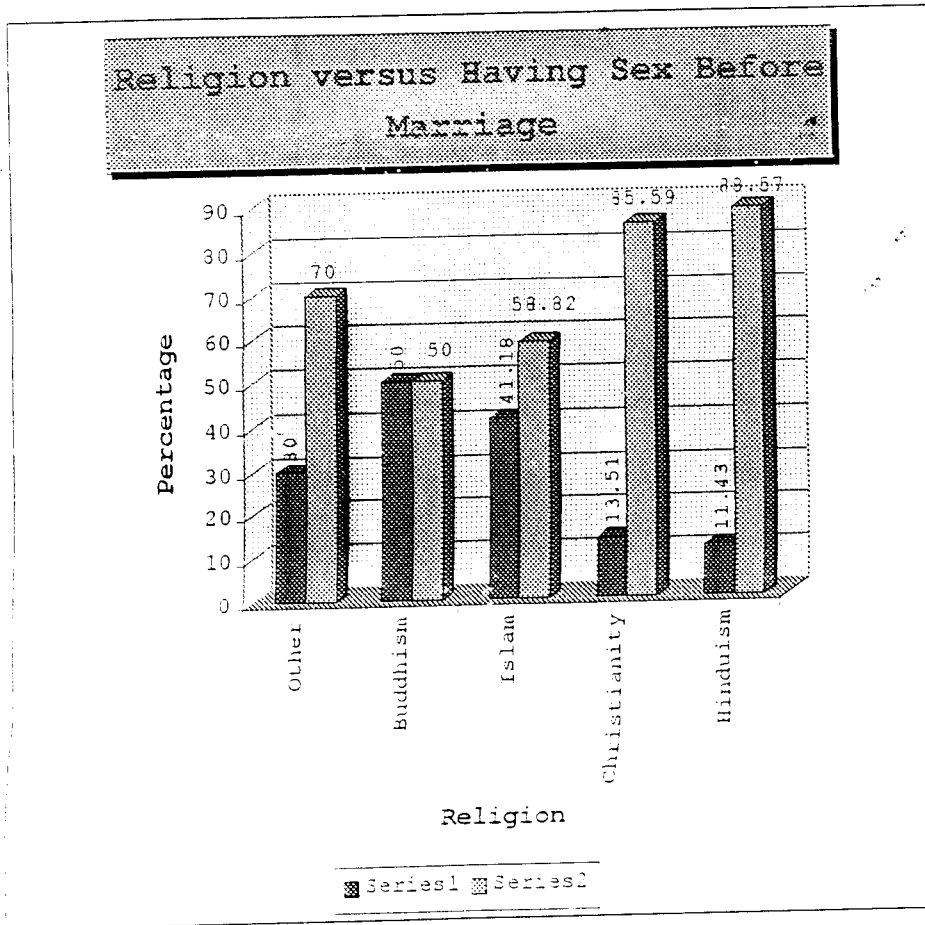
83.59% of the respondents had not had sex before marriage, whereas 14.86% had indeed had sex prior to marriage, while 1.55% preferred to hold their cards close to their chest.

Figure 26



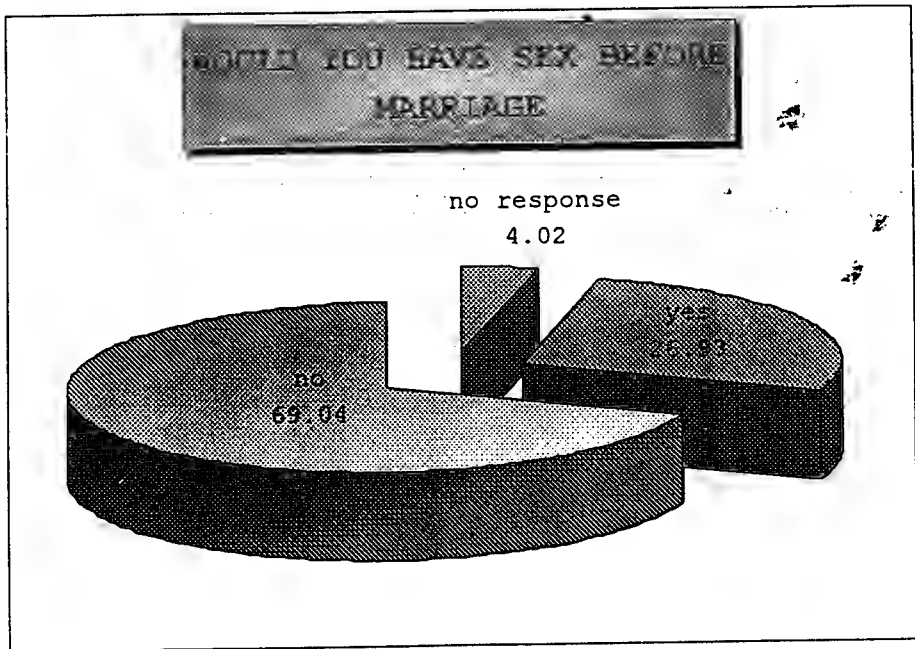
Using the SPSS program, the age of the respondents were cross-tabulated with the question of having sex before marriage to see the relationship between the two. 5.26% of respondents 30 years and above have had sex before marriage while 94.74% did not. 20.51% between the ages of 26-29 have had sex before marriage and 74.36% in that age group abstained from it. While 82.20% between the ages of 22 and 25 stayed away from sexual encounters before marriage, 15.25% did in fact indulge in it. In the age category 18 to 21 years, 9.90% have had sex before marriage but 90.10% did not. 23.91% below the age of 18 years professed to be involved in sexual encounters prior to marriage, while 76.09% stayed away from it.

Figure 27



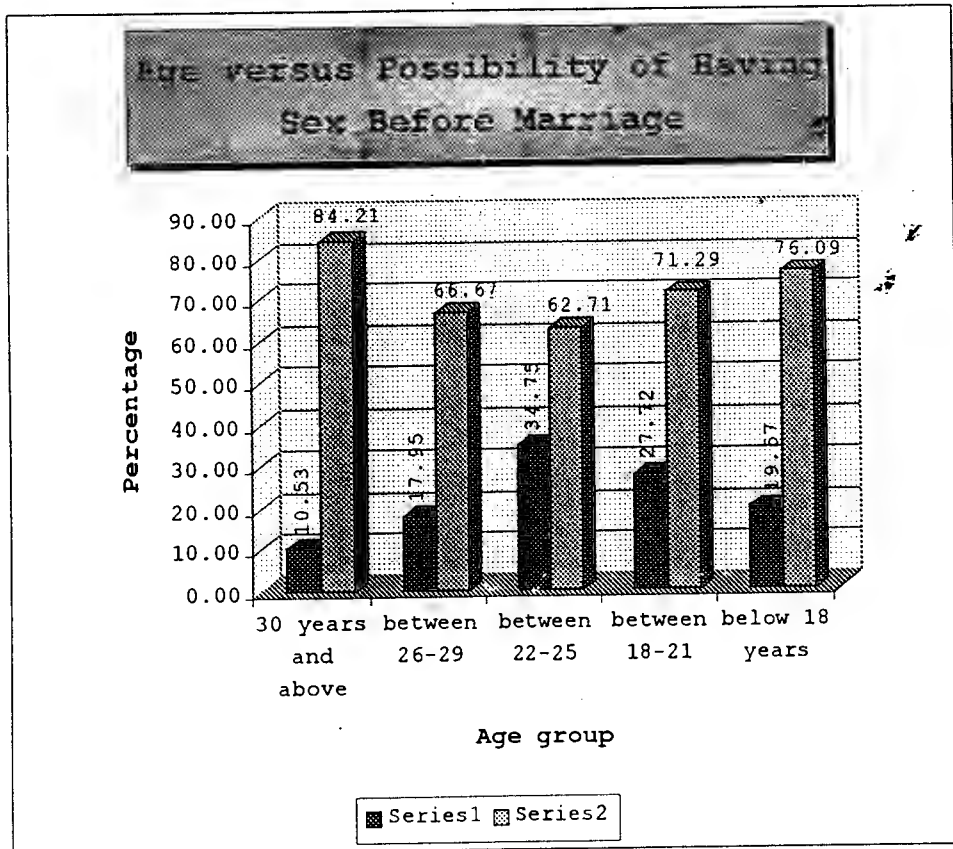
To see the relationship between the respondents' religion and their value systems especially with regard to having premarital sex, the two variables (religion and premarital sex) were cross-tabulated using the SPSS program. 30% of those who belonged to other religions other than those specified in the questionnaire had had sex before marriage while 70% of them had not. 50% of Buddhist respondents were involved in encounters and 50% otherwise. 41.18% of the Islamic group admitted to having indulged in sexual activities but 58.82% did not. 13.51% of those belonging to Christianity also admitted to having jumped the gun but 85.59% saved it for after marriage. While 11.43% of Hindus said, "Yes," 88.57% abstained from sexual activities prior to marriage.

Figure 28



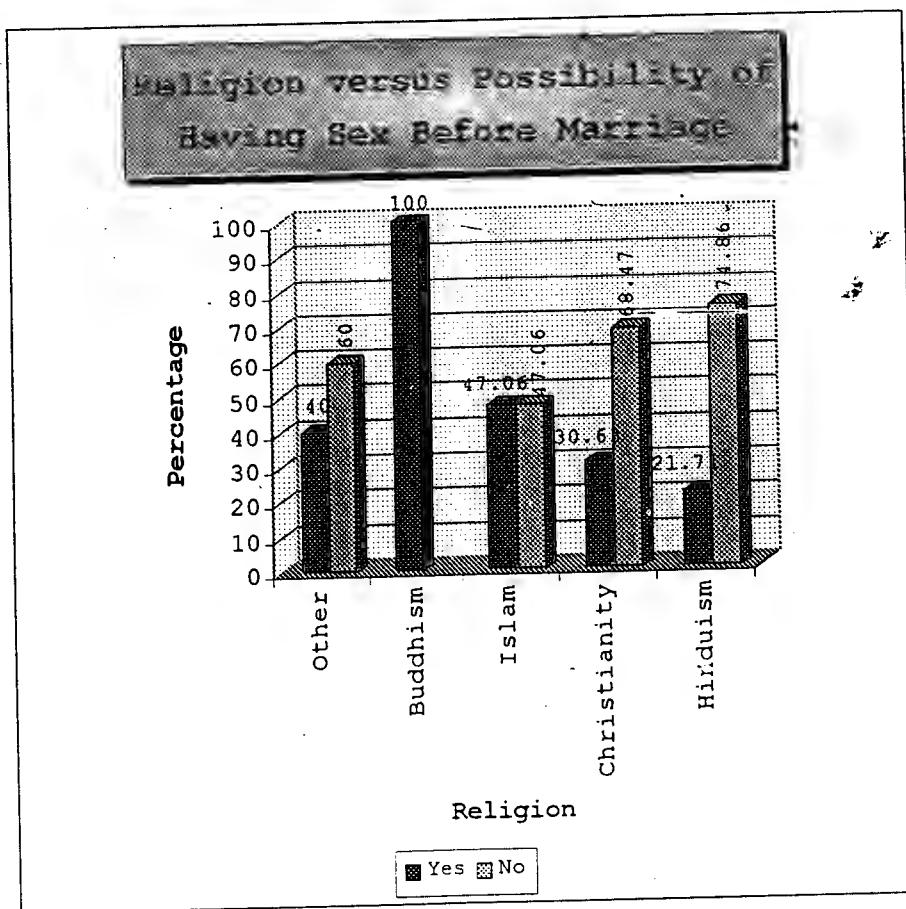
Once again, there was a huge resounding "No" with 69.04% of the respondents saying that they will not indulge in sexual encounters before marriage. However, 26.93% of them say that, given the chance, they would have sex prior to walking down the aisle. 4.02% of the respondents preferred to remain silent on this question.

Figure 29



In order to find the relationship between the respondents' age and the possibility of them having premarital sex, the two variables (age and the possibility of having premarital sex) were cross-tabulated. 10.53% of respondents 30 years and above expressed that they would have premarital sex, whereas 84.21% would not. Among those between the ages of 26 and 29, 17.95% of them would have sex before marriage but 66.67% will not. Given the chance 34.75% of those between the ages of 22 and 25 years will take the opportunity while 62.71% will stand their ground. 27.72% of those between the ages of 18 and 21 years would indulge but 71.29% will not. 19.57% of those respondents below 18 years do not mind having premarital sex while 76.09% will abstain from it.

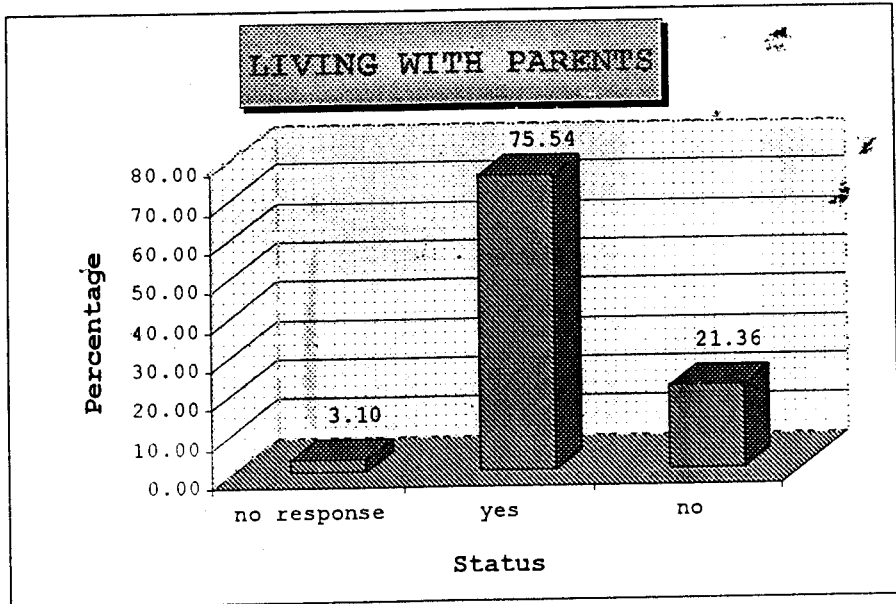
Figure 30



The relationship between the respondents' religion and the possibility of them having premarital sex was established using the cross-tabulation method. 40% of those belonging to religions other than those specified in the questionnaire would have sex before marriage while 60% of them will not. 100% of the Buddhist respondents expressed the possibility of them indulging in sexual encounters prior to their marriage. 47.06% of those in Islamic community also may take the chance whereas another 47.06% will play safe. 30.63% of those in Christianity may gratify their desires prior to the sacred union but 68.47% will save it for later. 21.71% of Hindus may give in to temptation before marriage but 74.86% will not.

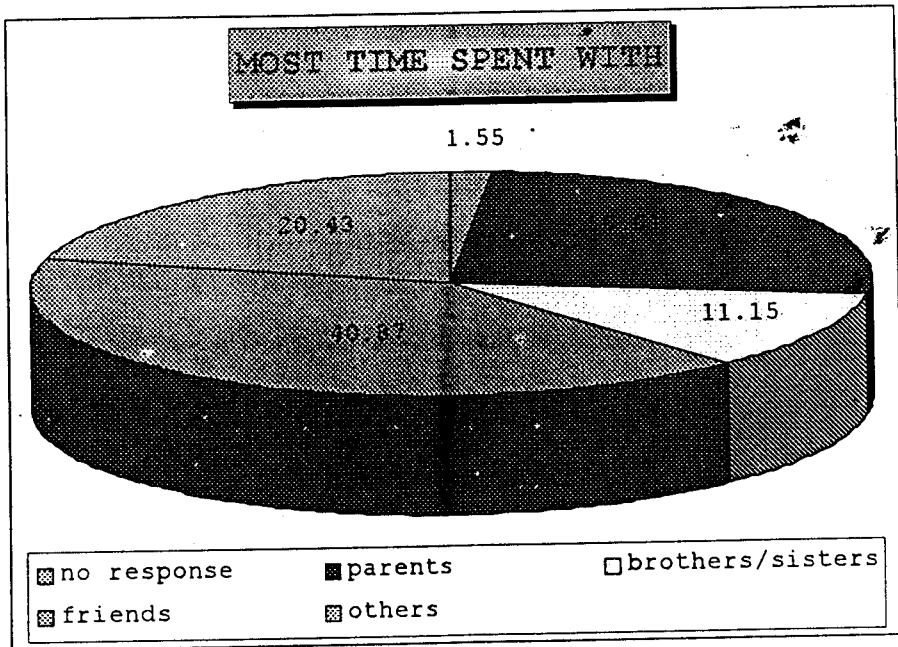
3.3 Relationship with parents

Figure 31



There was no response from 3.10% of the sample group. While 21.36% of the respondents do not live with their parents, 75.54% of them still live with their parents.

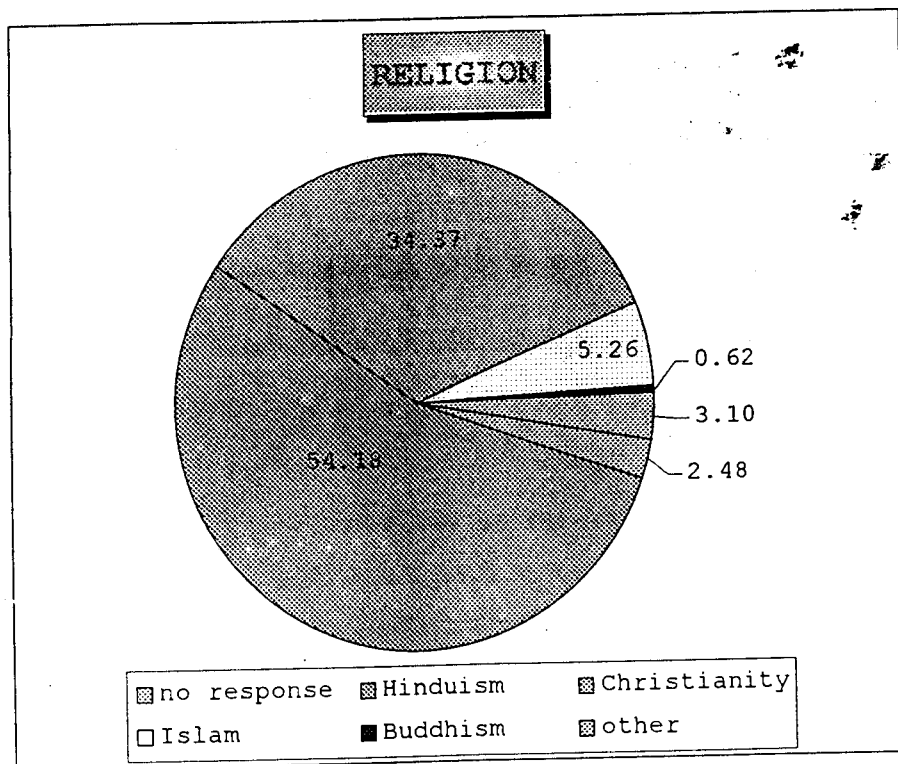
Figure 32



Almost a negligible minority of 1.55% did not respond to this question. 26.01% of the respondents however, spend most of their time with parents and 11.15% with their brothers and sisters. 40.87% of them spend most of their time with friends and a good 20.43% spend their time with others who are not specified in the questionnaire.

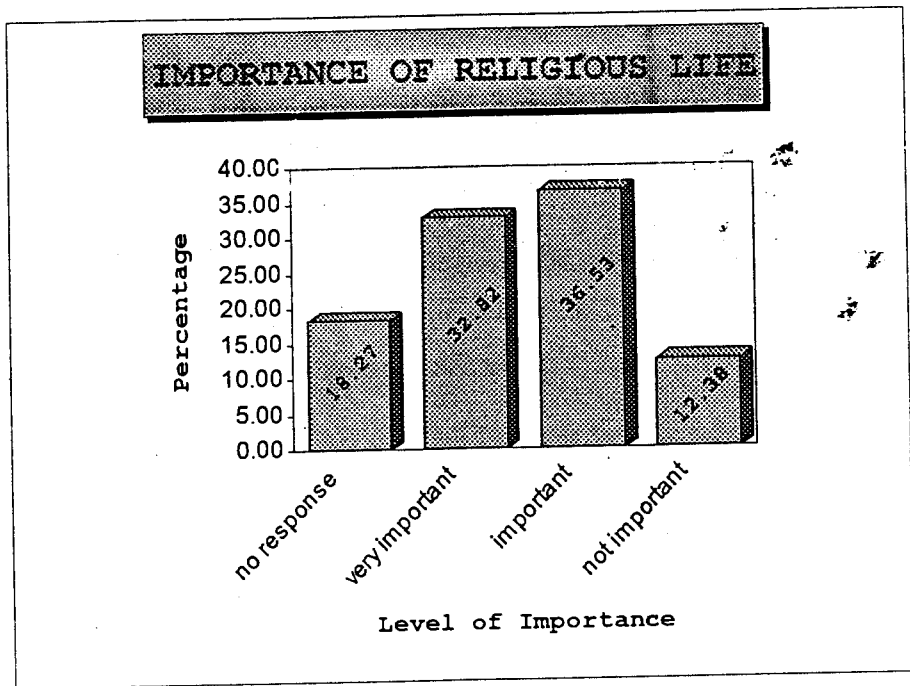
3.4 Religion

Figure 33



2.48% of the respondents failed to attempt this particular question and 3.10% of them belonged to other religious groups other than the ones specified in the questionnaire. 54.18% of the group belongs to Hinduism while 34.37% belong to Christianity. 5.26% profess Islam and a meager 0.62% are Buddhists.

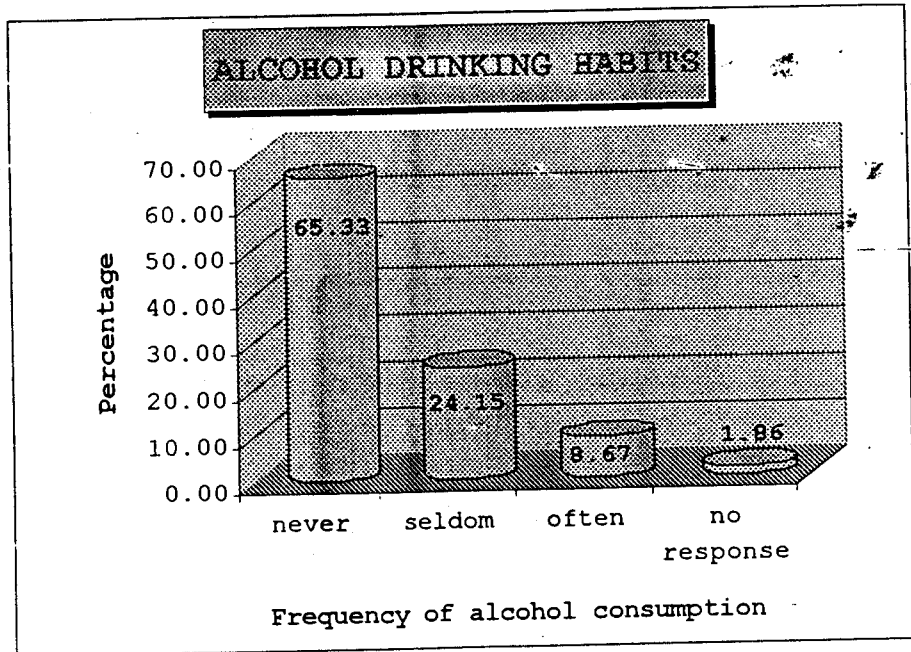
Figure 34



32.82% of the respondents felt that their religious life was very important to them. 36.53% fell on the mediocre level where their religious life was simply important to them whereas, 12.38% did not consider their religious life to be important. 18.27% did not answer this question.

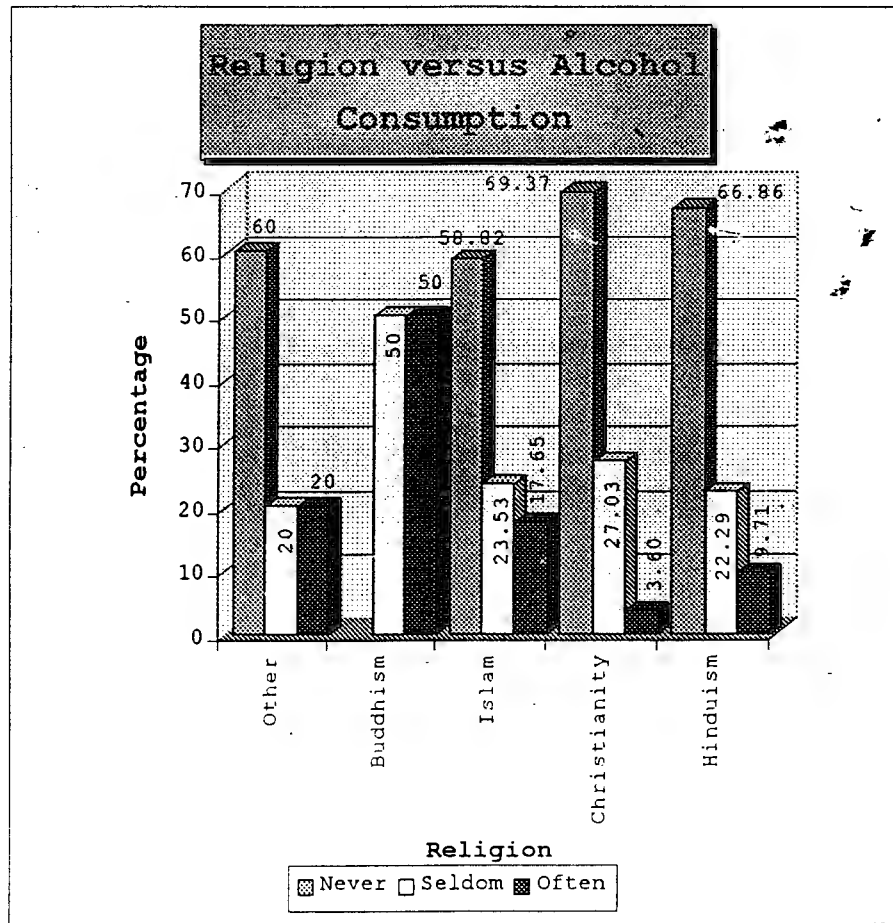
3.5 Alcohol consumption

Figure 35



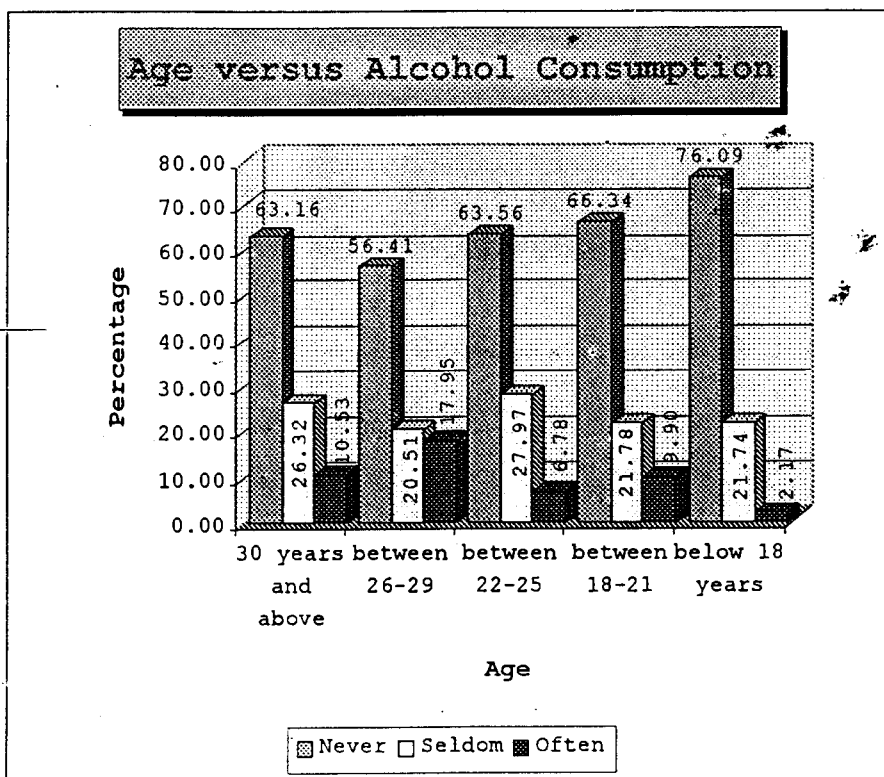
With 65.33%, most of the respondents never drink alcohol although 24.15% seldom, or sometimes, do consume alcohol. 8.67% regularly, or often, drink alcohol. A paltry 1.86% remained silent on this matter.

Figure 36



This graph shows the relationship between the respondents' religion and their alcohol consumption habits. 60% of those who belong to a religion other than those specified in the questionnaire never consume alcohol but 20% seldom do and another 20% consume alcohol often. 50% of the Buddhists often consume alcohol and the other 50% seldom do. 58.82% of those in Islam never do while 23.53% seldom do and 17.65% often drink alcohol. 69.37% of Christians abstain from alcohol but 27.03% sometimes do and only 3.60% regularly consume alcohol. 66.86% of Hindu respondents never take alcohol however, 22.29% seldom do and 9.71% often do.

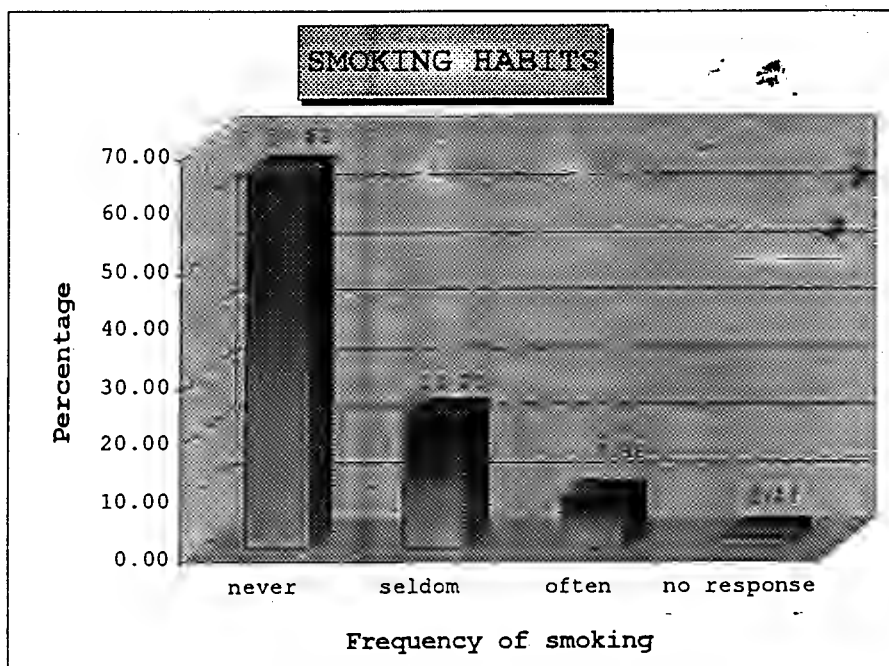
Figure 37



The age groups of the respondents were cross-tabulated with their alcohol consumption habits. 63.16% of those 30 years and above never consumed alcoholic drinks whereas 26.32% of them seldom did and 10.53% often do. 56.41% of those respondents between the ages of 26 and 29 years never touch alcohol but 20.51% sometimes do and 17.95% are regular consumers. 63.56% of those between 22 and 25 years do not consume alcohol however 27.97% seldom do and 6.78% often do. 66.34% of those between 18 and 21 years have never consumed alcohol but 21.78% seldom have and do, but 9.90% often do. 76.09% of respondents below 18 years have never taken alcohol but 21.74% seldom do and 2.17% often do.

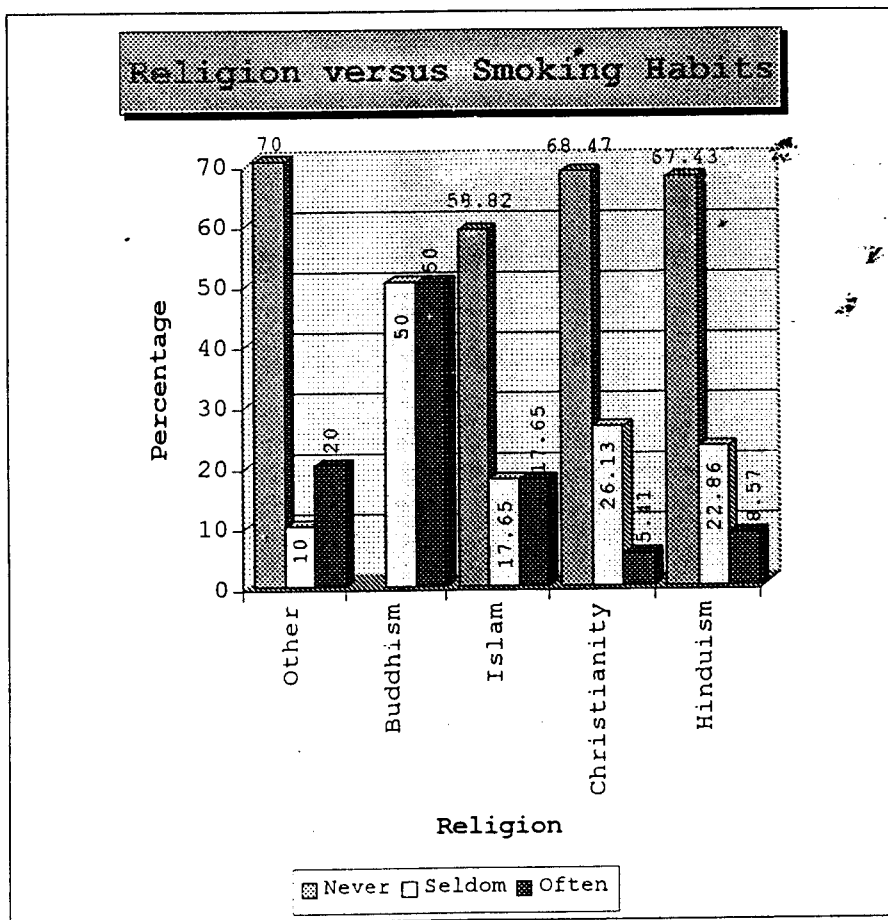
3.6 Smoking habits

Figure 38



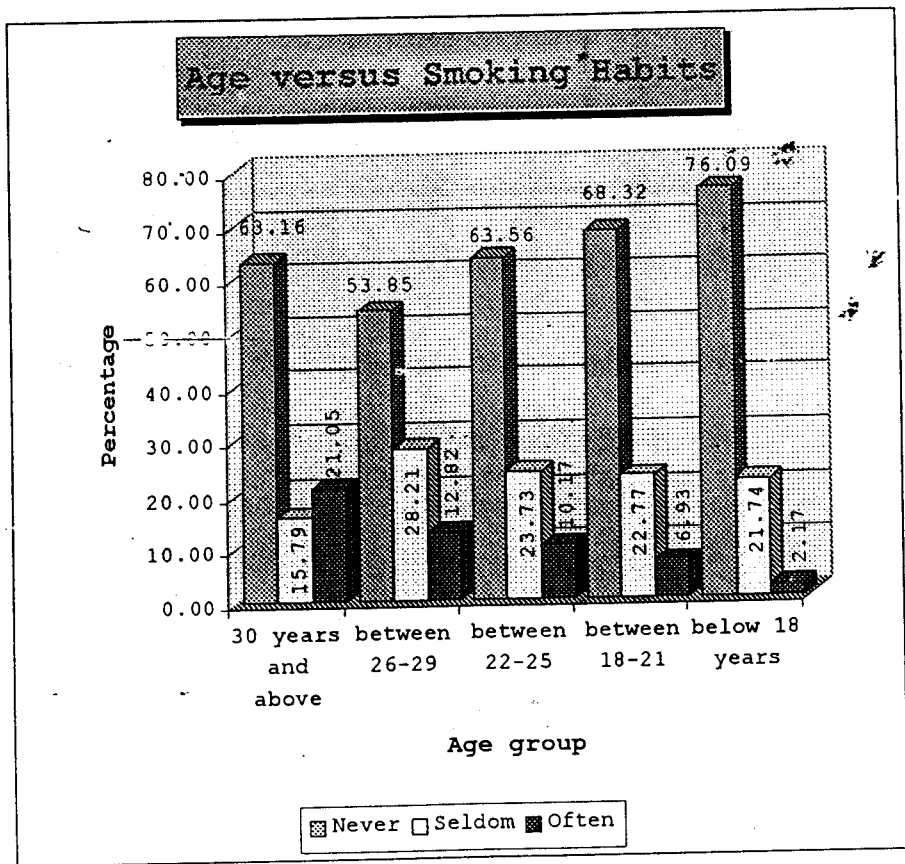
The respondents who never smoke amounted to 65.63% while 8.98% often smoke. 23.22% seldom, or sometimes, indulge in smoking and there was no response from 2.17% of the respondents.

Figure 39



The relationship between the respondents' religion and their smoking habits was calculated using the cross-tabulation method. 70% of the respondents belonging to a religion other than those mentioned in the questionnaire never smoked whereas 10% of them seldom did and 20% often smoked. 50% of the Buddhists often smoked and the other 50% seldom did. 58.82% of those in Islam never smoked, 17.65% seldom did and another 17.65% often did. 68.47% of Christians never treated their lungs with soot but 26.13% sometimes did and 5.41% often did. 67.43% of Hindus never smoked while 26.13% seldom did and 8.57% smoked often.

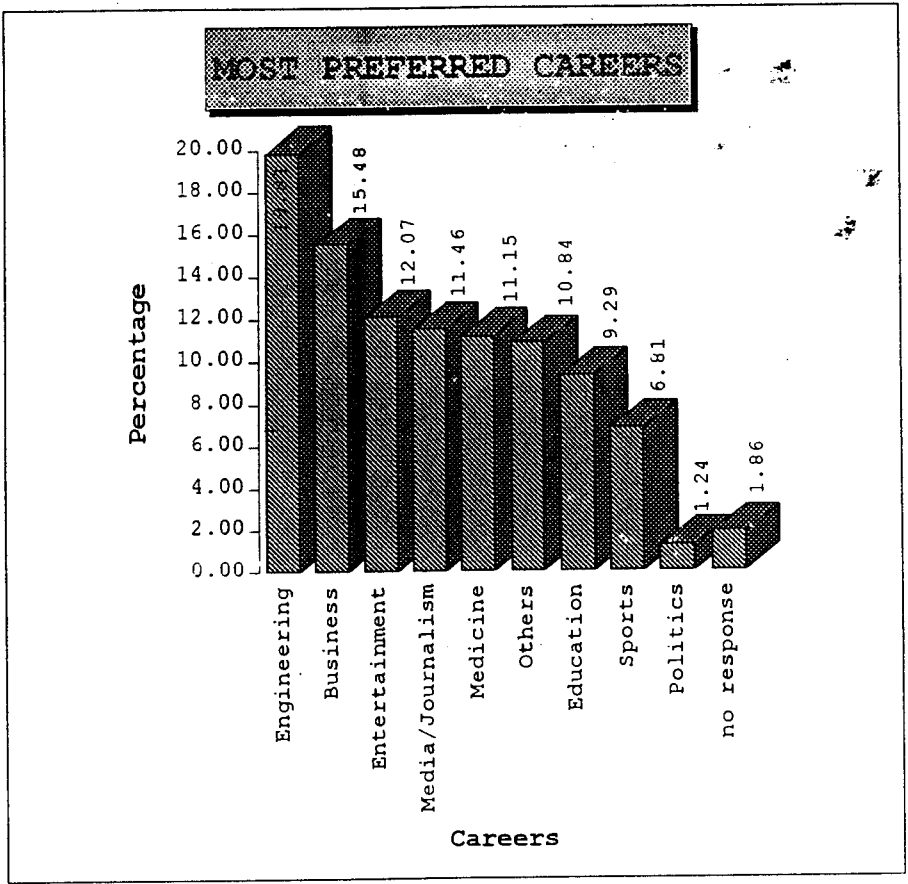
Figure 40



In order to find the relationship between the respondents' age and their smoking habits, the two variables (age and smoking habits) were cross-tabulated. 63.16% of those 30 years and above never smoked, 15.79% seldom did and 21.05% often smoked. 53.85% of those between the ages of 26 and 29 years never puffed smoke while 28.21% seldom did and 12.82% often did. 63.56% of those between the ages of 22 and 25 years did not smoke but 23.73% seldom did and 10.17% often belched out smoke. 68.32% of respondents between 18 and 21 years never smoked although 22.77% sometimes did and 6.93% often tainted their lungs with muck. Among those below 18 years, 76.09% did not smoke but 21.74% seldom did and 2.17 often took in smoke.

3.7 Career choices

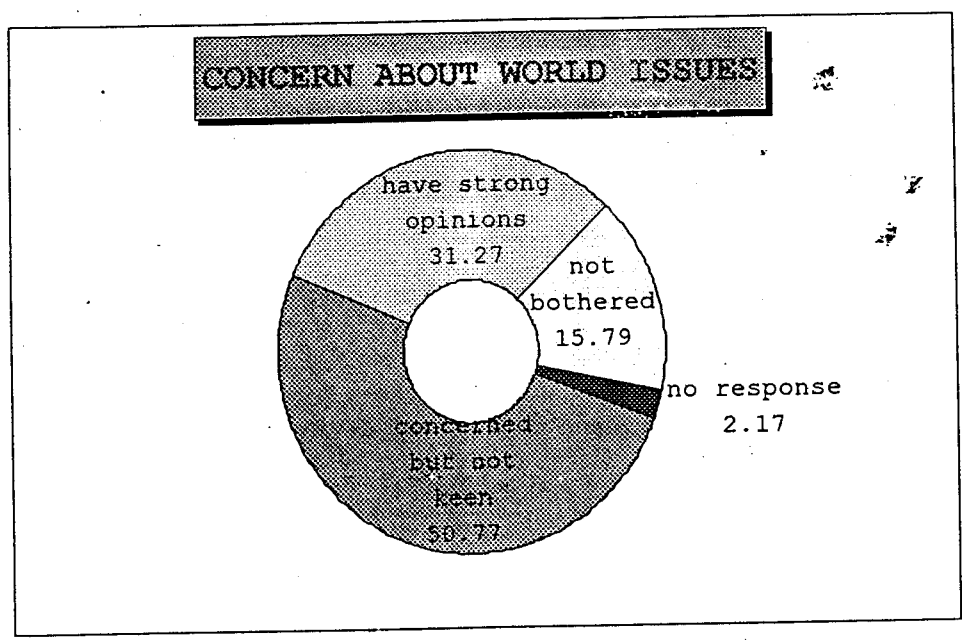
Figure 41



The most preferred career choice was Engineering with 19.81% followed by Business with 15.48%. The Entertainment industry was the next favourite with a score of 12.07% and Media/Journalism received 11.46%. Careers in Medicine amounted to 11.15% and choices other than the ones specified in the questionnaire added up to 10.84%. 9.29% preferred Education and 6.81% would want to settle for Sports. Only 1.24% want to go into Politics while 1.86% did not answer the question.

3.8 Global issues

Figure 42

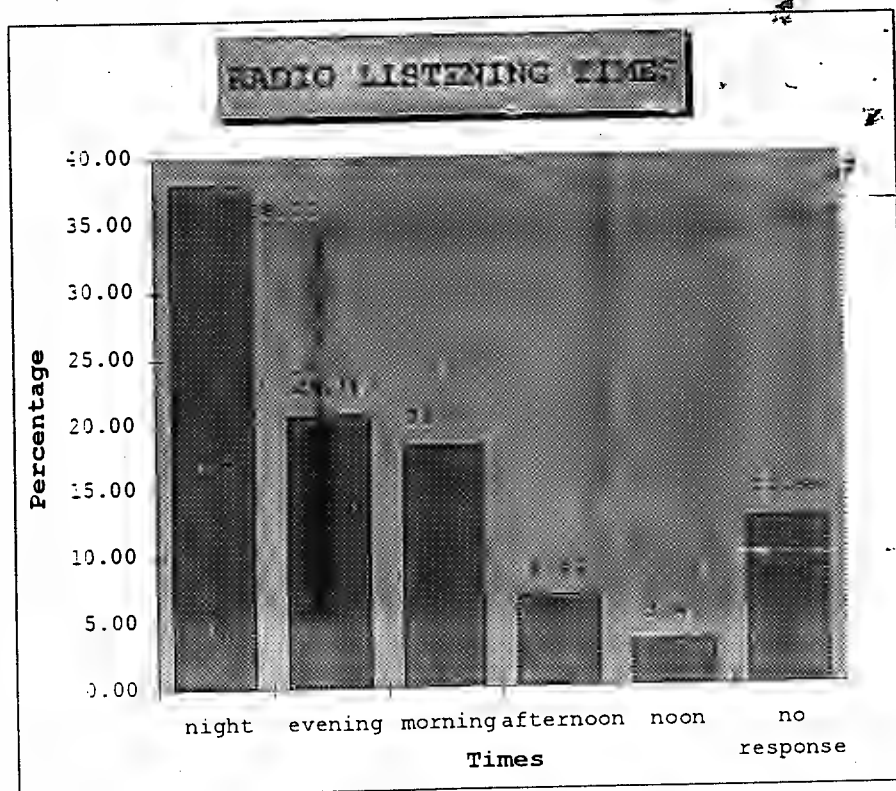


50.77% of the respondents were quite concerned about pressing world issues but not too keen about them whereas, 31.27% had strong opinions on those issues. 15.79% on the other hand were not bothered about such issues as poverty, hunger, environment, war terrorism et al. There was no response from 2.17% of them.

4. What are the respondents' radio listening habits in terms of

4.1 Time of the day they listen to radio

Figure 43



Although 12.69% of the respondents did not answer this question, 38.08% usually listen to radio at night while 20.74% listened to the airwaves in the evening. 18.27% tune-in in the morning, 6.81% in the afternoon and 3.41% during noon times.

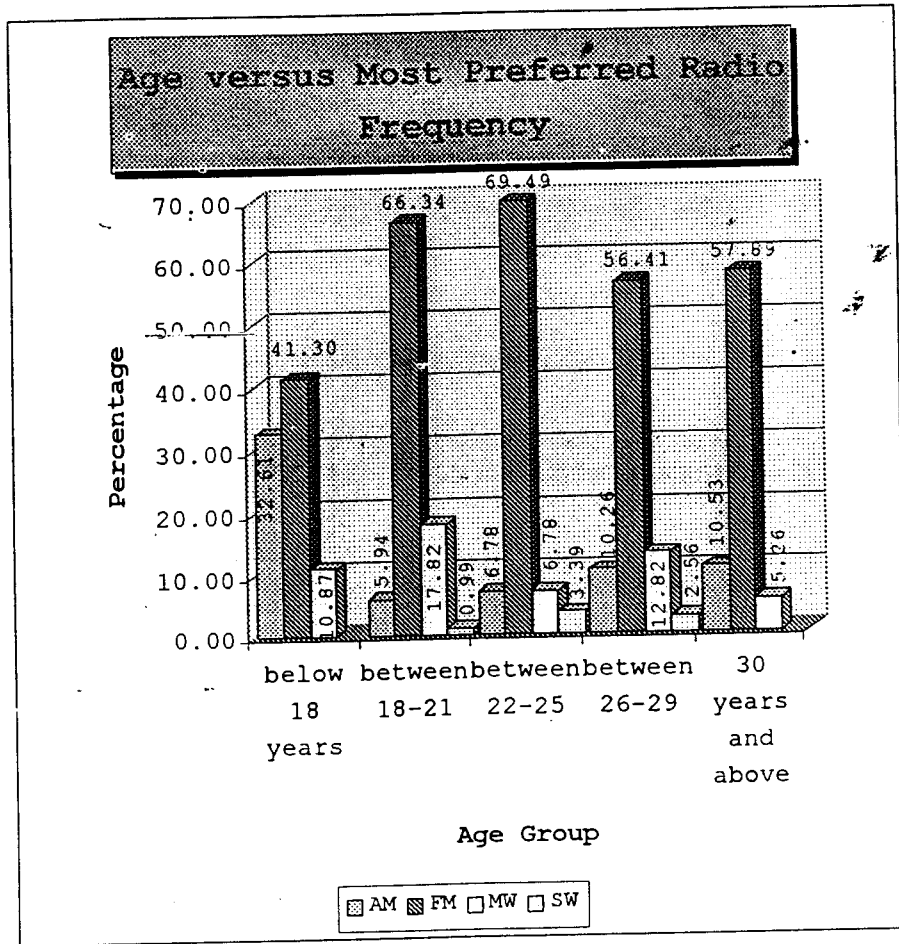
4.2 Radio frequency that they prefer

Figure 44



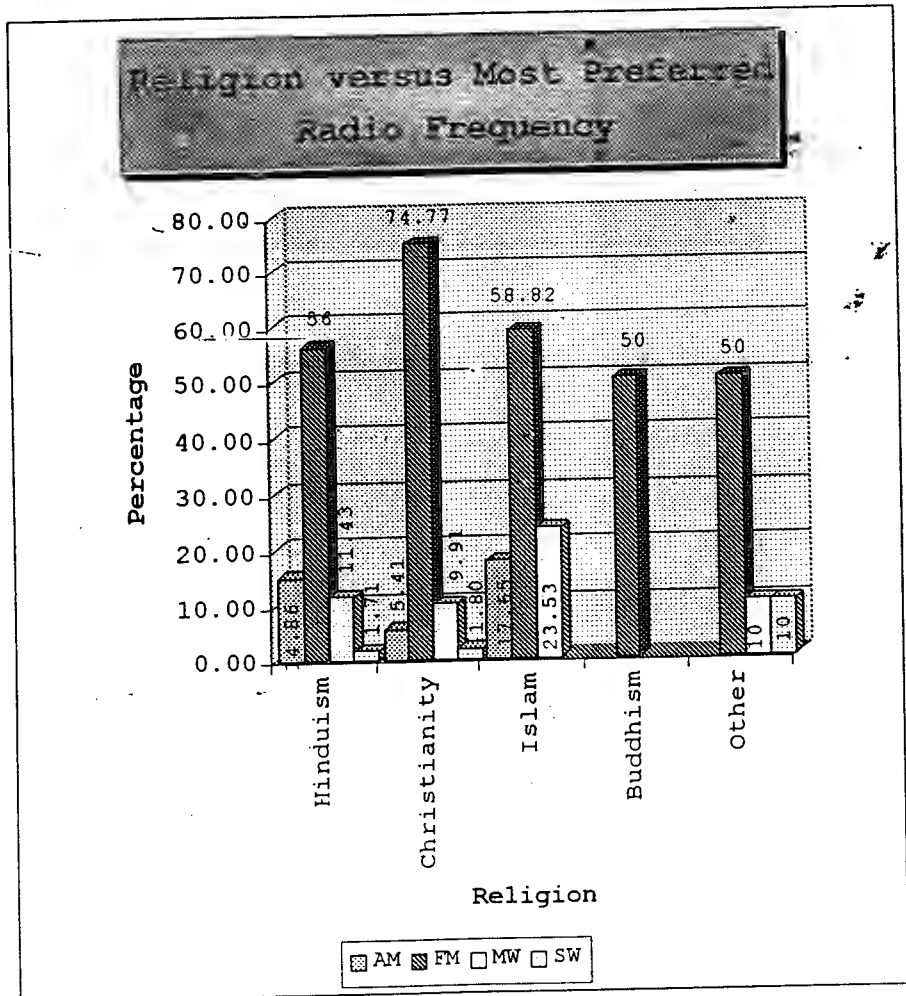
13.62% of the respondents did not attempt to answer this question. However, 62.23% definitely expressed a preference for FM and 11.46% preferred MW. 10.84% would like to settle for AM and only 1.86% want to listen to SW frequency.

Figure 45



The relationship between the respondents' age and their most preferred frequency was calculated using the cross-tabulation method. 32.61% of those below 18 years listen to AM while 41.30% prefer FM and 10.87% MW. 5.94% of those between the ages of 18 and 21 years like AM, 66.34% tune in to FM, 17.82% listen on MW and 0.99% prefer SW. In the 22 to 25 year category, 6.78% go for AM while 69.49% prefer FM, 6.78% like MW and 3.39% listen on SW. 10.26% of those between the ages of 26 and 29 years listen on AM and 56.41% on FM, 12.82% like MW and 2.56% prefer SW. 10.53% of 30 years and above listen on AM, 57.89% on FM, and 5.26% prefer MW.

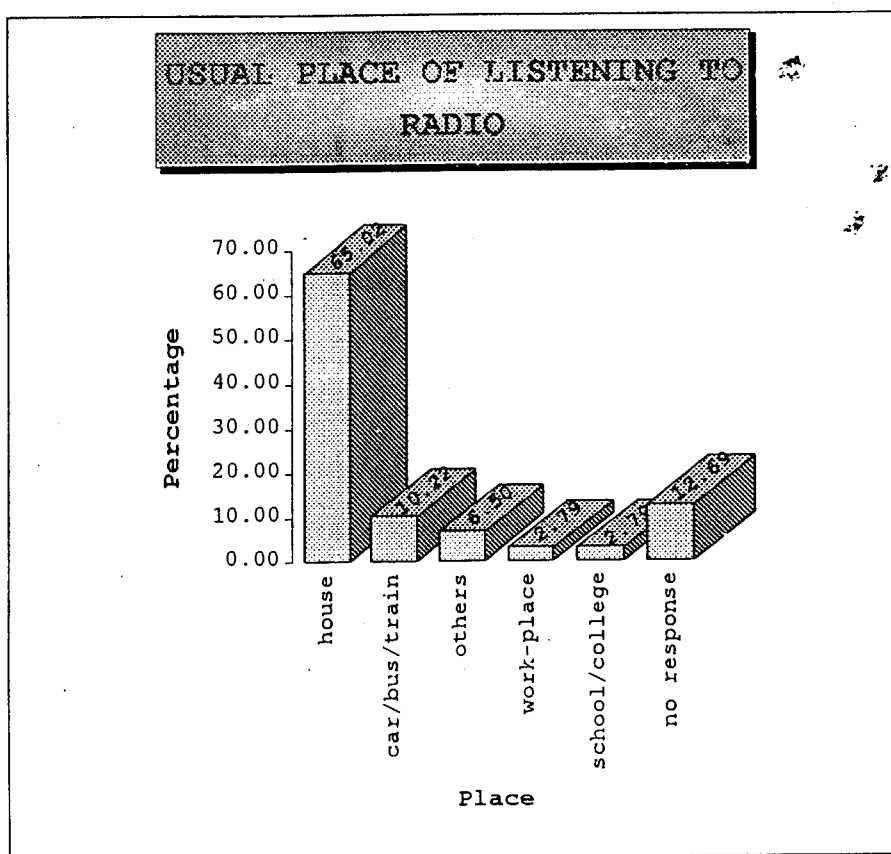
Figure 46



In order to find the relationship between the respondents' religion and their most preferred radio frequency, the two variables (religion and most preferred radio frequency) were cross-tabulated. 14.86% of Hindus prefer AM, 56% like FM, 11.43% MW and 1.71% tune-in to SW. 5.41% of those in Christianity prefer AM while 74.77% settle for FM, 9.91% are keen on MW and 1.80% prefer SW. 17.65% of those in Islam listen on AM, 58.82% on FM, 23.53% go for MW, and none on SW. 50% of Buddhists also tune-in to FM. 50% of those who belong to a religion other than the ones specified in the questionnaire listen to the radio on FM while 10% prefer MW and another 10% SW.

4.3 Location where they listen to radio

Figure 47



65.02% tune-in to radio at home and 10.22% listen while traveling in the cars or buses or trains. While 6.50% listen to radio in other places not spelled out in the questionnaire, 2.79% listen at their work place and another 2.79% at schools or colleges. 12.69% did not respond to this particular question.

CHAPTER FIVE

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary of Findings

The Problem

Prior to developing a Christian radio broadcast for the young adults in the city of Chennai, India, it is important to understand them first. Therefore, a survey was conducted to know the perceived needs and interests of the target audience. The survey looked at the target audience's profile, their social interests, their values, and their radio listening habits.

Questions

The study attempted to answer the following questions:

1. What is the profile of the respondents?

The profile of the respondents include –

- 1.1 Age
- 1.2 Gender
- 1.3 Educational attainment
- 1.4 Occupation

2. What are the social interests of the respondents?

2.1 Music

2.2 Food

2.3 Drink

2.4 Reading materials

2.5 Television program

2.6 Radio program

2.7 Movies

2.8 Actors

2.9 Politics

3. What are the values of the respondents?

3.1 Dating

3.2 Premarital sex

3.3 Relationship with parents

3.4 Religion

3.5 Alcohol consumption

3.6 Smoking habits

3.7 Career choices

3.8 Global issues

4. What are the respondents' radio listening habits?

4.1 Time of the day they listen to radio

4.2 Radio frequency that they prefer

4.3 Location where they listen to radio

Findings

These findings emerged out of the analysis of the results of the survey:

1. The profile of the respondents:

- 1.1 *Age*: The survey showed that the bulk of the target audience lie in the age group of 18 to 25 years. The intended Christian radio program should be largely formatted to cater to the needs and interests of this age group.
- 1.2 *Gender*: Out of 323 respondents, the females constituted 51.70% and the males comprised 48.30%. Although the female population shows an edge over the males, the difference is almost negligible and therefore the radio program should give equal attention to both males and females.
- 1.3 *Educational attainment*: According to the survey, the majority of the target audience is well educated as they are either presently studying in college or have finished college-level education. Some of the educational institutions that participated in the survey were Madras Christian College, Women's Christian College, Loyola College, Office Tigers, Cathedral Church and other social locations.
- 1.4 *Occupation*: Most of the respondents in the survey are not involved in any full-time jobs. However, those who are working to earn a living are fairly well distributed in various industries.

2. The social interests of the respondents:

- 2.1 *Music*: The bulk of the respondents are geared towards music in Indian films and a fairly good percentage is attracted to Indian Classical music, Pop and Rock music. The taste of the respondents in terms of music is also fairly broad as there were a significant number of responses for each category of music stated in the questionnaire. The same holds true for the responses received regarding favourite musicians. The "Others" category towers over the rest of the names suggesting that the target audience's preferences are varied and broad although the names with significant number of responses were Indian composers.
- 2.2 *Food*: Considering that the survey was done in a South Indian state, it is not surprising that a large number of the respondents prefer South Indian food. Therefore, a radio program for this target audience should consider this finding and bear it in mind when writing the script so that humor, allusions and other metaphors could be in tune with the audience's exposure and understanding.
- 2.3 *Drink*: The survey indicates that a good number of respondents prefer Fresh juice and soft drinks while Tea is the least preferred. The radio script should take this information into consideration in order to be consistent in language, humor, illustrations and allusions with the target audience's preferences.
- 2.4 *Reading Materials*: There were three questions pertaining to this perceived interest of the target audience – favorite author, favorite magazine, and

favorite newspaper. There are a wide variety of reading materials mentioned in the responses and most of them are mentioned only once. This is the reason for the "Others" bar to be towering over the rest of the categories on both the "Favorite Authors" and "Favorite Magazines" graphs. However, there is an overwhelming specific response in the "Favorite Newspapers" group as The Hindu emerges as the favorite choice of the respondents. The radio program should take into account that the target audience does not have narrow reading choices implying that the interests and needs are wide and varied.

- 2.5 *Television program:* Yet again it is evident from the responses that the target audience has a wide variety of preferences regarding their choice of television channels as well as programs on television. However, SUN TV, a Tamil television station, seems to attract the target audience as it takes a big chunk of the responses.
- 2.6 *Radio program:* Although there are a large number of responses under the label "Songs", other programs that were specifically mentioned are also music programs. Therefore, it is obvious that the target audience prefers music programs to anything else on the airwaves.
- 2.7 *Movies:* The survey shows that the respondents would choose Comedies rather than Horror type of movies. They also seem to prefer English movies to Indian language films albeit Tamil and Hindi films also have a fairly good audience.

- 2.8 *Actors*: In the "Favorite Actors/Actresses" category, the "Others" column sticks out like a sore thumb implying that the respondents have broad and varied range of tastes in their favorite actors and actresses.
- 2.9 *Politics*: There is almost an equal number of respondents who are concerned about the political situation but are not keen and also those who are not bothered at all. Yet a fairly good number follow the political situation closely and some are active in the political arena as they profess to be members of some political party.

3. The values of the respondents:

- 3.1 *Dating*: More than three-quarters of the respondents are not married and over half do not have a boyfriend or girlfriend and a large percentage have never dated. A very small percentage has chosen to opt for a lifestyle contrary to the Indian norm.
- 3.2 *Premarital sex*: There were two different questions asked regarding this topic – if the respondents had had sex before marriage, and would they have sex before marriage. There is a huge resounding "No" for the first query for most of the respondents although some had been involved. The cross tabulations show that a large percentage of the population below the age of 18 years had had sex before marriage. Buddhist and Islamic respondents also indicate that they had indeed had premarital sex. To the second question, most of the respondents also would not have premarital sex if given the chance. However, over quarter of the respondents do not mind having sex before marriage. The

survey also shows that there is a big possibility of the age group 22 to 25 years having premarital sex than any other age group of the target audience. There seems to be quite a good number of respondents of each religious group who express their possibility of having premarital sex.

- 3.3 *Relationship with parents:* Over three-quarters of the respondents still live with their parents although most of them spend a large portion of their time with friends. The intended radio program could tackle issues relating to the young adults' interpersonal relationships especially with family members and friends.
- 3.4 *Religion:* A majority of the respondents belong to Hinduism while another significant number belongs to Christianity. Therefore, a radio program should strive to aim specifically at this religious group and address them and their needs accordingly. The respondents also value their respective religious life to the extent that it is an integral part of their lives.
- 3.5 *Alcohol consumption:* Generally, a good number of respondents stay away from alcoholic drinks. From the cross tabulated results, it does not seem that religion nor age are major factors in affecting a person's alcohol drinking habits.
- 3.6 *Smoking habits:* Although most of the respondents do not smoke, cross tabulated results show that a large percentage of the Christians seldom, or sometimes, do smoke. Those who are 30 years and above seem to be regular smokers while those between the ages of 26 and 29 years seldom, or

sometimes, smoke. Nevertheless, religion and age are not significant influences on the respondents' smoking habits.

3.7 *Career choices*: According to the results of the survey, the respondents consider Engineering and Business to be some of the noble careers. Responses for other specified careers are reasonably well distributed. Therefore, the radio script should be able to address the needs of both professionals as well as others who are trying to survive and earn a living with ordinary jobs.

3.8 *Global issues*: At least half the respondents expressed concern over pressing world issues but were not keen whereas quite a large section of them had strong opinions and a small percentage seem not to be bothered. As a Christian broadcast, the radio program should tackle such global issues from a Christian perspective.

4. The radio listening habits of the respondents:

4.1 *Time of the day*: Night and evenings are the most preferred times of the day that the respondents listen to radio. Therefore, the intended radio program should be aired during these times preferably.

4.2 *Radio frequency*: The majority of the respondents prefer the Frequency Modulation (FM) band when they listen to radio. This only follows simple logic as since most of the respondents like to listen to music, it FM that they inevitably tune in to. All the age groups as well as all the religions represented in the survey prefer FM. AM and MW are moderately distributed and Sdoes not find a place in some of the age groups and religions.

- 4.3 *Location where the respondents listen to radio:* Undoubtedly, the respondents listen to radio at their places of residence although there are a few who listen on their daily commute to and from work or school or other activities. This also indicates that the respondents have access to portable radio sets or walkmans.

Rejection of Null Hypothesis

The audience survey provided the researcher with plenty of information about the target audience especially their perceived needs, interests and values. Since the researcher was able to attain a certain level of understanding about the young adults of Chennai, India through this survey, the null hypothesis presented in Chapter One is thus rejected.

Each of the sub-hypotheses are dealt with specifically below:

1. The profile of the respondents:

- 1.1 the respondents do fall between the age bracket of 18 to 30 years old
- 1.2 there are both male as well as female respondents
- 1.3 most of the respondents have completed at least high school level education
- 1.4 although some of the respondents are in the labor force of some organization, or self employed, most of them however, are not currently working

2. The social interests of the respondents:

- 2.1 the respondents are interested mainly in popular Indian Film music

- 2.2 although the respondents expressed liking to foods from other parts of the world, there is a definite inclination towards South Indian food
- 2.3 the respondents are interested in drinks from different parts of the world even though the survey shows that most of them prefer fresh juice and soft drinks
- 2.4 contemporary novelists, information and entertainment magazines and newspapers seem to be the trend among the respondents as there are many different responses for each of the questions related to reading materials implying that the respondents have diverse preferences
- 2.5 the diverse responses of the survey group indicate that they watch different kinds of television programming – from movies to music to news and information to sports
- 2.6 the respondents do listen to music, sports commentaries as well as news programs on the radio
- 2.7 the respondents watch action and comedy movies
- 2.8 although the respondents have shown preference for action and comedy heroes and heroines, there is an assorted collection of favourite actors and actresses
- 2.9 the respondents do not take keen interest in national politics albeit most of them are concerned about the state of affairs

3. The values of the respondents:

- 3.1 the majority of the respondents have never dated

- 3.2 there is a clear response from the survey group that they confidently say "no" to premarital sex even though some do otherwise
- 3.3 although most of the respondents live with their parents, they spend a large amount of their time with friends indicating that friendships are valued over family responsibilities
- 3.4 though religious life is not on top of the priority list of the respondents, a majority of them still consider it important to life
- 3.5 most of the respondents have never consumed alcohol and imply that it is not just another social activity performed regularly
- 3.6 the majority of the respondents have never smoked and also imply that smoking is not another social activity practiced regularly
- 3.7 the respondents prefer professional careers that promise a big pay cheque
- 3.8 most of the respondents do not have definite and precise personal views on most global issues although they are concerned about such matters

4. The radio listening habits of the respondents:

- 4.1 the most preferred time of listening to radio is in the evenings and at night
- 4.2 the most preferred frequency is Frequency Modulation (FM)
- 4.3 most of the respondents listen to radio at their places of residence and a good percentage listen while commuting in cars and other means of transport

Conclusion

This study involved an audience survey assessing the perceived interests, values and needs of the young adults of the city of Chennai in India. The survey included both males and females, Christian and non-Christian young adults. The results of the survey showed the demographic profile of the respondents. The age of the respondents primarily range from 18 to 30 years old and they are largely well educated to the extent of having received at least high school level education. Therefore, the target audience is knowledgeable and capable of receiving and encoding messages in the communication process through the medium of radio.

Since education plays a vital role in the progress of civilization, the target audience's level of education has broadened their perspective on lifestyles and preferences for lifestyles and social activities. In this regard, the tastes of the target audience in terms of music, food, reading materials and media exposure are extremely diverse and varied indicating that a radio program targeted at this audience should be comprehensive in nature and format.

One of the vital aspects of this study is understanding the existing value systems of the target audience. To achieve this, several questions pertaining to this area was asked in the questionnaire and some of them were cross tabulated to find any existing relationship between the variables. Contrary to the researcher's expectations, most of the respondents stuck quite close to traditional Indian value systems and way of life. This is indicated in the fact that a large segment of the respondents do not practice dating, or have premarital sex, nor would they have premarital sex. Most of the respondents also

live with their parents although they spend much time with friends. A majority of the respondents also stay away from consuming alcohol or having smoking habits. However, the young adults seem to be shifting to and definitely preferring exciting professional careers. Perhaps this may be one of the reasons for the poor response received about the respondents' concern for important world issues. Since they are focused in establishing their careers, world and social issues become minor considerations.

The target audience's exposure to radio seems to be significant and the survey provided some crucial information about the target audience's radio listening habits. From the survey, the researcher can confidently conclude that most of the target audience listens to FM in the evenings or at night at their residence. Some of the respondents also listen to radio when they commute in public or private transport suggesting that the portable medium of radio is still available and being used by the target audience. Therefore, this further substantiates the use of radio as a means of Christian communication to the young adults of Chennai, India as the medium is accessible to the target audience.

Recommendations

The researcher made thorough observations at the results of the survey and derived these recommendations for the intended Christian radio program for the young adults of Chennai, India in order to affect and influence the lives of the target audience in a relevant, positive, appealing and professional manner.

- It is quite evident from the result of the survey that the target audience listens to and prefers music programs especially on radio. Therefore, since this is a pioneering project, it is strongly recommended that this Christian radio broadcast be in a music-oriented format with news, information and talk.
- The choice of music should be broad and similar to the audience's tastes. In order for the audience to relate to the music that is aired on the program, it is vital that every piece of music is carefully chosen. According to the survey, there is a wide variety of music genres mentioned. However, there is a definite inclination towards Indian music. Therefore, the program should find music that is very much Indian in nature.
- The language of communication may be English, as the target audience seems to respond well to the medium of English language.
- The program should be aired over the FM band as that is what is most popular among the respondents and technically too, FM carries the best radio wave signal and this minimizes any sort of physical noise in the communication process.
- The airing of the radio program should be scheduled so that optimum number of the target audience is reached. The survey suggests that the best-suited time would be evenings and night. However, it should not clash with primetime television or other popular distractions to the intended radio program.
- The survey does not provide information about the length of each episode of the radio program. This however, depends on the budget and other logistical considerations of the Producers of the intended Christian radio program. However, an appropriate length may be 30 to 60 minutes.

- The radio program's script should take into account every aspect of the results of the survey so that every group or sections of the target audience's needs are met. Although it is practically impossible to cater to every section of the target audience in one single episode, and since the audience's interests are diverse and varied, every episode of the radio program should aim to meet the perceived needs of a wide group of the target audience.
- The topics discussed in the program should reflect the needs and interests of the target audience. Being a Christian program, the primary aim of the broadcast is to get the listeners to see Jesus Christ and evaluate their lives and values in the light of Jesus. Therefore, the content of the program should concentrate a great deal on life's tough choices that the young adults face especially regarding relationships, unhealthy habits, and spiritual lives amongst others, without being extremely religious.
- Since the genders of the respondents are almost equally distributed, the intended radio program should address the perceived needs, interests and value systems of both males and females and give equal attention to them.
- Since the bulk of the target audience is in the age group of 18 to 25 years old, the radio program should be fast-paced and up-beat with absolutely no dead air so that the audience will retain their attention and concentration.
- A sample script of the intended radio program may be found in the Appendices section (Appendix B). This script tries to pull together most of the points that emerged out of the survey. The researcher recommends that the program be called "CROSSROAD", reflecting the transitional stage of the respondents in their lives at this point, as well as the title intends to connote that this program aims to lead the

listener to the way of the cross and hence "CROSSROAD." The style of music as well as the subject matter is very much mirrors the results of the survey wherein music is varied, the story deals with a film personality, it is quite fast paced, most of the age groups of the target audience will be able to relate to it, it does not come down very hard on non-Christian listeners and there is a professional feel to the program. The use of non-Indian music in the program sample is simply because of the unavailability of Indian music at the researcher's station.

- A crucial aspect of the communication process is feedback. There should be a feedback system established so that the Producers of the radio program can evaluate and alter the program if necessary. It is also a way for the audience to connect with the broadcaster as well as being a discipleship outlet. Postal addresses, telephone numbers, email addresses and website information may be provided in the spots and commercials of the program
- Another important facet of launching a Christian radio program is promoting it prior to the launch as well as a continuous method that would reinforce and inform the audience's knowledge about the program and also rope in new listeners.
- In every aspect of producing this Christian radio program, there must be a sincere professional touch so that the listeners would respect it and God glorified.
- Further in-depth research into this age group is recommended in order to better understand their lifestyles from a historical, psychological and social perspectives and the results of such studies would aid in the format of the radio program as the audience would be better understood from different perspectives.