

men were. However, the greater number may also be attributed to the slightly more number of women who were interviewed than the men.

The higher number of female viewers may be attributed to the tendency here in Zambia of women being more at home than men. There is a general trend in the country of more men being in employment outside the home than women who are usually full-time housewives. However, this is slowly changing, as more women become educated. Another reason could be that more working women than men tend to stay more at home after working hours, and over weekends. Almost every day, many men spend at least some hours at drinking places, but this can only be said of relatively few working women. Being more at home, the chances of being exposed to televangelism programmes are higher for working women. The intensity of watching also differed in that most men viewed three programmes per week while the women viewed four or five per week.

Of the 11 percent who did not watch religious programmes 60.6 percent were male against 39.4 percent who were female.

3. The older generation views more religious programmes than the youth.

According to the findings, the age cohort of between 50-54 years of age had the highest viewership of televangelism programmes with 93.8 percent who watched such programmes. Those in the age group 40-44 had 84 percent religious programmes viewership. Those between 45-49 had 87.5 percent viewership, those between 35-39 had

86 percent, and those between 30 and 34 years of age had 67.5 percent viewership.

Those between 25-29 years of age had 49 percent who watched religious programmes.

Those between 20-24 years of age had 60 percent who viewed such programmes. While for those below 20 the figure was 40 percent.

The intensity in viewership was also higher for the older generation (35 years and above), who watched at least three or more programmes in a week as compared to two for the younger generation (below 35years). As Horsefield wrote in (1984, *p.121*)

“Television fulfils a more important role in the lives of older people than it does in the lives of the younger people.”

Television provides a prime leisure-time activity for older adults. They could thus watch more religious programmes simply by reason of their greater frequency of exposure to the medium, and more intensive viewing habits.

Another reason would be that older people especially those who are old are more likely to suffer from infirmities and have trouble in travelling to church. Televangelism for them is a useful substitute for church attendance. Also, one of the themes emphasised by televangelists is healing of the body. The old, because of their age may consider themselves in the greatest need of televangelism programmes.

Tamney and Johnson's 1984 (p. 13) study of a sample of residents of Muncie, Indiana, in the USA found that among the youth, those who did not attend church also did not watch religious programmes. For the older people, both those who go to church and those who do not, watch religious programmes. Tamney and Johnson (ibid.) concluded that old people watch more religious television programmes than young people because (a) they have greater trouble attending church and (b) because they are more involved in religious activities.

Indeed, maturity and wisdom are in most societies the world over, generally features of older people who have had long exposure to the ups and downs of life. The older may also thus have preference for less 'frivolous' programmes and concentrate more on programmes bringing spiritual enlightenment. The elders are also, generally in the Judeo-Christian heritage and African tradition, the custodians of moral matters and, as advisors for the youth, responsible for showing correct life styles and behaviour. The commonality of moral beliefs, values and attitudes with the moral platform of televangelism preachers young and old, result in religious programmes acting as a natural magnet for the older members of society.

4. Blue-collar employees, individuals of lower income and education watch significantly more religious programmes than do better educated people in white collar, higher income jobs.

Education

Results indicated that those who had reached secondary level of education tended to watch more religious programmes than those who were more educated (with a first degree or more). Those with only a secondary education had 100 percent viewership. Those who had reached secondary but did not complete had 94.6 percent viewership of such programmes. Those with only primary school level of education had 87.5 percent viewership of religious programmes, while those who had reached primary but could not complete had 83.3 percent viewership.

For those who had college education, 75 percent watched religious programmes. For those who did not complete college, the viewership was 70 percent. For the undergraduates 60 percent watched, while those that did not complete their degree had 66 percent religious programmes' viewership. Those with post-graduate degrees had 53.8 percent who watched religious broadcasts on television.

Using the Pearson Product moment correlation formula, in this study found a weak correlation of .26 between frequency of watching religious programmes and level of education. As results indicate the viewership decreased as one moved from secondary school to higher levels of college and university.

The variation in viewership between the highly and the lowly educated has been demonstrated before in several other studies of religious broadcasting. Dennis (1962, p.11) also found that listening and viewing of religious programmes decreased rapidly in

respondents with education levels beyond high school. Solt (1971, p.114) and Buddenbaum (1979, p.12), as stated in chapter IV, had also found that increasing formal education correlated statistically with decreasing viewership of religious television programmes. The same applies to the results from Zambia although the viewership, in the African country seems to be, going by the sample results, biggest in the secondary school education level and lower for those above and those below this level.

A logical explanation for this may be that people who were highly educated and with high income, have a different set of priorities and living habits from the lowly educated. The high- income group may also have less financial difficulties and thus be less inclined to develop their faith or watch programmes compared to those in the other group. The less educated (less than secondary school level) may, indeed, watch less televangelism programmes than their counterparts who have a secondary school education because they do not have as much access and exposure to the medium of television which is quite expensive by Zambian standards.

With regard to the lower viewership of televangelism in people with higher education, there may be other possible explanations. For example, could the atheistic elements of Darwinism, e.g. the stress on evolution as opposed to creation in explaining the birth of human and other species (a feature of education beyond secondary school), have a discouraging effect on the development of faith in people with a post secondary education? This study, as stated earlier, was exploratory in nature and only interested in

investigating the basic characteristics of the audience in relation to televangelism plus the uses and gratification attained.

This researcher also found a difference in preferences of programme formats for the different education levels. Those that had reached college, university and postgraduate levels had a higher viewership in the evangelistic format with 70 and 85 percent respectively, while those who had only secondary school level and below, recorded a preference for dramatical programmes.

These findings were similar to those by Ringe (1969, p. 165), who found that those with a twelfth-grade education or less preferred traditional religious programmes, while those with greater than a twelfth grade preferred more novel programmes. He also found that the closed mindedness and doctrinal orthodoxy were significant variables in determining a preference for traditional religious programmes. Due to low education, those with 12th grade education or less would not be as open minded as the educated and as a result would see the traditional programmes as upholders of conventional doctrinal beliefs and more desirable than current programmes. It might also be easier for the lowly educated to follow the language and the story in a drama than in any other format.

A study conducted by the National Council of the Churches of Christ (1966, p. 115) on the *Frontiers of Faith* programme series found that the better educated made up the majority of the audience although the less educated found the programmes more helpful. Dennis (1962, p.112), found that the effect of education on viewing preferences was not

as pronounced on women as on men, while Parker et al. in 1955, found that occupation was not a significant variable in Catholic, Jewish or mixed-religion households, but was significant in distinguishing the audience from non-audience in Protestant households (Parker et al. 1955, p.54).

Income

Income-wise, there was 100 percent viewership of religious programmes from the respondents who got K150 000 and below per month. For those who got K200 000 –K350 000, 90.2 percent watched religious programmes. However, 57.7 percent of those who got K400 000 – K550 000 watched televangelism programmes while the remaining 42.3 percent did not. Seventy-five percent of those who got above K550 000 watched religious programmes while 25 percent did not (See Table 31).

Occupation

Over eighty-seven percent of the 170 respondents who were in employment said they watched religious programmes. For the 126 respondents who were unemployed, 94.4 percent indicated that they watched religious programmes while 5.6 percent did not. Those who were retired had 100 percent viewership of religious programmes.

Furthermore, this study also examined a respondent's type of employment in relation to watching religious programmes. According to the results, marketeers, craftsmen, mechanics, drivers and cleaners had higher viewership ranging from 93.8 percent, for marketeers to 100 percent for drivers and cleaners. Those in the 'other' category

comprising of businessmen and women, had 75 percent who watched religious programmes. For those in managerial positions 54.3 percent watched religious programmes while the viewership among those in clerical jobs, was 79.5 percent.

Table 31.

Watch religious programmes * Income per month Crosstabulation									
Income per month									
			Below K50 000	K50 000 – K150 000	K200 000 – K350 000	K400 000 – K550 000	Above K550 000	Non Applicable	Total
Watch religious programmes	Yes	Count	4	51	37	15	36	124	267
		% within Watch religious programm es	1.5%	19.1 %	13.9 %	5.6%	13.5%	46.4%	100%
		%within Income per month	100%	100%	90.2 %	57.7 %	75.0%	95.4%	89%
	No	Count			4	11	12	6	33
		% within Watch religious programm es			12.1 %	33.3 %	36.4%	18.2%	100
		% within Income per month			9.8%	42.3 %	25.0%	4.6%	11%
Total		Count	4	51	41	26	48	130	300
		% within Watch religious programm es	1.3%	17.0 %	13.7 %	8.7%	16.0%	43.3%	100%
		% within Income per month	100%	100%	100%	100%	100%	100%	100%

Education, income and occupation can be said to be interrelated. Though not an absolute rule, people with higher education tend to be found in white-collar occupations, which pay a better income than, that obtaining for the less educated. As the above findings indicate, there is almost 100 percent viewership by people in low -income blue collar jobs as compared to those in white collar, high income jobs whose viewership was not more than 80 percent. Buddenbaum (1979, p.11), found that only 5.3 percent of the professionals identified by a study in the USA reported that they watched religious programmes compared to 30.4 percent of blue collar workers and 25.3 percent of 'others'. The number of professionals watching religious programmes in Zambia was 23 percent.

In conclusion, the findings of this researcher are in line with those by others before which suggest that the overall trend is for the viewing of religious programmes to decrease as educational and income level increases (Solt 1979, p.114, Buddenbaum 1979, p.12).

As alluded to earlier, high educational level is synonymous with a white-collar position and good income level in Zambia. Most of the people in this class do not usually stay at home, as they may be involved in different social functions since they have the money to spend. The other group will, however, spend most of their time at home as social functions which entail money spending will be considered a waste of their hard-earned cash. Therefore, they tend to watch television instead and in the process view religious programmes more than their counterparts.

Furthermore, ZNBC is the only national television in the country. Therefore, this is the channel that people are exposed to. Though there are cable satellite stations available in the country, a high percent of this class of people do not subscribe to them, due to hard economic times. Therefore, the high percentage of viewership for religious programmes for the low-income earners who stay at home, may also be due to lack of an alternative channel, particularly for people outside Lusaka. Those in Lusaka have an alternative in the Trinity Broadcasting Network which is also a religious station as pointed out in the Chapter I.

However, as indicated in the previous chapter, one limitation of the Uses and Gratifications theory is being unable to consider the contexts within which such programmes might be viewed and how these may affect the viewing habits of people. Use of the questionnaire as a research tool further reinforces this limitation since it has already laid down categories of why and what people derive from these programmes. In this regard, this researcher can only make reasonable conclusions.

5. The unemployed or retired watch more religious programmes than those in employment.

The findings indicated that 94.4 percent of those not in employment watched religious programmes while 5.6 percent did not. Those in retirement had 100 percent viewership. Those in employment had 15.3 percent, a slightly higher percent of those who did not watch as compared to the unemployed. Katz (1959, p.181), who conducted a study in the USA found that 60.6 percent of the retired persons were regular viewers, a significantly

greater proportion than the persons who were still in employment who had 40.4 percent of religious programmes viewership (see Table 32).

6. Religious interest and church affiliation seems to affect religious viewing.

This researcher found that religious affiliation and interests are consistently strong differentiating variables between the audience and non-audience of religious television programmes. It was also noted that a higher proportion of the audience for religious programmes are people who already indicated a high interest in religion.

Protestants had highest viewership of televangelism products (95.5 percent), followed by Anglicans (91.1 percent), Seventh Day Adventist (86.9 percent), and Catholics (85.5 percent). One should, however, quickly point out that most of the programmes aired on

Table 32.

Watch religious programmes* Employment Status Crosstabulations						
			Are you in employment			
			Yes	No	Retired	Total
Watch religious programmes	Yes	Count				
		% within watch religious programmes	144	119	4	267
		% within Are you in employment	84.7	94.4	100%	100%
	No	Count				
		% within Watch religious programmes	78.8%	21.2%		100%
		% within Are you in employment	15.3%	5.6%		11%
Total		Count	170	126	4	300
		% within Watch religious programmes	56.7%	42%	1.3%	100%
		% within Are you in employment	100%	100%	100%	100%

ZNBC channel are of Protestant origin which could also help explain this trend. These findings are similar to those made by Robinson (1964, p.116) who found that 90 percent of listeners and viewers of religious programmes were Protestants. An interesting finding was that the Agnostics and those with no religion each had 100 percent viewership (see Table 33).

Further investigations revealed that about 68.9 percent of the 267 who watched religious programmes went to church every Sunday or Saturday. Over twenty five percent attended church once in a while the remaining 5.6 percent said they never went to church at all (See Table 26). For those with no religion, religious programmes may also serve as substitute for church. Fore (1987, p.107), in a study conducted in New York in the USA found that 14 percent of the respondents said that their viewing of religious programmes was a substitute for going to church and about 20 percent said that they watched religious programmes on Sundays during church hours. Another related research by The Gallup Poll of Evangelical Christianity in America in 1978 found that 47 percent of the respondents were regular church goers, 18 percent claimed not to attend church and another 18 percent claimed they attended less than once a month (Gunter & Vinney, 1994, p.121).

Fifty-five percent of those who watched religious programmes indicated that they were involved in other church activities other than attending church service.

This researcher also found that frequency of going to church and involvement in extra religious activities were positively correlated with the frequency of watching religious programmes. Another interesting finding was that involvement in extra religious activities was positively correlated with frequency of going to church.

Table 33.

Watch religious programmes* Frequency of church attendance						
			Frequency of Church attendance			
			Every Sunday/ Saturday	Once in while	Never	Total
Watch religious programmes	Yes	Count	184	68	15	267
		% within watch religious programmes	68.9%	25.5%	5.6%	100.0%
		% within How frequent do you go to church	95.3%	81.9%	62.5%	89%
	No	Count	9	15	9	33
		% within watch religious programmes	27.3%	45.5%	27.3%	100%
		% within How frequent do you go to church	4.7%	18.1%	37.5%	11.0%
Total		Count	193	83	24	300
		% within Watch religious programmes	64.3%	27.7%	8.0%	100%
		% within How frequent do you go to church	100%	100%	100%	100%

This researcher also found that 50.6 percent of the people who watched religious programmes and were involved in other church activities indicated that their involvement in church activities had increased as a result of watching religious broadcasts, while 49.4

percent indicated that it had remained the same. These findings were higher than those reported by Fore (1987, p.105) who found that 7 percent said that watching religious programmes had increased their involvement in religious activities while 3 percent said it had not. This is an indication that religious programmes do have an effect on people's lives in that they increase the religiosity by increasing their involvement in religious activities. Therefore, much as religious programmes are being used for other uses than religious ones as revealed by the findings, they still meet their intended purpose of having some religious impact in peoples lives, thus playing a positive role in society.

On the other hand, 27.3 percent of those who did not watch religious programmes said they attended church every Sunday or Saturday, 45.5 percent indicated that they attended once in a while and the remaining 27.3 percent said they never went to church. 24.2 percent of those who did not watch religious programmes indicated that they were involved in other church activities and a larger 75 percent were not.

In the 1981 Gallup poll referred to earlier, a higher percent of those who watched religious programmes were people who attended church every Sunday or Saturday. However, there was still 25.5 percent who attended church once in a while and 5.6 percent of those who never go to church viewing religious programmes as results indicate. In Onondaga County of the USA similar results were found by Solt (1971, p. 118). He found that 18 percent of all regular listeners or viewers of religious

radio and television programmes were people who claimed they rarely or never went to church.

While in most audiences of religious programmes there is a percentage of people who are unchurched, or who indicate little interest in religion in general, one has to note that this percentage is consistently small.

From these findings, one can conclude that religious programmes in Zambia do make a contribution to peoples involvement in their churches. Though there are some people who do not go to church but watch religious programme as substitute for church attendance, this percentage is minimal (5.6 percent). Therefore, religious programmes in Zambia do not sway individuals who are deeply rooted in their local church and finding satisfaction within the church. Instead they reinforce this involvement. It may also be that complete substitution of local church involvement sometimes comes about for those people who are dissatisfied with their local churches or have little established connection with a local church. There are also other reasons that have been identified in this research, for this substitution such as old age and illness.

In other words, one can say that religious programming in Zambia is effective in reinforcing viewers attitudes in religious activities. The programmes serve a function in maintaining religious faith.

7. Residential patterns have a bearing on the audience and non-audience of religious television programmes.

Findings indicated that 57.7 percent of those who watched religious programmes were from the high-density residential areas. About twenty three percent were from low-density residential areas and 19.1 percent from medium-density residential areas. Most people who stayed in the high-density residential areas were people who were lowly educated, occupying blue-collar jobs, while the people who were highly educated, and or with white collar jobs were highly concentrated in the medium and low-density residential areas.

As seen in the figures above, the make-up of the religious audience shows a distinct bias towards poorer high-density residential areas. A logical explanation could be that people who are lowly educated and are in blue-collar jobs are highly concentrated in such areas. The highly educated, better-paid white-collar employees are concentrated in the medium and low-density residential areas. Hadden and Swann (1980, p.55) in their book *Prime Time Preachers*, indicate that findings of a study conducted in the USA showed that there was a distinct bias in religious programmes towards the poorer southern and mid-western states of the USA.

8. People who are married watch more religious programmes than divorcees or widowers.

The findings indicated that 91.4 percent of those who were married watched religious programmes. For those who were single, 91.7 percent viewed religious programmes, 75 percent for divorcees and 45.5 percent of widows and widowers.

This indicates that a larger percentage of people who are married (90 percent) view religious programmes as compared to those who are divorced (75 percent). The married people also had a higher viewership as compared to the widows and widowers. The latter group only had 45.5 percent of religious programmes viewership. Jordan (1992, p.75), who found similar results in a study conducted in the USA, suggested that the reason for this could be that those who are married may feel more inclined to watch religious programmes in order to strengthen family ties.

This is in the view of this researcher, a plausible explanation. According to the Post Newspaper (15th August 2000) divorce in Zambia is currently on the increase. Causes of divorce are attributed to unfaithfulness especially in men. Since religious programmes on television also preach about how building a marriage on a Christian foundation thus avoiding divorce, and also give guideline on how couples can make their marriage last (T.D. Jakes, Miles Monroe etc.) most married women may watch these programmes for these purposes. According to the findings 75 percent of the married people who watched religious programmes were women.

Cross tabulations were also made of the marital status against the different uses and gratifications. The results showed that at least 75 percent of the widows who watched religious programmes considered ‘companionship and support’, ‘connect with family and friends’, ‘salvation purposes’, and ‘learning more about the Bible’ as important uses and gratification.

Single people tend to watch more religious programmes than the divorcees and widows and widowers.

This study also revealed that single people tend to watch more religious programmes than divorcees. As the results indicated, 91.7 percent of the singles watched religious programmes.

The researcher also found that fewer widowed people watched religious programmes. Jordan (Ibid.) suggested that the reason for this would be that those who are single may want to satisfy the need for social integration because of separation from adult companionship, as compared to the divorced and widowers who have already had that experience. This researcher agrees with the explanation.

Preferences of the Audiences

The most popular individual programme was the Trinity Broadcasting Networks’ *Praise the Lord* which commanded at least 5.7 percent of the total viewership. It was followed by the Christian Broadcasting Network’s *Turning Point* with 2.7 percent and *Pastor*

Cornelius Matandiko's *Voice of Prophecy* with 2.0 percent. Some respondents had more than one choice of favourite programmes. For these combinations of programmes, *Turning point* and the Yatsani studios' production, *Lumen 2000* were the most popular, commanding 7.7 percent of total viewership, *Voice of prophecy and Turning Point*, (5.3 percent), *Praise the Lord and Turning Point* had (4.7 percent), while *Voice of Prophecy and Praise the Lord* also had 4.7 percent. Then *Voice of Prophecy, Turning Point and Praise the Lord* had 4.0 percent of total viewership.

Programme preferences of the audience are, to some extent, related to the way people use these religious programmes. The research confirmed that these programmes were popular because they met the uses and gratifications being sought by the audience, for example, 'music and entertainment' (*Turning Point*), and 'salvation purposes' and 'learning more about the Bible' (*Voice of Prophecy*).

Further investigations were made on the audience preferences in terms of preacher, minister or presenter and why. Findings indicated Benny Hinn who presented *This is your day* was most popular, commanding 10.7 percent of the total viewership, followed by Pastor Cornelius Matandiko, (3.7 percent), Pastor Joe Imakando and Paul Crouch had (2.7 percent) each. However, some respondents indicated more than one choice in the combination of pastors which Benny Hinn, Joe Imakando and Pastor Cornelius Matandiko had 3.7 percent and the combination of Victor Oladukun and Cathy Edwards of CBN had 2.3 percent.

The prominent reason(s) why the audience liked a particular preacher, minister or presenter was that they ‘enjoy their preaching’ (15 percent) and ‘like their personality’ (15 percent). Other reasons indicated were ‘He/she has helped them find a relationship with God’ (9 percent), ‘Reminded them of someone’ (6 percent), ‘Is their role model’ (5 percent) and ‘Identified with him or her’ (4 percent). These were also attuned to meeting the audience’s needs.

CHAPTER VII

AREAS FOR FUTURE RESEARCH AND CONCLUSION

Future Research

Future research might seek to apply more rigorous statistical analyses in more wide-ranging uses and gratifications studies. Instead of using research questions, such studies would use hypotheses to make possible more valid and reliable generalisations.

Also, such future research might concentrate upon use of probabilistic sample procedures to ensure random selection of elements throughout the study.

Conclusion

Research work on religious television including the one by this researcher has found, not surprisingly, that typical viewers of the electronic church are avid churchgoers and are also involved in other religious activities. The women folk, the lowly educated, the older generation, etc., dominate this audience.

It should be noted, however, that although these characteristics dominate in the audience of religious television programmes, this is not always the case. Religious programmes are also watched on occasion, and in some cases regularly, by those who claim to have no religious affiliation, people of higher income and education, as well as those in white-collar jobs.

Furthermore, this research has also demonstrated that the predisposition's of viewers influence how they use these programmes. This is to say that the social class and the

educational levels of viewers also affect which programmes they watch. Personal needs also determine how people use the media and what gratifications they get from them. Therefore, it can safely be said that there is a correspondence in the nature and content of programmes and the dominant characteristics of the active audience it attracts. In other words, the characteristics of the audience are, to some extent, shaped by the nature of the programmes. It can therefore be said that any changes in programme content result in changes in the audience. Data provided by research efforts like this uses and gratifications study is useful to religious broadcasters. It enables them to choose their audience and thus makes it possible for them to better cater for their audience's preferences in terms of format and actual content-within limits: a researcher focussing exclusively on the needs of the audience may, while succeeding to keep the finances flowing from such supporters, lose sight of the main goal of taking the gospel to the world.

The audience profile amended through the characteristics of the audience can be used to segment the audience thus providing a base by which communicators may plan a more comprehensive and effective television programming approach. The tendencies for some, to adhere to universal stereotyped approaches, disregarding audience characteristics can only be described as retrogressive and unproductive.

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APPENDIX I

DISTRIBUTION AND LOCATION OF BROADCAST SERVICES

State Radio Broadcaster	Ownership	Location	Language of Broadcast	Channels
Zambia National Broadcasting Corporation (ZNBC) (FM,SW)	Govt. Of Zambia	Lusaka/Kitwe	English, Nyanja,Bemba, Lozi, Kaonde, Tonga, Luvale and Lunda	3
Commercial and Radio Broadcaster				
Radio Phoenix(FM)	Hickey studios Uniholdings Ltd	Lusaka	English	1
Mazabuka Community Radio		Mazabuka	Tonga/English	1
Chikaya Community Radio		Chipata	Nyanja/English	
Religious Radio Broadcaster				
Radio Ichengelo	Diocese of Ndola Roman Catholic Church	Kitwe	English/Bemba	
Maria Community Radio		Chipata	Nyanja/English	1
Chikuni Community Radio	Chikuni Mission	Monze	Tonga	1
Radio Yastani	Catholic Secretariat	Lusaka	English	1
Radio Christian Voice(FM to Lusaka, Sw to rest of the world)	Christian Vision UK	Lusaka		2
State TV Broadcaster				
ZNBC	Govt. Of Zambia	Lusaka Kitwe	English; with a	1

			few programmes in local languages	
Satellite/Cable Narrowcasting				
Multi Choice	ZNBC Multi choice (SA)	South Africa Service available in Lusaka, Kitwe Ndola, Livingstone)	English	1-5
CASAT	Mr Kayenga	Lusaka	English, Hindi	6

APPENDIX II

STATISTICAL OFFICE. 1990 PROJECTIONS

PROVINC E	DISTRICT	RURAL			URBAN			
		Male	Female	Total	Male	Female	Total	
Central	Kabwe	99,989	99,780	198,769	81,034	80,421	161,445	
	Mkushi	50,820	49,842	100,662	3,995	3,809	7,804	
	Mumbwa	55,643	57,149	112,792	7,513	7,590	15,103	
	Serenje	46,273	48,934	95,207	4,075	4,190	8,265	
	Cooper- belt	Chililabom bwe	4,579	4,300	8,879	27,252	26,447	53,699
		Chingola	782	796	1,578	80,689	78,795	159,484
		Kalulushi	8,023	7,200	15,223	26,724	26,276	53,000
		Kitwe	750	678	1,428	175,014	171,327	346,341
		Luanshya	7,506	7,034	14,540	65,113	62,274	127,387
	Mufulira	5,807	5,510	11,317	68,152	66,982	135,134	
	Ndola	76,834	76,547	153,381	5,735	5,888	11,623	
Eastern	Chadiza	29,431	30,748	60,179	1,544	1,487	3,031	

	Chama	22, 667	25 631	48, 298	1, 718	1, 756	3, 574
	Chipata	114, 992	121, 558	236, 480	27, 291	27, 601	54, 892
	Katete	63, 197	68, 107	131, 304	3, 487	3, 678	7, 165
	Lundazi	78, 398	84, 633	163, 026	4, 263	4, 313	8, 876
	Petauke	113, 695	124, 570	238, 265	5, 656	5, 621	11, 277
Luapula	Kawambwa	34, 664	36, 854	71, 518	5, 359	5, 905	11, 264
	Mansa	50, 168	53, 581	103, 749	18, 865	19, 883	38, 748
	Mwense	36, 931	39, 730	76, 661	1, 838	1, 857	3, 695
	Nchelenge	46, 718	49, 885	96, 603	7, 488	7, 948	15, 436
	Samfya	44, 700	50, 068	94, 758	6, 121	6, 597	12, 718
Lusaka	Luangwa	6, 943	7, 697	14, 640	818	788	1, 606
	Lusaka	71, 867	70, 361	142, 228	29, 781	29, 498	59, 279
Northern	Chilubi	17, 647	20, 861	38, 508	616	750	1, 366
	Chinsali	37, 009	39, 141	76, 150	3, 629	3, 880	7, 509
	Isoka	52, 381	56, 009	108, 390	6, 448	7, 003	13, 481
	Kaputa	21, 809	23, 045	44, 854	2, 523	2, 616	5, 139
	Kasama	68, 568	72, 378	140, 946	23, 785	24, 629	48, 414
	Luwingu	29, 644	31, 943	61, 587	2, 499	7, 211	13, 856
	Mpika	45, 242	48, 933	94, 175	10, 547	10, 403	20, 950
	Mporokoso	22, 867	24, 543	47, 410	2, 392	2, 703	5, 095
North-	Mufumbwe	8, 066	8, 625	16, 691	3, 025	3, 263	6, 288

Western							
	Kabompo	22, 528	25, 294	47, 822	2, 614	2, 759	5, 373
	Kasempa	15, 649	17, 093	32, 742	2, 016	2, 135	4, 151
	Mwinilunga	35, 814	39, 340	75, 154	3, 079	3, 263	6, 342
	Solwezi	46, 685	50, 237	96, 922	13, 397	14, 305	27, 702
	Zambezi	29, 176	32, 958	62, 134	2, 989	3, 242	6, 231
Southern	Choma	61, 785	65, 745	127, 530	17, 383	18, 137	35, 520
	Gwembe	15, 955	17, 494	33, 449	990	1, 023	2, 013
	Kalomo	74, 513	78, 424	152, 937	4, 740	4, 997	9, 737
	Livingstone	2, 589	2, 414	5, 003	39, 086	38, 863	77, 949
	Mazabuka	56, 235	57, 268	113, 521	21, 638	20, 277	41, 915
	Monze	51, 431	54, 442	105, 873	9, 430	10, 736	20, 166
	Namwala	35, 807	38, 135	73, 942	4, 471	4, 662	9, 133
	Siavonga	12, 911	14, 324	27, 235	3, 768	3, 873	7, 641
	Sinazongwe	25, 343	27, 420	52, 763	5, 240	5, 583	10, 823
Western	Kalabo	39, 445	49, 007	88, 452	4, 265	4, 603	8, 868
	Kaoma	49, 038	53, 846	102, 884	4, 412	4, 753	9, 165
	Lukulu	22, 624	26, 200	48, 824	1, 465	1, 664	3, 129
	Mongu	47, 848	55, 737	103, 585	18, 500	20, 710	39, 210
	Senanga	58, 983	69, 459	128, 442	4, 377	4, 949	9, 326
	Sesheke	26, 850	29, 309	56, 159	4, 246	4, 523	29, 309

APPENDIX III

QUESTIONNAIRE FOR THE TELEVANGELISM STUDY

Your answers on this questionnaire are strictly for academic purposes and will be treated as confidential. You do not have to tell me your name.

SECTION A

Indicate the answer by ticking and filling in, where necessary

1. Do you usually watch religious programmes on the ZNBC Channel?

Yes _____ No _____

2. What are your favorite religious programmes on ZNBC channel?

(TICK ALL THAT APPLY)

Ernest Angley Ministries _____

Turning Point _____

Voice of Prophecy _____

Rema church Hour _____

Praise the Lord _____

Music from the Churches _____

Dunamis Fire Impact _____

Hour of Blessing _____

Lift the Veil _____

Other _____

_____ (insert names)

3a Indicate your rating as to the importance of your choice(s) for watching the programmes.

	Unimportant	Important	Very Important	Extremely Important
Entertainment	_____	_____	_____	_____
Kill boredom	_____	_____	_____	_____
Salvation purposes	_____	_____	_____	_____
Information and				
News	_____	_____	_____	_____

Learn about Prophecy	_____	_____	_____	_____
Seeking advice on practical matters	_____	_____	_____	_____
Know myself better	_____	_____	_____	_____
Music	_____	_____	_____	_____
Learn the Bible	_____	_____	_____	_____
Substitute for church	_____	_____	_____	_____
Release tension	_____	_____	_____	_____
General interest	_____	_____	_____	_____

3b Indicate your rating as to the importance of the following gratifications for watching the programmes

	Unimportant	Important	Very Important	Extremely Important
Reinforcement of personal values	_____	_____	_____	_____
Models of behavior	_____	_____	_____	_____
Avenue for me to identify with others (in the media)	_____	_____	_____	_____
Insight into oneself	_____	_____	_____	_____
Companionship and support	_____	_____	_____	_____
Connect with family, friends and society	_____	_____	_____	_____
Gives me topics to discuss with	_____	_____	_____	_____

other people _____

Provides me with
guidelines to
carry out my social
roles _____

Sapiritual guidance
in my every day
activities _____

Substitute for
social life _____

4. Is there any religious minister or preacher you enjoy watching the most?

Yes _____ No _____

5. Who is the minister/preacher? (INDICATE ALL THAT APPLY)

Benny Hinn _____ Ernest Angley _____ Pastor Imakando _____

Pastor Matandiko _____

Any Other _____ (indicate name)

6. What is it about this person you like the most? (INDICATE ALL THAT APPLY)

I enjoy their preaching _____

I like their personality _____

Reminds me of someone _____

I identify myself with him/her _____

He is my role model _____

He has helped me find a personal relationship with Jesus Christ _____

7. How many religious programmes do you watch in the week?

Two _____ Three _____ Four _____ Five or more _____

8. Which format of religious programming do you prefer? (INDICATE ALL THAT APPLY)

- Discussion _____
- Documentary _____
- Magazine _____
- Dramatic _____
- Worship _____
- Evangelistic _____
- healing _____
- Musical _____
- News and Information _____
- Commentary _____
- Other _____

9. How frequent do you attend Church?

- Every Sunday/Saturday _____ Once in a while _____
- Never _____

10. Are you involved in extra religious activities during the week?

- Yes _____ No _____

11. Has watching religious programmes changed your involvement in religious activities?

- Yes _____ No _____

12. In what manner?

- My involvement has increased _____ My involvement has decreased _____
- Remained the same _____

SECTION B

13. Sex:
Male _____ Female _____
14. Age:
below 19 _____ Between 20-25 _____ Between 25-30 _____ 30-35
Between 35-40 _____ Between 40-45 _____ Between 45-50 _____ Above 50 years _____
15. Marital status:
Single _____ Married _____ Divorced _____ Widowed _____
16. Where do you live?
High density residential area _____ Medium density residential area _____
Low density residential area _____
17. Highest level of education attained:
Some Primary School _____ Primary school _____ Some Secondary school _____
Secondary School _____ Some College _____ College _____
Some Undergraduate University _____ Undergraduate University _____
Post graduate _____
18. Religious denomination:
Catholic _____ Anglican _____ Protestant _____ Jewish _____ Orthodox _____
Seventh day Adventist _____ No religion _____ Other _____
19. Are you in employment?
Yes _____ No _____ Retired _____
20. If yes what type of employment?
Managerial _____ Agriculture _____
Clerical _____ Marketeer/Vendor _____
Teaching _____ Driver/Cleaning Staff _____
Craftsmen/Mechanics/technicians _____
Other _____
21. How much income do you get/make per month?
below K50 000 _____ K 50 000-K150 000 _____ K200 000-K350 000
K400 000- K550 000 _____ Above 550 _____

Thank you for your help.